Puranic Encyclopaedia

A COMPREHENSIVE WORK WITH SPECIAL REFERENCE TO THE EPIC AND PURÄNIC LITERATURE

VETTAM MANI

MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED • DELHI
FOREWORD

I feel flattered and consider it to be great privilege to have been asked by Shri Vetam Mani to contribute a foreword to his Puranic Encyclopaedia, a really magnificent literary production, massive in size and rich and invaluable in contents. This is the first attempt in Malayalam and for the matter of that in any Indian or foreign language, so far as I know, to produce a comprehensive and well-nigh exhaustive book of study and reference with regard to episodes, incidents, characters etc. occurring in the many Puranas and such other works in Sanskrit. In the field of mythology, with regard to variety and contents as also sheer bulk, Greece stands first. Egypt comes only next. But Indian mythology—the epics and the puranas—far exceeds and excels both Greek and Egyptian mythologies put together in merit and size. Even the preparation of a complete list of characters mentioned in our epics, puranas etc., will be a stupendous and well-nigh impossible task calling for the combined efforts of a number of scholars. But, fortunately for us, each and every such name, one need not necessarily know or be acquainted with. At the same time there are great names which compel attention and should not escape a proper study. And, such names are legion, and Shri Mani has not omitted mention of even one such name in his great work. I looked up the encyclopaedia for a few such random names, and was really surprised to find detailed treatment of the same in the book. Moreover, with reference to really important names, incidents and episodes connected with them and the whole genealogy are given. Everything is fully documented and quite authoritative. And, deep, extensive and exhaustive study, patient and untiring research and above all absolute dedication to the cause are so very patent on every page of the book. Literally and in effect Shri Mani’s is a unique contribution, the first and foremost book, in the magnificent spheres of religion, culture, scholarship and history all put together. As the pioneer in the field he can justly feel happy and proud about his rare achievement, and he deserves in ample measure the unstinted praise and appreciation of all lovers of learning and culture.

Shri Mani has already earned well-deserved reputation as a teacher, especially in Malayalam, and also as a diligent student of literature and author of talent. He evidently possesses a flair for research. All such distinguished talents and attainments of his have been fully and quite successfully commissioned in the preparation of this marvellous encyclopaedia. He has put every lover of learning and knowledge everywhere, under an eternal debt of gratitude by the publication of this noble work.

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PREFACE

It is a matter of profound pleasure and pride for me that the internationally famous publishers in the field of Indology, M/s Motilal Banarsidas of Delhi are publishing the English translation of my Puranic Encyclopaedia, which was originally published in Malayalam, and which has already run into four editions.

The Purāṇas along with the Great Epics the Rāmāyana and the Mahābhārata, have for centuries, profoundly influenced Indian life and Culture. The well-known definition of a Purāṇa as a work having five characteristic features—purāṇam puruṣalakṣaṇam—namely, primary creation, secondary creation, the genealogies, the ages of Manu, and the dynastic accounts, hardly does justice to the full significance of these works. They are much more than that. While their genealogies and the dynastic accounts form the bed-rock of the political history of ancient India, they throw a flood of light on all aspects of Indian Culture, its religion, social practices, art, literature and sciences. They serve as the key to the proper understanding of the various aspects of Hinduism its beliefs, its modes of worship, its mythology, its festivals, feasts and fasts, its sacred shrines and places of pilgrimage, its philosophy, and ethics, and its theology. Truly it has been said that a Brahmin was not really wise if he did not know the Purāṇas. The study of ancient Indian history, and culture particularly religion is impossible without a proper knowledge of the Purāṇas. As a matter of fact, it is virtually impossible to understand not only ancient Indian culture and life, but also the literature in modern Indian languages, as it largely draws upon the ideas and ideologies as embodied in the contents of the Purāṇas and the Epics.

The literary writings in all Indian languages are indebted to the Epics and the Purāṇas in more than one way—their form, content, ideas and ideologies are all influenced to a greater or lesser extent by these ancient works. Direct and indirect allusions to Purāṇic episodes, characters, events, are frequently to be met with in the literary writings of all Indian languages. Teachers engaged in imparting instruction in the literature in modern Indian languages must therefore be conversant with the contents of the Purāṇas and Epics in order to be able to explain these allusions wherever they occur in the writings in modern Indian languages. However, it is well nigh impossible for an average teacher to go through the whole of this vast literature. Thus the need for a handy work of reference like the present Encyclopaedia is apparent.

The desire to compile a Purānic Dictionary that should solve many of the day to day problems of the Indian language teacher, took root in me several years ago, but I could not arrogate to myself the capacity to fulfill this urgent need. I waited for many years, for more competent and better equipped scholars to come forward and produce a work of my dreams. But since no one appeared to quench this thirst, I plunged myself into this vast ocean of Sanskrit literature, and for thirteen years I dived deep into studying not only the original texts but also modern works in English, Sanskrit, Malayalam and Hindi. This took me five years, and I spent about twenty thousand rupees on books and travelling for this project. I started the compilation on 1st January 1955, and it took me seven years to start preparing the Press copy of my work. The first edition of my ‘Puranic Nighantu’ was released in February 1964 and the remaining four were published after an interval of six months in each case. The second edition of all the five volumes was brought out in May 1967, still under the original title ‘Puranic Nighantu’. However, in the third revised and enlarged edition in one volume published in October, 1971, the name was changed to ‘Puranic Encyclopaedia’.

In an endeavour like this imperfections and drawbacks are only inevitable, and I am fully conscious of the same. But as a pioneer effort, and as a much needed aid to the teaching and study of Malayalam language and literature, I hope, be found useful. Scholars and general readers in Malayalam have been generous in welcoming the encyclopaedia. That four editions of the work had to be brought out within a period of seven years from 1967 to 1974 speaks eloquently for the merit, and utility of the work and I feel my labour and expense amply rewarded. I felt still more flattered when the celebrated firm of M/s Motilal Banarasidas of Delhi, who have already laid the world of Indology under a deep debt of obligation by their monumental publications in all fields of Indian Culture and history, mooted a proposal for publishing an English translation of the Malayalam original. I am deeply indebted to them for bringing my work before a much wider circle of readers. The onerous task of translating the work into English was entrusted to a committee of five scholars: 1. Mr. P. Rajaram
Menon, Professor of English, Basel mission College, Kottayam; 2. Mr. K. R. Atchutan Nayar, retired Professor of English, C.M.S. College, Kottayam; 3. R. K. Kartha, ex-Chief Editor, Deshbandhu, Kottayam, 4. P. J. John, Retired Headmaster, Kurichi; and 5. Mr. P. N. Menon, Ollur. I need hardly point out that these members of the editorial committee are highly qualified for this work and I must gladly acknowledge the fact that they have more than amply justified the trust placed in them.

Finally, I cannot adequately express my feelings of deep gratitude to Shri Puthezathu Rama Menon, the doyen of Malayalam literature, for writing an excellent introduction to the original Malayalam edition of the work. I am also beholden to many scholars and the reading public who have been pleased to extend a most generous welcome to the Encyclopaedia.

Kottayam
22.2.1975

VETTAM MANI
Pāñcāla, Abhimanyu married Utarā, daughter of the King of Vrāta. War broke out between Kauravas and Pāñcālas. On the first day itself Abhimanyu entered into a duel with Bhīṣma, King of Kosalas. In the terrible conflict with Bhīṣma, Abhimanyu broke Bhīṣma’s staff. After that he assisted his father Arjuna to fight against Bhīṣma. Verses 61-13 of Chapter 53 of Bhīṣma Parva of the Mahābhārata states, Abhimanyu’s fight with Laksmana in the second day’s battle.

Then he took his place in the Arjuna Candra Vyūha (semi-circular phalanx) formed by Arjuna. He fought fiercely with the Gandharvas. He attacked Satāla and killed Jayatama, King of Madagha, along with his elephant. We find Abhimanyu assisting Bhīṣma in M B Bhīṣma Parva, Chapters 65, 69 and 79. After that Abhimanyu defeated Laksmana, the son of Laksmana. He defeated Vaiśrava, Gāvina and others also. Later he took his position in the Śrītāla Vyūha created by Dūśarindrā. He started fighting with Bhagadatta. He defeated Ambasena and Ambuma. Next he fought a duel with Satodhana. Later he encountered the Bhīṣma’s weapon and threw it on the ground. Next he fought with Jayatatha and Sāla. Then he was caught in the Cakra Vyūha (circular phalanx) of the enemies. There he inflicted great losses upon the enemy forces.

Sāya was Turned and his brother was killed by Aśīma M B Drona Parva, Chapter 15, Verses 17-22 are a description of Abhimanyu’s battle against Bhīṣma. Bhīṣma’s arrow reached Abhimanyu’s breast. There is a story about Abhimanyu’s Parvānān in the Mahābhārata. It was Varacś, son of Candracandra, who incarnated as Abhimanyu, son of Arjuna. A conference took place between the Devas and Candracandra about the incarnation of the Devas in the world for the destruction of the wicked people. Candracandra told the Devas: “I do not see to send Deva, whom I love more than my life, to the earth. Still, I think it is not right to stand in the way of the plans of the gods. You must give one condition if I am to send my son. Let Him be born as the son of Arjuna. I am unable to be separated from him for more than sixteen years. My son will enter into the Cakra Vyūha of the enemies to be killed by them and return to me in the sixteenth year.” The devas (gods) accepted this condition. That is why Abhimanyu was killed in his sixteenth year. (M B Ar Parva, Chapter 67). 3) Military Training and War. Abhimanyu received his training in arms from his father Arjuna. Later, he went with his mother Subhādrā to Devarākā and lived for some time with his uncle Śrī Kṛṣṇa. There he tried to have regular training in arms from Śrī Kṛṣṇa. After the recognition of the
pada who performed Sarvajñata. (A vāyu) Śaṅkūṭika was the son of Janamāyaka. Śaṅkūṭika had a son named Sahasrajñaka, King Lohanu, the jewel of the Candra Vamsa (Sun dynasty), was born to Sahasrajñaka by the goddess Megavati (See "Udāyana"). Stories about the Udāyana are very famous. Kātākṣa has mentioned in his "Mahābhārata" about the old names that emerged from the country-sides to tell and listen to Udāyana stories. (Kātākṣa, Madhava Kaḷeśvara, Adhīratha, 4th Ex麹a.)

AHIHMYNU 11 One of the sons of Mani. The ten sons born to Mani by Nādatī were Kurum, Pura, Śaṅkūṭika, Pāvāk, Śaṅkapuru, Saṁkatā, Kurum, Mani, Ahihmūyi, and Ahihmūya (Vīma Purāṇa, Section I, Chapter 18, Verse 11). AHIHMANYU YADVA PARVA A part (branch) of Dhrītī Parva (See "Māhābhārata").

Ahihmūya mentions in the Purana, Chapter 342. Ahihmūya has been defined as follows. Ahihmūya is the art of presenting before the people the ideas that are to be communicated to them. There are four divisions of this art known as Śaṅkūṭika, Vāyu, Śaṅkūṭika, and Ahihmūya. These, another division known as Ahihmūya's (Ahihmūya's) may also be mentioned. This satisfies the propagation of ideas like Śaṅkūṭika. There are two kinds of Śaṅkūṭika known as Śaṅkūṭika and Vīmaṇādha. Four varieties of Vīmaṇādha called Pārvaṇādha, Vīmaṇādha, Māta Vīmaṇādha, Prāvāda Vīmaṇādha, and Kurum Vīmaṇādha are mentioned. The union after Vīmaṇādha is Śaṅkūṭika-Saṁkatā. All Śaṅkūṭika ideas are included in Śaṅkūṭika. All these have to be expressed through Ahihmūya.

AHIHRIU A Rāṣṭriya who was born of the sixth Kalākṣa (M.B. Adī Parva, Chapter 57, Verse 53).

AHIHRIKAM A Janapada (Village) of ancient India. The inhabitants of this Janapada were called Ahihmūyas. (M.B. Bhūta Parva, Chapter 18, Verse 12, Chapter 98, Verse 2).

AHIHRIKAM A Janapada of ancient India. (M.B. Bhūta Parva, Chapter 9, Verse 94).

AHIHRIKAM A Rāṣṭriya who conquered this city, which was one of the ancient cities of India, in the course of his Duryodhana's reign. (M.B. Bhūta Parva, Chapter 25, Verse 50).

AHIHSYANTA A son born to Mahārāja Kurva by Vatsa. He had three brothers named Cauṭarājya, Māya, and Janamāyaka. Ahihmūya was the younger brother of Ahihmūya and elder brother of Cauṭarājya. (M.B. Adī Parva, Chapter 94, Verses 50-51).

ALTAL General Atala was the son of Subala, a Rāṣṭriya. He was Śrīṇavasa's brother and a great warrior of the Kaṁsas (M.B. Udvoga Parva, Chapter 168, Verse 1).

2) Atala had also taken part in Yudhīṣṭhīra's Rāṣṭra. (A very superior warrior - one, who performed by an impromptu) (M.B. Subha Parva, Chapter 34, Verse 7).

3) Atala had a brother named Vīmaṇādha. In the battle between the Kaṁsas and Pāndavas, Atala killed Vīmaṇādha (M.B. Bhūta Parva, Chapter 38, Verse 11).

At last Vīmaṇādha summoned the departed holy souls and Atala was among them. (M.B. Āśvamedha Parva, Chapter 32, Verse 12).

ACALA II. Name of a bull. Among the parśavas of Skanda we see the bull named Acala. (M.B. Śāya Parva, Chapter 85, Verse 74).

ACALA III. An epithet of Mahāvīra. Among the thousand names of Mahāvīra we see the name Acala also. (M.B Anuśāsa Parva, Chapter 149, Verse 92).

ACALA. Subrahmanyā, who was born from Śiva's semen which fell into the fire, was made Commander-in-Chief (Generals of the Mahaguru) by the gods to kill Tārakāsa. A large number of warriors and mothers were assigned to assist him. A woman named Acala was included among those mothers. (M.B. Śāya Parva, Chapter 10, Verse 14).

ACOHIDA A spiritual daughter of the Pittas. (For further details see "Amākṣu").

ACOHODASAKAS A river, who was the daughter of the Pittas (M.B. Bhūma Parva, Chapter 93, Verse 74-72).

ACUTA STHALĀ. This is an ancient village in India. In ancient times Śudras of mixed casts inhabited this region. (M.B. Vana Parva, Chapter 19, Verse 2).

ACUTA. A description of the image of Ahihmūya is found in Agra Pārāṇa. Himā (violence) is the consort of Ahihmūya. The people created two children, Arura and Nikru, and from them sprang up Bhayā (Fear), Naraka (Hell), Māyā (illusion), Vedicā (truth) etc. And, out of them Māyā brought forth Death, the destroyer of all objects. Vedicā, in its turn produced Sorrows and Grief out of Kaufava. From Death was born Dusk, Sorrow, Sorrows, Intense愁 and Anger (Agra Pārāṇa, Chapter 28).

ADHARMA. Adhārma is a person in whom an embodiment of Adhārma is found in Agra Pārāṇa. Himā (violence) is the consort of Adhārma. The couple created two children, Arura and Nikru, and from them sprang up Bhayā (Fear), Naraka (Hell), Māyā (illusion), Vedicā (truth) etc. And, out of them Māyā brought forth Death, the destroyer of all objects. Vedicā, in its turn produced Sorrows and Grief out of Kaufava. From Death was born Dusk, Sorrow, Sorrows, Intense愁 and Anger (Agra Pārāṇa, Chapter 28).

ADHARMA. Adhārma is a person who is an embodiment of Adhārmas. (M.B. Adī Parva, Chapter 66, Verse 54). Adhārma's wife Nāma delivered 3 children; Bhayā, Mahābhīmaya and Māyā. Adhārma had another son, Dāva (concent) born of Wealth. (M.B. Saṁ Parva, Chapter 93, Verse 27).

ADHAŚSIRAS I was a great sage. Sri Kṛṣṇa is said to have met the sage on his way to Hastināpura. (M.B. Udvoja Parva, Chapter 33, Verse 64).

ADHAŚSIRAS II. There is a reference in Vīma Purāṇa to a hill called Adhāśsirās. (Vīma Purāṇa, Part 2, Chapter 5).

ADHĪRA A King, also a great devotee of Lord Śiva. He desired death itself on an innocent woman. He also destroyed with his own hands a temple of Śiva. As a consequence of those two sinful deeds he became a devil after death. Ultimately by the grace of Śiva he cast off the devil's form and became an attendant of Śiva. (Rata Purāṇa, Kādala Khandā, Chapter 111).

ADHĪRAHYA A Kingdom, in ancient India, described in Bhūma Parva, Chapter 9, Verse 44. This place is known as Kēva.

ADHĪRATHA Foster father of Karnā.

1) Lavanā Descended from Vīma thus : Brahma-Ati-Gand-muni-Pāruṇa-Avas - Nāhuṣa - Yāyati - Anuradhyu-
2) *Foster father of Kunti.* Sage Durvâsas had taught Kunti some mantras to get children, and Kunti, then unmarried, tested the first mantra with the Sun-god as her object. The Sun-god appeared before Kunti and from his power she conceived and duly delivered a child, Karṇa. The Sun-god was Kunti's foster father.
3) *Same purport.* Adhirâdhartha was king of Anga. He was a Sûta, a brother of Kûśâ. Kûsâ and Karṇa grew up as his sons. Karṇa was sent to Hamsâlâyana to be trained in the use of weapons, and it was here that Duryodhana and Karṇa developed their friendship and alliance (M.B. Adi Parva, Chapters 67 and 130, Vana Parva, Chapter 309, Devabhâgavata, Skanda 2).
4) *Same purport.* Karṇa was king of Anga. He was a Sûta, a brother of Kûśâ. Kûsâ and Karṇa grew up as his sons. Karṇa was sent to Hamsâlâyana to be trained in the use of weapons, and it was here that Duryodhana and Karṇa developed their friendship and alliance (M.B. Adi Parva, Chapter 147, Verse 3), Sûtas Mahâdevabhâgavata at Chapter 3 notes the following incident: "Thus lamenting Kûśâ sent the box containing Karṇa, by the nurse, to be floated in the river, and after half an hour it was seen floating in the river in the normal way within the silted up area. Kûśâ Adhirâdhartha bathing in the river saw the box floating in the river." These facts prove that Adhirâdhartha was not only the King of Anga but a good character as well, and further a very good friend of Duryodhana.
5) *The same purport.* When Karṇa entered the lists the Pâñçabandhu questioned his nobility of birth. Seeing Karṇa's great humility and disinterest Duryodhana enthroned him immediately as King of Anga. Vâsishtha, who witnessed the scene has given a pictorial depiction at Chapter 3.

**ADHOKSAJA**

A synonym of Mahâ Vânu (Kâmarûchakshu-Amanaskra).

**ADHRIGU.** A great sage (Mahâra) who lived during the Rvveda period. (Rvveda, Mans L. 1, Anuvâka 16, Sûka 112).

**ADHIHÂYÀ** A river (M.B. Bhûarna Parva, Chapter 9, Verse 24).

**ADHYAPÂYANA** A disciple of the great preceptor of Atharvaaveda, Sûntaka. He divided Atharvaaveda into two parts and gave one to Umâdith and the other to Ved darâsana (Bhâgavata, Skanda 12).

**ADITI.** 1) Genealogy. Kâśîapa, grandchild of Brahmâ and son of Marie, married Aditi, daughter of Daksepurapathu. Aditi had twelve sisters: Dûti, Kâli, Dârâvyata, Danu, Sombika, Kratamâ, Pîtâ, Vâsî, Vâmara, Kapîla, Muni and Kârdû. (Mahâbhârata, Adi Parva, Chapter 65, Verse 12). Dûta were sons born to Kâśîapa by Aditi and hence known as Dûta. Kâśîapa married all the thirteen sisters including Aditi, and all living beings owe their origin to them (See Kâśîapa).
2) Descendants: 33 sons were born to Aditi and from them are called Devas: Dvârih, Pûshå, Aso, Vâtå, Maha, Sûta, Varuna, Anû, Aso, Bhma, Vivasvat, Dvâryata, Sûra, Tenu and Vîrama. Amongst the other 21 sons are the 11 Rudras and 8 Vayus. (See M.B. Adi Parva, Chapter 65, Verse 15).
3) Main residents. 1) May Mahâvâna was born as the son of Aditi. The Mahâbhârata and the Kathâvâna refer to a story about the birth of Mahâvâna as the son of Aditi. Vâmara entered the womb of Aditi as Vâmara (Dvârå). This story was related by the sage Nâgadatta to the boys Kârma and Lakshamana while they were accompanying the sage in the forest. When they entered Sundhârakamâ Vâmatarâ pointed to the latter that the Aśvamedha was over and Mahâvâna had stood there for long as Vâmara. The Devas induced Mahâvâna to abduct the sacrificial (saggar) being performed by Mahârâja Mahâvahâ, son of Vâmara. At that time Aditi, the wife of Kâśîapa was bringing out the child so that Mahâvâna would be born as her son, and accordingly he entered her womb, 3000 years later she gave birth to Vâmara, and that child was known as Vâmara (See Vâmara, also M.B. Vâna Parva, Chapter 272, Verses 62, Amevâcina Parva, Chapter 83, Verses 25 and 26, also Upanisâd Kâmarûchâ, Canto 29).
4) Birth of Aditi. Once Kâśîapa made all arrangements to perform a sacrifice (yajña). Having failed to get the sun in the sky for it, he stole Vâmara's cow and conducted the yajña. Not only that, Kâśîapa refused to return the cow even after the yajña was over. Vâmara in her anger rushed to Kâśîapa's hermitage. Kâśîapa was absent, and his wives, Aditi, and Sûta did not treat Vâmara with due respect. The enraged Vâmara cursed them to be born in Gokâla. He also complained about the manner of treatment by Kâmarûchâ, Brahman told Kâśîapa: "Since you, a learned person, have stolen the cow, may you along with your sons be born in Gokâla and cursed!" Accordingly Kâśîapa and his wives, Aditi and Sûta, were born as vânavas in Yavatika. Devâs and Kâna in Gokâla in 28th Dvâparya yuga (this story has been told by Vîrama to Râja Janamâjya) (Dvârakhâgavata, Skanda 14).
5) Aditi of Gokâla. Devâs and Kâna chosen: This was because of Devâs being impressed on the_taxonomy of Karṇa. When Kâśîapa was living in an Aśvattha with Aditi and Dvâra he was so much pleased with the sermons of Aditi that he asked her to beg for any boon she wished. Accordingly, she prayed for an ideal one. The boon was readily granted, and India was the son thus born to her. The birth of India engendered jealousy in Dvâra towards Aditi, and she also demanded a son equal to India. Kâśîapa obliged Dvâra also. As Dvâra advanced in pregnancy and her beauty also increased, Aditi got jealous of her and told Dvâra that unless something was done in time, Dvâra would deliver a child equal to her (Indra); thus deceiving him probably to the place of second Deva. Thus, admonished by her mother, the actual India approached Dvâra and told him: "Mother, I have come to solve your." Dvâra was greatly pleased (India), services were done. Dvâra to sleep very quickly, and India until the opportunity...
ADRIKA. A nymph (devastri). There is a story in Devibhāgavatam about her being cursed by a Brahmin and turned into a fish.

ADRIKHAṬIYA is the curse put on King Janamejaya by Saramā, the dog of the Devas. While Janamejaya, son of Parīkṣa, was conducting, along with his brothers, a yāga of long duration at Kurukṣetra the son of Saramā went to the place and was threatened by the brothers of Janamejaya. Seeing her weeping child Saramā naturally got angry. She cursed the king thus, "My son did not commit any offence; he did not even look at the havis (oblations), nor did he lack it. For having thrashed the innocent child you will experience Adrikhaṭiya. When the yāga was over Janamejaya got rid of the curse by getting sage Somaśravas to do certain proper rites.

ADRSYANTI, wife of sage Sakti, the son of Vasītha and mother of sage Parīṣa. Kalmāśpadā, a king of the Ikṣvaku dynasty reached the hermitage of Vasītha during a hunting expedition when Sakti, eldest of the hundred sons of Vasītha came walking towards him. False pride prevented either of them from touching the other. The King got angry and whipped Sakti. Sakti cursed the king and he was converted into a demon. This happened at a period when sages Vasītha and Viśvāmitra were at loggerheads. Viśvāmitra got admitted into the body of King Kalmāśpadā a demon called Kuñjara, and the king set out to take revenge upon Sakti, the son of Vasītha. The king was further promised all support by Viśvāmitra. Kalmāśpadā ate up all the hundred sons of Vasītha. Overcome with grief Vasītha attempted suicide many a time. But the spirit (Aum) did not quit the body. Thus sunk in grief Vasītha lived in his hermitage with Adrisyanti, wife of Sakti. One day Vasītha heard distinct sounds of the chanting of the Vedas and Adrisyanti told him that a child of his son, Sakti, was developing in her womb and that the vedic sounds heard were sounds produced by that son chanting the Vedas. Vasītha thus was happy to hear that the dynasty will not become extinct and, so, gave up all ideas of suicide. Another day Kalmāśpadā in the guise of the demon hurriedly came to devour Adrisyanti and Vasītha gave him redemption from the curse. He was restored to his old state and born. Adrisyanti only gave birth to a son, and the child grew up to become Parīṣa, father of Vīśva.

While the Pāndavas, in the course of their forest life, were passing the banks of river Ganges at midnight, a Gāndharva named Aṃgāraparzta umpiring in the river-waters clasped with Arjas, and he was defeated. The story of Adrisyanti is one of the many stories told by Aṃgāraparzta to the Pāndavas. (M.B. Ād. Parv. Chapters 175-178.)

AGASTYA

1) Genealogy. Descended from Viśvānu in this order Brāhma-Mārtikā-Katyāya-Sūrya-Agastya.

2) Birth. A story occurs in Utta-Rāma-Carta about the birth of Agastya. Nuru was the son of his vaku of the Sūrya dynasty. When he ascended the throne he decided to celebrate a sacrifice of long duration. He invited Vasītha to perform the sacrifice. But Vasītha, who had to participate in the sacrifice, declined.
of Indra, could not accept the invitation and Nimi had to return disappointed. At this he got angry and sought the help of Sāhānanda, the son of the great hermit Gauṭama and the sacrifice began. Vāsistha did not like this. He cursed Nimi that he might be separated from his body. Nimi returned with the same curse. Vāsistha’s spirit separated itself from his body and began to roam about in the sky. At last he requested Mitrā to provide him with a body. Brahmatrī granted his wish and said that he would be born again from Mitra and Varuna.

When the spirit of Vāsistha returned to the earth it was Mitra and Varuna moving about, having only one body for both Vāsistha’s spirit entered into that body. One day Mitra-Varuna happened to see the celestial beauty, Urvāsi on the seashore. They embraced Urvāsi and pleaded with the spirit of Vāsistha to enter the body of Urvāsi.

After this Mitra and Varuna separated themselves from one another and assumed two different bodies. Vāsistha approached Urvāsi with lustful desire, but rejecting him Urvāsi accepted Mitra. Varuna had seminal flow and this semen was taken and kept in a pot. After the death of this person, Agastya grew in Urvāsi and the semen of Mitra already received in her womb oozed out and fell on the ground. This also was collected and kept in the same pot along with that of Vāsistha. After a few days the pot broke open by itself and two babies came out. One was Agastya and the other Vāsistha. As these two were born of the same mother the spirit of Vāsistha later took the name of Atri Parva of Mahābhārata, Verse 343 of Chapter 88.

3) Education. Very little is mentioned in the Purāṇas about the education of Agastya. Some say that his education was imparted by the Veda-s and sciences and he was skilled in the use of various weapons. In Verse 9, Chapter 339 of Mahābhārata, Atri Parva, Drona says to Arjuna as follows:

“Agnevasa, my teacher was the disciple of Agastya, in the art of using bows and arrows and I am his disciple.”

When it is said that even Agnevasa, the teacher of Drona was a disciple of Agastya, his proficiency in the art of using weapons could easily be discerned.

4) Marriage. There is an interesting story behind the marriage of Vāsistha with his second wife as Agastya, who had brought all the passions under control. As the hermit Agastya was walking along the forest, he saw his ancestors (Pitris) hanging head downwards in a canyon. He wanted to know the reason and they replied: “Child, we would be allowed to enter heaven only if sons are born to you. So get married as soon as possible.” The necessity of marriage occurred to him only then. But will there be any woman who could be patient enough to become the wife of this bearded dwarfish hermit? Agastya did not lose heart. At that time the King of Vidarbha was doing penance to obtain a son. Agastya collected the quintessence of all living beings, with which he created an extremely beautiful lady and named her Lopāmudrā. Agastya gave Lopāmudrā as daughter to the King of Vaidarbha. The King, who was delighted at getting such a daughter, employed hundreds of maids to look after the child, who soon grew up to be a young lady. Agastya once approached the King of Vidarbha and expressed his wish to have Lopāmudrā as his wife. The King was in a dilemma. On the one hand he did not like his beautiful daughter having the brightness of fire, to be given as wife to the hermit clad in the bark of trees and wearing tufts of matted hair. On the other hand he was afraid of the curse of the hermit Agastya. As the King was trying hard to find a solution, Lopāmudrā herself came to the King and said “Father, I am happy to be married willingly the wife of the hermit Agastya.” At last her father consented and discarding royal garments and ornaments, Lopāmudrā accompanied Agastya. It is mentioned in Vana Parva, Chapter 130, Verse 3, that they were married at Mahānandhūrītha. After their marriage they went to Gangadāvāra (Mahābhārata, Vana Parva, Chapter 96).

5) The story of how Agastya ate Vāsīta. While Agastya was doing severe penance, Lopāmudrā attained puberty and had menstruation. Longing for a child, she went and stood beside Agastya. She expressed her wish to lead a family life. Her demands did not stop there. During conjugation, Agastya should wear flower garlands and ornaments, and she must be provided with food, drinks and perfumes. Agastya was surprised at the enormity of her demands. Poor, penniless Agastya! Leaving Lopāmudrā in the hermitage he went in search of money. He first approached King Śrutavrā, who produced accounts of his income and expenditure and convinced Agastya that he had no balance at all. Agastya, accompanied by Śrutavrā and Brāhmaṇa went on to the wealthy King Trasadayu, who also produced his accounts to render any help to Agastya. Finally Agastya accompanied by the three Kings, went to the house of Ívála, a noble aura of immense wealth.

The aura Ívála lived in Shravatapattana with his younger brother Vāsīta. Once Ívála approached a hermit Brahman and requested that his wish for a son, having the power and status of Indra, be granted. The Brahman refused to grant such a boon. Since then Ívála and Vāsīta considered Brahman as their enemies. The elder brother converted the younger one (Vāsīta) into a goat and whenever a Brahman visited his house, he would kill the goat, prepare nectar drinks and set them before his guest. When he had finished eating, Ívála would call aloud: “Vāsīta, come out.” Breaking the stomach of the guest open, Vāsīta would come out. In this way Ívála had killed a good number of Brahmanas. It was at this juncture that Agastya and the Kings came to beg money of him. Ívála welcomed the guests with hospitality and as usual killed the goat, prepared food with it and served the food before Agastya. When Agastya had finished eating, Ívála called Vāsīta loudly. But Agastya slowly said, “Vāsīta, jīro bhava” (Let Vāsīta be digested) and immediately Vāsīta was digested in the womb of Agastya. The awe-stricken aura Ívála gave each Brahman ten thousand cows and as much gold and to Agastya he doubled the quantity of alms. Over and above this, he presented Agastya with a chariot hitched with two fine horses called Vṛiddha and
Asvagosa returned to his hermitage and adorned himself as Laginabhuta had demanded (Mahabharata, Vana Pari, Chapter 96).

6) Birth of a son. Laginabhuta became pregnant. Asvagosa told her, "A thousand ordinary sons, or hundred sons, each having the strength of ten ordinary sons, or ten sons each having the strength of hundred ordinary sons, or a son greater and nobler than one thousand sons, which of these do you prefer?" Laginabhuta preferred one son. When she was with child Asvagosa again went to the forest to do penance. After seven years of pregnancy Laginabhuta gave birth to a handsome son. The hermit Dadhavin, who is also called Nandivana, is this son. This child is said to have caused the Vidyadhara groups and tried to murder him. He used to gather twigs for kindling the sacrificial fire of his father, and hence he got the name Nandivana.

7) How he stopped the Vidyadhara mountain down. Once the tabbean Nandivana happened to come to the Vidyadhara Mountain, which gladly welcomed Nandivana, gave him a share of its moonlight, and asked him news. Nandivana said, "May you be blessed. Just now I am coming from the Mahabharata, Indra, Agni (the god of fire), and other gods live there. Kalisa, Kusuma, Nikha, Gandhamadana, etc., are mountains far nobler than this. But they are not so haughty as you. That the Sun and the Moon and such others twelve round him, is the reason for his exalted position. On hearing these, Vidyadhara thought that Nandivana should be taught a lesson. Once Vidyadhara made his peaks grow higher and higher till they touched the sky. The Sun, the Moon, and others found it very difficult to pass over the high peaks in their usual journeys to the West, and so they had to resound about in the sky. When the journeys of the Sun and the Moon were hindered, everything in the world fell into chaos. The gods came to Vidyadhara groups and tried to satisfy him. But then Nandivana, little so they approached Asvagosa and made him present to him. He agreed to partly Vidyadhara somehow or other. Asvagosa and his wife came to Vidyadhara in Ktsana. When Vidyadhara saw Asvagosa he began to sing with joy. Contracting all his high peaks, he bowed before Asvagosa and said, "Vidyadhara is going to South, Bhadra. Let your heads bow till I come back." Vidyadhara agreed. Asvagosa passed on to the South and built a hermitage in the Mahabharata and lived there. Since then, Asvagosa had never gone to the North and Vidyadhara had never come up. As he had made the mountain (Agra) bow his head, he got the name Asvagosa (Vidyadhara).

8) Abhima transformed into a huge serpent by Asvagosa. Devendra killed Vritra, an enemy of the gods. As Devendra had resorted to treachery for killing the enemy (see the word Vritra) he incurred the sin of Bhishmottara. Once Indra went to the Mahabharatas. Without the knowledge of anybody and hid himself in the peak of a huge mountain. The gods and especially Sakhi were much alarmed. At that time the great Devendra Heaven was without a king. Bad creatures began to appear. Indra, who had hidden in the lotus stalk in the shape of a water-snake, was not at all enable as the petals had closed over him. It was at this critical moment that King Nahusa had completed hundred horse-sacrifices and became eligible for the throne of Devendra. At a great gathering of the Gods Nahusa was elected as Devendra. Though Nahusa got all the celestial maids at his disposal in the Nandivana (Nandivana Garden) his passion for women was not satisfied. So he began to have an eye on Indra. She was in sorrow and misery at the disappearance of her husband Indra, and did not at all look with favour on the new move on the part of the new Indra. She sought the help of Bhishapati, who agreed to protect her from Nahusa. The newly-elected Indra could not tolerate this disloyalty on the part of Indrani. He became furious. Nahusa was not sent to him forthwith. All hermits gathered round Nahusa and tried with their advice to dissuade him from this attempt, but he would not be dissuaded. Nahusa belittled Bhishapati and all the hermits and was rude to them. Finally the hermits, being afraid of Nahusa, went to Bhishapati to persuade him to send Indrani to Nahusa. Bhishapati suggested the safest way of safety. Accordingly she came to Nahusa and said to him "Lord, to become your wife, is a matter of great pleasure to me. But before that I must make sure if my husband is living anywhere. So allow me to make a search". Nahusa agreed to this and by the blessings of Devi, Indrani found out her husband. But Indra would not return to the court, with Indrani, who complained to him about Nahusa's outrageous behaviour. Indra advised her a new way to protect herself from Nahusa's onslaught. Indrani returned to Nahusa and told him "Lord, women generally love pomp and glory. I have a mania for vehicles. You should make a palanquin. Let the palanquin bear his hermit. You must come to my house in this palanquin with hermit on your palanquin head and then I will accept you as my husband." Nahusa agreed. He employed Asvagosa and such other hermits to bear his palanquin. He got into his palanquin and started for Indrani's house. His desire to reach Indrani was so that he thought the hermits to be very slow. To make them quick enough he ordered "Sarpa, Sarpa!" and the hermit, Indrani, began to run. Still Nahusa was not satisfied. He kicked at the heads of the hermits and whipped the dwarffish Asvagosa.

Asvagosa got angry and cursed Nahusa thus: "Since you have whipped me, saying Sarpa Sarpa, maybe you be transformed into a huge serpent (sarpas) and fall into the great forest." The horror-stricken Nahusa pleased Asvagosa by praise. Asvagosa said that Nahusa would be freed from the curse and attain heaven when he happened to meet Dharmanapata. Nahusa instantly changed into a serpent of immense size and slithered into a great forest in the Himalayas (Devibhagavata, 5th Sarpa). During their sojourn in the forest, the Pagivas visited many huge palaces and reached the Yarman mountain in the Himalayas. When Bhima was passing by the mouth of a cave he was attacked by a huge serpent. In spite of his immense strength Bhima could
not extract himself from the hold of the snake, who
eventually informed Bhima of its previous history.
When Bhima understood that the serpent was none
other than Nahusa, a King of the Shriya dynasty
(Solar), he felt sorry for him. Dharmaputra, who
came there in search of Bhima, talked with Nahusa,
who immediately regained his original form and
went to heaven. (Mahabharata, Chapter 17 of
Udyoga Parva, Chapter 179 of Vana Parva; Chapter
342 of ArDubhag, Chapter 38).
9) How Agastyaya drank up the ocean. Indra ruthlessly
killed Vritrasura, who had been harassing the Gods,
with the help of the Kadakeyas. The frightened Kadakeyas
got into the ocean and hid themselves at the bottom. From that hideout they decided to destroy
the three worlds. At night they came out on the
crash and ate a good deal of Brahman, and caused
much damage to the hermitages of Vasujiva and
Gyawan. All the Brahman on the earth were terribly
afraid of the Kadakeyas. The gods went to Visnu
and prayed for protection. Visnu informed them that
the Kadakeyas could not be caught unless the ocean
was dried up, and this task could be performed only
by Agastyaya. So the Gods approached Agastyaya and
he went with Visnu and informed them. With pleasure
Agastyaya accepted the job. Accompanied by the Gods
and hermits he reached the swaying and singing ocean.
While all were watching unwinkingly Agastyaya brought
the great ocean into his palm and drank it up very
easily and subsequently the Kadakeyas were killed.
Now the Gods again approached Visnu and made
request that the ocean be left. Visnu, however, told
them that by the presence of Bhagavata the divine
Ganga would fall into the earth and then the ocean
will be filled. In this way the earth regained its vast
ocean. (Mahabharata, Vana Parva, Chapters 101 to
105).
10) Agastyaya cursing Kubera and his companions. In the
course of their journey in search of the Pandavas
visited several holy places and reached the proximity
of the Himalayas leaving his brothers behind.
Arjuna went up the Mahisamor to worship Siva.
Years passed by As last his brothers also started
for the Mahisamor in search of Arjuna and with the
help of the hermits Vrasapavrata and Astavana, they
reached Kubera's capital (capital of Kubera). Thence
Bhima destroyed the army of Kubera and killed
Manumana, his friend and favourite Dharmaputra,
renouncing of his younger brother's iniquity bowed
before Kubera and asked him with pleasantry, why
the power of gods gave way to the power of man.
Kubera replied that it was due to the curse of Agastyaya
and began to depict the event thus. Once my friend
Manumana and myself were going, in a chariot, to be
present at the singing and chanting just begun at
Kusavati. At that time Agastyaya was standing in his
hermitage on the bank of Kali, performing Sun
worship. When Manumana saw this from the sky, he
spat on the head of Agastyaya, who instantly getting
wild cursed me: "Lo, Kubera, your friend Manumana
spat on my head yesterday! Great will be your
army will meet with death at a man's hand. When
they die you should not feel sorry for them. If
it becomes possible for you to meet the man who
killed Manumana you will be liberated from the curse."

It is this curse that brought about the death of
Manumana and the army. When Kubera saw Bhima
face to face his curse was revoked. (Mahabharata,
Vana Parva, Chapter 160).
11) Agastyaya cursing Mrica and Tadaka. The boys
Rauta and Lakshmana went to the forest with Visvamitra
for protecting sacrifice. When they entered the
Tadaka forest Visvamitra told them the story of
Tadaka thus...

Tadaka was the daughter of Suketu, a semi god of the
tribe Vakta. Being childless for a long time Suketu was
miserable and began to do penance before Brahma,
who blessed him and granted his wish and a daughter
was born to him. This daughter was named Tadaka.
Bhima blessed her, giving her the strength of one
thousand elephants. Tadaka grew up and became a
young woman. Suketu gave her in marriage to Sunda,
son of Harpaja. Tadaka gave birth to a son called
Mrica. When Sunda was killed, Tadaka got widowed
and ran into the hermitage of Agastyaya (coming much
invited there. At this Agastyaya got angry and cursed
her to become a Rakshasa (giantess) and instantly
the bodies of Tadaka and Mrica were deformed
Tadaka could not control her anger and she denounced
the hermitage of Agastyaya (Valmiki Ramayana,
Bharadwaja).
12) The story of the theft of lotus. Once Visvamitra and
other hermits went on a pilgrimage, with Indra as their
leader. On the way they reached Bhimaar, in the holy place of Kasyaka.
Agastyaya had grown some lotus flowers there. The
pilgrims plucked extraordinarily all the lotus flowers
nurtured by Agastyaya and ate them. The furious Agastyaya
got into the midst of the hermits in search of the
culprit. None admitted the theft. Finally he caught
hold of Indra, as the thief Indra said: "Oh, Lord,
that I have not been for my eagerness to hear discourses
on duty from your face. I would not have stolen
your lotus flowers." Saying this Indra returned the
lotus flowers. Agastyaya was pleased and left Indra
and the hermits depart in peace. (Mahabharata,
Amarasimha Parva, Chapter 95).
13) How Agastyaya burned the Asuras (Deemons). (This
story occurs in the Mahabharata as having been told
by the God Visvamitra to Bhima as a discourse on the
greatness of Agastyaya and Bhima reverting it to
Arjuna.)
Once the God had to accept debat at the hands of the
Asuras (Deemons) and they approached Agastyaya
and said thus: Oh, hermit, since we have been defeated
by the Asuras, our prosperity is at an end. There
is none to help us but you. Hearing this Agastyaya
became angry and began to burn the Asuras to death,
by the merits of his penance. Many of them fell down
on the earth and some fell into Padma (the other world).
The asura who thus fell were not killed by Agastyaya.
Thus the menace of the Asuras in heaven was
warded off, and the Gods lived in peace and prosperity.
(Mahabharata, Amarasimha Parva, Chapter 155, Verses
1 to 13).
14) Indra's conflict with Agastyaya. Once Agastyaya
conceived a sacrifice of twelve years' duration. Many
hermits participated in this sacrifice. No sooner had
the hermit begun the sacrifice, than Indra, (the God of
Thunder and Rain) stopped rain in the world. Crops
could not be raised. But Agastyā provided everybody who took part in the sacrifice, with sumptuous meals.

The hermits wondered how Agastyā could do this. Some of the hermits feared that the sacrifice would have to be stopped before the stipulated time, if the drought continued. Agastyā told them not to fear, and that if Indra refused to send rain, he himself would become Indra and protect the subjects. Indra was heartened when he heard this and he began to send rain regularly. (Mahābhārata, Atharvavedīka Parva, Chapter 92).

15) Story of Gaṇendramoksa (The redemption of an elephant). In the Bhārata a story occurs, as to how Agastyā cured King Indradvīma, and turned him to an elephant. While Indradvīma, the King of Pândya, was absorbed in deep meditation on Vīṣṇu, Agastyā reached the palace. Being immersed in meditation, the King failed to notice the arrival of the great hermit, who getting angry with the King, cursed him to become an elephant. for one thousand years. Instantly the King was delirious and the palace in a big forest and lived there happily with the other elephants there. At that time a hermit named Devalī was living in a hermitage in that forest. One day Indra, a gaṇdharva (a class of semi-gods) enjoying the company of some celestial maidens came to the place where Devalī had put up his hermitage. He hermit saw the Gandharva and the maidens playing and bathing in the pond in front of his hermitage, a complete nudity. Getting angry Dévalī cursed Indra, and he was transformed into a pond, which was in the Tārāy Mountain. The pond was under the superintendency of a crocodile. The aspirer (Indradvīma) entered the pond to drink water. The crocodile caught hold of the leg of the elephant. Each tried to pull the other with equal force. This fight is said to have lasted for a thousand years. When both were tired, godly visions began to dawn in their minds. Then, riding on an eagle Mahāavān appeared before them, cut them with his īścharāyuddha (the wheel-weapon) and both were given deliverance. (Bhāgavata, 8th Skandha, Chapter 2).

16) Agastyā teaching Šrī Rāma the Aṣṭa-yātra Mantra (A hymn in praise of the Sun). When Šrī Rāma was fishing with Kāvana in Lankā, depletion befell him, his heart being weighed down with guiltiness, for a while Kāvana made the best use of this opportunity and began to advance. The gods had gathered in the sky above to witness the fight. Agastyā, at that particular moment, taught Šrī Rāma the Aṣṭa-yātra Mantra, a hymn in praise of the Sun and when Šrī Rāma chanted that mantra, he resumed fight with Vīgour and Kāvana was defeated and slain. (Vālmiki Rimāvīra, Yuddha Kāna, Sarga 197).

17) How the want of the earth was rectified by sating Agastyā. The matrimonial ceremony of Šrī Paramēṣvāra and Pārvatī was held in the Himalayas. On that auspicious occasion all the living beings of the world were present, and as a result the Himalayan region sank down and the earth slanted to that side. To keep the equilibrium of the earth, Vīṣṇu sent Agastyā to the south. Accordingly Agastyā reached Kūtidad, where there was a temple dedicated to the worship of Vīṣṇu. Agastyā had beautified his forehead with ashes and admission to the temple was denied to him. By the devotees there who were Vājsnavites. By his own power Agastyā turned himself into a vajsnavite and got into the temple, and immediately the image of Vīṣṇu in the temple changed by itself into a Śiva Linga (idol representing Śiva). Since then the temple at Kūtidad has remained a temple of Śiva. Agastyā proceeded to the southernmost point of the earth and sat there and because of his weight the earth regained its normal position. (Skanda Purāṇa).

18) Agastyā and the Kārniča Mountain. When Agastyā passed the Vindhyā mountain and proceeded to the Soudh a Rākṣasa (giant) called Kārniča hindered his way. By his power the Rākṣasa caused to fall everywhere a very heavy rain. Agastyā sprinkled a few drops of water from his waterpot on Kārniča, who instantly became a mountain. Telling him that he would get deliverance from the curse when the weapon of Subrahmaṇya struck him, Agastyā continued his journey to the South. (Skanda Purāṇa).

19) Agastyā and the River Kāvieri. Once Śūrabpadma, an Asura (demon) drove the Gods out from heaven. Indra came to Śiyālī a place in the district of Tājaviś (Tanjore) and began to do penance to please Śiva. Rain was completely stopped. Agastyā had compressed the river Kāvieri and held the water in his waterpot. Gaṇapati having came to know of this, came in the form of a crow and toppled the waterpot. Agastyā got angry and ran after the crow, which immediately assumed the form of a boy Agastyā caught hold of him. The boy instantly revealed himself as Subrahmaṇya and granted Agastyā a boon. Your waterpot will always be full. Since then there had never been shortage of water in the Kāvieri. (Skanda Purāṇa).

20) Agastyā in the palace of Bhadrāśvī. Once Agastyā lived in the palace of Bhadrāśvī as his guest for seven days. Agastyā praised Kāntināṭi the queen on several occasions. The King wanted to know the reason Agastyā said: During her previous birth Kāntināṭi was the handmaid of a rich man. On one occasion of Śvādasi (twelfth night after full moon) in the month of Tālā (second half of Oc'tober and first half of November) the rich man had asked his handmaid to see if the lights in a certain temple did not go out and she did so, in consequence of which, during her current birth she has become your queen, bearing the name Kāntināṭi. The King and the queen were much pleased at this explanation of Agastyā and thenceforward they began to observe Śvādasi as a day of fasting (Vīṣṇu Purāṇa).

21) Agastyā cursing Urvāśī. Jayanta and Nārada. Once Agastyā went to the realm of the Gods, as a guest of Indra. On that day a performance of dance by Urvāśī was held in honour of Agastyā. In the midst of the dance Urvāśī's eyes fell on Jayanta and she fell in love with him; her steps went out of beat Nārada also went wrong slightly in playing on his famous lute called Mahati. Agastyā got angry and cursed Urvāśī, Jayanta and Nārada. According to the curse Jayanta became a bud. Urvāśī was born in the earth as a woman called Medhavi and ‘Mahati’ the lute of Nārada became the lute of the people of the earth.
22) Agastyas curse Dusyana. Dusyana was the last son of the king of Pataliputra. The wicked Dusyana had slain a large number of babies, and the king therefore expelled him from the palace. Dusyana went into the forest, where he caught hold of the child of Ugraravas and killed it by putting it under water. Ugraravas cursed him and accordingly he fell into water and died and his spirit became a ghost, after washing himself about seventeen times in the Ganges near the sacred banks. At last the spirit approached Agastya, who called his disciple Sutinsa and asked him to go and bathe in the Angirastha (a bath) in the Gandhama-dana mountain and bring some water from the tirtha and sprinkle it on the spirit of Dusyana. Sutinsa acted accordingly and immediately the spirit of Dusyana received divine figure and entered heaven. (Setu Mahatmya).

23) How Agastyas got golden Bangles. Once Agastya entered a forest of about a hundred yojanas wide. The forest was devoid of life. When he had walked a few more steps some Gandharvas (semi-gods) and celestial maids came there singing and dancing. From among them a noble male being came forward to the bank of a lake in the forest and sat without any hesitation, the corpse of a man that was lying there. After that he walked round Agastya and made obeisance to him. Agastya asked him why he had eaten the corpse of a man. The noble man told Agastya thus: "In teela yuga (the third age) there lived a king named Vidarbha. I am his son and my name is Sveta. After having ruled over the land, I went to the forest to see the beautiful maids and fair cattle. I went to the banks of this lake and began to do penance. After that discarding my body I entered heaven. Though I attained heaven my hunger was not appeased. I asked Brahma how, I, a dweller of heaven, got this hunger. Brahma said that when I was King I had given nothing to anybody and so I got this hunger even after entering heaven. As a remedy Brahma suggested that I should come here everyday and eat a course and when I had completed ten thousand days the hermit Agastya would come here and then when I offered him a golden bangle my sin would be washed away." Saying thus Sveta offered to Agastya the golden bangle given by Brahmas and then he vanished and the corpse also disappeared. Sveta went to heaven. (Uttara Ramayana).

24) Conclusion: owning Agastya.

(1) Agastya had a brother called Sutinsa. (Agnipurana, Chapter 7).

(2) Sutinsa was Agastyas disciple too. (Setu Maha.

(3) Ilvaka and Vadapi were the sons of the giantess Ajamukhi. In the valley of a mountain Ajamukhi prayed to Agastya for love and thus Ilvaka and Vadapi were born from Durvasas. These two sons demanded that Durvasas should impart to them all his merit of penance. Getting angry Durvasas cursed them that they would meet with death at the hands of Agastya. (Skanda Purana, Avara Kanda).

(4) Agastya had been the priest of the King Kheda. (Revela, 112th Suka).

(5) When Sri Rama returned to Ayodhya, with Sitata from Lask, hermits from various parts visited him, among whom, Dattireya, Namuci, Pramuni, Sri Valmiki, Shona, Kanada, Agastya and their disciples were from the South. (Uttara Ramayana).

(6) Agastya gave Sri Rama an arrow, which, when shot at an asura (demon) would pierce his heart, pass on to the other side, fly to the sea and bathe in the sea-water and return to the quiver, it is said. (Uttara Ramayana).

(7) Once Agastya visited the hermitage of Astambha. He asked Agastya, who, of Brahmas, Visnus and Sivas, was the Supreme deity. Agastya replied: "These three are only three manifestations of the one supreme Being." (Brahmapuran).

(8) For the story of how Agastya cursed the sons of Manishadra and transformed them to seven palms, see the word 'Sapinsa'.

(9) There was a hermit called Sutinsa, to whom Sri Rama and Lakshmana paid a visit when they were wandering in the forest. This Sutinsa is the younger brother of Agastya (on the word Sutinsa).

(10) Agastya cursed Suka and deformed him into a Raksha. (See the word Suka in ).

25) Conclusion. It is believed that the great hermit Agastya, who had performed such wonderful deeds by the merits of his penance, is still doing penance in the Agastya Kuta hills. Agastya who had travelled throughout the length and breadth of Bharata had several hermitages In the Valmiki Ramayana, Aranyakand, Sarga 11, a description is given, of a beautiful hermitage of Agastya, and the peaceful atmosphere that prevailed in and around it. Agastya had presented to Sri Rama a bow got from Visnu, when the brothers visited his hermitage. Agastya had accompanied Sri Rama and his fellow-disciples on his return journey to Ayodhya from Lask, with Sita after killing Ravana. There is a legend in the Tamulnad that Agastya was a member of the first two 'Santhgas' (groups) of the "three Santhgas", mentioned in Tamil literature. As Agastya was dwarfish he is mentioned as Kurumuni, (short hermit) in Tamil works. He has written a Tamil grammar on music, literature and drama. But this work is not available now. The Tamil Grammar 'Tolkappiyam', which is considered to be the oldest grammar, was written by Tolkappiar, one of the twelve disciples of Agastya. Even today in certain temples in the Tamulnad, Agastya-worship is carried on. Kambur, has mentioned about Agastya in his Ramayana. A great Tamil author Viralpuran says that the Tamil language and the beautiful maiden presented by Agastya.

It is believed that the following works have been composed by Agastya:

1. Agastya Gita; in the Varahapurana, Paupadopakhyana.

2. Agastya Samhita; in Paucarartha.

3. Agastya Sanka, in the Skanda Purana.


5. Dvaidha-nirnaya Tantra.

AGASTYA KOTA. This is the sacred mount where the sage, Agastya, sat and did penance during his sojourn in the southern parts of India. In the Kiskindha Kanda of Valmikis Ramayana we find King Sugriva commanding that all his soldiers going in search of Sitata should pay homage to the sage Agastya.

AGASTYA PARVATA. This is a mountain in South India believed to belong to the Kishkindha mountain range. Agastya Kuta is in this mountain.

AGASTYA SARAS. This is another name for Agastya Gita.
AGASTYA-ÂRÂMA. The Purânas make mention of several asramas connected with sage Agastya. The Pavâvanas during their exile visited an ârâma of this name. This is situated near Pavâvaṇa twenty-four miles to the south-east of Nâsik. It is known as Agastya-grih now. (Sloka 20, Chapter 80; and Sloka 1, Chapter 96 of Vaiṣṇava Parva, M.B.).

The Mahâbhârata mentions another Agastya-Ârâma near Pratâsha, belonging to the Jaiminiya line with Saint Lomâśa as head priest for some time. Valmiki describes an ârâma of this name which Râma and Laksmîna visited during their exile in the forests. (Chapter 11, Aranyâ Kañḍa of the Ramâyana).

AGASTYA TIRTHA. This is one of the five tirthas or sacred places of worship lying scattered in the southern ocean. The other four are the following: (1) The Sañchidra tirtha (2) The Pauiloma tirtha (3) The Kârandhama tirtha and (4) the Aupâvaṇa tirtha. These five are known as Pâca tirthas and many sants used to live there. There existed in each of these tirthas one huge and fierce crocodile and all the sants living there, afraid of these creatures, deserted their places one by one. (Ref: Sloka 3, Chapter 220 of Adi Parva, Bhagavad Gita for more details see under Pâca tirtha).

AGASTYA VATA. This is a sacred shrine in the neighbourhood of the Himâyâlas. Arjuna paid a visit to this place while he was living with his brothers in the forests during their period of exile (Sloka 2, Chapter 214 of Adi Parva, M.B.).

AGATI. A city. Two sons Taksaka and Chhatraketu were born to Dharmarâja, the son of Sri Rûma, and his wife Urmila. The court of the eldest prince Taksaka was situated in the city of Agat. Formerly this was known as Kanâkiâla and was occupied by forest tribes. Exterminating these forest tribes, Laksmiâna built a city there and appointed it to his eldest son Taksaka. (Uttara Ramâyana).

AGHA. The name of an aśura. This aśura was one of the followers of Kimâ. According to the instructions of Karna, Agna once set out to Gokula to kill Sri Kṛṣṇa. At that time Sri Kṛṣṇa was playing on the banks of the river Kûlumdi with other cowherds. Aghâsa watched the games of the children from the sky above. Then he transformed himself into a colossal serpent and lay with his mouth wide open; his open mouth looked like an immense cave. The soul smelt coming from his mouth soon spread over the whole place. Sri Kṛṣṇa and the other children did not know anything about this. In the course of their games they waded into the cave-like mouth of Agna and were soon stuffed in his belly. Agna then closed his mouth and the boys including Sri Kṛṣṇa were now imprisoned inside his body. Some of the boys died. Reahring the situation Sri Kṛṣṇa now enlarged his body. His body grew larger and larger until at last it burst open the body of the serpent (Agna). Thus Agna was killed. Sri Kṛṣṇa then restored the dead boys to life by his divine looks (Kâtaâkśa). Thus Aghâsa was the brother of Bâkâsa and Putama. (Bhagavata, Skanda 10, Chapter 12).

AGHAMARSA. He was a great hermit of austerity, who had observed the duties pertaining to Vânaprastha and the four stages of life-forest hermit. (M.B., Śantu Parva, Chapter 214, Stanza 16).

AGHAMARSANA S ÔKTA. This is a hymn in the Rigveda. It is said that all sins will be eliminated, if this hymn is recited three times, standing in water.

AGHĂRDĐANAVAMI. (See the word NAVAMI VRATA).

AGHASVA. A King hermit (Rajâr) named Peda. (Rigveda, Mandala 1, Anuvâka 17, Sûkta 116).

AGNI

1) Genealogy. Agni was descended from Viṣṇu in this order: Viṣṇu-Brahma-Aṅgus-Bhraspati-Agni.

2) Birth. We come across several contradictory statements in the Purânas regarding the birth of Agni. There is some real difficulty, therefore, in tracing correctly the true genealogy of Agni. The one given above is based on statements in Bhagavata and Mahâbhârata. Aṅgus is one of the six mind-born sons of Brahmâ. Aṅgus married Śraddhâ and got four daughters and two sons. Bhraspati was one of the sons and Uatadhya was the other. The daughters were Sīvâlî, Kunû, Râkî and Anumati. (There is a mention of a third son named Samvatara in the Bhagavata by Kâthahsan though the original quoted below does not say so).

Śraddhâ tu aṅgarasah patni
Caitava 's caiva saûkha
Sûrîvaryâ Kûhâ Râkî
Caturbhûram anuvâstham
Tatpurâvâravâdham
Khyâstâ varv Abrâsati
tare
Utadhya bhagavân sâkñâ
Bhramâna Bhargava Bhruaspati
Bhraspati married Candrahasi and got six double sons. Of these Samya, the eldest, married Sâtya and Agni was born to Sâmyu of Sâtya. (Slokas 1 to 4, Chapter 219, Aranyâ Kañḍa of Malayâlama Mahâbhârata).

3) Agni—One of the Āsas-dh-pâlakas. (Āśa=eight, dh=zone, pâlaka=guardian). The Devī Bhagavata states in its eighth chapter that Agni is one of the eight guards posted at the eight different zones to protect the universe. Indra guards the east; Agni the south; Yama the south-west; Vairuna, the west; Vûyu, the north-west; Kuber, the North and Sûva, the north-east. The place where Agni sits on guard is known as tejo-pâlana.

4) Agni—One of the five elements. The universe is believed to be composed of five elements of which Agni is one. The other four are Water, Earth, Ether and Air.

5) The story of how Agni gave a Mâya Sîtâ (Phantom Sîta) to Śrī Râma. During their exile in the forests Râma and Laksmiâna were for some time living in an ârâma built on the shores of the ocean. One day Agni disguised as a Brâhmin approached them and said "O, Śrî Râma, thou art born to kill the demon Râvana and save the world from his atrocities. Sîta is going to be a cause for that. Time is not far for you to finish this duty of yours. Râvana is soon to come and kidnap your wife, Sîta. You must, therefore, allow me to play a trick on Râvana. Entice Sîtâ with me and I shall keep her safe. In her place her you can keep a Mâya Sîta (Phantom Sîta) which will be a live replica of your real wife. In the end when you take back Sîtâ after killing Râvana you will be compelled to throw your wife into the fire to test her chastity. At
that time I will take back the replica and give you back your real wife." Śri Rāma was very much pleased to hear this. Agni then, by his yogic powers created a Phantom Sītā and gave her to him. Rāma kept this as a secret even from Lakṣmana. In the great Rāma-Rāvaṇa battle Rāvaṇa was killed and Śri Rāma took back Sītā to his kingdom. Then, respecting public opinion and wishing to establish in public the purity of his queen, König Śri Rāma put her into the fire. At that moment Agni took back the replica and gave back the real Sītā to Śri Rāma. Sītā thus came out from the fire unscathed. Later, on the advice of Rāma and Agni, the Phantom Sītā went to the sacred place Puṣkara and started doing tapas (penance) there. After doing tapas for a long period of three lakhs of divine years this Phantom Sītā became known as Svargalakṣī. It was this Svargalakṣī that later on in the Devapura yuga came out from the yajña kundā of King Pāñcāla as Pāñcālī and became the consort of the Pāṇḍavas. Vedavati, daughter of Kuśadhyāja in Kṛṣṇa yuga, Sītā, daughter of Janaka in the Treta yuga, and Pāñcālī, daughter of Drupada in Devapura yuga are one and the same person. Each account of this she is known as trikhyāni also. (Chapter 9 of Devi Bhāgavata).

6) The story of how Agnigot indigestion. In olden times there was a bold and mighty King called Śvetaki. He conducted several different types of yajña. Afflicted by the unending dense smoke in the yajña hall all the ascetics left the place and went their way. Undaunted by this, Śvetaki performed for twelve years a fire sacrifice in which not a single sage took part. The sages rebuked him and said if he wanted to conduct a sacrifice again he could invite Śudras to help him. (Śudras belong to the lowest caste among Hindus and are not allowed to participate in sacrifices generally.) Enraged by this insult Śvetaki went to Kālīṣa and did fierce penance. Lord Śiva appeared before him and gave him Durvāsaś as a priest for his yajña. For twelve years this sage Durvāsaś performed the yajña pouring into the mouth of Agni through the sacrificial pit unlimited materials of food. Agni was overfed and he got indigestion. He lost all appetite for food, became weak and the brilliance of his face faded. (Chapter 235, Adi Parva, M.B.)

7) The story of how Agni burnt the big forest, Kāñcana. When the indigestion continued without abatement for some time Agni approached Brahmā and asked for a cure. Brahmā declared that his indigestion would be cured if Agni could burn the huge forest, Kāñcana, the abode of the enemies of the Devas, Agni immediately started consuming the forest. But the inhabitants of the forest soon quenched the fire. Disappointed Agni went to Brahmā again and the latter advised him to wait for some time till the advent of Nara-Nārāyaṇas to that forest. They would then help Agni to burn the forest. Agni waited for the time to come. At that time the Pāṇḍavas were living in Indraprastha with Śri Kṛṣṇa. When the heat became unbearable there Arjuna and Kṛṣṇa came to the banks of river Yamunā. Hearing about the arrival of Kṛṣṇa and Arjuna who were none but the incarnations of Nārāyaṇa and Nara, Agni disguised as a brāhmin approached them and requested them to help him to burn the Kāñcana forest. Agni added that any attempt of his to burn the forest was always foiled by Indra who would send a heavy downpour of rain to quench the fire because Takṣaka, an intimate friend of Indra, was living there.

To gain his end Agni gave Arjuna an arrow-case which would never be empty, a chariot bearing a monkey flag, four white horses adorned with gold chains and also the famous Gāndiva bow. To Śri Kṛṣṇa he gave the cabrayuddha or the divine wheel-weapon. (All these military equipment were once given to Agni by Varuna.) When all these were given to them Kṛṣṇa and Arjuna got ready to help Agni to burn the forest. Agni started burning the forest, Indra at once sent a heavy downpour of rain and Arjuna created a canopy of arrows above the forest preventing the rains from falling on the forest. Agni carried on his work undisturbed, the forest was burnt and Agni was cured of his indigestion. (Slokas 239 to 239, Adi Parva, M.B.)

8) Agni falls in love. As an inaugural procedure to the great Rājasūya which Dharmaputra performed at Indraprastha his four brothers Bhūma, Arjuna, Nakula and Sahadeva conducted a victory march to the four different sides of the kingdom to show their turned with conquered men from including Dantavakra and Bhīmaka and reached a country called Māhismattapura. There he had to encounter a powerful king called Nila. Before long there broke a fire in his camp. Distressed, Sahadeva prayed to the God, Agni, for help. It was then that Sahadeva came to know about the ties between Agni and Nila. Once Nila had a beautiful daughter named Sudarṣanā. Once when she was talking to her father after having entered the Agni-hatra Agni fell in love with her. From that day onwards Agni became dreamy about the beautiful lips of Sudarṣanā. It reached a stage when Agni would burn only if it was blown by the lips of Sudarṣanā. This ended in Agni marrying Sudarṣanā. After the marriage Agni lived in the palace of his father-in-law, King Nila, as a useful ally. It was at this time that Sahadeva came to conquer Nila. But Agni knew that for the proper conduct of the Rājasūya of Dharmaputra his father-in-law had to surrender to Sahadeva and so advised his father-in-law to do so. What appeared to be a difficult problem was thus easily solved. (Chapter 31, Shāhā Parva, M.B.)

9) How Emperor Sibi was tested by Agni. Once Agni and Indra thought of testing how strong and deep was the sense of charity in Emperor Sibi. Indra took the shape of a hawk and Agni that of a dove and the dove flew and dropped down into the lap of the Emperor who was at that time doing a yāga. The hungry hawk came chasing its prey and finding the dove in the lap of the Emperor said: "O King, is it proper on your part to withhold my food from me, and keep it in your lap?" Hearing this Sibi replied: "This dove has sought refuge in me. It is my duty to give it protection. If it is only food you want I shall give you food." Sibi then offered many things including his kingdom to the hawk in return for the dove. But the hawk refused them all and finally agreed to accept an equal weight of flesh from the body of the Emperor. Sibi without any hesitation cut a portion of his thigh and weighed it against the dove in a scale. The dove weighed more and the Emperor started putting more and more flesh from his body to make the weight equal. But the dove
always weakened more and at last the Emperor said he would wound himself against the dove. As the weak and helpless Emperor was about to get into the path of the scale Agni and Indra emerged from the bodies of the dove and hawk and appeared before the Emperor. They blessed him and immediately took him to heaven.

(Chapter 131, Vana Parva, M.B.)

10) Agni and the Walter a goat. The occasion is when sage Vashamitra is taking Kama and Lakshmanana to the forests to give protection to the sages against the demons. They reached the place where Ahalya lay as a stone cursed by Gautama. Vashamitra told them the story: "It was here that the great sage, Gautama, lived with his beautiful consort, Ahalya. Once Indra had an intercourse with her privately and Gautama coming to know of the noised cursed her and turned her into stone. By the curse of the same sage Indra lost his testicles. Greatly aggrieved by this loss Indra prayed to god Agni for help and on the advice of Agni the devas removed the deformity by placing a goat's testicles instead" (Slokas 48 & 49, Balita Kanda, Valmiki Ramayana).

11) How sage Birju saved Agni. Sage Birju was living with his wife Puloma in his herama. Puloma became pregnant. One day when Birju wanted to go out but for a bath in the river he asked Agni to keep a watch over his pregnant wife. There was a demon by name Puloma who was once in love with Puloma. On this particular day Puloma entered the herama to see her former lover. When he entered the herama Puloma saw Agni there burning with a brilliant flame in the fire-god. Puloma said: "O God of fire, if I ask you a question you must give me an impartial reply. I was in love with this Puloma and I had accepted her as my wife spiritually. But, then, her father gave her to Birju. Who, then, is the true owner of Puloma?" Agni was afraid of Birju. Yet he explained the position honestly. "It is true that Puloma has married Birju. But he has not married her according to Hindu rites. Hearing this the demon changed himself into the shape of a swan and carried away Puloma. On the way Puloma delivered a male babe and it fell on the ground. The boy was named Cyavana. It was this boy that became later on the famous Cyavana Mahars. Even at birth the boy was brilliant as the Sun to look at and Puloma, the demon, noticing the unusual brilliance of the child left the mother and child on the way and fled frightened. Puloma returned to the herama carrying the child weeping profusely all the way and creating a lancrymound river called Vadhushara. As soon as she entered the herama the angry Kama asked "Who told Puloma that you are my wife?" Puloma then told her husband all that happened there and Birju called Agni and cursed him thus: "May you be a consumer of all things on this Earth". Greatly aggrieved Agni went away and hid himself. The absence of Agni created chaos in all the three worlds; Heaven, Earth and the Nether-world. A deputation of all the afflicted people wanted upon Brahm and Brahm modified the curse and declared that all that Agni touched would become pure. Agni was consoled and he started his work as usual.

12) How Agni cursed frogs, birds and elephants. Many important events took place while Agni was underground cursed by Birju. It was during that time that Parvati cursed all the Devas and the Devas were defeated by the asuras (demons). The necessity of a warrior capable of defeating the asuras arose then. The idea of creating Lord Subrahmanya was born. Subrahmanya said that only Agni could help them in this matter since Agni was the only one who escaped from the curse of Parvati, being underground at the time of the curse. The Devas started a vigilant search but Agni was not to be found. Agni was then hiding inside the ocean. The ocean was getting hot and the animals living there found their life unbearable. Frogs went to the devas and told them where Agni was hiding. Enraged at this Agni cursed the frogs saying that they would never be able to find the taste of anything. Frogs went weeping to the devas who in turn blessed the frogs saying that they would acquire the ability to move about easily in any darkness. Agni changed his place of hiding and went and hid himself in a sugar palm tree. A bird living in that tree gave information to the devas and the devas found him out before he got time to leave the place. Agni cursed the bird saying that its tongue would always be curved inside and the devas blessed it saying that the curvature would help it to sing beautiful songs. Since Agni was found out from Sami tree this tree became sacred. Since this finding out of Agni after a long absence is like a re-birth of Agni the Puranas mention that Agni was born from the Sami tree. The Devas then requested Agni to help them to create a son capable of conquering the demons. (Chapter 85, Anuksana Parva, M.B.)

13) Birth of Subrahmanya. At that time Varuna performed a yaga. All the devas and demons gathered. Siva participated in the yaga. Subrahmanya came out of the Earth. Siva blessed him. While Nala was going to the wedding of Damayanti Indra, Agni, Varuna and Kila accorded him on his way and asked him to go as a messenger of their and advise Damayanti to marry one
of them. Nala did so, but Damayanti was adamant and said she would marry none other than Nala. So all the four gods appeared as Nala in the wedding hall. Damayanti who was confused prayed that she should be shown the real Nala. The gods then changed into their original forms and blessed Nala. Agni said he would come and help him the moment he wanted him. Thus Nala became a good cook and Nala Pircakam (Pārcaṇāda = cooking) became famous. Even now it is a synonym for good cooking. (Chapter 57, Vana Parva, M.B.)

15) Agni and Rambha. There was once a dānavā called Danu. He had two sons named Rambha and Karambha. They had no children and tormented this they went to Paścimānada and started doing penance. Rambha sat in the centre of Paścimānada (five fires) and Karambha in water to do penance. Indra afraid of the severe and powerful tāpas of the two took the form of a crocodile and killed Karambha who was doing penance in water by dragging him down to the water. Bereaved Rambha started to commit suicide by jumping into the fire. God Agni appeared before him and asked him what he wanted. Rambha then said that he should get a son who would be famous as a warrior in all the three worlds. Agni agreed. Rambha put his back and back saw a voluptuous she-buffalo and married her at yakṣa kavaṭa. They lived a happy married life and one day a he-buffalo envied of their life attacked Rambha and killed him. Griev-stricken Rambha’s wife jumped into the funeral pyre and committed suicide. Then from the fire arose a demon named Mahāśiva (Māsāśiva = Buffalo, Asura = Demon). This buffalo-demon became a terror to all in the three worlds later on. (Chapter 5, Devi Bhāgavata).

16) Difference of opinion between Agni and Aṅgiras. Bhagavān Aṅgiras did penance in his own āśrama and became more brilliant than Agni. The whole world was submerged in his brilliance. Agni felt a bit depressed at this. Agni argued that it was not proper on the part of Brahmā to give anybody else more brilliance than himself. So as a protest against this Agni disappeared from the world. Even Aṅgiras was annoyed at Agni’s disappearance and so he went and consorted with Agni and took him to Brahmā. Brahmā declared that henceforth the world would recognize Agni as the father and Aṅgiras as his son. Thus Agni got the first place in effulgence. This is a story told by sage Mārkaṇḍeya to Dharmaputra. (Chapter 217, Vana Parva, M.B.)

17) Agni and Mahābali. On their way to the forest sage Viśvāmitra took Rāma and Lakṣmana to Siddhārma. The sage explained to the princes the importance of that āśrama. He said: “Mahāviṣṇu lived in this āśrama for a number of years. It was at that time that the Emperor of the asuras (demons), Mahābhārata, son of Virocana, was ruling the world conquering even the devas. After having conquered all the three worlds Mahābali decided to conduct a yāga. A delegation of the Devas headed by Agni then waited upon Mahāviṣṇu and Agni said: “O Lord, Mahābali has commenced a yāga and before it is finished you should go to him and inform him of the benefit of the devas”. It was at this request of Agni that Mahāviṣṇu took the form of Vāmana and sent Mahābali to the nether-world. (Chapter 29, Bālakanda, Vālmiki Rāmāyaṇa).

18) Agni and Nabhā. Repenting for his act of killing Vṛtra Indra unknown to anybody went and hid in a lotus in the Mānasa Saras (Lake Mānasa). Perplexed by the disappearance of their leader the devas brought Nabhā from the Earth and made him their leader. Nabhā became very proud and arrogant of his new position and tried to make Indrāni his wife. Indrāni went to Bhraspati for help. Bhraspati commanded Agni to go and find out Indra. Agni searched for him in forests, rivers and lotuses. He found Indra hiding in a lotus and Bhraspati was duly informed. Then Bhraspati gave Indrāni some clever directions to kill Nabhā and Nabhā was killed. (See Agastya). There is a story in Śanti Parva, Chapter 28, of how Agni took for himself a quarter of the sin which Indra acquired because of his killing Vṛtra, a brahmin by birth. (Chapter 15, Udyoga Parva, M.B.).

19) Agni Deva and Kārttikavirājya. After the great Kurukṣetra battle the Pāndavas went again to Kurukṣetra along with Śrī Kṛṣṇa. On their way Kṛṣṇa showed them the Parāsurasamhārasas and narrated to them several stories of Rāma. Reference to Agni comes when Kṛṣṇa explains the reason for Kṛṣṇa cutting off the thousand hands of Kārttikavirājya. It was at the time when Kārttikavirājya was ruling the three worlds by his might that Agni went and asked for alms from him. Kārttikavirājya gave Agni mountains and forests for his food which Agni burnt and ate. In one of the forests the sage asked if Aśvapati and that Agni was burnt. Agni said: “Agni went to Vṛtra saying that his thousand hands would be cut off by Parāsurasamhāra. Though the curse was not seriously minded by the King then, it so happened that before long Kārttikavirājya had to meet Parāsurasamhāra in a battle when the children of the King stole a sacrificial cow belonging to Jamadagni, father of Parāsurasamhāra. In the battle all the thousand hands of Kārttikavirājya were cut off by Parāsurasamhāra. (Chapter 43, Śanti Parva, M.B.).

20) How Agni was duped. Once the wives of the Saptarṣis (seven Saints) attended a yāga where Agni was also present. Agni fell in love with them but knowing it to be futile to make any attempt to fulfil his desire he went to the forests deserted. Śvāda, daughter of Dakṣa was for a long time craving to marry Agni, and she decided to take advantage of the opportunity thus offered. Disguising herself as the wife of Aṅgiras, one of the seven saints, she approached Agni and said: “O Lord, I am Śiva, wife of Aṅgiras. We were all excited when you darted cupids’ arrows against us and they have now selected me to come to you for fulfilling your desire”. Agni believed her and took her as his consort. (Pages 223 to 227 of Vana Parva, M.B.).

21) How Agni became a doctor. There was once a sage called Dattātreya who had a son called Nimi. Nimi had a son and he died after thousand years. The bereaved sage performed a Śrāddhā which was attended by all devas. The feat was so auspicious that the devas got indigestion after that. Consulting Brahmā Agni prescribed a remedy for their indigestion. He said: “Whenever you take any food make me also a participant in that. If you do so you will never get indigestion”. That is why a very small portion of any cooked
food is first thrown into the fire before given for eating. This story is part of Bishama’s oration to Dharmaputra on the origin of śṛddhika. (The ceremony conducted on the anniversary of the death of a person by his son). (Chapter 92, Anuśasana Parva, M.B.)

22) How Agni became a horse. There was once a preceptor named A维奇. He got a disciple named Uttanga. One day A维奇 left his śārma for a distant place leaving his disciple in charge of the management of the śārma. The preceptor was absent for a long time and his wife started making love to Uttanga. The dutiful disciple strongly objected to this. When Uttanga completed his course of study under A维奇 he enquired what he should give to his preceptor. The preceptor directed him to his wife. The wife who bore a grudge against Uttanga resolved to tease him and said that she should go to King Pauṣya and beg of him the earrings worn by his wife. Uttanga started immediately and getting the earrings was coming back when on the way Taksaka wrested the ornament from him and went and hid in the nether-world. Uttanga followed Taksaka and there Agni in the form of a horse appeared before him and asked Uttanga what he wanted. He replied that he wanted to subdue all the serpents in the nether-world. Agni then advised him to bl, w thro’ the nostrils of the horse. As he did so flames burst forth from all the openings of the horse making the nether-world hot and smoky. Taksaka was frightened and he at once gave back the earrings to Uttanga. Uttanga was again worried for he had very little time to carry the earrings to the preceptor in time. Here again Agni helped him by carrying him swiftly on his back to the śārma. When the preceptor and his wife found that Uttanga had carried out their wish they blessed him. (Chapter 3, Ādi Parva, M.B.)

23) Agni becomes a messenger. Once there arose a misunderstanding between Bhṛpati and Sāvatthakā, sons of Anuvasa. Bhṛpati went to Devaśoka as priest and made it his goal to make bhūmaṇa world as a mad saint. At that time a King called Marutta invited Bhṛpati to officiate as priest for a yajña of his. But Bhṛpati refused to accept it. Nārada saw Marutta in despair and told him thus: “You go to Kāṭṭi (Benares) and there at Purasva place a dead body and wait there. Sāvatthakā, Bhṛpati’s brother will come and reprimand you. Without minding his scoldings follow him and request him to become the chief priest for your yajña. He will then ask you who advised you to do like this. Tell him that Nārada did so and if he asks where he could find Nārada do tell him that Nārada is hiding inside Agni.” Hearing this Marutta went to Ādi and dāl all as directed. Sāvatthakā agreed to cease the priest but wanted Marutta to bring some gold from Kālāśka before that. Marutta brought that also and the yajña started. Bhṛpati when he came to know of all these developments became sorry for his refusal first and decided to become the priest of Marutta for his yajña. It was Agni who carried this message of consent to King Marutta. Thus Marutta’s yajña was performed in his name. (Chapter 9, Aśvamedha Parva, M.B.)

24) Agni takes the fire. At the time of Khāṇḍa dāhana (burning of Khāṇḍa forest) Agni gave Arjuna the famous Gāṅdīva bow which Varuna had given him. After the great Mahābhārata battle Agni took back this bow from Arjuna. The Pāṇḍavas at the flag end of their life started on a pilgrimage to the south with their consort Pāṇčellī. Marching along slowly they reached the shores of Arunā Śāmadra (Arunā Ocean). Arjuna had with him then the Gāṅdīva and also the arrow-case which never becomes empty. When they reached the shores of the ocean Agni blocked their way standing before them in the form of a huge mountain and said, “O Arjuna I am god Agni. It was I who gave this famous Gāṅdīva bow to you. The bow belongs to Varuna. So please throw it into the ocean and proceed on your way.” On hearing this Arjuna threw both the bow and the arrow-case into the ocean and continued the march. (Ślokas 33 to 43, Chapter 1, Mahāpravakṣhāna Parva, M.B.)

25) Additional information about Agni, the God of fire.

1) Śvāhādevī, wife of Agni, gave birth to three sons, named Dākṣiṇam, Gāṅgaprayatam and Ahaṇvantyam. (Chapter 9, Devi Bhāgavata).

2) Agni, the God of fire, got three sons by his wife Śvāhādevī named Pāvaka, Pāvānā and Śuci. These three sons had all together forty-five sons. These forty-five grandsons, three sons and Agni himself constitute the forty-six Fire deities mentioned in the purāṇas (Angrāṇa).

3) Nila, the monkey, is born of Agni. (Sarga 41, Chapter Kiṣkindhā, Rāmaṇya).

4) Dṛṣṭaḍyumna, the great archer, was born of Agni. (Ślokas 126, Chapter 67, Ādi Parva, M.B.).

5) Subrahmaṇya was born as the son of Agni. (Chapter 223, Vana Parva, M.B.).

6) Agni, the God of fire, loved all the prajāpatis like his sons. (Chapter 85, Anuvasana Parva, M.B.).

7) The sage, Bhṛgu, was born from Agni. (Ślokas 8, Chapter 5, Ādi Parva, M.B.)

8) All Devas are Agni himself. (Ślokas 109, Chapter 85, Anuvasana Parva, M.B.).

9) God Agni loved God Śaṅkara more than anybody else. (Chapter 226, Vana Parva, M.B.).

10) At the time when Śrī Rāma after killing Rāvana was putting Sītā to a purity test by throwing her into the fire, Agni witnessed that Sītā had done no wrong and was pure and chaste as before. (Ślokas 28, Chapter 201, Vana Parva, M.B.).

11) In the beginning Brahmā created the universe. There was no death then and the Earth became overcrowded. Brahmā got worried and he sent fire from his body to burn all beings. The world was on the verge of extinction when Lord Śiva intervened and requested Brahmā to withdraw Agni and create the god of Death. (Chapter 52, Drona Parva, M.B.).

12) Agni is in one of the Aṣṭa Vasis which are eight in number. The others are: Apa, Bhṛgu, Soma, Dharmā, Anila, Pratyaṇa and Prabhāsī. (Chapter 15, Viṣṇu Purāṇa).

13) Śuchi, son of Agni, born of Śvāhādevī is Bādavāgni himself. (Chapter 20, Agni Purāṇa).

14) The God, Agni, uses a spear as his weapon and the vehicle he uses is a goat. (Chapter 51, Agni Purāṇa).

15) The sage, Agastyā, converted the Viṣṇu idol at the Kurukṣetram temple into one of Śiva and when people around started an agitation Agastyā sent forth flames of fire through his eyes. (Aśura Kāṇḍa of Śkanda Purāṇa).

16) Agni was born to Pururavas as a son named Jáṭavedas. (Chapter 14, Navaṇava Skandha of Bhāgavata).
17) The Devas wanted help to clean their hands when obiated materials stuck to their hands, and Agni created from water three sons known as Ekta, Dvita and Tritha for this purpose. Of these Tritha fell into a well while drawing water. Seeing him fall the demons closed the well but Tritha broke the top and came out. (Sūkta 52, Anuvāka 10, Mandala 1 of Rgveda).
18) Once the earth looked like heaven because of the immumerable celestial beings that came to earth in search of Agni. (Sūkta 63, Anuvāka 12, Mandala 1 of Rgveda).
19) The Sun hands over his effulgence to Agni in the evening and takes it back from him in the morning. (A fact from Sūra—Sūkta 71, Anuvāka 12, Mandala 1 of Rgveda).
20) For making fire for the sacrificial ceremony the sage main job of Agni is to Agni sticks. These are two pieces of wood, one upper and another lower, and fire is produced by attrition. It is believed that the sage gets the strength to produce fire from it through Vivā, one of the forms of Vāyu (air). So Rgveda describes Agni as the son of Vāyu. (Sūkta 112, Anuvāka 16, Mandala 1.)
21) In the times of the Rgveda Agni was worshipped as a God. (Sūkta 1, Anuvāka 1, Mandala 1 of Rgveda).
22) Lord Śiva entered into an elaborate and long conjugal play for creating Subrahmanyā. Hundred years went by and still the preliminaries never ended. The universe was on the verge of a collapse and so the devas decided to send Agni to put a stop to this libidinal play of Śiva. But Agni was afraid of Śiva and therefore absconded and hid himself in the ocean. The ocean became hot and the water-animals unable to bear the increasing heat went and informed the devote of Agni’s hiding place. Agni cursed them all saying that all of them would go dumb. He then went to the Mandara mountain in the shape of an owl and hid there. But the devas went there also and picked him up. Agni thus by his terrible heat stimulated Śiva into action. Śiva threw his spear into Agni and Agni poured it into Ganga and Ganga delivered a child which later on became Subrahmanyā. (Tatra 6, Lagavakalambaka of Kathāsaritra). 
26) Conclusion. Agni stands next to Indra in importance in the Vedas. Because Agni was indispensable for yāgas the care of Agni became a separate task. According to the Rgveda the birth of Agni is different. Born of the clouds Agni reaches the earth as lightning. Then Agni forges his form and becomes invisible. It was Mātarīstä who gave form to Agni and gave him to the Bhrigu family. From that day onwards it became possible to produce fire and the Rgveda describes how Agni is produced by sages by the use of Arati sticks. The presence of Agni is to receive the oblations from devas when they conduct yāgas.
27) Sāvasāyō of Agni. 

Hīranyakṣipūrṇa hataḥbhu
Daśarā Ṣayāvānānāḥ
Ṣaptāśrīdramunānāḥ Śukra-
Ṣrīnārbhūnurvi�āvasah
Ṣrīrattīpattauavravasah
Bīdaḥ Āvānānāḥ
Vahnedvayunjalahahā-
Vairavacchā śikha strīyān
Trisū śāhurogōkūnānāḥ
Kṣatākāpah Śayāvānānāḥ
Ulīkṣānanāgāta jāvālā
Bhūṣir Bhāśita Bhāsūnān
Kṣaṇa rākṣa ca āvāsah
Dava vanaḥukṣānānāḥ.

(Amarakosa)

The yāgas
1) Agni, Vasiṣṭhārā, Vahnit, Vītsitotra, Bhupānāja, 
Kṛṣṇāyān, Jvalāna, Jatavedas, Tanūnapāt, Barhis, 
Śivanā, Kṛṣṇavartā, Saṅketa, Usākhudā, Aṣṭā-
yāna, Bhraddhāna, Kṛṣṇā, Pava, Sama, Roharāta, 
Vāyuṣakha, Śivāñ, Anuṣkha, Hīranyakṣip, Hīr-
ṇavānā, Daśarā, Hīvānā, Saptāśrī, Dāmanā, 
Śikha, Cātāhāna, Vānā, Sve, Appatā.
2) Dāvāva: Śiva, Bīdaḥ, Bāvā, Bāvānānā.
3) Agniśāla: Jvalā, Kila, Arca, Hēd, Śikha. (Flame)
4) Ṣpāra: Śulungā, Āṅgikānā.
5) Heat: Sattāpa, Śayārā.
6) Firebrand: Ulīkā.
7) Ashes: Bhūpa, Bhistā, Śthānā, Kṣaṇa, Rākṣa.

AGNHOTRA. A son of the first Manus.
AGNIDATTA. See under the word Davagatha.
AGNIDATTĀ. (See under GUNASĀRMĀ.)
AGNHRANA TIKTHA. This is the name of a sacred place near Gauḍamavana. (See Sloka 146, Chapter 84, Vana Parva, M.B.)

AGHINGHRA (AGNIDHRA).
2) Birth: Priyavrata, son of Vivasvatsamivas, married Barhmati, daughter of Viśvakarma. Agnīḥtra was one of their ten sons. The other nine sons were: Ilihärjiha, Yagabhū, Māṅgāvar, Hiraṇyvarat, Ghrā-, Pravā, Sava, Nādāhtīḥ, Viśthrā and Kavi. A daughter also was born to Priyavrata and Barhmati named Črīvatsa. Śukra married her and Devayāṇi was their daughter.
3) Married tīrtha. Agnīḥtra married a nymph named Pratīvats. They had nine children: Nābā, Kimpurpa, Haṭi, Haṣṭata, Rāmika, Hiraṇyaka, Kuru, Bhradjava and Kṣatūma. It was from this Kuru that the Kurus began.
4) Other incidents. (1) Agnīḥtra ruled over Jambudvīpa for a long time. (Devī Bhāgavata, Skandha 6).
(2) While he was the ruler of Jambudvīpa Agnīḥtra once went into a cave and did hard taps there without eating any food. Brahma then sent a beautiful nymph (Apsara maiden) to him to tempt him and thwart his taps. Agnīḥtra fell a victim to the temptation. His presence was shaken by that nymph named Vīpracittra. He married her. (Bhāgavata, Skandha 5, Chapter 2).

AGNIGHOTRA (M). This is a sacrifice offered to Agni-deva. This has two parts, ināya and Kānya.
AGNIKETU: A demon (Rāksasa) who was a close friend and supporter of Rāvana. Rāma killed him in the battle with Rāvana.

AGNIKUMĀRA. An epithet of Lord Subrahmanya.

AGNILOKA. One of the devakāsas situated on the summit of Mount Mahāmukar. There are a few other devakāsas on the same mountain. They are: Indrailoka, Yamaloka, Sivaloka, or Kailāsa, Satyaloka and Vaiśakaloka (devī Bhagavata).

AGNIMĀN. Name of one Agni.

AGNIMITRA. The hero of Kālidāsa's play, Mālavikāgnimitra. He was a King of the Śrīgga dynasty and the son of Putyanitra. Kālidāsa's play deals with the marriage of Mālavikā and Agnimitra.

AGNIMUKHA. An Asura.

1. Genealogy. He was descended from Viśnu in this order: Viśnu - Brahmacari - Marici - Kasyapa - Śrūpadama - Agnimukha.

2. Birth. Śrūpadama married Maya's daughter and Agnimukha was born as their son. In the battle between the devas and asuras, the latter were defeated and one of them sought shelter in Fattāla (the lower world). Kasyapa married his daughter Surṣā. They had six children: Vijaya, Śrūpadama, Smhika, Smīha-vikrata, Vāraṇāsika, and Ajānumān. Śrūpadama married Maya's daughter. Agnimukha was one of their four sons, the other three being Bhāṇugopa, Vaiṣṇavāh and Hiranyā. (Skanda Purāṇa, Āsura-Kanda). In the Skanda Purāṇa there is a vivid description of the valiant way in which Agnimukha fought in the battle between the devas and asuras.

AGNIPA. Son of a Brahmin named Vedanidhi. Once five gandharva maidens named Pramodini, Sūrīlā, Susavā, Sūrālī and Candrikā fell in love with him and requested him to marry them. Being a strict Brahmacari Agnipā was offended by this request and so he cursed them and turned them into frogs. Vedanidhi pitied them and sought the advice of sage Lomasā and so these unfortunate maidens could be redeemed from the curse. According to Lomasā's advice the five maidens bathed in the holy lake of Prayāgāśārim and regained their original forms. Then obeying the instructions of sage Lomasā Agnipā married all these five gandharva maidens. (Chapters 128 and 129, Uttarakhandha, Padma Purāṇa).

AGNILAVASA. Entering fire. In the Yuddha-Kāṇḍa of the Rāmāyaṇa, Valmiki has described Śītā's entering and standing in fire (agnilavasa) as a test of her purity. Though Rāma recovered Śītā from Rāvana, he wanted to accept her as his wife only after her purity had been tested and proved. So he decided to test her by fire (agniparākṣanam). Śītā shed tears at the sight that her husband doubted her chastity. Taking Rāma's hudding, made a pyre. Śītā jumped into it after praying to the gods. She remained unconsumed by the fire and Rāma gladly received her once more as his wife.

AGNILPURĀNA. A sacred place (Punya dīrgha) in Indore on the banks of the river Narmad. Many scholars identify this with the place Maheshwar. (Śloka 43, Chapter 15, Apana Parva, M.B.).

AGNILPURĀNA(ā). A sacred place (Punya dīrgha) in Indore on the banks of the river Narmad. Many scholars identify this with the place Maheshwar. (Śloka 43, Chapter 15, Apana Parva, M.B.).

1) General information. This is one of the eighteen Puranas ascribed to Vyās. It is believed that this Purāṇa was originally given orally (as advice) by Agni to many sages. deva and Sage Vasiṣṭha. It is a vast comprehensive work dealing with every subject of importance. To give a copy of this book to a good Brahmin on the Full Moon day in the month of Mārga is supposed to be a highly virtuous and meritorious deed.

2) Contents. This large Purāṇa consists of about 420 chapters. It deals in detail with the following subjects: The Daśavatāras of Mahāviṣṇu; Rāmāyaṇa; Mahābhārata; rules and injunctions relating to the worship of various gods (devapriyādhī); installation of idols in temples (devatapratisthā); Vamanamātras; astrology; architecture and sculpture; Ayurveda; Viṣṇavāda (treatment of poisons from Snakebite etc.); the principles of the drama (Nāṭaka) and other allied arts; figures of speech and all abhākāras in general; and physiology of the human body. All these subjects are treated in a detailed and scientific manner.

AGNIPOTRNĀ. A King of the Solar dynasty (Suryavarsa).


AGNISAMBHAVĀ. A King of the Solar dynasty.


AGNISARMA. (See the word VIDYUVYOTAYA.)

AGNISRIKHA. Father of Varuşi. He is also known by the name Somadatta. (Kathāśāstra-Kathāprātabhālamba-Tārāṇṭa I. See also the word GUSABARĀ). AGNISRIKHTI. A holy place on the plains of the river, Yaman. Arjuna's brother, Sahadeva, performed a yāga at this place. (M.B., Vān Parva, Chapter 90).

AGNIŚOMA. A deity born of the union of two devas, Agneveda and Somadeva. He is one of the devas who receive the havis (oblations) poured into the sacrificial fire in a homa.

AGNIŚOMA (ā). Agni and Soma. Agni had two sons by his third wife Bhānu (also called Nīśa). They were
Agni and Soma. These two sons were collectively called Janaka.

AGNIŚAUCA (M). A cloak with magical properties given to Nala by the serpent, Kārkotaka. After separating himself from Damayanti, Nala was wandering in the forest. Then he was bitten by the poisonous serpent, Kārkotaka. This deformed Nala beyond recognition.

Then the serpent gave him this shawl (Agniśauca). Anybody who wore that cloak would regain its original form and colour. (Kathāsaritsagarā-Ālankāravatī-lālībaka-Tantaragi 8).

AGNIŚTALI. (See the word PURŪRĀVAS).

AGNIŚTHAMBHA (M). A mantra that will reduce the burning power of Agni.

AGNIŚTOMA. (See AGNIŚTU).

AGNIŚTU. (AGNIŚTOMA).

1) Ārya. (Descended from Viśnu in this order:—Viśnu-Svēyambhuvanam—Uttānapāda-Dīrgha-Sṛjō-Rupu-Cakṣuṣaṇam—Agniśtu.)

2) Bīśa. Ten good sons were born to Manu by his wife, Nadvallā and Agniśtu was one of them. The other nine sons were: Sūra, Pārū, Satadrumā, Tapasvī, Satyavāk, Kavi, Atriśvā, Sudhumā and Atriśvā. (Agni śāstra, Chapter 18).

AGNIŚVATTA. One of the seven Pitr. The other six Pitr are: Vairāja, Gañapatya, Soma, Ekaśinga, Caturedu and Kāla. (M.B., Sāhārī Parva, Chapter 11, Verses 45, 46 and 46).

AGNIVESA. A Sage. He was the preceptor of Drona and Drupada. It is believed that he learned archery and the military arts from Sage Agastya. Drona had the greatest respect for this guru, Agnivesa. He was a master in the use of all weapons. There are references to this in Chapter 139, Aṭi Parva of the Mahābhārata.

AGRAHA. The name of an Agni, a son of the Agni named Bhūn. Bhūn married Suprāṭa, daughter of the sun and Agraha was one of the six children born to them. In the Āktūrmaśakayajja Agraha receives eight kinds of havīs (Oblations). (M.B., Vana Parva, Chapter 221).

AGRAJ. The name of an Agni. He was the fifth son of the Agni named Bhūn and his wife, Nīśādevī. (M.B., Vana Parva, Chapter 221, Slōkas 15 to 22).

AGRAŚANDHAK. The name of the book which Yama (the God of Death—Kāla) keeps in which all the virtuous and sinful actions of men are recorded.

AGRAYAN. One of the hundred sons of Dhrutarāstra. He is also known by the name, Anuayūti. (M.B., Ādi Parva, Chapter 116, Verse 11).

AHA I. One of the aśavasus. His father was Dharma and mother, Raddevī. (M.B., Ādi Parva, Slōkas 17 to 20).

AHA II (AH). A sacred pond. If one bathes in it he will go to the land of the Sun. (M.B., Vana Parva, Slōka 100, Chapter 89).

AHA III. One born of the dynasty of demons (āsura-varṇās). (See under Heśi, the genealogy chart of the demon dynasty).

AHARA. A sun born of Danu to Katyāya. (M.B., Ādi Parva, Slōka 25, Chapter 65).

AHALYĀ. Turned into stone by the curse of her husband, Gautama. Ahalyā was a princess of the Pāru dynasty.


2) How Ahalīyā got a curse and became a stone. The story of how Ahalyā was cursed by her husband, Gautama, and was turned into a stone is told in different versions in different purāṇas. The following is the version in the Vālmiki Rāmāyaṇa. When Visvāmbīra was taking back Rāma and Lakṣmīna from the forest to the palace of Janaka they came across an āśrama on their way. Giving details about that āśrama Visvāmbīra told the princes thus: “This is the āśrama where the sage, Gautama, was living with his wife, Ahalyā. Indra fell in love with the beautiful Ahalyā and while the sage was out for bathing Indra entered the āśrama in the disguise of the sage himself and took bed with her. But before Indra could get out Gautama himself came to the āśrama and enraged at what he saw, cursed them both. Indra was to lose his testicles and Ahalyā was to turn into a stone. But taking pity on her the sage declared that she would take her original form the moment Rāma of tretā yuga came to that place and touched the stone by his foot. Testicleless Indra went to devaloka and there his friends feeling sorry for him, substituted a goat’s testicle and got him to normal.” While Vālmikīrṇa was talking to the princes, Śrī Rāma’s foot touched the stone and Ahalyā stood up in all beauty. Ahalyā and Gautama lived in the same āśrama again for another long period.

In Kathāsaritsagarā this story is told in a slightly different yet more interesting way. As soon as Gautama entered the āśrama Indra turned himself into a cat. Angrily the sage questioned Ahalyā, “Who was standing here when I came in?” Ahalyā replied, “Bhūmaśaḥ kahaṁ ca yāvān.” (‘Ish bhūmaśaḥ kahaṁ my lover.’) It was a cat which was standing there. Here Ahalyā used a pun on the word ‘mājāra’ and tried to be honest. ‘Mājāra’ is the Prakrit form of the word ‘mājāraḥ’ which means cat. But ‘mājāra’ has another meaning also. (mā—mine jāra—lover i.e. mājāra—my lover). So Ahalyā did not lie to her husband. (Kathāsaritasagarā, Lavānakalāmbaka).

3) How Ahalyā happened to bring up the mighty monkeys, Bāli and Sugrivā. Once Aruṇa, the charioteer of Sūrya (the Sun) went to devaloka to see the dance of the celestial maidens there. Since there was no admission to the dance for men Aruṇa disguised himself as Arunidevi and sought admission; seeing the beautiful form of Arunidevi Indra fell in love with her and that night a child was born to Indra by her. On the advice of Indra Arunidevi took the child to Ahalyā before daybreak and left it there to be looked after by her. It was this child which later on became the famous Bāli. Aruṇa went a bit late that morning to his master, the Sun. The latter wanted an explanation and Aruṇa told him what had happened. The Sun then told Aruṇa to become Arunidevi again and seeing the enchanting figure the Sun also got a child of her. This child also was taken to Ahalyā and it was this child that later on became the famous Sugrivā.

AHALYĀHRĀDA (M). A sacred pond in the tapovana.
AINDAVA. (See paragraph 13 under the word BRAHMĀ).

AIRAVATA I. A large elephant, son of Irśvāti.

1) Genealogy. Descended from Viṣṇu in this order:— Viṣṇu—Brahmā—Kāśyapa—Bhūdramātā—Irśvāti—Airavata. Kāśyapa married Dākṣa’s daughter, Krodhasvāsi who bore him ten daughters. They were: Mrgi, Miyamānda, Hari, Bhadrabati, Mātrati, Sardūli, Svera, Surabhi, Sarasā and Kadru. Of these Bhūdramātā had a daughter named Irśvāti; and Airavata was her son. Airavata was not human in shape, he was a large elephant. (See Sarga 14, Aranyakāndā, Rāmāyana).

2) Indra’s Viṣṇu. Indra made Airavata his conveyance (Viṣṇu). Indra was Kāśyapa’s son by Āditī. Airavata also was descended from Kāśyapa. So Indra took Airavata as his viṣṇu.

3) Airavata caused the churning of the ocean of Milk. There is a story of how Airavata was responsible for the churning of the milk-ocean (Kṛṣṇaṁba-mathana). Once some maidens of devas presented a garland of flowers to sage Durvāsas. When Durvāsas visited Indra’s court he gave that garland to Indra. Indra put it on the tusks of his viṣṇu, Airavata. The fragrance of the flowers attracted a swarm of bees which became an intolerable nuisance to Airavata. So Airavata tore the garland off its tusks and hurled it away. When Durvāsas heard this, he took it as an insult. In his anger he cursed all the gods—the curse was that all gods should become subject to old age and the decrepititude and infirmities of old age. But though Durvāsas cursed the gods, he also prescribed a remedy. The gods could redeem themselves from the curse by drinking Amṛtām obtained from the ocean of Milk (Mahāviṣṇu lies on the serpent, Śeṣa on this ocean). The curse began to operate and the gods lost their perennial youth. The gods then befriended the Asuras and with their help they churned the ocean of Milk. They got the nectar (Amṛtām), drunk it and regained their youth. (See under the word AMṛTĀM).

4) There is another story about Airavata—A story of how he also rose out of the ocean of Milk. It is said that when the devas and asuras churned the ocean of Milk, Airavata also came up along with the other good things. This story is narrated in the 16th Chapter of Ādi Parā of the Mahābhārata. The explanation given is that when Durvāsas cursed the gods, Airavata was oppressed with a sense of guilt because he was responsible for the curse. So he took refuge in the ocean of Milk and there started propitiating Mahāviṣṇu. There is however no warrant for such an explanation in the purāṇas. But the explanation sounds plausible because it explains the absence of Airavata during the interval between Durvāsas’s curse and the churning of the sea. Airavata is represented as a white elephant. It is probable that he became white after his long residence in the ocean of Milk. This lends some additional plausibility to the above explanation.

5) Airavata, the Lord of the elephants. In the Viṣṇu Purāṇa we are told how Airavata was made the chief of all elephants. When the Mahāraja had crowned Pṛthu as the sovereign King, Brahmat gave new posts of honour to many of the devas. He made SOMA (Moon) the lord of the Stars and Planets, of Brahmā, Vāsudeva and Ākṣobhya. Kubera was made the overlord of all Kings; Varuṇa was made the master of the seas and all water; Viṣṇu, the lord of the Ādityās and Pārvata (Fire) the lord of
the Varus. Along with these Brahmā made Airāvata the lord of all elephants. (Chapter 22, Viṣṇu Purāṇa.)

6) The breaking of Airāvata's tusks. There is a story of how the tusks of Airāvata were broken narrated in the Airāvata-kāṇḍa of Skanda Purāṇa. Once an asura (demon) named Śrāpaḍamā attacked devaloka. A fierce battle ensued between the gods and asuras. In the course of this battle, Javanta, Indra's son, was hit by an arrow and at once he fell dead. Enraged by this Airāvata rushed at Śrāpaḍamā's chariot and shattered it to pieces. Airāvata then attacked Śrāpaḍamā who broke his tusks and hurled him down to the earth. Airāvata lay paralysed for a long time; then he got up, retired to a forest and prayed to Lord Śiva. With the grace of Śiva Airāvata regained his lost tusks and was able to return to the heavens.

7) Other details about Airāvata. (1) There is a belief that Airāvata is one of the eight elephants guarding the eight zones of the universe. These eight elephants are called the Aspadiggajas. Airāvata is supposed to guard the eastern zone. (Chapter 66, Ādi Parva, Mahābhārata.)

(Airāvata and three other diggajas are supposed to reside in Purukṣa Island. (Chapter 12, Bhūṣṇa Parva, M.B.))

AIRĀVATA II. Name of a serpent born to Kaṭyaṇḍa and his wife Kaṇḍu. This is mentioned in Ślok 5, Chapter 35, Ādi Parva of the Mahābhārata. Kaṇḍu's father's-name and Ulupi's father, Kauravya belonged to the family of this serpent. (See Ślok 18, Chapter 213, Ādi Parva.)

AIRĀVATA. An asura who was killed by Śrī Kraṇa. (See Chapter 38, Sabha Parva, Mahābhārata.)

AIRĀVATAGHĀṬTA. Name of a place near the seashore, lying to the north of the mountain, Śrīgavān. (See Ślok 37, Chapter 6, Bhūṣṇa Parva.)

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AJAKHA (AJAVAKTRA). He was one of the soldiers in Skanda’s army. (M.B. Salyu Parva, Chapter 45, Verse 75). In the battle between Skanda and the Asuras, Ajamukha killed the Asura, Madhu. (Skanda Purāṇa, Yuddha Kāṇḍa).


2. Birth. Long ago in a battle between Devas and Asuras one of the routed Asuras had fled to Pātala (Hell). Suriṣā was his daughter. Brahma’s grandson, Kasyapa married Suriṣā. She gave birth to six children—Sūrāpada, Simhika, Simhavaktra, Tārakāsura, Ajamukhi and Gomukha. The Asura woman Ajamukhi is one of them. 3. Chief men. (1) Marriage with Durvasa. Once Sūrāpada called his two brothers, Simhavaktra and Tārakāsura and ordered them to set up two cities, one to the north and the other to the south, of Mahāmeru. In obedience to his elder brother, Tārakāsura started with one half of the army and set up a city to the south of Mahāmeru. That city was named Māyāpura. Simhavaktra lived in the city on the northern side of Mahāmeru. Their sister Ajamukhi went about enticing men to enter her lustful paramās. Once, in the course of her wanderings, she met Durvāśa in the Himalayan valley. They fell in love and even married. The two Asuras, Ivalā and Vātapi were born from their union. They insisted on sharing their father’s achievements between them. Durvāśa cursed them that they would die at the hands of Agastya. (Skanda Purāṇa, Asura Kāṇḍa).

AJAMUKHI. See AJAMUKHĪ.

AJAKHA. A mountain. A reference to this is seen in the M.B. Anuśāsana Parva, Chapter 163, Verse 32. Another name, Ajanābhā Varsa for the territory ruled over by Ajānābhā, is also found in Bhāgavata, Fifth Skandha, Chapter 1.

AJARA. Tapaniaka, the minister of King Varsa, told him the story of a man named Ajara to illustrate the law that all people will have to suffer the consequences of their actions in a previous birth. The story is given below—

Once upon a time, there lived a King named Vinasvāsī in Vilāsāsura, in the city of Śrīkṣaṭanāgarī. After some years, the King was affected by wrinkles of old age. A physician named Tarapuṣcadra came to the palace to cure the King of his wrinkles. ‘The King should remain alone in the interior of the earth for full eight months. He has to use a medicine while remaining there. It should not even be seen by anyone else. I myself am to administer the physician’s prescription.’ The King agreed. Accordingly the King
and the physician spent six months in the interior of the earth. After that, the physician, after a search, found a man who exactly resembled the King and brought him to the interior of the earth. After two more months, the physician murdered the King and came out with the new man. The people welcomed him with honour as the King who was cured of his wrinkles. This man was Ajara. After some time, the physician approached Ajara for his reward. Ajara said: “It is by my Karmaphala (consequence of my actions in my previous birth) that I have become King. In my previous birth I renounced my body after doing penance. According to the boon which God gave me on that occasion, I have become King in my present birth”. The physician returned empty-handed. (Kathasaritsagar, Ratnaprabhanubhaka, 6th Tarasagya)

AJAVINDU. He was a King born in the dynasty of the Suviras. (M.B., Udyoga Parva, Chapter 74, Verse 14).

A J EYA. He was a King in ancient Bharat. Ajeya’s name is found among the names of the Kings mentioned by Sanjaya to Dhrtarashtra. All the Kings were mighty and generous rulers who were the recipients of divine arrows. (M.B., Adi Parva, Chapter 1, Verse 294).

AJIGARTA (RIKA). He was a greedy Brahman. (See RICKA I).

King Haritcandra who was distressed by having no children, propitiated god Varuna. Varuna blessed him saying that a son would be born to him. But the condition was that the child should be sacrificed to Varuna. When the child was born, Haritcandra did not like to sacrifice the boy. The sage Vyasa suggested that instead of sacrificing his own son it would be enough if he bought another boy and sacrificed him. Accordingly, Haritcandra sent his minister to find out and purchase a Brahman boy for the sacrifice. At that time there lived in Ayodhya a greedy Brahmin named Ajigarta. He had three sons. In the course of his search, the minister came across this greedy Brahman and asked him whether he was willing to sell one of his three sons. He continued: “Why should you be in this wretched state of poverty and misery? Sell one of your sons and you will get 100 cows as the price”. The minister’s words and the price offered for the son made a deep impression on the Brahmin’s mind. He thought: “It is impossible for me to earn 100 cows. Even if it were possible, how long would it take? If I sell him I shall get hundred cows at once. What a lucky chance! The loss of a son is nothing”. So thinking, he told his son Sunatstepta. (For the rest of the story, see the word “Sunatstepta” Dev Bhagavata, Skandhas 7, 8).


2) Birth. Prthu had two sons, Antardhāna and Vādē. Antardhāna had a son, Harihārana, by Śikhunāthi. Dhīsana, who was born in the Agnikula became Harihārana’s wife. Six sons were born, born to them, Prāćitaharā, Skuru, Gaya, Kṛṣṇa, Vraja and Ajina. (Vipu Purāṇa, Part I, Chapter 14).

AJIVARA (See the word “SAKAVASA”).

AJODARA. There was an individual called Ajodara in Skanda’s army. (M.B., Salya Parva, Chapter 45, Verse 60).

AKAMPANA. (A mighty warrior among the demons).

1) Genealogy. Descended from Vipu in the following order: Vipu - Brahmā - Hari - Vidyukṣa - Sukeša - Sumanī - Akampana.

2) Other details. Sumanī married Ketumati and got fourteen children. They were 1) Prahasa 2) Akampana 3) Vakta 4) Kalakāmukha 5) Dharmāsura 6) Daṇḍa 7) Śapardha 8) Śandrādha 9) Prācita 10) Bhasakarna 11) Keka 12) Surasakta 13) Kaśi 14) Kumbindunati. Of these the last four are daughters. Prahasa was one of the ministers of the demon King. Kaśi was married to Vīravas, son of Pulastya. Vīravas got three sons and a daughter. They were Rāvaṇa, Kumbhakarna and Vibhisana and Śapardha. It was Akampana who informed Rāvaṇa that Rāma and Lakṣmaṇa had killed his three allies, Kuru, Dāsana and Tribhata (Ananya Kanda, Valmiki Ramayana).

3) Death. Akampana fought a fierce battle with Hanumān and in the end Hanumān plucked a big tree and hit Akampana on the head with it and killed him. (Sarga 56, Yuddha Kanda of Ramayana).

AKAMPANA II. He was a king who lived in the Kṛtayuga. He had a son named Hari who was a fierce fighter. He was killed in a battle and the King became much depressed. Nārada consoles him with other stories and Vyasa told this story to Dharmaputra when he found the latter greatly depressed and gloomy after the great battle was over. (Chapter 52, Drona Parva of M.B. also makes mention of Akampana).

AKKAR ropes. son of Kadru.


2) Birth. Kaśyapa married Śakuntali and the eight daughters of Dakṣa named Āśit, Diti, Danu, Kalika, Tārā, Krodhavāsa, Manu and Anāli. Krodhavāsa got ten sons. One of them is Kadru. Ananta and Akarkara were born of Kadru. (Sarga 16, Chapter 35, Adi Parva, M.B.).

AKRODA. A King of the Pūra dynasty. He was born to King Ajañcālā and his Queen, Kāmā, Kāmā mother of Akrodha, was the daughter of Pṛthu. (Sarga 21, Chapter 95, Adi Parva, M.B.).

 AKTRAśrama. He is one of the few sannyāsin who have gone to heaven after completing the fourth aśrama of life namely, Sannyāsa. The Kaurava-Pāṇḍava battle was over. As the eldest, Dharmaputra performed oblations to all those of the good and the bad in the war. He was then met by many sages including Vyāsa and Nārada who comforted him in his bereavement. When Dharmaputra later met Bhīṣma the latter among many other stories told him the story of Akṣarāśrama also. (Sarga 17, Chapter 244, Sūrī Parva, M.B.).

AKTAVRĀSA. 1) General Information. Akṛta-vrāsa was a great sage of erudition and was a disciple of Parāśurāma. He is expelled in the Purāṇas and it is said that Sūra who recited first the story of Mahābhārata to an assembly of sages in the forest of Naimiśa was a disciple of Akṛta-vrāsa. (Skandha 12 of Bhāgavata).

2) How he became a disciple of Parāśurāma. Para urāma was returning after obtaining arrows from Lord Śiva after pleasing him by a fierce penance. He was walking briskly through the dense forests anxious to be at the side of his preceptors to get their blessings. As he passed a great cave he heard a moan and on getting to the site of the sound found a brahmin boy being attacked by a tiger. The tiger immediately fell dead by an arrow from
Paramārtha. Lo! the tiger turned into a gandharva freed now from a curse because of which he was for years living as a tiger. The gandharva bowed down respectfully and thanked the sage for giving him relief and left the place. The brahmin boy fell down at the feet of Paramārtha and said, “Great Lord, because of you I have now become Akritavṛṣṇi meaning one who has not received any wound; Akrites—having secured veena wound; I shall, therefore, be your disciple forever henceforth.” From that day onwards he never left Paramārtha but followed him as his disciple.

3) Other details. (1) In the story of Mahābhārata we find Akritavṛṣṇi in several different contexts appearing on behalf of Paramārtha. It was Akritavṛṣṇi who told Dharmaputra the life and exploits of Paramārtha during the exile of the Pandavas in the forest. (Chapters 115 to 117, Visā Paṇḍava, M.B.)

(2) In Chapter 83 of Udyoga Paṇḍava we read about Akritavṛṣṇi meeting Śri Kṛṣṇa while the latter was going to Hastinapura.

(3) In Chapter 175 of Udyoga Paṇḍava we read about Akritavṛṣṇi detailing the history of the Kaurava dynasty to Duryodhana.

(4) Akritavṛṣṇi has played a very important role in the story of Ambā, daughter of the King of Kāśi. Ambā along with her two sisters, Ambikā and Ambālikā, were brought down to Hastinapura by Bhima for his brother Vīśvavṛtra to marry. But on knowing that Ambā had mentally chosen Śālva as her husband, Bhima allowed her to go back to Śālva. But on her return to Śālva he refused to accept her and she came back to Hastinapura. Bhima then requested Vīśvavṛtra to accept her as his wife which, unfortunately, Vīśvavṛtra also refused to do. Ambā then turned to Bhima and besought him to marry her which, much to his regret, he could not do because of his vow of celibacy. Thus foresaken by all, her sweetness turned into bitter hatred towards Bhima and she remained alive thereafter only to kill Bhima. But even the foremost of warriors were not willing to antagonise Bhima and so her appeal to help was not heeded by any. It was then that Hotrāvāhi her grandfather on the maternal side met her and directed her to Paramārtha. When she went to Paramārtha it was Akritavṛṣṇi who received her and on hearing her sorrowful tale encouraged her to seek vengeance on Bhima. Again it was he who persuaded Paramārtha to champion her cause and go for a fight against Bhima. During the fight Akritavṛṣṇi acted as charioteer to Paramārtha. (Sloka 9, Chapter 179, Udyoga Paṇḍava, M.B.)

(5) Akritavṛṣṇi was one of the many sages who were sitting on a bed of arrows during the great Kurukṣetra battle. (Sloka 8, Chapter 26, Anūśāsana Paṇḍava, M.B.)

AKSHA. 1) Genealogy. Descended in order from Vīnu as follows: Brahmā—Pulāṣṭya—Vīśravas—Rāvana—Akṣa. (Uttarāṇāsana.)

2) Birth. Three sons were born to Rāvana, King of the demons, by his wife Mantodari. They were Meghadu, Atikāya and Akṣakumāra. Akṣakumāra was a redoubtable hero and a fierce fighter but was killed by Hanumān in Lankā. (Sarga 47, Sundara Kanda, Valmiki Rāmāyaṇa.)

AKSHA 11. We find another warrior of this name among the soldiers who came to help Skanda in the Kurukṣetra battle. (Sloka 50, Chapter 45, Śilāya Paṇḍava, M.B.)

AKSHARADAYA A sacred chant or mantra. When Nala was roaming about in the forest after his separation from Damayanti he happened to save the cobra, Karkotaka, from a wild fire. But in return the snake bit him and made him as black as clouds. He then advised Nala to go to the palace of King Rūtapāṇa where the
cobras, Nala would be taught the secret mantra of Akṣahayadaya by the king.

One who knows this sacred chant can find all secrets of a game of dice and can count within no time the number of leaves, fruits and flowers on a tree. Nala went to Rupannya and stayed with him. While living there a brahmin named Sudeva came to Rupannya and informed him that Damayanti was going to marry again. Rupannya immediately started for Vedarsha taking Nala as his charioteer. The chariot driven by Nala flew like a wind and on the way when Rupannya’s handkerchief fell down and he requested Nala to stop the chariot. Nala informed him that by the time the request was made they had travelled already one yojana. As they proceeded they saw a huge tree full of leaves and fruits. Rupannya at a glance told Nala that the tree contained five crores of leaves and two thousand nine hundred and five fruits. Nala was surprised. Then they understood that Nala was able to drive the chariot so quickly because of his knowledge of the sacred chant of Akṣahayadaya and that Rupannya was able to count the leaves and fruits because of his knowledge of the chant of Akṣahayadaya. They taught each other the sacred mantras. Because of this Akṣahayadaya Nala was able to win the game of dice once the second time and regain his kingdom. (Chapter 72, Vana Parva)

AKṢAMALĀ (ARUNDHATI). See under Arundhati.

AKṢAPRAPATANA. A particular place in the country of Aratta. At this place Sri Kṛṣṇa killed two demons named Gopari and Tālača. (Sloka 28, Chapter 38, Mahābhārata)

AKṢARAPURUṢA. When all was set for the Kurukṣetra battle Arjuna showed signs of weakness and hesitated to proceed for a fight. Sri Kṛṣṇa then through the famous Gītā emphasized a philosophy of life during the course of which he speaks about the two purusārs, Kṣara and Akṣara. All that we see in this world and enjoy are Kṣara and the power behind all of them is Akṣara God. Sri Kṛṣṇa then explained the aspects Kṣara and Akṣara and stands as the root cause of all life. (Slokas 16 to 19, Chapter 39, Bhīma Parva, M.B.)

AKṢASOTRA. She was the wife of the sage Apasambha. She was a very chaste woman. (See under Āparastamba).

AKṢAUHINI. A big division of an army. It is described in the Vēnśa 19 to 26 in the 2nd chapter of Ādi Parva of Mahābhārata. It says thus: One chariot, one elephant, three horses and five soldiers constitute what is termed a Patti. Three such patīs make one Sāṇāmukha and three such Sāṇāmukhas make one Guśma. Three Gušmas make one Gana and three such ganas make one Vāhinī. Three such vāhinīs make one Pusnā. An Akṣauhini contains 20,760 chariots, an equal number of elephants, 25,816 horses and 109,050 soldiers.

AKṢAYAPATRA. This is a copper vessel given to Dharmaśāstra by Sūrya. (Suśaṇ). To destroy the Pāṇḍavas, Duryodhana kept them in a palace made of lac. They escaped from there and passing through dense forests crossed the river Ganges and reached the Kingdom of Pātali. Where they married the King’s daughter, Kṛṣṇa (Pātali). On their way they killed two demons called Kṛṣṇa and Baka. When they were living happily at Indraprastha the jealous Duryodhana deduced them in a game of dice by foul play and sent them for a period of twelve years to the forests. The Pāṇḍavas found it impossible to find the innumerable subjects who faithfully followed them to the forest. Dharmaśāstra then prayed to the God, Śiva and he appeared before him and gave him this Akṣaya Pātra. (Akṣaya = never getting empty. Pātra = pot). Everyday this pot never got empty till the meals of Parīkṣita were over. (Chapter 5, Vana Parva, M.B.). See also under Duryodhana, Parīkṣita.

AKṢAYAYAVĀTA. A sacred lake. When the Pāṇḍavas during their exile went to Puliṣṭyaśārama sage Parīkṣita gave a description of all the sacred lakes in India. He says, “After reaching Mārkandeya lake you should visit the meeting place of the rivers Gangā and Gomati. Then when you reach Gayā you will find there a lake called Akṣayayavāta. If you bathe in that lake you will get salvation”. In the Nāma Skandha of Dvīti Bhaṛava you find the following about Akṣayayavāta: “Purpa-bhadra is one of the famous sacred rivers in India. This river starts from the Himalayas with the name Saravatī and flowing for 500 yojanas. (One yojana is equal to 6 miles) on the left side of river Gomati reaches the western ocean. There is an śrīkrīṣṇa called Akṣayayavāta on the shores of this beautiful river which always carries crystal clear water. The śrīkrīṣṇa got that name because of a big banana tree standing there. Whenever you see the great sage, did please sitting here for a long time. Lord Śiva, Bhadrakāli and Śkanda used to come and sit underneath this banana tree.”

AKṢINA. H. was the son of Vivasvāna. (Sloka 30, Chapter 14, Anuśāsana Parva. For more details see under Vivasvāna).

AKṣOPARA

1) General information. There is a lake in the Himalayas called Indradyumna. Akṣopara is a tortoise living in it. There is also a statement that this is the Adi-Karma (second of the ten incarnations of God). A description of Akṣopara is found in Chapter 189 of Vana Parva in Mahābhārata.

2) Gloryful (Our times has no death) When the Pāṇḍavas were in exile in the forests sage Mārkandeya tells many stories to Dharmaśāstra to console him in his sad plight. The Pāṇḍavas asked Mārkandeya whether he knew of anybody living before him. Then the sage said, “In times of old Indradyumna an asctic King (Rāja) fell down from heaven when he fell short of his accumulated Punya.  Sorrowsome came to me and asked me whether I knew him. I replied in the negative adding that perhaps Prāvṛtakarna an owl living on the top of the Himalayas might know him since he was older than me. At once Indradyumna became a horse and taking me on its back approached the owl living in the Himalayas. The owl also could not remember Indradyumna but directed him to a stork named Nādiṣṭha who was older than the owl. The Azhva in the end then to the Indradyumna lake where the stork lived. The stork also could not find the identity of Indradyumna. Perhaps he said that a tortoise of name Akṣopara living in that same lake might know him. We then approached the tortoise and enquired whether he knew Indradyumna. The tortoise sat in meditation for some time and then weeping profusely and shaking his leaf stood bowing respectfully and said, “How can I ever without knowing him? There are several monuments of the useful work done by him here. This very lake is of his making. This came into existence by the march of the cows he gave away to the people”. The moment
the tortoise finished speaking a chariot appeared from heaven to take the King away. The King after leaving me and the owl in their proper places ascended to heaven in the chariot.

ALAGHU. A son born to Vasistha by Orjja, Raja (Raja); Gatra; Urdhva-chahu; Savana; Sukra and Surapas, who were great hermits, were brothers of Alaghu, who has another name ‘Alaghā’. (Agni Purāṇa, Chapter 20).

ALAKA. The city of Kubera.

ALAKANANDA. River Gangā of devakula. The river ganga of the nether world. It flows through Alakananda and is called Vaitarani when it flows through Pitrloka (nether world). Kṛṣṇa-dvipa-pāyana (Vyāsa) declares that Deva Gangā with crystal pure water flowing in devakula under the name Alakananda and Vaitarani of the nether world, a terror to sinners, are the same as the Gangā of the earth. (Stotras 21 and 22, Chapter 170, Bhūṣaṇa Bhārata, A.P.).

Starting from Viṣṇupāda Alakananda flows through Devayāna which blazes with the splendour of a crore of beautiful many-storied buildings. Flowing from there to Gaudārṇandala (moon), and flooding it completely flows down to Brahmataloka. From there it divides into four rivulets and flows to the four different sides with the names Syāti, Gukus, Alakananda and Bhadrā. Of these four falls on the thickly wooded mountain tops of Mahāmūndra. Water from there flows through Ganghāmadana by the side of Bhadrāsvarāvara falls down in the eastern ocean Gukus falls on the top of Mahāyāna mountain and flowing through Keśumālā falls down in the western ocean. The most sacred of the group, Alakananda, falls on the mountain of Hemakūta and from there flows through Bhadrāsvarāvara and falls down in the southern ocean. The fourth, Bhadrā, falling on the top of the Mountain, Srigāvan, flows to the northern ocean. Of these four sacred is Alakananda which flows through Bhadrāsvarāvara and it is believed that even those who think of taking a bath in that will acquire the benefit of performing yāgas like Āśvamedha and Kāṣṭhā. (Eighth Skandha of Śrī Mahābhāratasthāvārata).

ALAMBALA. A giant who used to eat human flesh. This cannibal was the son of Jātāja. His aura [Alambala] fought on the side of the Kauravas in the Kurukṣetra battle because Bhīma had killed his father, Jātāja. In the battle, Gāhottaka cut off the head of this mighty warrior and magician and threw him head into the war-chariot of Duryodhana. (M.B., Drona Parva, Chapter 149).

ALAMBATRIYA. A holy place where there was a sacred bath, Garuda, when he went to devakula (the realm of the gods) to bring Aṅgāra (ambrosia) took rest in this holy place. (See under the word Garuda. Also M.B., Adi Parva, Chapter 39, Stanza 39).

ALAMBUSA 1. Son of the giant Rāyasthag. He had fought on the side of the Kauravas. (M.B., Udyoga Parva, Chapter 167, Stanza 33). There was a combat between Alambusa and Gāhottaka, on the first day of the battle of Kurukṣetra. “Alambusa shot ninety sharpened pointed arrows at the son of Bhīma (Gāhottaka), cut his body in several places. Though he was full of wounds, he fought all the more fiercely.” (Bhāgī Bāhīrata, Bhiṣma Parva, Chapter 45, Stanza 43, 44).

Alambusa had engaged Abhimanuyu, Sāyaki, Ghātottaka, Kuntibhoja and Bhīma, the five mighty men of arms, in single combat, in the Kurukṣetra battle. It is seen that he has got another name, Sīlakātaṇṭaka. He was killed by Gāhottaka in the battle. (M.B. Drona Parva, Chapter 108, Stanza 22 to 33).

ALAMBUSA 2. Another king on the side of the Kauravas. Sāyaki killed this king. (Mahābhārata, Drona Parva, Chapter 167, Stanza 34).

ALAMBUSA 3. A king of the Rākṣasas. It is seen that this Alambusa was defeated and driven away from the battle-field by Arjuna. (Drona Parva, Chapter 167, Stanza 37 to 47).

ALAMBUSA 4. A giant, the son of Jātāja. Gāhottaka killed this giant in the battle.

ALAMBUSA. A celestial woman born to Kasyapa by his wife Pradhā. 1) Genealogy. Begins from Viṣṇu in the following order: Brahmā—Kālīya—Alambusa. 2) How she entered the hermit Dādha. In days of yore there was an ascetic named Dādha. He began doing tapas on the bank of the river Sarva. Indra was in consternation. Indra went to this celestial maid Alambusa to entice the hermit. When the ascetic perceived the visit of the river, Alambusa approached him with enticing actions and expressions. When the hermit saw her he became passionate and he had seminal flow. The sperm fell into the river. The river became pregnant and delivered a child in due course. He was called Sarvasatya. Alambusa brought the child before Dādha, who blessed the child and said that there would be a drought in the country continuously for twelve years and that at that juncture Sarvasatya would recite passages from the Scripture to the Brahmans who had forgotten them. The much pleased Sarvasatya and Sarvasatya went back. At that time Indra lost his Vajrayuddha [weapon of thunderbolt] somewhere. The Asuras [enemies of Gods] made an onslaught on the gods and their realm. But Indra knew that with a weapon made by the bone of Dādha the Asuras could be destroyed. Indra asked the Gods to bring the bone. They came down to the earth and requested Dādha to give them a bone. Dādha giving his bone died and attained heaven. With his bones Indra made a good deal of weapons such as the Vajrayuddha, wheel weapons, maces and sticks and with them Indra slew all the Asuras (Asura). After this there was a great famine in the country. As there was no rain, crops failed and lands became dry and the Brahmins left the country. Sarvasatya alone remained with his mother. After twelve years the famine and starvation came to an end. By then the Brahmins had forgotten the hymns and mantras of the Vedas. They approached the boy Sarvasatya and renewed their memory. (Mahābhārata, Sāya Parva, Chapter 31).

2) Panonjasīna (Rebirth). Long ago Indra went to Brahmā. There was one Vasu called Vidhūnā also with Indra. When these two were standing near Brahmā, Alambusa also came there to pay homage to Brahmā. The garments she had on were displaced by wind. Vidhūnā saw the dazzling beauty of her body and was overpowered by Ambusha who understood this, was filled with passion for him Brahmā who saw the change in them looked at Indra with displeasure. Indra knowing the mind of Brahmā cursed them: “Both of you who have lost meekness shall become human be-
nings and then your desire will be fulfilled”. Owing to the curse, Vidhūna was born as Sahasrānika, the illustrious King of Candravamsa (Lunar dynasty) and Alambuṣā took birth as Mrgāvati, the daughter of King Kṛavaṁra and his wife Kalāvati. (Kathāśristigāra, Kathāmukhahalabaka, Tāranga 1.)

4) The curse of Tīlotamā. Sahasrānika the incarnation of Vidhūna and Mrgāvati the incarnation of Alambuṣā fell in love with each other. One day, they were in the garden of their palace, when the wedding was to take place. Devendra once invited Sahasrānika to heaven. He lived there for a time as the guest of the gods. After having defeated the Asuras it was time for him to return. Indra sent Tīlotamā to keep company. The chariot was driven by Sahasrānika, who was in a state of trance. Tīlotamā said something which the King did not hear. Tīlotamā cursed him that he would be separated from the object about which he was thinking. He was not even aware of the curse.

5) The period of separation. The King returned to Kauśāmbi his capital city. Without much delay, the wedding ceremony also was conducted. She became pregnant. One day she told her lover-husband that she had a desire to dip in a pond. The King immediately ordered the pond filled with the solution of Lakṣaṇa, (wax, when dissolved in water, the water will look like blood; and such other substances. Mrgāvati was dipping and splashing in it when an eagle taking her to be a piece of flesh took her away. At the loss of his wife, Sahasrānika lost his senses and fell down unconscious. Immediately Mrgāvati came to him, dressed him up, and carried him to the gods and brought the King back to consciousness, and then informing him of the curse of Tīlotamā he returned. Without paying any heed to the consolatory words of his ministers or other inmates of the palace the King went on lamenting and moaning, “ha, my love Mrgāvati! Where are you now?” and waited for the end of the period of the curse, expecting Tīlotamā. Casting Mrgāvati on the Mountain of the Rising Sun the bird flew away. The horror-stricken queen, thinking of her present condition cried aloud. A very large mountain snake began to draw near to swallow her. A divine person saved her from that situation and vanished. The unprotected Mrgāvati decided to commit suicide. It was a forest which abounded in lions, tigers, bears and such other ferocious animals. But none of them came near her; over and above the exertion of caring, she had to bear the difficulties of her forlorn condition, and she grew weary and worn and became unconscious. Then a hermit boy came there and questioned her who was now lean and ill-dressed, about her condition and consoling her guided her to the hermitage of the great hermit Jamadagni. When the saw the hermit what was as radiant as the Sun, she bowed low before him. “My daughter! I don’t fear. You will get a heroic son here who will continue your family. You will be reunited to your husband.” Said the great and noble hermit, who could foresee the future. Somewhat pacified Mrgāvati lived in the hermitage waiting for reunion with her husband. After some days she gave birth to a son who had all the symptoms of greatness. At the birth of the child Mrgāvati heard an unknown voice saying, “This boy would become the great and renowned King Udāyana. His son would get the leadership of the Vidyādhāra (the musicians of the Gods)”. At this the queen was immensely pleased. The boy Udāyana grew up in the hermitage, an incarnation of all good qualities. The hermit to whom the past, the present and the future were not obscure, performed the necessary rites and rituals becoming a Kāśyapi boy (Ruling caste) and taught him everything including the Dhanurveda (the Science of Archery). As a token of her intense love for the son, she put a bangle with the name of Sahasrānika inscribed on the arm of Udāyana. One day when Udāyana was tramping the forest, he saw a snake-charmer catching a snake. Seeing the beauty of the snake he asked the snake-charmer to let the snake free. But the snake-charmer replied, “Oh Prince, this is my daily bread. I earn my livelihood by exhibiting snakes. My previous snake was dead and it was with the help of a good deal of herbs and spells and incantations that I caught this one”. Udāyana heard all this and he felt sorry for him and gave the bangle to the snake-charmer and let the snake free. When the snake-charmer had gone with the bangle, the snake beaming with joy said to Udāyana: “I am Vaanemi, the elderly brother of Vāsuki. I am grateful to you for giving me freedom. I give you this lute producing exquisite notes of music, betels and some tricks to prepare whenever feeding goats and paste to use before the forehead. Receive them as my presents”. Udāyana accepted the presents with gladness and returned more luminous than before to the hermitage of Jamadagni. The snake-charmer took the bangle, given by Udāyana to the bazaar for sale. The police caught him and took him before the King, because they saw the name of the King inscribed on the bangle. The King asked him how he got the bangle and the snake-charmer told the King the story from the catching of the snake till he got the bangle. “This is the bangle that I put on the arm of my wife. The boy who gave this bangle to this snake-charmer must be my son.” The King was thinking with sadness, when the King heard a voice from above say, “O King! the period of the curse is over. Your wife and son are safe. The Mountain of the Rising Sun also would not be visited by the King felt extreme joy. Somewhere or other he spent the rest of the day. Early the next morning the King followed by his army, went to the Mountain of the Rising Sun to bring back his wife and son. They took the snake-charmer to show them the way. In due course the King and his train reached the holy hermitage of the great hermit Jamadagni. The place was always vibrant with sounds of the repeating and recitation of the Holy scriptures and covered with smoke mingled with the fragrance of burning herbs and other oblations burned in the sacrificial fire. The various wild animals which are born enemies of each other got on amicably there. The hermit who was an incarnation of the highest aspirations of the King who was the protector of the ascetics, with the hospitality becoming his status. The King who saw Mrgāvati with their son was overcome with gladness. Their reunion caused a shower of Ambrosia (Amrita). The King stood before the hermit with folded arms and bowed head for permission to depart. To the King the hermit Jamadagni said: “Oh, King, you are welcome to this hermitage. In those such as the King Jamadagni the caste (Ruling race) the peaceful atmosphere of our hermitage may not be appealing to the heart. But a holy hermitage is more respectable than the palace of an Emperor. There is no place for unhappiness here, You
might have known that the reason for your separation is a curse. When you were returning from heaven with Tilottamā, you were so much engrossed in the thought of Mrgāvati that you did not pay any heed to the conversation of Tilottamā. She was displeased with your behaviour and cursed you. In future, if ever you happen to get into a position which will cause you mental trouble, you can be assured of the presence of this Jamatapati."

"I am extremely grateful to your Eminence for this great boon. I am fully aware of the fact that the presence of the holy hermits who have under their control the eightfold prosperity, is always a harbinger of peace and prosperity. I am very sorry to say that the exigency of my presence at the capital due to the pressure of work in connection with the ruling of the country compels me to cut short my visit to this holy hermitage. I shall be looking forward with pleasure to occasions which will enable me to pay visits to this Holy Abode."

Much pleased at the speech of the King, the hermit said to Mrgāvati, "My daughter! Not only myself, but all the inmates of this hermitage are highly pleased at having got you in our midst for so long. We are sorry to part from you."

"Now look! The animals of the hermitage are standing round you and shedding tears. So we are completely at your reunion with your husband. Naturally you are of a very good character and your rule in this hermitage has given you a nice training and so there is no need for any more advice from me at this time."

"Thus blessing the boy the hermit led him to the King. The joy at her reunion with husband, her shyness at being near him, her sorrow at having to depart from the hermitage and the surging feeling in her mind—all these made her dumb and so being unable to say anything, she expressed her love and regard for the hermit whom she loved as her father, by some motions of her body and took leave of him with her son. The blessed King and his court, looking at the men, beasts and birds which accompanied them for a while, took leave of them and proceeded to the capital city. On reaching there the King anointed his son Udayana as King. Saunaratika then went to the Himalayas to practise asceticism with his vīra."

(Alaṅkārakāragrāntha. A book on rhetorics and figures of speech. See the word Pauśa)

ALARKĀ. Wife of King Naraśāhādarā. It is seen in the Kathamsārītāsāra where a Vidvādharā woman tells the story of Alarikāvati to the King. Once a vidvādharā named Alarikāvati ruled over a city called Śri Sendarapāpa in the Himalayas. His wife was named Kāranārākāvati. A son was born to them. They named him Dharmākāvati because Devi Kātyāyalā told them in a dream that the son would become Dharmākāvati (who performs duties well). To the prince, knowledge in every branch of studies was imparted and then he was anointed heir to the throne. He executed regal functions with perfection and ruled his state better than his father. Kāranārākāvati, wife of Alarikāvati, gave birth to a daughter at the time of her birth a heavenly voice said that she would become the wife of Naraśāhādarā the emperor of the Vidvādhās. They named her Alarikāvati. She grew up into a very beautiful maiden. She learned arts and sciences from her father. She went on a pilgrimage to the Śiva temple far and wide. One day she heard a celestial voice, "Go to the Śvyānubhū temple in Kaśmir and worship there. And you will get as your husband Naraśāhādarā." Finally Naraśāhādarā the emperor of Vidvādharā married her.

(Alaṅkārakāragrānta, Lambaka 9, Tarangā 1)

ALOLUPA. A son of Dharmākāvati.

ALPAKĀLA (M). A short time. (Alpa = short and Kāla = time). In the Bhāgavata the following definition is given of alpakāla: "Take two tender leaves of a lotus and place one on the other. Let a strong man take a sharp needle and thrust it hard at the leaves. The time taken for the needle to pierce one leaf and reach the other is alpakāla."

(Alaṅkārakāragrānta, Lambaka 9, Skanda 3)

ALARKĀ (M). I. The name of an insect. It was in the form of this insect that Indra went and bore a hole on the leg of Karna while Parāśurāma was sleeping on his lap. The blood that flowed from Karna’s heel wetted the body of the preceptor.

(Alaṅkārakāragrānta, Lambaka 9, Tarangā 13, Anukāsana Parva, M.H.). He was a member of
the council of Yama. He attained salvation by yoga and meditation. Once Akara decided to overcome the five senses. To control them he sent arrows at the mouth, nose, tongue, ear, eye, skin and intelligence. But the senses never surrendered to them. Then Akara by sheer dhyaṇa and yoga brought them under control. (M.B., Anusāsana Parva, Chapter 30)

Akara once told a blind brahmin boy to ask for any boon from him. The boy demanded the eyes of Akara. To keep his promise Akara scooped out his eyes and gave them to the blind boy. (Ramayana, Ayodhya Khāya, Sarga 12, Sloka 43.)

**ALATAKSHA.** A woman in the service of Shaka (M.B., Satya Parva, Chapter 43, Stanza 8).

**ALAYUDHA.** A giant. He was the brother of Vajrapāra. He fought on the side of the Kauravas. He was killed by Bhima and was called the slayer of Bhimā. (M.B., Drona Parva, Chapter 96, Stanza 46 and Chapter 176, Stanza 6.)

**AMADHYA.** A synonym of Śri Kṛṣṇa (M.B., Satya Parva, Chapter 392, Verse 70).

**AMANTRA.** An ascetic. He was burned up in the fire at the Sarga sūtra of Jadavapātra. (M.B., Ādi Parva, Chapter 57, Verse 16.).

**AMANTHU.** A king of the family of Priyavatara.


**AMARACANDRA.** A Sanskrit poet. It is believed that he lived in the 19th Cent. A.D. Bāla Bīrata was his work. Amarakandra was a Jain priest. It is said that he was a courtier of Vīra-deva, the son of King Vīra-havala who ruled over Gujara; from 1042 to 1262.

**AMARAGUPTA.** He was the minister of King Vīrakālananda who ruled over Avanti in olden times. (Kathasatīnīgara, Madana Maçuka. Lamps, First Tarasaga.)

**AMARASRACA.** A place of holy bath. One who takes his bath here will attain Svarga. (M.B., Vana Parva, Chapter 57, Verse 16.)

**AMARAKANTA.** A mountain. It was on this mountain that some parts of Tripiṇa, which was burnt by Śiva fell. From that time it became a holy place. In Padma Purāna, Ādi Khanda, Chapter 15, we see the following passage about the benefits obtained by visiting this holy place. "One who goes to Amaracantaka mountain will enjoy the fourteen worlds for thirty-seven thousand crores of years. Afterwards he will be born on earth as a King and reign as supreme emperor. A visit to Amarakantaka has ten times the value of an Advamedha. If one has Śiva's darśana there, one will attain Svarga. At the time of eclipse, all kinds of holy things converge towards Amarakantaka. Those who take their bath in Jvalādeva in Amarakantaka will enter Svarga. The dead will have no rebirth. Those who renounce their lives are Jvalādeva will live in Rudra-tūla till the time of great destruction. In the valley of Amarakantaka and in the Tirtha live Devas known as Amaras and numerous Rṣis. Amarakantaka has a circumference of one yogana (about eight miles)."

**AMARAPARVATA.** An ancient place in Bārata. Nakula had conquered this place. (M.B., Satya Parva, Chapter 32, Verse 11.)

**AMARAVATI.** It is the city of Indra, the King of the Devas. Its location is described in Devi Bhāgavata as follows. "Brhatā's world extends over 10,000 yojanas on the Mahāmeru mountain. There are eight cities—each 2,500 square yojanas in extent—lying on the eight parts of the Brahma-pāka in eight parts of this Brahmāpura. Thus there are eight cities on the top of the Mahā Meru. They are the following:

1. In the centre is Brhatā's city, Manovati.
2. To the east is Manovati, Indra's city, Amaravati.
3. In the south-east corner, Agni's city, Tepavati.
4. On the southern side, Yama's city, Samayavati.
5. In the south-west corner, Night's city, Kramatānā.
6. In the west, Varuna's city, Treadhavati.
7. In the north-west corner, Vāyu's city, Gandhavati.
8. In the north, Kubera's city, Mahodāvā.
9. In the north-east corner, Svīva's city, Yāsavati.

(Devi Bhāgavata, Asastra Skanda.)

**AMAVASANA.** See the word "PANCATANTRA".

**AMAVASĪ.** In Amāvasī, the new moon appears about Amavāsī: "Amāvasī witnessed vārāha's sūryavamsamānumah. Amavāsī means New Moon. "Amā" means "Sahā." So Amavāsī is the Union of Sun and Moon in the same rādi. Once Bhṛgu Mahārshi cursed Agni. At that time Agni explained the importance of Amavāsī. The oblations which are offered with hymns in the first fold of the food of the Devas and Pīths, Substances offered as honours on Purnamādī become food of the Devas and those offered on Amavāsī become food of the Pīths. (M.B., Ādi Parva, Chapter 7.)

**AMĀVĀŚI.** A son of Purvāvasu by Urvāśī. (M.B., Ādi Parva, Chapter 75, Verse 24.)


**AMĀVĀŚI.** A daughter of a King of Khiti. 1) Amā and Vītāśvarī. Amā is an ill-starred character in the story of the Mahābhārata. She had two younger sisters named Ambikā and Ambālīkā. Bhīma, who had taken a vow to remain a bachelor for life, had once taken Ambikā and Ambālīkā, the three daughters of a King of Khiti, to Hastinapura. The circumstances in which this happened, are described in Devi Bhāgavata, PrathamaSamādhi as follows: Śantana, a King of the Gandhārī Vana, had two wives, Gaṅgā and Satya-vatī. Bhīma was the son of Gaṅgā and Citrāgūḍa and Vītāśvarī were the sons of Satya-vatī. Soon after Bhīma's birth, Gaṅgā vanished. After a long period of reign, Śantana also died. Satya-vatī and the three sons were left behind in the palace. According to a vow he had taken long ago, Bhīma, instead of succeeding to his father's throne, left it to his brother Citrāgūḍa. Once Citrāgūḍa went for hunting in the forest. There he came across a Gandharva named Citrāgūḍa. The Gandharva did not like another man
with his own name to be living in this world. So he killed the king. After that, Vītravṛtiya became king. Bīṣma had to take up the task of arranging a suitable marriage for Vītravṛtiya.

2) The Swayāvara. It was at this time that Bīṣma came to know that the King of Kāśi was arranging the Swayāvara of his three daughters, Ambā, Ambikā and Ambālikā. Bīṣma went there and in the presence of all the kings who had assembled there, took the three presents with him to Harishcandra. There he made all preparations for the marriage. But as the time for the ceremony approached, the eldest and most beautiful of the princesses, Ambā went to Bīṣma and said: "I had already made up my mind long ago to marry Śālva, the King of Bhoja, we are deeply in love with each other. Therefore, please consider whether it is proper on your part of a great man like you to force me into another marriage."

On hearing this, Bīṣma allowed her to do as she liked. Ambā then went to King Śālva and made an appeal to him to accept her as his wife since they were mutually in love.

3) Śālva's reply. To her words Śālva replied: "What you have said about our mutual love is true. But it is not right for a man to accept a woman who has been accepted by another. I saw Bīṣma taking you by hand and helping you into his chariot. Therefore, as at once to Bīṣma himself and ask him to accept you. Stunned by his words, she turned away, to go to the forest to do penance.

4) Revenge on Bīṣma. In the Mahābhārata, Udyoga Parva, Chapter 17, it is recorded that Ambā had cherished a secret desire to wreak vengeance on Bīṣma. She went to the Abhimaṇa of Saṅghava's Meni in the forest and stayed there for the night. Her wish to do penance was approved by the Meni. On the next day, Ambā's maternal grandfather, Kutsāḥa (Srījaya) came that way. Kutsāḥa came to know of all her misfortunes. He advised her to inform Paraśurāma of all her grievances. Just at that moment, Akrūravarman, a follower of Paraśurāma happened to come there. Kutsāḥa introduced Ambā to Akrūravarman. Both Akrūrara and Srījaya explained all her affairs to Paraśurāma. Paraśurāma undertook to persuade Bīṣma to accept Ambā (as his wife). But Paraśurāma's proposal was turned down by Bīṣma, and a duel took place between them at Kuruksetra. When the fight reached a critical stage, Narada and the gods induced Paraśurāma to withdraw from the duel. Thus the fight ended with equal victory to both. Finding that it was not possible to achieve her object through Paraśurāma's mediation, Ambā renewed food, sleep etc. and went to the Yamunā valley to do penance for six years. (M.B., Udyoga Parva, Chapter 18) After that, for one year she went on a fast, lying under the water in the river Yamunā. Again for another year she did penance, standing on the tip of the toes and eating only dry leaves. Next, she reduced the sky and earth to flames by doing penance. The goddess Ganga appeared to her and when she understood her plight, she told Ambā that it was not possible to kill Bīṣma. In her agony and despair, without even drinking water, she wandered about here and there. The goddess Ganga caused her to become a river in the Vaisāka country. As a result of the curse, a part of her was turned into the river known as Ambā.

5) Śiva's Bond. The remaining part of her engaged itself in penance. Śiva appeared to her and told her that in the next birth she would attain masculinity. He added that she would be born in the Drāupadā dynasty as a great archer under the name of Citrayodha and kill Bīṣma. Pleased with this prophecy, she took a vow that she would kill Bīṣma and making a prayer, burnt herself to death.

6) Drāupadā. King Drāupadā's queen had been in great distress for a long time because she had no children. Drāupadā propitiated Śiva by worshipping him for an issue. Śiva blessed him and said that a girl would be born to him, but she would be transformed into a boy. In due course, the queen gave birth to a girl, but it was announced that it was a boy. Therefore the child had to be brought up, dressed like a boy. The child became famous under the name of Śīkhandī. When Śīkhandī attained youth, Drāupadā decided to look for a wife for him (her?). Still he was greatly perplexed as to how to find a wife for Śīkhandī who was already a youthful virgin! But his wife assured Drāupadā that Śīkhandī would become a man, according to Śiva's blessing. So Drāupadā made a proposal for Śīkhandī's marriage with the daughter of King Daśaratha. Thus, Śīkhandī married Hiranyakarṇa, the King of Daśaratha, gave his daughter in marriage to Śīkhandī. The couple arrived at Kāmbalakapura. By this time the wife came to know that the "husband" was a woman. She disclosed the secret to her Lady-in-waiting. They in turn communicated it to the king. Enraged at this, Hiranyakarṇa sent a messenger to King Drāupadā to ascertain the truth of the matter. He even began to make preparations for waging a war against Drāupadā, King of Pātañjala. Drāupadā and his queen were in a fix. At this stage the distressed Śīkhandī proceeded to the forest, determined to commit suicide. People were afraid of entering that forest because a Yakṣa named Śīkhandakarna lived there. Śīkhandī went to the precincts of the Yakṣa and performed certain rites for a number of days. The Yakṣa appeared to him. Śīkhandī explained the whole matter to him. They entered into a contract. According to it, they exchanged their sexes—Śīkhandī receiving the male sex of the Yakṣa and the Yakṣa receiving the female sex of Śīkhandī. Śīkhandī returned home as a man. Drāupadā repeated with greater force his old plea that his child was a man. Hiranyakarṇa made a thorough examination of Śīkhandī and convinced himself of the truth. Many years after, Hiranyakarṇa died.

7) Kubera's Arrival. At that time, in the course of his world tour Kubera arrived at the residence of Śīkhandakarna. The Yakṣa who was in female form, did not come out to receive Kubera. In his anger, Kubera pronounced a curse that the female sex of Śīkhandakarna and the male sex of Śīkhandī would continue forever. The Yakṣa prayed to the lifting of the curse. Kubera released him from the curse by saying that after the death of Śīkhandī, the Yakṣa would be restored to his own male sex.

According to the previous agreement, Śīkhandī went to Śīkhandakarna's place after the death of Hiranyakarṇa. But coming to know of all that had happened, he returned home. Thus Śīkhandī became a man permanently. Śīkhandī had received his training in arms under Drāupadā. In the great Kaurava-Pāṇḍava battle, he became a charioteer.
9) Sikhandi’s Revenge. The Mahabharata, Bhishma Parva, Chapter 106 describes Bhishma’s encounter with Sikhandi during the Kuravas-Pandavas battle. The Pandavas started the day’s battle by keeping Sikhandi in the vanguard. Bhishma, Arjuna, Aishwaryya and other warriors were giving him support. It was Bhishma who led the Kuravas forces. Arrows began to fly from both sides. It was the tenth day of the battle and Sikhandi shot three arrows aimed at Bhishma’s breast Bhishma with a smile of contempt said to Sikhandi, “Sikhandi! Brahman created you as a weapon, you may do as you like”. Hearing this taunt, Sikhandi became more infuriated. Arjuna inspired him with greater courage.

After that, keeping Sikhandi in front, Arjuna began to fight with Bhishma. Sikhandi also showered his arrows on him. Ten of these arrows of Sikhandi hit Bhishma’s breast. Bhishma disregarded even those arrows. At last he said, “I cannot kill Sikhandi. They are invulnerable (avadhishyata). I cannot kill Sikhandi because he is a real woman and not man. Though I am also invulnerable and cannot be killed in battle, yet today I have to die; the time has come for me to die.”

Meanwhile Sikhandi and Arjuna were discharging a continuous and heavy shower of arrows at Bhishma. At last Bhishma fell down (M.B., Udyoga Parva, Chapter 173).

AMBAJANMA

It is a place of sacred bath where the sage Narada usually retires. Those who die here will attain salvation (Moksha) by Narada’s blessing, according to M.B., Vanu Parva, Chapter 83, Verse 81.

AMBALIKA

1) The youngest of the three daughters of the King of Kasi: Ambika, Ambalika and Ambalika Vichitravirya, son of Santi, married Ambalika and Ambalika. The mother of this princess was Kasikadi.

2) Pandu’s Mother Vichitravirya died before children were born to her. To avoid the extinction of the family, Savya, mother of Vichitravirya summoned Vyasa, her other son and asked him to beg a son for Ambikka. Vyasa obeyed her mother half-heartedly. Ambalika did not have the courage to go to Vyasa. Still, owing to the Mother’s pressure, she passively submitted to the act. As a result of their union, a son was born Dhruvasthita, who was blind from birth. The grief-stricken mother called Vyasa again and asked him to have union with Ambalika this time. As Ambalika’s face was pale at the time of their union, a child with pale complexion was born to her. He was named Pandu. Having thus failed in both attempts, Savya invited Ambalika to go to Vyasa again. At night Ambalika secretly disguised her waiting-maid and sent her in her own place to Vyasa. The waiting-maid experienced exquisite pleasure in Vyasa’s company and as a result, a most intelligent son was born to her. It was he who became the ruler of the Kiskan dynasty.

AMBARIṢA

1) Genealogy and Birth. From Vrśiṇi was born in the following order: Brahmā-Marichi-Kāśyapa - Vivasvān-Vāyavaścchara-Kim.drug-Visvāk-uṣa - Saṣadā - Parahājya-Kakutbhā-Auta-Prathābha-Praja - Vyavanā - Mahaṭhā-Ambariṣa. Mahaṭhā had three sons: Ambariṣa, Mucunda and Purukutā and fifty daughters.

The Muni (Sage) Sahastrdbhara married the daughters.

2) Ambariṣa’s Yaga (sacrifice). In Vālmiki’s Rāmayaṇa there is a story of Devendra’s theft of the sacrificial cow from Ambariṣa’s yagaśāla. Devendra could not bear the thought of King Ambariṣa winning world-renown and glory by performing yagās. Therefore Indra stole the sacrificial cow and took it away. The Upādhau (Chief Priest) was alarmed at the disappearance of the cow and expressed his opinion to the King that it would be enough to sacrifice a human being instead of the cow. The King searched for the cow in all countries, cities and forests. At last he reached the peak of Bṛğuna where the sage Reka lived with his wife and children. The King explained to the sage the whole story. He requested him to sell one of his sons in exchange for 100,000 cows. Reka had three sons. The eldest was his father’s favourite and the youngest was the mother’s pet. In the end, Reka sold the second son, Sunāśēpaka in return for 100,000 cows.

On his return journey with Sunāśēpaka the king rested for a while at Prakāra Tirtha. There Sunāśēpaka happened to meet his uncle Vivasvanta and complained to him about his sad plight. Sunāśēpaka’s wish was that the king’s yaga should be performed and at the same time his own bliss should be extended. Vivasvanta proposed to save Sunāśēpaka, his eldest brother, and the other sons and said to them: “One of you must take the place of Ambariṣa’s sacrificial cow and save the life of Sunāśēpaka. God will bless you.”

But none of the sons of Vivasvanta was prepared to become the sacrificial cow. Vivasvanta uttered a curse on his sons that they would have to spend a thousand years on earth, eating dog-flesh. Then he turned to Sunāśēpaka and told him that if he prayed to the gods at the time of Ambariṣa’s yaga, they would save him.

So Sunāśēpaka went to Ambariṣa’s yagaśāla. As ordered by the assembled guests, Ambariṣa bound Sunāśēpaka and had him dressed in blood-red robes, ready for the sacrifice. Sunāśēpaka began to praise and pray to the gods. Soon Indra appeared and blessed him with longevity. He also rewarded Ambariṣa for his yaga. Thus Sunāśēpaka was saved. (Vālmiki Rāma-yaṇa Bāla Kīvāda, Sarga 61).

3) Ambariṣa and Durvaśa. In Bhāgavata we see a story which describes how the Sudarṣana Cakara which emerged from Ambariṣa’s forehead chased Durvaśa in all three worlds. Ambariṣa was a devout worshipper of Vṛṣṇi. From the very beginning of his reign, peace and prosperity spread all over the country. Mahāväyu was pleased with the deep pieties and devotion of Ambariṣa and appeared to him and bestowed on him the control of his (Vṛṣṇi’s) Sudarṣana Cakara. Ambariṣa started the observance of Īkṣādāi vrata. The neglect of the observance alarmed even Indra. He decided to obstruct the observance somehow or other. At that time, Durvaśa arrived in devabha Indra insinuated Durvaśa to spoil the Īkṣādāi observance of Ambariṣa.

Durvaśa went to Ambariṣa’s palace. There the king received him with due respect and sent him to the river Kāndhī for his bath and morning ritus. Durvaśa went...
AMBARIṢA II

for his bath and deliberately stayed away till the conclusion of Ambariṣa’s Ekādaśī observance. At the end of the observance, after leaving the gods with all their offerings, Ambariṣa kept the remaining portion for Durvāsas. After his bath etc., Durvāsas returned, but he was furious when he was offered the leavings of the food of the gods and refused to take any food. In his anger he advanced towards Ambariṣa. A terrible monster Kṛṣṇa emanated from the Mahārāja and was about to destroy Ambariṣa. Ambariṣa at once called upon Sudārśana Cakra, which appeared instantly and after cutting the throat of Kṛṣṇa, turned against Durvāsas. Terrified by this, Durvāsas began to flee for life. The Cakra pursued him at his heels. Durvāsas went to Indra and sought refuge with him. But the Cakra followed him there. Indra pleaded helplessness. Then the Mahārāja went to Brahmā and sued for his help. The also the Cakra pursued him. Brahmā sent him to Śiva. Śiva was also unable to give him shelter. Sudārśana continued to chase him. Durvāsas then sought shelter with Maheśvaro. Vaiṣṇavā told him plainly that there was no alternative but to go and sue for mercy to Ambariṣa himself and advised him to do so. At last Durvāsas returned to Ambariṣa and begged his pardon. Ambariṣa spared him from Sudārśana Cakra and described to him the glory resulting from the observance of Ekādaśī vrata. (Śrīdurgāvata, Navama Skandha).

4) Other Details (1) Ambariṣa performed a yāga in the Yamunā valley. (M.B., Aḍi Parva, Chapter 1, Verse 277; Bhārata Parva, Chapter 9, Verse 6; Vana Parva, Chapter 129, Verse 2).

(2) Mahārāja Durvāsas recalled Ambariṣa’s power. (M.B., Vana Parva, Chapter 263, Verse 33).

(3) The Sage Vyāsa once told Dharmaśatra that Ambariṣa was one of the 16 great kings who lived in ancient times. The 16 reputed Kings were: Marutā, Sunetra, Paurava, Śibi, Śri Rāma, Bhāgiratha, Dilīpa, Mandūśā, Yayati, Ambariṣa, Sālabindu, Gaya, Rādheva, Bhārata, Pithu and Pauruṣuṣā. (M.B., Drona Parva, Chapter 29).

(4) Ambariṣa fought single-handed against thousands of Kings. (M.B., Drona Parva, Chapter 64).

(5) He performed one hundred yāgas. (M.B., Drona Parva, Chapter 64).

(6) Ambariṣa once questioned Indra about Liś (Ambariṣa’s) army chief Sudeva becoming more mighty than himself. (M.B., Śānti Parva, Chapter 98, Verses 6-11).

(7) Ambariṣa gave 110 crows of cows to the Brahmins. (M.B., Śānti Parva, Chapter 234, Verse 23).

(8) Ambariṣa was also among the Munis who committed theft of Agastya’s lotuses. (M.B., Anuśāsana Parva, Chapter 94, Verse 24).

(9) Ambariṣa was giving cows to Brahmins, Ambariṣa gave them the country also. (M.B., Anuśāsana Parva, Chapter 157, Verse 8).

AMBARIṢA II

When Balabhadra entered the lower world (Pātāla) after death, among the Nāgas who welcomed him, there was one called ‘Ambariṣa’. (M.B., Maitraya Parva, Chapter 4, Verse 16).

AMBASII. I. King Śrīmaṇa, who belonged to the party of the Kauravas was the ruler of Ambasu land and so he was called Ambasii (M.B., Bhiṣma Parva, Chapter 96, Verses 38-40). He was killed in the fight with Arjuna. (M.B., Drona Parva, Chapter 93, Verses 60-69).

AMBASTHA II. There was a hero called Ambastha among the warriors on the side of the Pādavas. (M.B., Droṇa Parva, Chapter 25, Verse 50). He fought against King Cedi who was on the side of the Kauravas and in the fight King Cedi fell.

AMBASTHA III. See the word “VARNA”.

AMBASTHAM. A region in ancient India. It is believed that it was to the north of Sindhu (M.B., Sabhā Parva, Chapter 37, Verse 7).

AMBHORUHA. A son of Siva Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 59).

AMBIKĀ I. Elder sister of Ambikā. (See AMBĀLIKĀ).

AMBIKĀ II. Another name of Pārvatī. (Agni Purāṇa, Chapter 12).

AMBUMATI. A river. (M.B., Vana Parva, Chapter 83, Verse 56).

AMBUVAHINI. A river. (M.B., Bhīṣma Parva, Chapter 9, Verse 27). Praising this river at dawn and dusk will bring divine grace. (M.B., Anuśāsana Parva, Chapter 165, Verse 26).

AMBUVIČA. One of the Kings of Magadha. He had a minister named Maḥākara. (M.B., Aḍi Parva, Chapter 38, Verses 17-19).

AMHU. An Asura in the period of the Rṣyeda. This Asura had been doing much harm to the hermits. Purukūṣa was the hermit whom he tormented most. Indra vanquished this Asura and destroyed seven of his cities. (Rṣyeda, Maṇḍala 1, Anuśāsana 11, Skanda 63, Khanda 7).

AMPADEVAJA. A Raḵasa. (M.B., Śānti Parva, Chapter 227, Verse 50).

AMITAUJA. A mighty Kaśtriya King of the Pāṇḍava kingdom. He was born from the element of a Raḵasa named Ketumā. Before the Pāṇḍavas went to war, they had sent an invitation to him. He was one of the distinguished royal allies of the Pāṇḍavas. (M.B., Aḍi Parva, Chapter 67, Verse 12; Udhyoga Parva, Chapter 4, Verse 12; Udhyoga Parva, Chapter 71, Verse 11).

AMITRAJIT. A King. In his country there were immeasurable Siva temples. Nārada Muni who was delighted by this sight, went to the Palace and said to Amitrajit: “In the city of Campakāvati there is a Gandharva virgin named Malayagandhini. She has been abducted by Kaṁkālaketu, a Raḵasa. She has promised to marry the person who will rescue her from him. Therefore please save her from the Raḵasa.” As suggested by Nārada Amitrajit killed Kaṁkālaketu in battle and recovered Malayagandhini and married her. Vira was their son. (Skanda Purāṇa).

AMOGHĀ I. A Yakṣa who accompanied Śiva when the latter once went on a journey to Bhadravāra. (M.B., Vana Parva, Chapter 231, Verse 35).

AMOGHĀ II. This name has been used as a synonym of Skanda. (M.B., Vana Parva, Chapter 232, Verse 5).

AMOGHĀ III. A synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 114).

AMOGHĀ IV. A synonym of Viśṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 29).

AMOGHĀ (M). An Agni which originated from Brahmā’s family. (M.B., Vana Parva, Chapter 222, Verse 24).

AMOGHĀ. Śantanu Mahārāṣṭri’s wife. Once Brahmā visited Śantanu Mahārāṣṭri’s Aśrama. As the Mahārāṣṭri was
not at home, it was Amoghā who received the guest with due reverence. Faddicated by the irresistible charm of Amoghā, Brahmā had an involuntary emission of seminal fluid. He felt ashamed of his own weakness and left the Āśrama immediately. The Mahārāṇa, who returned to the Āśrama soon after, came to know from his wife whose semen it was. He asked Amoghā to accept Brahmā’s precious semen and not to let it be wasted. Being a devoted wife, she accepted it, but unable to bear the divine pregnancy, she deposited it in the water lying in the valley of the Ungandharā mountain. From that time, it became a place of holy bathing, known as Lohita. It was by bathing in this holy water that Varāurkīna washed away his sin of annihilating the Vījñānīyas. (Padma Purāṇa, Sṛṣṭi Khanda, 32).

ĀMPITATA. A name for barbers. Āmpitata is derived from the root Āmpit, which means Physic laxative. In olden days barbers were physicians also. Going about from house to house, they could easily practise both these professions. Since barbers practised physic also they were called Ambisthās. Āmpitata is a corruption of Ambisthā (Dravidian philology).

Barbers sometime style themselves as “Pandit”. It is an abbreviation of Amōr Pānda or Amōr Pānda Sāhba and other similar names. There is a legend on the basis of which this community has assumed the title of “Pandit”.

Long ago when Śrī Buddha was about to go to the forest for performing Tapas, thousands of people flocked together to have his darśana. Buddha wished to continue his journey after shaving his head. Buddha asked broadly whether anyone in the crowd was prepared to shave his head. Only a single man came forward cheerfully to do that work. Buddha turned to him and said: “My dear friend, you are the only Pandit in this crowd. You have the wisdom to understand that there is nothing disgraceful in shaving one’s head.”

He shaved Buddha’s head. From that day his descendants came to be known as Ambisthās.

ĀMRATĀ. Daughter of a King of Magadha. She was the wife of Anāvā and mother of Parasit. (M.B., Adi Parva, Chapter 95, Verse 41).

ĀMRATAM. (See PRĀMRATAM).

ĀMRATAM. A delicious and precious food obtained from the ocean of Milk when the Deva and Āsura churned it. It is defined as wealth received by begging and “Āmratam” as wealth received without begging, and “Prāmratam” as another kind of wealth obtained without begging.

1) Cause of Kṛtādhiśa-mahāman. (Churning of the Sea of Milk)—Once when Mahārāṇa Durvāśa was travelling through a forest, he met the Apsāra woman, Menakā, who was the Sun’s word, Apsāra. The word “Apsāra” is defined as wealth received by begging and “Āmratam” as wealth received without begging, and “Prāmratam” as another kind of wealth obtained without begging.

2) Churning of the Milk Sea. After Viśvava had vanished, the Devas made a treaty with the Āsuras and began to work for getting Āmratam. All of them joined together in bringing various kinds of medicinal herbs and after paring them in the Milk Sea which was as clear as the cloudless sky, began to churn it. Using Mahārāṇa Durvāśa as the churning staff and Viśvaka as the rope. The party of Devas was posted at the tail-end of Viśvaka while the Āsuras took their stand at the head. The Āsuras became enraged by the fiery breath coming out of Viśvaka’s mouth. The clouds which were blown by that breath migrated the Devas. Mahārāṇa Durvāśa transformed himself into a tortoise, and sitting in the middle of the Milk Sea served as the foundation for the Manthara Mountain, the churning staff. Assuming another form, invisible both to Devas and Āsuras, Mahārāṇa pressed down the Manthara Mountain from above.

While churning the Milk Sea like this, the first object that rose to the surface was Kāmādhenu. Both Devas and Āsuras were strongly attracted towards Kāmādhenu. While all were standing spellbound, Vārūṇidevi with her enchanting dreamy eyes next appeared on the surface. Pārijātams was the third to appear. Fourth, a group of Apsāra women of marvellous beauty floated up. The Moon appeared as the fifth. Siva received the Moon. The torrent which came out of the Milk Sea as the sixth item, was absorbed by Nāgas. After that anemone, Bhagavān Dhanvantari, dressed in pure white robes and carrying a Kampañjalu in his hand filled with Āmratam. All were delighted at this sight. Next Mahālakṣmi made her appearance in all her glory with a
lotus in her hand and seated in an open lotus flower. Gandharvas sang celestial songs in her presence; Asuras were danced. For her bath, the Gangâ river arrived there with her tributaries. The Milk Sea itself took on physical form and offered her a garland of ever-fresh lotus flowers. Brahûaberelyed her with ornaments. After that Lakshmîdevi, fully adorned in all her magnificent jewels, in the presence of all Devas, joined the bower of Mahâvîra. The Asuras were displeased at this. They snatched the pot of Amrtam from Dhanvantari and fled away.

3) How Amrtam was recovered. With the loss of Amrtam, the Devas were in a fix. They began to consider how the pot of Amrtam could be recovered. Accordingly Mahâvîra transformed himself into a celestial virgin, Mohini, of extraordinary beauty. She approached the Asuras as a shy girl. The Asuras were enchanted by her surpassing beauty. They asked her, “Who are you?” Looking down on the ground, Mohini replied: “I am the little sister of Dhanvantari. By the time I came out of the Milk Sea, the Devas and Asuras had already gone. Being lonely I am going about in search of a suitable mate.”

On hearing these words, the Asuras began to make friends with her one by one, determined not to waste this opportunity. They told her that she should distribute Amrtam to all of them and in the end she should marry one of them. Mohini agreed, but added: “All of you should close your eyes. I shall serve Amrtam to all. He who opens his eyes last, must serve Amrtam to me and he will marry me.”

All Asuras closed their eyes. In a moment Mohini left the place with the pot of Amrtam and went to devaloka.

4) Râhu’s neck is cut. When the Asuras opened their eyes, Mohini was not to be seen. Finding that they were betrayed, they were in great perplexity. All of them pursued Mohini to devaloka. Devas had put the Sun and Moon gods on guard duty at the gates of devaloka. At the instance of the Asuras, Râhu in disguise entered the divine assembly chamber. The Sun and Moon gods detected him and Vishu with his weapon, Sudarshana Cakra cut open his neck. Swearing that he would wreak vengeance on the Sun and Moon Râhu returned. In the 8th Skandha of Bhâgavata it is said that even now from time to time Râhu swallows the Sun and Moon, but they escape through the open gasî in his neck and this is known as solar eclipse and lunar eclipse.

5) Defeat of the Asuras. Indra and all other gods took Amrtam. The enraged Asuras attacked the gods, who had gained strength and vigour by taking Amrtam. The Asuras were driven away in all directions. All the three worlds began to enjoy glory and prosperity again.

6) Kâlakâta. The story of how the deadly poison, Kâlakâta arose at the churning of the ocean of Milk, is given in M.B., Adi Parva, Chapter 18, Verses 42-45, as follows: After many precious things had come up Kâlakâta poison with fishes and flames, appeared on the surface of the ocean. So strong smell caused a stupor in all the three worlds. Fearing that the world will perish, Brahmâ requested Siva to swallow that poison. Siva gulped it down, but stopped it in his throat. From that day he became “Nilakâtanâ”.

7) The story of Aîravata. Indra’s tusker Aîravata was responsible for the churning of the ocean of Milk. But in the Mahâbhârata, Adi Parva, Chapter 18, Verse 42 it is said that a white elephant with four tusks arose during the churning of the ocean of Milk and that Devendra caught and tamed it. This is an obvious contradiction. Besides, in Vîmâni Râmâyana, Aranyâkâ, 14th Sarga, the wounded Jâtaka, describing his family history to Sri Râma, gives the following account about the origin of Aîravata between Kâtyâya and the Pratîjâpati, married the eight daughters of Daksha. One of them named Krodhavâda had ten daughters by Kâtyâya. They were: Mrgâ, Mrgamâda, Hari, Bhâtramadâ, Mâtanâ, Sârðâ, Svetâ, Sura, Sura and Kadru. Of them Bhâtramadâ gave birth to a daughter, Iâravati. The tusker Aîravata is Iâravati’s son.

An explanation for this discrepancy may be seen in Vîmâni Purâna, 3rd Section, Chapter 1. Now six Manvantaras have passed (See ‘MANVANTARA’). This is the seventh Manvantara. Each Manvantara has a new Indra. According to this, different Indras have their own Aîravatas. This is the only explanation for this apparent contradiction.

8) Amrtam and Garuḍa. Here is another story about Amrtam which says that Garuḍa once went to devaloka and brought Amrtam from there to be given to the Nâgas, but Devendra came down and took it back. This story is given in Mahâbhârata from Chapter 27 onwards. Vinâti, a wife of Kâtyâya gave birth to Garuḍa and Kadru and her sister gave birth to the Nâgas. Once the bond between Vinâti and Garuḍa, Devendra’s home, were white but Kadru asserted that they were black. To settle the dispute they made a bet. The condition was that the loser must become the servant maid of the winner. As instructed by Kadru, some of the Nâgas went in advance and hung down from the tail of Ucchaisravas, thus giving the false appearance of a tail with black hairs. By this trick Vinâti lost the bet and had to become Kadru’s servant maid. As a result of it, the task of looking after Kadru’s children became Garuḍa’s duty. Kadru told him that if he fetched Amrtam from devaloka and gave it to the Nâgas, she was prepared to release him from the bondage. So Garuḍa flew up to devaloka, fought with the gods and defeated them. He returned with the pot of Amrtam and gave it to the Nâgas. The Nâgas went to take their bath after placing the pot on darbha grass spread on the floor. Just then Devendra swooped down and carried away the pot of Amrtam to devaloka. When the Nâgas returned after their purifying bath, the pot was not to be seen. In their greed they began to lack the darbha grass on which the pot was placed. The sharp edge of the grass cut their tongues into two. This is why the Nâgas (snakes) came to have forked tongues.

Amrtam which has been thus recovered after many such adventures, is still preserved carefully in devaloka.

AMSĀSA. A sage of the family of Marici.
1) Genealogy. He was descended from Viṣṇu through Brahma, Marici and Kaṭyāya.
2) Birth. Marici was one of the six sons, all āṣya of Brahma. These six sons, born pathogenetically of Brahma, were: Marici, Atigra, Atri, Pulavātī, Pulāvā and Kauṭu. Marici had a son named Kaṭyāya. Kaṭyāya married the thirteen daughters of Daksīṇa. The eldest of them, Aditi, gave birth to twelve sons: Dīśā, Āryaman, Miśra, Śakra, Va misunder, Amasa, Bhujagā, Vivavān, Pusan, Savitā, Trastā and Visu. Amasa is one of these twelve sons who have been called the twelve Adityas.
(See Chapter 65 of Ādi Parva of the Mahābhārata).
3) Epitome. The Mahābhārata says (Śloka 66, Chapter 125) that Amasa was present at the time of Arjuna's birth when several devas had come there to see the infant. In Śloka 34, Chapter 45 of Śalā Parva it is said that Amasa was present on the occasion of the Abhisēka of Skandadeva. Amasa is said to have presented to Skandadeva five good warriors: Parigha, Vāṣa, Bhima, Dahana and Dahati.

AMSAPAYA. Name of a priest (Ṛtvik) qualified to officiate at a sacrifice. This priest officiated at the sacrifice (ṛtvajñ) performed by Bārīṣṭha at Puṣkarāśṭra. (See Chapter 34 of Padma Purāṇa).

AMSĀVATĀRA. The incarnation of God on earth is called avatāra. When the incarnation is only partial, that is, when only some of the divine elements incarnate, it is called antaḥ-svātāra (Amasa part). Chapters 54 to 64 of Ādi Parva of the Mahābhārata give us a list of the gods who have incarnated partially. This list of devas and their antaḥ-svātāra is based upon the account given in the fourth Sandhika of Śrī Mahādeva Bhāgavaṇa.

Name of the god Name of the antiṣṭavātāra
1. Kaṭyāya Vasudeva
2. Atīṣṭha Balabhadra
3. Nārāyaṇaśri Śrī Kṛṣṇa
4. Yāmābhara Yudhisṭhīra
5. Atraṇīdeva Nakula and Sahadeva
6. Dharma Vidura
7. Śiva Aivāvathāma
8. Gandharvarāja Devaka
9. Aṣṭavasu Bhīma
10. Marudgaṇa Kuṇa; Kuṭavarmā
11. Aditi Saivī
di
12. Narāṣi Arjunā
13. Vāyu Bhīmasena
14. Śūrya Karna
15. Bhīṣmaṇa Droqā
16. Varuṇa Sātanu
17. Marut Vīraṇa
18. Harśa Dīrgharāṣṭra
19. Dēvapāra Śakuni
20. Pāṇāka Dīrghādyumna
21. Kali Duryodhana
22. Rākalī Śikhaṇḍi
23. Varuṇa Drupada
24. Viśvedevus Sons of Pāṇcatī
25. Dṛṣṭi Māḍri
26. Viśvaśṛṅgī Śṛṅgī
27. Hayagrīva Keśi
28. Bāṣākha Bhagadatta
29. Lamba Pralamba
30. Sanātakūma Pradyumna

Name of the god Name of the antiṣṭavātāra
31. Lakṣmi Pāṇcatī
di
32. Siddhi Kūnti
33. Māti Gāndhāri
34. Jaya Hīranyākṣa
35. Viśayya Hīranyākṣapūri
36. Hīranyākṣaśri Rāvana
37. Hīranyakṣapūri Kumbhakarṇa
38. Kāraṇa Śūrya
39. Kumbhakarṇa Dānāvaṇa
40. Prathā Śāla
41. Kālayāmṛti Kamsa
42. Anuḥāla Dhṛṣṭaketu
43. Kharā Dhenuka

(For more details see under the word, AVATĀRA).

AMSUDHANAPATTANAM. Name of an ancient town in North India. The town was going to Ayodhya from Kekaya after Daśaratha's death. Vālmīki has described this town in the Rāmāyaṇa in this context.

AMSUMAN. Name of a king belonging to the solar dynasty (Śrīya Vṛtthi).

2) Birth. Saṅga, the king of the Śrīya varṇa, (mentioned above) had two wives, Sumati (Vaidhatī) and Keśi (Saib) by name. Keśi gave birth to a son named Asamaṇja. Asūman was the son of Asamaṇja and the father of the famous Bhagiratha. (See under the title, BHAGIRATHA).

3) Some other details. Amūman was one of the kings who attended the Śunavatara of Pāṇcatī (See Śloka 11, Chapter 165 of Ādi Parva of the Mahābhārata).

AMŚUMAN II. There is a reference to one Amūman in the course of the description of the Viṣvedevas.

AMŚUMAN III. King of Bhoja who was killed by Drona in the war at Kurukṣetra (See Śloka 14, Chapter 6 of Karna Parva).

AMŚUMATI. The daughter of the Gandharva King named Drahma. Her story is narrated in the Śiva Purāṇa to illustrate the benefits of performing the PraṇaPaṇa. Śita expatiates on the importance and advantages of PraṇaPaṇa to a number of sages in Naiṁitārayana, King Satyaratna was a squint observer of PraṇaPaṇa. Unfortunately he defaulted in its observance and was killed by an arrow from a forest. He was killed in a battle by the King of Śiva and his wife, pregnant at that time, fled to a forest. She gave birth to a son on the bank of a river. Then, when they stepped into the river to drink some water, she was carried away by a crocodile. Presumably a Brahmin woman named Uga happened to pass that way and her son named Suvratā. Seeing a newborn infant there, that Brahmin woman took him, gave him the name, Dhumagupta and brought him up as her own son. According to the advice of a pious Brahmā released her son Sāṅgiliya, both Suvratā and Dhumagupta...
started performing Pradóa-Vrata. Lord Siva was pleased with them and gave them much wealth. Dharmagupta happened to meet Amûrnati, daughter of the Gandharva King, Drahma, one day in a forest and they fell in love with each other. Drahma came to know of their love and so gave his daughter in marriage to Dharmagupta. As a result of the wealth and power which he had acquired by observing strictly Pradóa-Vrata Dharmagupta was able to return to Vidarbha, defeat King Siva and regain his kingdom from him.

AMûRTARAYAS. He was a renowned King of ancient Bharata and the father of King Gaya. AMûRTARAYAS received a sword from Pûru. (M.B., Sànti Parva, Chapter 166, Verse 735).

ANÁDIKAPA. (See PÁNTAṬAPA).

ANÁDHRSTI I. A King of the Pûru dynasty.


Anándhrâj was son born to Raudhrâja by Mûtrañi, an Asur woman. (M.B., Ádi Parva, Chapter 94, Verses 8-12). Anándhrâj has two synonyms, Rçeyu and Anavgâhanu.

ANÁDHRSTII. Verse 58, Chapter 14 of Sâbhâ Parva mentions seven great Yadavas. One Anándhrstii is named amongst the seven. This Anándhrstii was present at the marriage of Akhâmûnu as Japâlavanagara. (M.B., Vîru Parva, Chapter 72, Verse 22). There was one Anándhrstii also amongst the warriors who encompassed Arjuna and Kçois at the battle-field of Kuruksetra. (M.B., Udyoga Parva, Chapter 151, Verse 67). He was the son of King Vîrdbhakaema. Hence he was called Vîrdbhakaema also.

ANÁDHRSTYIY. One of the Kauravas. (M.B., Ádi Parva, Chapter 67, Verse 103).

ANÁGATA. (See PÁNTAṬAPA).

ANAGHA I. Son of Vasisthtra. He had seven sons, by his wife Uja. They were: Rais, Gestra, Urdhavâbhû, Savana, Anagha, Sutâpas and Sukra. Holy characters, they became the sârasjris of the age of the third Manu. (M.B., Vîru Parva, Chapter 122, Verse 55).

ANAGHA II. Was a Gandharva. He participated in the birthday celebrations of Arjuna. (M.B., Ádi Parva, Chapter 122, Verse 55).

ANAGHA III. A king called Anagha is referred to in Verse 27, Chapter 6 of M.B.

ANAGH IV. Skanda has a synonym, Anagha as well. (M.P., Vai Parva, Chapter 225, Verse 9).

ANAGIA. A bird named Anagha is mentioned amongst the children of Garuda. (M.B., Udyoga Parva, Chapter 101, Verse 12).

ANAGHIA VI. Used as a synonym of Siva. (M.B., Anûsâsa Parva, Chapter 17, Verse 39).

ANAGHIA VII. A synonym of Vîgu. (M.B., Anûsâsa Parva, Chapter 149, Verse 29).

ANAGHAM. A place in ancient India. (M.B., Sâbhâ Parva, Chapter 30, Verse 9).

ANAGNI (S). They are Pîra. Pîra lie Agniyañtis. Barâýads, Anagni. Sîgnis were offsprings of Brahmâ. Two damals, Mênit and Dhârijit were born to them of Sodâl (Apurâ Parva, Chapter 20).

ANAL. A daughter of Daksha. Some of the other daughters are Arditi, Deiti, Danu, Kûlikk, Tâmri, Krodhava, Manus and Anâl. These daughters were married to Kâryapa, son of Mârtci. Trees, creepers etc. owe their origin to Anâl. (Vâlmiki Râmâyana, Aranyaka kândha, Canto 14).

ANALAI. Another Analai is referred to in Verse 71, Chapter 66 of Ádi Parva, in M.B. This Analai was the wife of Kâryapa and a great granddaughter of Krodhavâ, the daughter of Daksha. Krodhava bégot Sveta, and the Surabhi; Rohini was the daughter of Surabhi and Analai was Rohini’s daughter.

ANALAI II. Daughter of Mâljyan born of Sundari. She was married to Vîdâvâusu. Kumbhânasîvat was her daughter. (Vâlmiki Râmâyana, Utrarakandâ).

ANÂLABA. A sacred pool. A bath in the pool is as efficacious as the Purânamecha yajña. (M.B., Anûsâsa Parva, Chapter 23, Verse 32).

ANÂMÎTRA I. A king of the Solar dynasty. The Atmphara refers to him as the son of Nîguha.

ANÂMÎTRA II. Anamitra, son of Dhîrti is referred to as a king of the Yâdavas in Atmphara.

ANÂMÎTRA III. One Anamitra, son of Vîra is referred to in Manyaparâna. He was the father of Sni.

ANÂMÎTRA IV. A son born to King Krâsita and his wife Madri.

ANÂMÎTRA. Father of Gâksûa, the Manu of the 6th Manvantara and son of sage Anâmitra. (See Ananda).

ANÂNATA. A sage. (Rgyela, Mandala 3, Sûtka 175).

ANÂNCA I. Son of Kardamaprijapitai, and a king referred to his love of lofty people and unparalleled integrity. He had a son called Astabala. (M.B., Sânti Parva, Chapter 59, Verse 91).

ANÂNGA II. (See Kâmadevai).

ANÂNGA. A river in ancient India. (M.B., Bhîma Parva, Chapter 9, Verse 35).

ANÂNTA I. (ADISEGA).

1) Genealogy. Mahâvishnu begot Brûhnu and he the Prajapati and Anânta (Adisega) is one of the Prajapati. (Vâlmiki Râmâyana, Aranyaka-kand, Canto 14, Verse 7). Anânta is also referred to as the son of Kâryapa, one of the Prajapati born of Kâdrû. (M.B., Ádi Parva, Chapter 105, Verse 41). Aalo Balabhâdra-râma, elder brother of Sîtâ was a partial incarnation of Anânta.

2) Differences with mother. Vînâth and Kâdrû were two wives if Kâryapa prajapati. Garuda was born as Vînâth’s son and numerous serpents like Anânta, Vâsuku, Takaka, Kârkojaka were sons of Kâdrû. Once a controversy developed between Vînâth and Kâdrû, the latter saying that there were few black hairs on the tail of Airâvata and the former denying it. It was agreed that she who proved wrong in the argument would become the slave of the other. To prove herself to be right Kâdrû, the same night, asked her sons to go and stay suspended in the hairs of Airâvata’s tail. Some of the sons agreed to do so, while her other (prominent) sons like Anânta expressed their disinclination to do such an unethical act. Kâdrû cursed these disobedient children of hers to die at the serpent yajña of Janamejaya, whereupon Anânta and his supporters departed in sorrow. (M.B., Ádi Parva, Chapter 65).

3) Anânta’s new engagement. Departing thus from his mother Anânta visited sacred centres like Gandhâmânâ, Badal and practised austerities. And, Brahman approached before Anânta and asked him not to worry, but to go to the nether world and support the world on his hoofs. Brahman also told him that Garuda would render him all help in the new task. Blessed thus by
Brahmā, Ananta gladly took up the new job. (M.B., Adi Parva, Chapter 36, Verse 24).
4) Ananta has another abode in the palace of Varuṇa in the west. (M.B., Udyoga Parva, Chapter 110, Verse 18).
5) Ananta’s prows. About Ananta’s prows Viṣṇu Purāṇa has the following to say: At the bottom of Pañcāla there is a base (Tāmasic) form of Viṣṇu called Ādiśeṣa. Even the Devas and Viṣṇu, devas and other deities, are not able to describe the attributes of that form. The Siddhas call this Ādiśeṣa Ananta who is worshipped by Devas and Viṣṇu. Ananta has 1000 heads and the Svastika mark which is clearly visible is his ornament. The 1000 gems in his head illuminate all regions, and he renders the Asuras powerless for the good of all the worlds. Ādiśeṣa 49, Verses 89–92 rotate on the overflown of his prows, and who wears blue apparel and garnials of white gems shines forth like another Mount Kailāśa beautified with garnials of clouds and by the flow of the Ganges. Śrī Devi and Varuṇa Devi serve Ananta who holds in one hand a khāliṅga and in the other a mace (mṛdula). At the deluge, end of a yuga Kailāśa, Śiva causes the Aquarius and the sun to rise from the faces of Ananta and consumes the three worlds. Ādiśeṣa dwell in the nether world wearing the whole earth as a crown. Even the Devas cannot gauge his nature, shape, prows and other marks. When he yawns the earth and waters shake and shiver. The Gandharvas, Nāgas, Cārāpas etc. fail to understand the real extent of his attributes, and that is why this strange being is called Ananta (endless). It was claimed that the Devas and by his grace Garga was able to master the sciences of astronomy and causation (nimitta). (Viṣṇu Purāṇa, Part 2, Chapter 5).
6) The land of Ananta. Pañcāla is Ananta’s world, and at its bottom there is a spot called Ananta. That spot is 36000 yojanas in extent, and here lives Ananta. He is known as Śrī Karuṇa also. He bears the whole nether world as though it were a mustard seed. And, when he thinks of destroying the entire world the Rudra called Sankarṣana will appear with other Rudras and weapons like tridents (Trishūla). Other serpents bowl at the feet of Ananta, who is supremely beautiful with divine lustre. (Devī Bhāgavata, Skandha 8).
ANANTA III. A synonym of Śrī Karuṇa. (M.B., Udyoga Parva, Chapter 70, Verse 14).
ANANTA IV. One of the military captains of Skanda. (M.B., Sālīya Parva, Chapter 45, Verse 57).
ANANTA V. A synonym of Viṣṇu. (M.B., Anuṣāsana Parva, Chapter 17, Verse 135).
ANANTA VI. A synonym of Śiva. (M.B., Anuṣāsana Parva, Chapter 17, Verse 135).
ANANTĀ. Wife of Janamejaya, son of King Pūru. ANANTA. The abode of Ananta in the nether regions. (Devī Bhāgavata, Canto 8). (There are certain indications that Ananta refers to Trivandrum, Capital city of the Kerala State. Explanations of words like Svarga, Bhūmi, Pañcāla, Ananta, Deva, Asura, throw much light on this inference).
ANANTAVIJAYAM. The conquest of Dharmaputra. It was blown during the great war. (M.B., Bhīma Parva, Chapter 25, Verse 13).

ANAPAYACOLA. A King of the Cola country, 1065-1112. The Tamil poet Sekhilar who composed the twelfth song of the great Saiva religious book called Tirumurugal was a minister of this king.

ANARAKATIRTHA. A sacred pool. Brahmā, along with Viṣṇu and others bathe daily in this sacred pool. Therefore, it is said that the sins of all those who bathe in the pool will be washed off.


For genealogy, see IKŚVĀKU. Anarayanava was a vēgāvaran. (M.B., Anuṣāsana Parva, Chapter 115, Verse 59).
ANARAYANA (ANARAYANA). Rāvana once attacked his country whom he challenged to a duel. In the duel Anarayanava died. Before dying he cursed Rāvana that he would be killed by Rāma, son of King Dasharatha. (Brahmaṇḍa Purāṇa, Chapter 45).

ANARAYANA (ANARAYANA). A king born in King Kaipiḍa’s dynasty. (Agni Purāṇa, Chapter 278).
ANASA (ASAMGA). A brother of Akrūra. (Brāhmapura, Daśaṇa Skandha).

ANASAYA. Wife of Sage Atri, son of Brahmā. (Viṣṇu Purāṇa, Part I, Chapter 10).

1) Genealogy. From Mahāvīruna were born in order Brahmā, Śvayambhuva Manu, Devalbhīti, Anasayā. To Śvayambhuva, son of Brahmā, was born by his wife Satarūpā five children: Utānapāda, Priyavratā, Abhūti, Devalbhīti and Prāśvatī and Devalbhīti was married to Kardama, son of Brahmā. They begot two daughters, Kalā and Anasayā. Marici married Kalā and Atri married Anasayā. (Brāhmapura, Skandha 1, Chapter 4).
2) The Tapasakti of Anasayā. Once upon a time, rains having failed for ten years the whole world sweating in agony and river Gaṅga got dried up. Famine stalked the world. In this dire contingency it was the tapasakti of Anasayā that made trees bear fruits and Gaṅga to flow again. Also, she converted ten days into nights on the request of the Devas.

During their forest life Rāma and Sītā reached the hermitage of sage Atri and the sage and Anasayā treated the guests sumptuously. The above story about the tapasakti of Anasayā was told then by Atri. The story helped to increase Rāma’s respect for Anasayā. Anasayā gave Sītā all proper advice. She taught Sītā that absolute service to husband is due to women. Anasayā gave to Sītā a very sacred garland and a sublime gem. And, after that Rāma and Sītā left the hermitage. (Vālmiki Rāmāyaṇa, Ayodhyākanda, Cantos 117 and 118).

3) Svās of Anasayā. She had three sons: Dattātreya, Durvāsas and Candira. (Viṣṇu Purāṇa, Part I, Chapter 10). (The reason for Mahāvīruna being born as Dattātreya, Sīva as Durvāsas and Brahmā as Candira to Anasayā is given under Atri).

ANUPAMYA. Wife of Bāṣapura. Once she developed an ardent interest in Nārada, which led to some domestic quarrels. (Padma Purāṇa, Adi Kanda, Chapter 14).

ANAVADYĀ. Wife of Kaiva, this Aparā woman participated in the birthday celebrations of Anjuna. (M.B., Adi Parva, Chapter 122, Verse 62).

Āṇḍā. Sīta, the disciple of Vyāsa said to the Munis at the Naimitīryaka about the creation of the Universe: In the beginning in the heavy universal darkness, the
first seed of life (anda) appeared. (M.B., Ādi Parva, Chapter 1, Verse 28).

ANDHAKĀṬHA. The entire universe consisting of the fourteen worlds, which are: Bhūloka, Bhuvarloka, Svartaka, Maharāloka, Janarloka, Tapo-loka, Satyaloaka, Pātala, Rasātāla, Mahāśāla, Tālātāla, Sutala, Vītalā, Atala.

ANDHHA I. An offspring of Kaśyapa by his wife Kadī. (M.B., Udyoga Parva, Chapter 103, Verse 16).

ANDHHA II. There is a story in M.B., about a huntsman, Vatsa, killing one Andhha, an evil being. Andhha, whose form and shape were that of an animal, by doing tapas, became recipient of a boon for destroying everything Brahmag rendered him blind lest the world perish, and that animal began to be known as Andhha. When Andhha began his programme of complete destruction, many people rushed up to Viśvāmitra, in his abode in the forest, Andhha followed them. But, Viśvāmitra, in the interests of self-protection pointed out the refugees to Andhha. As punishment for this sin Viśvāmitra had once to go to hell. This story was related by Śrīna to Arjuna during the great war at Kurukṣetra, and the reason for telling the story was: During the light Arjuna hesitated to aim arrows against Karna. Encouraged by this Yudhā or Arjuna-Dharmaputra asked him to hand over his famous bow, Gāndiva, to Śrīka. Feeling insulted at this demand Arjuna, all in a sudden, drew his sword to do away with Dharmaputra. Śrīka prevented Arjuna from attacking his noble brother, and in this context related the above story to prove the truth that sins committed even unwittingly will lead one, as in the case of Viśvāmitra to hell. (M.B., Karna Parva, Chapter 69).

ANDHHA III. Upamanyu, the excellent disciple of Dharma, consumed the leaves of a tree which made him blind (See Ayodhadaumya) (M.B., Ādi Parva, Chapter 3).

ANDHHA I. There was a very renowned king called Andhha in the Yadu dynasty. All kings belonging to this dynasty used to be called Andhhakas. (M.B., Udyoga Parva).

ANDHHA II. Verse 12, Chapter 4 of M.B., Udyoga Parva refers to another king called Andhha. The Pāravas went to him to send a messenger soliciting military help.

ANDHHA I. An Ausra.

1) Birth. This Ausra was the foster son of Hiranyaka. Siva was really his father. While once Siva was immersed in yoga his daughter closed his eyes playfully with her hands, and lo! A darkness rose and enveloped the whole place. From that darkness, with a sound as that of thunderbolt, appeared a Rākṣasa. He, at the name Andhha, as he was born from darkness. At that time Hiranyaka was doing tapas for a son. Siva appeared before him and bestowing on him Andhha was his foster son said as follows: “If he (Andhha) casts the hatred of the world or desires even the mother of the three worlds or kills brahmās I will myself burn him to ashes”. After saying this Siva disappeared (Vāmana Purāṇa, Chapter 63).

2) Andhha dons Pārvati with last. One day overcome by erotic passion Andhha said to his henchmen:—“The true friend who brings Siva’s consort, Pārvati to me, yes, he is my brother, my father even”. Hearing these ravings of Andhha, Prahlāda went to him and convinced him that Pārvati in fact was his mother. But Andhha was not quietened. Then Prahlāda explained to him the gravity of the sin of desiring other people’s wives. Even this had no effect on Andhha. He sent Sambhāraśura to Śiva to ask for and bring Pārvati to him. Śiva sent word to Andhha that if the latter would defeat him in the game of dice Pārvati would be sent to him. Andhha got enraged and rushed to mount Mandara and began a fight with Śiva.

3) Death. Defeated in the encounter, Andhha craved for Śiva’s pardon. He admitted that Pārvati was his mother. He also prayed for Śiva’s blessings for removal of his Asurahood. Śiva granted him the prayers. The sins and Asurahood of Andhha were thus ended. Śiva made him the head of the Asuras, named Bṛdgī. (Vāmana Purāṇa, Chapter 65 etc.).

ANDHHA (M). A sacred pool. A dip in this pool will bring all the benefits of a Puruṣamedha yajña. (M.B., Anuśāsana Parva, Chapter 25, Verses 32, 33).

ANDHAKĀRAKA (M). A place in the island of Krautika. (M.B., Bhīma Parva, Chapter 12, Verse 18).

ANDHAKARAM. A mountain in the island of Krautika. (M.B., Bhīma Parva, Chapter 12, Verse 22).

ANDHAKOPA (M). In the Dīvī Bhāgavatam Mahābhūtī describes 28 hells to Nārada, and Andhakopāni is one of them. (See Naraka). Andhakopāni is reserved for those who kill either Brahmins or devotees of God or Sanyāsins (holy people). This hell abounds in cruel beasts like the bear and leopard, evil birds like the eagle, reptiles like the snake and scorpion and dirty insects like bugs and mosquitoes. The sinner will have to put up with all these sufferings in hell till the period of his punishment expires. (Devi Bhāgavata, Asītama Skandha).

ANDHATĀMISRA. One of the 28 hells. (See Naraka). This hell is destined for wives who cheat their husbands and consume food and for husbands who cheat their wives and eat food. Agents of Yama get hold of such sinners and push them into the Andhātāmisra. As the cords of the agents with which they bind the sinners get tighter around their bodies they faint and fall down owing to unbearable pain. When they regain consciousness and try to run away and escape, the Agents of Yama again bind them with the cord. (Devi Bhāgavata, Asītama Skandha).

ANDHRA (ANDHRA). This is the Andhra Pradesh in modern India. It has to be surmised that this place was very famous during the period of the composition of the Mahābhārata. (M.B., Bhīma Parva, Chapter 9, Verse 49).

ANDHRA. Warriors from Andhra were called Andhras. (M.B., Droṇa Parva, Chapter 4, Verse 8).

ANDHRA I. Verse 24, Chapter 4 of Sabhā Parva, describes this king of Andhha Dēsa as having sat in the assembly hall of the palace constructed by Mayā at Indraprastha for the Pandavas. He was also present at the Rājāśīya Yajña performed by Yuddhishtirā. (M.B., Sabhā Parva, Chapter 34, Verse 11).

ANDHRA II. The warriors of Andhra Dēsa were called Andhhrakas also. (M.B., Karna Parva, Chapter 29, Verses 10 and 11). In the Bhārata war the King of Pandya defeated these warriors. Kṛṣṇa incited Arjuna to kill the Andhras and the Pulindas. (M.B., Karna Parva, Chapter 73, Verses 19 to 21).

ANDHRA III. Andhrakas are classed with Mlec-
ANENAS I

A king of the lunar dynasty (Candra Vana).  
1) Genealogy. Descended from Visnu in the following order: Brahman - Atri - Candra - Buddha - Pururavas - Ayus-Anenas.  
2) Birth. Pururavas had by his wife Urvasi six sons named Ayus, Srutayana, Satyayus, Raya, Vijaya and Jaya. Of them, Ayus, the eldest, had five sons named Nahusa, Ksattrayudha, Raja, Rambha and Anenas. 
Nahusa had a son named Yayati to whom were born the sons Vuru, Yadu and others. The two dynasties of Yadu and Vuru (Yaduvratha and Puruvratha) originated from them. To Anenas, brother of Nahusa, a son named Siddha was born. Siddha begot Suci who begot Trikakup and a son named Scastaras was born to Trikakup.

ANENAS II. A Maharaja of the Ikavya dynasty.  
Genealogy. From Visnu descended thus: Ksatyapa-Vaivasvata-Manu - Ikavya-Satas-Indra-Indra-Anenas.

ANGA. A king belonging to the Candra vana. (Lunar dynasty).  
2) Birth. Anga, Kaungha, Suhma, Kandha, Vanga, Adrupa and Anashah are the seven sons born to Bali, the son of Sutapas, by his wife Sutesha, and the King Anga was one of them. There is a story about the birth of these twins.

Once there lived a hermit named Utatthya. He was the eldest brother of Bhraspati. One day when Mamatâ, Utatthya’s wife, was pregnant, Bhraspati approached her with carnal desires. In spite of her efforts to dissuade her brother-in-law from his attempt she could not prevail upon him. He forced her and satisfied his desire. The next day, when Utatthya was told of the escape of Bhraspati out into the floor, Bhraspati got angry and cried the child in the womb: “May you fall in perpetual darkness!”. So the child was born blind and remained blind throughout his life. Hence he got the name “Dirghatamas”. Dirghatamas married Pradveda. A son named Gauvana was born to them. The duty of supporting Dirghatamas fell on the wife and the son who put him on a raft and pushed him astray into the River Ganges. King Bali, who was bathing in the river saw this. He rescued the hermit and took him to the palace and pleasing him by hospitality, requested him to beget children in his wife Sutesha, who detaining the idea sent a Suára woman Dhatreyi in her stead and eleven children were born to them. By and by Dirghatamas came to know of the deceit played by Sutesha on him and he became very angry. But the King pacified him and pleased him again and Dirghatamas begot five sons by Sutesha. They were Anga, Vanga, Kaungha, Paundra and Suhma. Dirghatamas blessed them that they would become very famous. Anga, Vanga, Kaungha, Paundra and Suhma were the five kings ruled by Anga, Vanga, Kaungha, Paundra and Suhma respectively. These five are the famous Kings of the Bali family. (Mahabharata, Adi Parva, Chapter 104).

3) How Anga got children. Once Anga performed a horse sacrifice. But the gods did not appear to receive oblations. Holy seers said that the Gods refused to accept the oblations offered by the King because he was childless. So he performed the sacrifice called Purvankami (Sacrifice to get a son) and from the sacrificial fire arose a divine person with a golden flask of pudding, which he offered to the King and his queen. The King and the queen Surilhá ate the pudding, as a result of which a son was born to them. He was named Venu. This son was wicked. Because of his wickedness the King became so miserable that he left his kingdom and went on a pilgrimage. Since there was no other means the people enthroned Venu, who tortured his subjects beyond limit. (Bhagavata, 4th Skanda, Chapters 14).

ANGADA I. A son of Bali.  
1) Genealogy. Descended from Visnu in the following order: Brahman-Kaungha-Indra-Bali-Angada.  
2) Birth. Angada was the son of Bali (the son of Indra) born of his wife Târa. (Mahabharata, Vana Parva, Chapter 82, Stanza 28).

a) Angada was a member of the group of monkeys sent by Sugriva to find out Sitâ. (Valmiki Ramâyana, Aranyakânda).

b) He was the foremost among the group of monkeys who entered Madhuvana and ate the berries in the garden, on their return after the search for Sitâ.

c) Angada was sent to the court of Râvana as a messenger by Sri Rama. (Ramâyana, Yuddhâkânda).

d) In the battle between Râma and Râvana Angada combated with Indrajit. (Ramâyana, Yuddhâkânda).

e) After his combat with Indrajit, Angada and his followers raised an attack on the army of Râvana. (Râmâyana, Yuddhâkânda).

f) After the battle, Sri Rama anointed Angada as the heir-apparent to the Kingdom of Kiskindhâ. The necklace which Bâli had given on his death to Sugriva, was returned to Angada. (Uttara Ramâyana).

g) Sri Rama returned to Ayodhya after his forest life and celebrated a horse sacrifice. The sacrificial horse was caught and devoured by King Suratha. Coming to know of this the Sri Satruhgna sent Angada to deal with Suratha, who said that the horse was detained with the intention of meeting with Sri Rama personally. Angada returned and told Satruhgna what Suratha had said to him. (Padma Purâna, Paithâ Khaḍyâ).

ANGADA II. There was a prince called Angada among the mighty men-of-arms on the side of the Kaûravas. He got into action on the battle-field on the twelfth day of the battle. (M.B., Droñ Parva, Chapter 25, Stanza 38).

ANGADA III. Śrutakérti the wedded wife of Satruhgna, brother of Sri Râma, had two sons called Angada and Chandraekutu. (Uttara Ramâyana).

ANGADA IV. In the Bhagavata we see another Angada who was the son of Gada, the brother of Krâta by his wife, Bhati.

ANGAKARMA. Actions on the stage are of two kinds. One is to express by the major organs of the body. The others are to express by the minor organs of the body. Head etc. are major organs and eyebrow etc. are minor organs. Actions expressed by major organs are called Angakarma and those by minor organs are called Pratyanga Karma. (Agni Purâna, Chapter 34).

ANGALAMMA. She is the wife of Virabhadrâ, a servant.
of Siva. She has a rope in her left hand, with which she haunts up the spirits of the dead.

ANGARAJAVAMI

The kingdom ruled by King Anga. Other details

1) The Dynasty. The first king of the Anga dynasty was Anga the son of Bali. Anagahabhi, Draviratha, Dharmaratha, Komapada (Lomapada), Caturanga, Pruthulika, Bhishmacharya, Jayadratha, Vajra, Drupadora, Suraskri, Aitaraka, Karna, Vrsarana and others were kings of this dynasty. Karna was the adopted son of Aitaraka. During the period of the Mahabharata, Kings of the Aitaraka family were under the sway of the Candra vamsa (Lunar dynasty) kings such as Dhrupatayra and Panu. (For further informations see the word Aitaraka).

2) How Karna became the king of Anga. A contest in archery and the welding of other weapons was going on at Hastinapura, the competitors being the Kauravas and the Pandavas. The status of Karna, who appeared on the side of the Kauravas, was questioned by the Pandavas on the occasion and Duryodhana, who always stood on his dignity, anointed Karna as the King of Anga, on the spot. (M.B., Adi Parva, Chapter 196).

3) Dhrub Kshatriyar. The Kshatriyar of Anga (Lomapada) was the king of Anga once deceased a hero named Brahman. So all the Brahmins quit the country and thereafter there was no rainfall in the country for several years. The sages of the country began to think on the means of bringing about rain. One day they approached the King and told him that the only way to get rain was to bestow a suitable reward upon a certain Brahman. Once Kalyana happened to see Urvashi and he had seminal flow. The semen fell in a river. A deer swallowed it along with the water it drank. It gave birth to a human child with horns on the head. This child was called Rayastra. It was brought up by a hermit called Vibhandaka in his hut. Rayastra had never seen women and by virtue of this, there occurred rainfall wherever he went. The King Lomapada sent some courtesans to the forest to attract Rayastra, who following them arrived at the court of Lomapada. The King of Anga and the King gave Rayastra, as a gift, his daughter Satt糊. Thus the country got rain. This Lomapada was a friend of Dataratha. (Mahabharata, Aranya Parva, Chapters 110 to 115).

4) How the kingdom got the name Anga. One opinion is that the kingdom got its name from the Anga king who ruled over it. Another opinion is that the king got his name from the country he ruled. However there is a story revealing how the country came to be called Anga.

In the realm of God, preliminary steps were being taken for making Sri Paramdevi wed Parvati. According to the instructions of Devendra, Kâmadeva (the Lord of Love—Copul) was trying to break the meditation of Siva. When Siva opened his third eye, fire emitted from it and Anga (Kâmadeva) was burned to ashes. It was in the country of Anga that the ashes of the ‘anga’ (Body) of Kâmadeva fell and from that day onwards the country came to be called Anga and Kâmadeva, ‘Anga’ (without body). (Vâlmiki Râmâyana, Bâlâkândâ, Sarga 26).

5) Other informations.

(1) It is mentioned in the Hindi Dictionary, ‘Sâbda Sâgara’ that the kingdom of Anga embracing Bhatapur and Murigir in Bihar had its capital at Campâpur and that the country had once stretched from Vaidyânaâhanâma to Bhuvanâvar.

(2) Arjuna had visited the Kingdom of Anga also during his pilgrimage. (M.B., Adi Parva, Chapter 219, Stanza 9).

(3) The King of Anga was present at the sacrifice of Rajastra (Royal consecration) celebrated by Dharmaratha, when the Pandavas were being lived at Indraprastha. (M.B., Sâbha Parva, Chapter 52, Stanza 16).

(4) On one occasion Sri Kripi defeated the Angas in a battle. (M.B., Drona Parva, Chapter 11, Stanza 15).

(5) Parashurama had defeated the Angas once. (M.B., Drona Parva, Chapter 7, Stanza 12).

(6) In the battle of Kuruksetra between the Pandavas and the Kauravas, on the sixteenth day of the battle, the heroes of Anga made an onslaught on Arjuna. (M.B., Karna Parva, Chapter 17, Stanza 12).

(7) The Angas attacked the armies of Dhrstdyumna and the King of Pûrâca. (M.B., Karna Parva, Chapter 22, Stanza 2).

(8) A low caste man from Anga attacked Bhima, who killed the man and his elephant. (Mahabharata, Drona Parva, Chapter 26).

ANGAMALAJA (M) (MALADA—KARUSA).

General Informations. (1) This was a country in ancient Bhurata. (Bhima Parva, Chapter 9, Stanza 50).

(2) Visvamitra had taken to the forest from Ayodhya Kama and Lakmana to protect the hermits and their yagas. On the way they entered the Tâtaka forest. Visvamitra told Vrsamitra that the sons of Kshatriya got rain and they were in the forest and they were not allowed to come to the forest. (Mahabharata, Aranya Parva, Chapters 110 to 113).

ANGAPRADAKSHINA. Rolling behind a chariot round the temple as a vow.

ANGARA. A king of ancient India. He was defeated by Mândhâvat in a battle. (Mahâbhârata, Sânti Parva, Chapter 29, Stanza 88).

ANGARAJAVAMI. (THE DYNASTY OF ANGA KINGS). Descended from Vînu in the following order: Brâhmi—Atri—Candra—Budha—Pururava—Ayus—Nahuva—Yavat. Yuddha, Turvaka, Drahya and Anudhyya were the four sons of Yavat. The Anga dynasty sits on Turvaka, one of the four. The following are the descendants of Turvaka. Varga was the son of Turvaka, Gobhânu, the son of Varga, Traisâni the son of Gobhânu, Karandhamas, the son of Traisâni, Marutta, the son of Karandhamas, Dusyanta, the son of Marutta, Varûthâ,
ANGÁRAKA I

the son of Duyanta, Gândira the son of Varútha, and Gândira the son of Gândira. The five powerful peoples, the Gândháras, the Colas, the Keralas, the Pandyas and the Kolas have descended from Gándhára.

Two sons, Drufu and Babhruletu were born in Gândhára. Babhruletu begot Purovasa; Purovasa begot Gándhári. From Gándhári Chharma was born, from Chharma Ghrta was born, from Ghrta Vidupa was born, and from Vidupa Pracetá was born. The son of Puruvasa of whom the prominent were Audula, Sabhádana, Cákipata and Parmenu. To Sabhádana was born Kálána and Sñá-jaya to Kálána, Purasíja to Sñá-jaya and Janamejaya to Purasíja. Maháśála was the son of Janamejaya; Mahámanas the son of the Maháśála, and Utnara the son of Mahámanas. To Utnara were born Nga, Nara, Krimi, Suvrata and Sibi by his wives Nga, Nara, Krimi, Dáfá and Sdvadadu respectively. To Sibi were born four sons called Prithudesha, Víra, Kaúkaya and Bhadraka. Four separate kingdoms arose in the names of them. Utnara had another son called Titiksu. From Titiksu was born Kujadratha; from Kusadratha was born Pailla, from Pailla was born Sutapasa and from Sutapasa were born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were born. To Anga was born Nadviváhana. The King Dravirathwa was the son of Nadviváhana, Dharmanatha the son of Dravirathwa, Citrarathwa the son of Dharmanatha, and Satyaratwa was the son of Citrarathwa. To Satyrathwa was born Lomapáda; to Lomapáda was born Caturanga; to Caturanga was born Prithiksha; to Prithiksha was born the great emperors Balli, Friti Balli, Anga, Vanga, Kalinga, Púrdra, Baley and Babhruletu were

ANGÁRAKA

1. An Asura who took the form of a pig. The story of how this Asura was killed by his daughter Angárávati, is given below.

Long ago there was an emperor named Mahendra-varma in Udayana. His son Mahásena did not find a wife for a long time to get a wife and a sword. At last Devi appeared and granted the boon: "My son! take this extraordinary sword. So long as you have this sword, your enemies will not prevail against you. Angárávati, the renowned beauty of the three worlds, who is the daughter of the Asura Angára, will become your wife in due course. As do hyrreous deeds, you will be called Gaúpadhamana." He was given the sword and a tamer called Nanága. One day Mahásena went to the forest for hunting. He saw a very large pig. The King used his arrows. But they did little harm to the pig. Moreover it turned the chariot of the King over to one side and ran to a cave. The King followed it with fury. On the way he sat on the bank of a lake with wonder, for a lady of exquisite beauty was walking along the moony surf in the midst of some maidens. Slowly she approached the King and talked with him. The young lady had entirely captured the heart of the King, who told her everything. She began to weep. "Who are you? Why do you weep?" The King asked her. She replied with a deep sigh. "The pig you saw, is my father Angárákasa. His body is as hard as diamond and not vulnerable to any sort of weapon. These maidens have been caught by him from various royal houses and brought here for my help. My name is Angárávati. My father was changed to a giant by a curse. Now he is asleep discarding the form of pig. When he wakes up, filled with hunger and thirst, he will devour you harm. My tears flowed out in the form of heated ice-breaths, when I thought of these things." The King said, "Go and sit by him and cry when he wakes up. He will ask the reason. Then tell him that you had been crying, when you thought how before you would be without a mate, in case your father was killed by somebody." Angárávati did as she was told. Hearing her words Angára said, "My daughter! No body can kill me. My body had vendor of diamond. There is only one vulnerable point in my body, which is on my left forearm and it is always covered with my bow." The King hid himself closely and heard everything. He fought with the Asura and putting at the vulnerable point killed him. The King married Angárávati and took her to his palace. Two sons were born to him. They were called Gopácala and Parama. By the grace of Indra a daughter also was born to him, by her and she was Vásavadatta, the wife of the famous Udayana (Kathásamudrā, Kathá-mukhālambaka, Tarangha 3).

ANGÁRAKA II. A prince named Angára is seen to have been the descendent of Jayadratha, the King of Suras. (Mahábhárata, Yana Parva, Chapter 283, Stanza 10).

ANGÁRAKA III. A planet named Mangala which is a satellite of Brahma is seen to have been called by the name Angára also. (Mahábhárata, Sábha Parva, Chapter 11, Stanza 29).

ANGÁRAKA IV. We see one Angára among the one hundred and eight sons of the Sun. (Mahábhárata, Yana Parva, Chapter 2, Stanza 16).

ANGÁRAKA. (SMMIKA).

1) Genealogy. Descended in the following order from Víra, Brahma-Macia-Kátyáapa-Angára. 2) Birth. In the battle between the Gods and the Asuras, most of the Asuras were killed and one Asura only from the company of devas to Live (the mortal world). Suras was the daughter of that Asura Kátyáapa married Suras. To them were born the two daughters, Angára (SMMIKA) and Ajámuhi, and four sons, called Jñānapada, Sínhavakra, Táirasvaca and Gomukha. Thus SMMIKA is the sister of Táirasvaca. (Shanda Puraka, Auras Kanda). Other details. This giantess Angára had a clash once, with Hanumán. He sent a large number of monkeys under the leadership of Hanumán to search for Sita. He gave Hanumán certain instructions regarding the route he had to follow. Sugriva said, "There is a giantess in the middle of that Southern Sea. Her name is Angára. She pulls the shadow towards her and feeds on the object of the shadow." From this it is clear that she was a giantess who lived in the sea between Lanka and South India. She knew the art of bringing to her side, anybody who passed over the sea, by pulling at his shadow. When Hanumán jumped to Lanka from the mountain of Mahendra the giantess attacked Hanumán. It is seen that the name
Simhikā also is used for Angaraka. Hanumān who was subjected to the excessive attraction of Simhikā, felt a great storm raging round him. Finally he found her out, a monster with such an uncouth face and a mouth as wide as the hole of Pāńdaśa, (the neither world). There was a terrible fight between Hanumān and the monster, in which Simhikā fell on the ground; beaten. After the fight Hanumān resumed his journey. (Valakīki Rāma-yāya, Sundarāyāna, Sarga 1, Stanza 178 to 185).

ANGĀRA (M). A country in ancient India. (Mahā-bhārata, Bhīma Parva, Chapter 9, Stanza 63).

ANGĀRĀPARNA (Citrawrathā). See the word CITRA-RATHA I.

ANGĀRAVATI (See ANGARAKA).

ANGĀVĀHA. A king of immense fame, belonging to the dynasty of Vṛṣṇi. Angavāha attended, with Balabhadrābha, the sacrifice of Rājasthīya (Royal consecration) celebrated by Yudhiṣṭhīra. (Mahābhārata, Sabhā Parva, Chapter 34, Stanza 15).

ANGAS I.

1. Bṛha. He is a hermit born from the mind of Brahmā. Six mind-born sons (Mānas-Putras) were born to Brahmā, known as Marci, Angiras, Atri, Pulastya, Pulaha, and Kṛatu. All the six of them became great hermits. (Mahābhārata, Adi Parva, Chapter 65, Stanza 16).

2. Important events.

(1) The failure of Angiras. There was a King named Citraketu in the kingdom of Śrīvakṣa. Once Angiras reached his palace when the King was in a miserable state as he was childless. The King informed Angiras of his sorrow. He pacified the King and said that a son would be born to him. He and his wife Kṛddyutī were filled with joy. When other wives of the King did not like this. They feared that when a son was born to Kṛddyutī the King might overlook them. To the King a son was born of Kṛddyutī and the other wives poisoned the child and killed him. While the parents were weeping over the dead child Angiras and Nārada arrived there and wiped their tears. Angiras agreed to bring the child back to him. He instantly called the spirit of the dead child to him and asked it to become the son of Citraketu. The spirit replied that it had a large number of parents in several previous births and that it was not possible for it to become the son of Citraketu. Then it vanished. Angiras and Nārada went on their way. Citraketu became a devotee of Viṣṇu and by the curse of Parvati, the son born again as Vṛūchaula. (Bhāgavata, Skanda Parva, Chapter 6).

(2) How Angiras cured Sudarśana and transformed him to a serpent. While Sudarśana, a vidyādhras (a class of semigods) was travelling lustfully with a group of beautiful girls he came across Angiras and some other hermits. He teased Angiras calling him 'durbhāga' (unlucky) and Angiras heard him and changed him to a big serpent and he was promised liberation from the curse, when, during the dvāpara yuga (one of the four ages) Mahā-visṇu would incarnate as Śrī Kṛṣṇa and would tread upon him and then he would regain his former form. From that day onwards Sudarśana lived on the banks of the river Kālindī in the form of a serpent. It was the time when Śrī Kṛṣṇa was having his game of love with the Gopa women. On one night one serpent bit Nanda the foster father of Śrī Kṛṣṇa. The cowherds or gopas hit at the snake with burned wood. But it was of no use. Śrī Kṛṣṇa came there and thrashed the serpent which instantly took the form of Sudarśana Vidyādhras and pressing Śrī Kṛṣṇa entered heaven. (Bhāgavata, Skanda Parva, Chapter 34).

(3) Angiras a Prajāpati. Brahmā had created sixteen prajāpatis, for effecting the creation of the universe. Angiras is one of them. Their names are given below:

1) Kardama
2) Vikeśa
3) Seṣa
4) Sānāravya
5) Sṛhṣṭhvya
6) Marci
7) Atri
8) Kṛatu

(Valakīki Rāma-yāya, Aranyakanda, Sarga 14).

(4) The wives and children of Angiras. Angiras had several wives such as Sudhā, Śrīra, Śraddhā, Devasena and Vasudhā. The names of the sons of Angiras are given below:

1) Bṛhatikīrti
2) Bṛḥatyāvī
3) Bṛḥadākāma
4) Bṛḥadāsūrya

Besides these sons and daughters, other sons such as Sudhanvī and Kārttikṛṣṇa were born to Angiras by his other wives. (Mahābhārata, Vana Parva, five chapters from 216).

(5) The clash between Angiras and Prahlāda. Durśāsana stripped Pāńcāla of her clothes in the palace hall, in the presence of the Pāńcāla women who were defeated in the game of dice. Before this Pāńcāla had asked Duryodhana one question, 'Have you won yourself or myself?' One husband was not authorised to take his wife Pāńcāla who was the wife of five husbands. Moreover according to the Sāstras (science) the deeds executed by a King, who was miserable due to hunting, drinking, playing dice and hankering after a woman, were not legally binding. Hence how could the Kauravas own Pāńcāla?' Vidura said that the witnesses in the hall had to give an impartial answer to this question and that the punishment of falsehood would come upon the doer himself. As an instance he gave the following old story: Virocana was the son of Prahlāda; Sudhanvī the son of Angiras and Virocana fell in love with the same woman once. There arose a contention between these two as to who was greater. They staked their lives on the issue. Then both of them together approached Prahlāda and requested him to give a decision as to which of them was the elder. Thinking that Prahlāda might side with Virocana his son, Sudhanvī said to him, 'Sir,

*There is another story about the birth of Angiras. At a sacrifice celebrated by Rudra, sexual flow occurred to Brahmā who happened to see some celestial maidens and was overpowered by passionate feelings. Brahmā put the sperm in the fire. From that fire appeared Angiras along with Marci, Bhīma and others. This deve (the shining one—the God) was called Angiras because his origin was from Angira of Grendor.
you should not utter words of falsehood, nor should you abstain from speaking the truth. If you do so, you will be honored by pieces by Indra with his Vajrayuddha (the weapon of thunderbolt)”. Hesitating to take a decision, because of the words of Sudhanva, Prahlada went to Kaiyapa to clear his doubts, and asked: "Lord, do you know which are the future worlds destined for those who utter words of falsehood or abstain from giving out the truth?" Kaiyapa said, "On him, who abstains from speech, path known by thousands of death will fall. He who tells falsehood will have to perform many a deed of duty to attain heaven.”

Having heard the words of Kaiyapa, Prahlada said to Virocana, “Virocana, Sudhanva is greater than you. Angiras is greater than me. Likewise the mother of Sudhanva is nobler than your mother. So according to your bet you owe your life to Sudhanva.” Pleased at the righteousness of Prahlada, Sudhanva gave Virocana a boon to live a hundred years more. (Mahabharata, Sabha Parva, Chapter 63)

(6) How Angiras became the first son of Agni (Fire God)

Once Angiras was blazing out as a furious being. All the worlds were illuminated by that blare of fire. As Angiras burned the inhabitants of the different worlds were agitated. Agni, being sad at the destruction shown towards him by the worlds went to a forest and hid himself there. The living beings were in trouble owing to lack of fire. When he became aware of this Angiras went to the forest and pacified Agni. From that day onwards Angiras agreed to become the first son of Agni, who received his dharma as usual. (Mahabharata, Vana Parva, Chapter 217)

(7) How Angiras got the name Aitkharajagras. After the slaughter of Vritavrata, Indra went to the lake known as Amrjasaras and hid himself there in a lotus flower. At this time the gods and demons were fighting each other. The gods were led by Vritavrata, and the demons by him. The gods were supported by the demons, the demons by the gods. Aitkharajagras, who was a great king, was challenged to another war. He accepted the challenge and went to another war. He defeated the demons and won the war. (Mahabharata, Udyoga Parva, Chapter 19, Stanza 5 to 7)

(8) Angiras and Drona. In the battle of Kuruksetra, between the Pandavas and the Kauravas, the great teacher, Drona began to release his divine darts towards his enemies in all directions. Immediately Angiras with many other hermits came to Drona and told him, “You have burned to death innumerable men with your Brahmanstra (the most powerful of all missiles). Your end is very near. So put your weapons down and stop your fight.” Drona seemed to have paid no heed at all to the advice of the hermits. He did not stop fighting too.

(9) The slaying of Angiras on the mount of Tirathas or holy places (Baths). Dharmaputra asked Bhima about the importance of the holy ghats or tirathas (Baths). Bhima told Dharmaputra, what Angiras had once told Gautama about the merits obtained by going on pilgrimage to holy tirathas or Bath. Angiras described the holy nature and character of holy baths in Bhartara such as Puskarā, Prabhā, Naśīr, Sāgāradhaka, Indramārā, Devkā, Svaranikāndu, Haryavantaka, Indrāyata, and with other numerous tirathas. (Mahabharata, Anusasana Parva, Chapter 25, Stanza 7-21).

(10) Other details

(1) Daksya gave his two daughters in marriage to Angiras. (Devi Bhagavata, Skanda 7)

(2) Angiras once saved the Sun. (Mahabharata, Vana Parva, Chapter 92, Stanza 6)

(3) When the Pandavas were in exile in forest, Angiras had been chanting and meditating in Akshaya, the region of the mount Gandhamadhana. (Mahabharata, Aranya Parva, Chapter 142, Stanza 6)

(4) When the hermits had stolen the lotus flowers of Agasya, Angiras gave some hints about the culprits. (Mahabharata, Anusasana Parva, Chapter 94, Stanza 23)

(5) Angiras once gave a discourse on lasting and the merits of lasting. (Mahabharata, Anusasana Parva, Chapter 106, Stanza 11 to 16)

(6) Angiras on another occasion delivered lectures on the secrets of duty. (Mahabharata, Anusasana Parva, Chapter 127, Stanza 1)

(7) Once Angiras drank the water in the ocean to the last drop. (Mahabharata, Anusasana Parva, Chapter 139, Stanza 3)

(8) When his thirst was not quenched, even though he had drunk the entire water available in the world, he created new springs of water and drank them dry. (Mahabharata, Anusasana Parva, Chapter 153, Stanza 5)

(9) Once Angiras failed to show respect to Angiras, who cursed Agni and then entered a smoke came out from fire. (Mahabharata, Anusasana Parva, Chapter 153, Stanza 8)

(10) Angiras conducted many of the important sacrifices of King Ajasita. (Mahabharata, Avasmechika Parva, Chapter 4, Stanza 22)

(11) Indra once gave Angiras a boon. (Mahabharata, Udyoga Parva, Chapter 18, Stanza 3 to 7)

(12) Angiras blessed Dhruva who had been doing penance. (Visnu Purana, Amsa 1, Chapter 11)

(13) The daughters named Sinivah, Kuh, Rakṣ, Anumati were born to Angiras by his wife Smriti. (Agni Purana, Chapter 29).

(14) Angiras is the first of the Agni devas (Fire-Gods) and a hermit. He had a son called Hiranya-Sēka, who also was a hermit. (Rgveda, Mandala 1, Anuvaka 7, Sūkta 31).

(15) The Hermit Angiras began to invoke the Gods to get a son equal to Indra. Then Indra, thinking that nobody should be born as his equal, took birth as the son of Angiras. He was called Savaya. (Rgveda, Mandala 1, Anuvaka 10, Sūkta 51).

(16) Indra sent Sarasvati, the daughter of the gods, to find out the place where the cows had been hidden. Indra acted according to the advice of Angiras. At first the buch did not consent to go. But when Desendra promised to feed her young one with milk the aged Sarasvati found out the place where the cows were hidden and informed Indra of it. (Rgveda, Mandala 1, Anuvaka 11, Sūkta 62).

(17) Rhibus are the sons of Sudhanva (Son of Angiras). The hermit Kuta also is descended from Angiras. (Rgveda, Mandala 1, Anuvaka 10, Sūkta 10).
(18) Angiras was the son of Brahman in the Svayambhuva Manvantara (See Manvantara), but in the Vaivasvata Manvantara he was born from Angi.

(19) Once Vyasa (the Wind-God) had to run away from Angiras and hide himself as he had caused some displeasure to Angiras. On another occasion Angiras taught philosophy and sacred doctrines to the hermit Samanaka. (Mundakaopanishad).

ANGIRAS. In the family of Marici, son of Brahma, another king of the name of Angiras is seen.

Genealogy. Descended from Visnu in the following order: Brahma, Marici, Kasyapa, Vaivasvata Manu, Utanapada, Dharma, Siroti, Kripa, Calastra Manu, Sri, Angiras. (About this Angiras, no other information is available in the Puranas Visnu Purana, Anusha, Chapter 15, Agni Purana, Chapter 18).

ANGIRISHVARA. A hermit named Kaksavan. (Rgveda, Mandala I, Anuvaka 17, Sukta 120).

ANKAVIDHARSHA. A brother of Jayadratha, a king of the kingdom of Sinhub. Aruna killed him. (M.B., Vana Parva, Chapter 203, Verse 12).

ANKAPATA. A Yaksya, one of the attendants of Kuvera. (M.B., Sauda Parva, Chapter 10, Verse 18). He was a descendant of the Anga dynasty. (Agni Purana, Chapter 277).

ANKRNI. A division of the army. (See under AKSHAHINU).

ANILA I. One of the Asu (8) Vasus. His father was Dharma and mother Visva. Anila married Siva and had two sons, Manavaya and Anjugati. (M.B., Adi Parva, Chapter 66, Verses 17-23).

ANILAKA II. He had a son named Anila. (M.B., Udyoga Parva, Chapter 101, Verse 9).

ANILAKA III. A word used as a synonym of Siva. (M.B., Anushka Parva, Chapter 149, Verse 100). Anila is a word used as a synonym of Visnu. (M.B., Anushka Parva, Chapter 149, Verse 38).

ANILA V. A Ksatriya. King His father, Vrsakaribhi presented him as Dakshin to the Saptarshi (7 seers) at a yajna performed by him (latter). The King expired soon after this. There was then a famine in the country. The Saptarshi, tortured by hunger and thirst got ready to prepare food with the corpse of the King. But the corpse retained its form and they could not cook food with it. (M.B., Anushka Parva, Chapter 96).

ANILA. A famous serpent. (M.B., Adi Parva, Chapter 35, Verse 7).

ANIMADAYA

1) Ge. Lang. How he got the name Mändavya. Once there was a famous Brahman named Mändavya. He did Tapas (penance) for many years standing silent in front of his Árama, under a tree, raising his hands in prayer. At that time some thieves happened to pass by that place, with stolen property belonging to the King. Finding that the King's men were pursuing them, the thieves fled away leaving their stolen property in Mandavya's Árama. The King's men seized Mandavya with the king's property. Even prolonged and repeated questionings did not bring out a single word from Mandavya. At last the thieves were caught. Mándavya had told them how the thieves took all of them to the place of execution and stuck them up at the tip of a trident (Sila). The thieves died, but even after a long time Mandavya did not die. In Mahabhárata, Anuśāsana Parva, Verses 46-53, it is said that at this stage Siva appeared and blessed him with longevity and then vanished. Several Munis in the shape of birds came near Mändavya who was lying on the trident and made enquiries about him. The King came to know of all these stories. Full of repentance, he went and begged pardon of Mändavya. The attempt to pull out the trident from Mändavya's body failed. At last it was removed by cutting it off. Since the tip (Ani) of the trident was left behind in his body he was thereafter known as "Ani Mändavya" (M.B., Adi Parva, Chapter 107).

2) Curse or Dharma. After going about in the world for many years with the tip of the trident in his body, Ani Mändavya once asked Dharma: "Oh Lord, why is it that an innocent man like me is afflicted with the trident?" Dharma answered: "In your boyhood you once caught small birds and pierced them with a grass reed. It is a result of that sin that you have been pierced with the trident." Mändavya replied: "The Srasas ordain that there shall be no punishment for sins committed in the age of twelve. Therefore the punishment inflicted on me is wrong. As the murder of a Brahman is a greater sin than any other murder, may you be born as a man in the Sídra Caste." By the above curse of Mändavya, Dharma was born a son of a Sídra woman. It was this child who later on became the renowned Vidura of the Mahábharata. (M.B., Adi Parva, Chapter 107).

3) The story of how the Sun did not rise. When Ani Mändavya lay on the tip of the trident another event happened. Atri Muni's son Ugrásravas was the husband of Silavati. No other woman had so far surpassed Silavati in her fidelity to her husband. Once Ugrásravas happened to fall ill. He expressed his desire to visit a prostitute's house. As he was too weak he could not walk. The devoted wife Silavati carried him on her own shoulders and took him to the prostitute's house. They were passing near the place where Ani Mändavya was lying on the trident. Coming to know of the matter, Mändavya pronounced a curse that Ugrásravas should die before sunrise. Silavati shuddered on hearing this. Fearing that she would be widowed by the death of Ugrásravas, she, in her turn, pronounced a curse that the Sun should not rise again.

Next day the sun did not rise. All activities came to a standstill. At last the gods approached Atri Muni. They in need Anasuya, Atri's wife to persuade Silavati to withdraw her curse. Then the sun rose again and Ugrásravas died. (Brahmanda Purãna, Chapter 42).

4) Other details. When the Pandavas were living in Hastinapura, Sri Krishna once paid a visit to them. On his way he met with certain munis. Among them was Ani Mändavya also. (M.B., Udyoga Parva, Chapter 83).

5) Once the King of Vedha told Mändavya that the world is transient and advised him to strive for spiritual peace. Ani Mändavya who was pleased with the King's advice attained moksha (salvation) at once. (M.B., Sisú Parva, Chapter 276, Verses 3-14).

ANIMIŚA. Verse 10, Chapter 101 of Udyoga Parva refers to one Anushaka, son of Gacuda. Also the word is used as a synonym of Siva (M.B., Anushka Parva, Chapter 17, Verse 14, and of Visnu. (M.B., Anushka Parva, Chapter 149, Verse 36).
ANIRUDDHA. Grandson of Sri Krishna
1) Genealogy. From Visnu was born in this order : Brahmā, Ati, Candra, Buddha, Pātāra-vāna, Ayus, Naḥusa, Yayati, Yadu, Simasrajatt, Satrajit, Hṛṣyavak, Dharma, Kunti, Bhadrāskṣa, Kṛṣṇa, Kṛṣṇa-gaṇi, Arjuna, Jayadtra, Tagajjanga, Vihiṣṭas, Ananta, Durjaya, Yudhajit, Sinī, Suyaka, Sītyaka, Jaya, Kṛṣṇa, Amatāra, Priyā, Citarama, Vidrāstra, Śrī, Śiṅa, Bhaja, Hirika, Śrāasanā, Vasiṣṭha, Śrī kuṣa, Prādhyāna, Aniruddha
2) Birth. Śri kuṣa had 16008 waves Out of the 16008 from kuṣa was born Prādhyāna, and from Prādhyāna, Aniruddha
3) Kidnapped by Usā. One of the stories about this handsome prince refers to his being kidnapped by Usā daughter of Bhūsara. Bhūsara, chief among the 100 sons of emperor Mahākha had 100000 hands. Śvā pleased by the sacrificial devotion of Eṣuṣa granted, as requested by him, the boon that he himself (Śvā) and Prāvati would guard the fort of the Aṣura, of course with some reluctance. Now none had the prowess to attack this valiant Asura. Overflying with consent at this he challenged Śvā to a fight. Śvā foretold that the flagstaff of Bānu would one day be broken and that the powerful antagonist would defeat him. Bānu impatiently awaited the threatened day. One day Usā happened to witness the scene of Śvā and Prāvati engaged in love-making. Exalted by the sight Usā too desired to enact such a scene with a lover, and she hastened her descent to Prāvati. Prāvati told her that Usā would, within three days, see a dream a handsome prince with whom she might make love. Accordingly, dressed herself in all glory with chosen ornaments Usā awaited the happy day. On the third day a handsome prince appeared before her in her dream. Waking up, she began crying. Seeing Usā crying, Citara-khe, her companion, and daughter of her father's minister, assisted her (Usā), that whoever might be the prince who appeared in her dream shall be brought before the power of Mahākha. Citara-khe drew the pictures of all princes known to her and showed them to Usā. The pictures represented all handsome men from Devas to men. “No, this is not my prince choosing” was Usā’s reply. Then Citara-khe drew the picture of Śri kuṣa of Prādhyāna, and then of Aniruddha When Usā saw Aniruddha’s picture she stretched her hands to embrace that. It was this prince who had appeared before her in her dream. Next night Citara-khe, by the power of her Mantra, brought into Usā’s room from Dvāraka Aniruddha, who was then in his sleep. While Usā and Aniruddha were thus together in the room her father, Bānu, got scent of it and took Aniruddha into custody. The disappearance of Aniruddha brought much commotion in Dvāraka. Then Nārada reached Dvāraka and gave details about the Aniruddha incident Śri kuṣa and Prādhyāna, in all rage, hurried to Bānu’s palace and encircled his palace with a strong army. Then did Bānu’s flagstaff break into two end fell down. The fierce fight, that ensued ended in the defeat of Bānu. Aniruddha married Usā and the elated couple started for Dvāraka. Vajra was the son of Aniruddha. (Dhākṣeyara, Dūnantam Śrāsana, Chapters 61, 62 and 63)
4) More information. (1) It was at the feet of Arjuna that Aniruddha mastered the Dhanurveda (Science of warfare). (M.B., Sabhā Parva, Chapter 4, Verse 36)
(2) Aniruddha is also conceived in the forms of Viṣṇu and Brahmā. (M.B., Bhīma Parva, Chapter 65, Verses 69 and 70)
(3) Brahmā was born from the abdominal centre of Aniruddha when the latter had taken the form of Viṣṇu. (M.B., Sānti Parva, Chapter 34, Verses 13-17)
(4) The word Aniruddha is also used as a synonym of Viṣṇu. (M.B., Anāśa Parva, Chapter 146, Verse 33)

ANIRUDDHA II. The Mahābhārata refers to another Aniruddha who belonged to the Viṣṇu dynasty. Both the Aniruddhas were present at the wedding of Pāthcer (M.B., Adi Parva, Chapter 145, Verses 17-20).

ANIRUDDHA III. The Mahābhārata mentions yet another king Aniruddha. He did not eat flesh (M.B., Anāśa Parva, Chapter 146).

ANJALIKAŚRAṢA. This is a sacred place. One who lives at this Tīrtha for some time, gets the benefit of visiting the sacred tīrtha at Kānyakumāri ten times. (M.B., Anāśa Parva, Chapter 25, Verse 52).

ANJALIKĀVEŚHA(M). This is an art by which an elephant could be made to stand submissive. Bhīma and his horse mastered this art. (M.B., Duṣṣa Parva, Chapter 26, Verse 23).

ANJANA. 1) Mother of Hānūmān—Wife of Kesari, the noble monkey and daughter of Kuṣāna, the monkey leader. She was the mother of Hānūmān. Once while Śvā and Prāvati were gambling in the guise of monkeys, rambling through the woods, Prāvati became pregnant. That pregnancy was given to Śvā. At that time Anjana was doing penance for an one Vāyu transferred the pregnancy he had received from Prāvati to Anjana. Thus Anjana gave birth to Hānūmān. (Vālmiki Rāmāyaṇa, Kiskindha Kanda, Sarga 66).

Anjana gave birth to Hanuman in the woods in a valley on the southern side of Mahāmeru. She was frightened at the sight of the child, shitting like the son. Hanumana looked so sad and said to Hanumana; “Monkeys are fond of red ripe fruits Therefore eat whatever you find in red colour.” Saying this Anjana transformed herself into a goddess and went to Heaven.

ANJANA. 2) Pāṇḍavajna (Previous Birth). In her previous birth Anjana was a goddess named Puṣṭikastalā (Māṅgarā). As a result of a curse, this godness was born as a six-monkey in the Hānūmāya region. With the birth of Hanumana, the curse was lifted. (Uttara Rāmāyaṇa) For more details see “Puṣṭikastalā”

ANJANA. This is an elephant belonging to the Asuras. His origin is in the family of Ṛṣireṇa. The other three elephants born in this family are: Aravāna, Vayasana and Kuṇadha. (118 Verse 9 was not the Airavata of Devendra) There are references to Rākṣasas coming to the battle-field on the back of elephants. There is another mention of Anjana the elephant standing in the battle-field. (M.B., Udāyoga Parva, Chapter 99, Verse 15; Bhīma Parva, Chapter 64, Verse 57; Duṣṣa Parva, Chapter 112, Verse 32)

ANJANA(M). This is the name of a mountain. (M.B., Sabhā Parva, Chapter 36, Verse 15).

ANJANA PARVAN. He was the son of Ghatotkaca and grandson of Bhīmashena. For genealogy, see BHĪMA-SENA. (M.B., Udāyoga Parva, Chapter 194, Verse 20)
ANUTRA

Aśvarthānā, the son of Drona, killed Aṭṭhanaparva, B. 6, (Bhāma Parva, Chapter 136, Verse 89).

ANUTRA I. Son born to Hriṇaśa by Adharmā. (Vīṣṇu Parāṇa, Chapter 201).

ANKIAM (ASAYA). Hrusa, the wife of Adharmā, gave birth to daughters, Anuta and Nirkita, and from them were born Bhaya, Narakā, Māyā and Vedamā. And, Māyā begot Mṛtyu, the killer of all living beings. From Mṛtyu were born seven sons, Anā and Mṛtyu were both bereaved. (Irākṣā, Jārā (wrinkles), Sāka (grief), Tripāṭhivṛṣṇa, and Keča (anger). (Agni Parāṇa, Chapter 201).

ANTACARĪA (M). A place in ancient India. (M.B., Bhāma Parva, Chapter 9, Verse 69).

ANTAKA I. Once the Devas, under the auspices of emperor Prithu, turned goddess earth into a cow and enabled her. The cow gave twenty yaks and Anūtaka was one of the twelve. (See Prithu) (M.B., Drona Parva, Chapter 69, Verse 26).

ANTAKA II. The Rvgeda makes mention of one Kṣaṇa, Antaka (Rvgeda, Mandala 1, Anuvāka 16, Sahitya 12).

ANTAPMĀI. (See KETUMĀN V).

ANTARDHĀMA (Son of King Anuša of the Manu dynasty. He had a son called Hārdhvāma). (M.B. Anuśā Parva, Chapter 147, Verse 23). And for genealogy, see Manuśāna.

ANTARDHĀNA. A king, the son of Prithu (for genealogy see Prithu) (Vīṣṇu Parāṇa, Part 1, Chapter 11).

ANTARDHĀNA (M). A weapon of Kubera. (M.B., Vana Parva, Chapter 41).

ANTARDHI. A son of emperor Prithu. (Agni Parāṇa, Chapter 16). For genealogy see Prithu.

ANTARGIRI A place in between the Himalaya ranges (M.B., Bhāma Parva, Chapter 9, Verse 49). Arjuna conquered this place (M.B., Sahitya Parva, Chapter 27, Verse 9).

ANTARIKSHA I. One of the seven sons of Māruśa, the other six being Tāṅka, Bravana, Vaso, Vidyāvana, Nāraka, and Anuma. After the death of their father they quarrelled with Śri Kṛṣṇa and were killed by him (Bhāgaṇa, Daśaśa Parāṇa, Chapter 59, Verse 19).

ANTARIKSHA II. A king named Antarkira is mentioned in the Bhāgaṇa.

Anugraha, Brāhma, Śivayambhura, Priyavarta, Agnirudra, Nābī, Śahla, Antarkira, Śivayambhura Manu had two sons, Utānapada and Priyavarta. Dhana was the son of Utānapada Priyavarta married Parvati, a Deva woman, and they became parents to nine sons, viz. Nābī, Kanu, Kṣitigarbha, Hiri, Hāvita, Rāvantaka, Bhārata, Bhadrakāla and Kṛṣṇa. Nābī wedded Merudeva, and they were born 100 sons. The eldest son was Bharata, after whom this country (India) is named. i.e., Bhārata. Bhārata had 9 younger brothers, namely Kusāvara, Brāhma, Bhrāma, Mahāvarta, Malaya, Ketu, Bhuvāsena, Indraśeṣ, Vidyāvān and Kīkanā. These brothers had many younger brothers who were all killed by Parvati. They were Kusu, Hari, Antarkira, Praduṣadi, Pippalaśāna, Agnirudra, Brāhma, Ganaśa, and Kēthāvāna (Bhāgaṇa, Parāṇa Skandha, Chapters 1-4).

ANTARVĀSA. A place in ancient India. (M.B., Sahāba Parva, Chapter 39, Verse 17).

ANU. (See ANUDRHYUY).

Anu. The Prince named Anu was the son-in-law of Suka Brahmarśa, son of Vyāsa. Suka Brahmarśa married the beautiful Pivari, the daughter of the Pītra, Suka-deva and Pivari had four sons: Kṛṣṇa, Gauraprabha, Bhūri and Devāṣṭrā and a daughter named Kriti. Kriti was married to Prince Anu the son of Dīghāra. (Devī Bhāgaṇa, Prāshna Skandha).

ANUJAKRĀ. One of the two attendants deputed by Trāsī (a Prajāpati) to help Skanda in war, the other being Cakra. (M.B., Sāya Parva, Chapter 45, Verse 48).

ANUCĀNĀ. A nymph. This Devastri, along with other nymphs, came down on earth at the time of the birth of Arjuna and danced. (Ādi Parva, Chapter 122, Verse 61).

ANUDATTĀ. One of the five sons created by Pārśvanāya for the Pārśu. (M.B., Vana Parva Chapter, 220, Verse 10).

ANUDATTĀ (M). The free (Agni) called Pārśvanāya created the elements named Anuḍattās. Pārśvanāya generated these elements from his two hands, with the help of his spiritual strength (tapasīkṣa). (M.B., Vana Parva, Chapter 220, Verse 10).

ANUDĀRA. One of the hundred sons of Bhīrāndrāja. (See Kaurava).

ANUDRHYUY. Son of Yāvatī. 1) Genealogy Descended from Vīṣṇu thus: Brahma, Ātri, Candra, Brahmā, Purvārāṇa, Ātri, Nābī, Yāvatī, Anudrhyuy. 2) Birth. Yāvatī had two sons, Yāvatī and Yāvatīśa, Druṣyam, and three sons, Druṣyam, Anudrhyuy and Purvān Parvān by Sārvajñīna. (Agni Parāṇa, Chapter 12).

ANUDDYUTAPARVĀ. An inner parva of Śabha Parva. In this parva is told the story of the game of dice played between Duryodhana and Bhīmarājā of the Bāgāṇa.

ANUDDYUTAPARVĀ. A sub-section of Aśvamedha Parva. (See M.B.)

ANUGOPĀT A Vīvrveda. (M.B., Anuśā Parva, Chapter 91, Verse 37).

ANUHA. A king in ancient India. (M.B., Ādi Parva, Chapter 1, Verse 232).

ANUHLĀDA. Brother of Prahlāda. (Genealogy Descended from Vīṣṇu thus: Vīṣṇu, Brahma, Kaśyapa Hīranyakasipu, Anuḥlāda).

2) Birth. Kaśyapa married Diti, daughter of Daśa Diti was a younger sister of Diti. The sons of Diti became devas and the sons of Diti became asuras. Diti gave birth to two sons named Hīranyakasipu and Hīranyakasipu and a daughter Śiṁhikā. Śiṁhikā was given in marriage to Vepavan. They had two sons, Kāhu and Kēth. Five sons were born to Hīranyakasipu and four sons were born to Hīranyakasipu. These four sons were: Anuḥlāda, Hīdā, Prahlāda and Sambhlāda. (Vīṣṇu Parāṇa, Amśa 1, Chapter 15 and Agni Parāṇa, Chapter 19).

ANUKARMĀ. A Vīvrveda. (M.B., Anuśā Parva, Chapter 91, Verse 39).

ANUKRAMĀNIKA PĀRVA The Mahābhārata is divided into 18 parvas. The first of them is called Ādi Parva and the first of the many sub-divisions is named
ANUṆAṬI. Daughter of Angiras, son of Brahmadeva, had two wives, Sûngi and Khyâni, and four daughters, Anumati, Râkâ, Kukû and Sûîvâtri, and three sons, Utathya, Bhâspatî, Samvratav by Khyâni. (Vishnu Purâna, Part I, Chapter 10).

ANUMOCA. An apsaras (Harivamsa 326).

ANUPAKA. A warrior from Antâpa (m).

ANTAKA. A famous place in ancient India. Some scholars hold the view that Antapura is near river Narmâda. (Sahâla Parva, Chapter 31, Verse 24).

ANUṆAṬI. A synonym of Karttavîrya (Vana Parva, Chapter 116, Verse 19).

ANUPÂVÂRTITA. A place in ancient India (M.B., Bhîma Parva, Chapter 9, Verse 48).

ANUSÂSANA PANVA. One of the Parvans of the Mahabharata (see Bhîrata). (Sahâla Parva).

ANUSÂSA. A river in ancient India (M.B., Bhîma Parva, Chapter 9, Verse 24).

ANUSUKÂṬRAVAS. Son of Somâlî (Vishnu Purâna).

ANUṆUṬ. One of the seven horses of the Sun God, the other six being Gayatri, Bhratî, Umâ, Jyapatî, Trisûpatî and Daksî. (Vishnu Purâna, Part II, Chapter 4).

ANUVINDA I. One of the 100 sons of Dîrtarasrâya. There is a story in the Mahabharata about his being imprisoned along with Duryodhana. Knowing that the Pândavas were living in the forest in all comfort and happiness Duryodhana and others went in procession to them. Anuvinda also was in the procession. While Duryodhana and party were staying in a tent in the forest, a Gandbaava named Utasena appeared on the scene and imprisoned them. Anuvinda too was imprisoned (see Utasena) (M.B., Vana Parva, Chapter 242, Verse 8) He was killed in war by Bhûmareo (M.B., Dropla Parva, Chapter 127, Verse 66).

ANUVINDA II. The purânas refer to one Anuvinda, a pupil of Awaru. (1) He had a brother called Vinda. (2) He was defeated by Sāhadeva who set forth to subjugate the kings of the south just before the Rajasuya yagna of Dharmaputra. (M.B., Saba Parva, Chapter 31, Verse 10). (3) An Aksamuni (division of army) was despatched by Anuvinda to help Duryodhana. (M.B., Udvyoga Parva, Chapter 19, Verses 24, 25). (4) On the first day of the war Vinda and Anuvinda fought: the two were both defeated. (5) Bhima defeated both Vinda and Anuvinda in the battle. (M.B., Bhîma Parva, Chapter 83, Verse 18-22). (6) They fought with Bhuva, Arjuna and the King of Vrîksha (M.B., Dropla Parva, Chapter 25, Verses 27-29). (7) Anuvinda was killed by Arjuna (M.B., Dropla Parva, Chapter 395, Verses 27-29). (8) Vinda and Anuvinda had a sister called Mitrawinda. The three of them were the children of Ràjâdhîdevî, sister of Sri Krsna's father Sri Krsna married Mitrawinda, which her brother did not like. This was their reason for quitting the Pândava camp and fighting on the side of the Kauravas. (Bhâgavata, Paûama Skanda, Chapter 28, Verses 20, 21).

ANUVINDA III. One of the 100 sons of Dîrtarasrâya. He is called Agnàvîrya also, he was killed in battle by Bhûmareo. (M.B., Âdi Parva, Chapter 67, Verse 102, Chapter 116, Verse 11 and Dropla Parva, Chapter 157, Verses 17-201).

ANVAGHÂNAU. A King of the Pûru dynasty. (For genealogy see Pûru dynasty). Pûru had three sons, Svârâra, Raudrâra and Pravîra. He had also another son Manasya by Sûarute, another wife Angaghâna is the son born to Manasya and his apsara wife, Mitravinda. Angaghâna is known as Reeva and Angadhîtâ also (M.B., Âdi Parva, Chapter 94, Verses 8-12).

APÂLÂ. A daughter of the great sage, Âtri. Suffering from Leveressed and hence forsaken by her husband Apalî stayed with her father and started tapas to please Indra. One day, on her way home from the river, Apalî tasted the Soma which was meant to be offered to Indra and hearing the sound produced then Devendra appeared before Apalî. She gave the Soma to Indra, who was so pleased with her that he cured her of her leveress. (Rgveda, 8-91).

APÂNTARATÂMÂ. 2) General. A Mahârâja (Great Sage). He was born out of the sound 'bhū' uttered by Mahâvîru. The sage was also known as Sarasvata and Apântaratamâ. Because he was absolutely free from inner darkness or ignorance he was called Apântaratamâ. The sage who was cognizant of the past, the present and the future divided and systematized the Vedas as ordered by Vîru (2) Vîra was Apântaratamâ's form. Mahâvîru ordained that in the Dvâpara age he be born as the son of Parâśara and once again divide and systematize the Vedas, and so he was born as Vîsâya. (Sri Sankara's Mundakaupaniśad and Brahmasûtra Bhâsyâ).

APÂNTARATÂMÂ. (Sarasvata) This is another name of Apântaratamâ. (See Apântaratamâ).
APARAKUNTI. A place in ancient India (M.B., Bhāṣa Parva, Chapter 3, Verse 45).

APARAMĀLGA(M). A place in ancient India. (M.B., Bhāṣa Parva, Chapter 9, Verse 66).


APARĀNīTAMA. A city on the west coast of ancient South India (M.B., Bhāṣa Parva, Chapter 9, Verse 67).

APARĀNTA II Another name of the Śarpāraka temple. (M.B., Śānu Parva, Chapter 4, Verse 67).

APARASEKA(M). A place in ancient India. (M.B., Sbhā Parva, Chapter 31, Verse 9).

APARAYANAMI(M). A place in ancient India. (M.B., Sbhā Parva, Chapter 9, Verse 62).

APARĀVIDYĀ Knowledge of is of two categories or types viz
1) Paṇḍarāṣyā That science or knowledge, which helps us to know or realize Him (Brahma); who is without either beginning or end, who could be neither seen with the eyes nor perceived by any of the senses.
2) Aparavidyā This includes knowledge of the four Vedas: Rgveda, Yajurveda, Saṁvedana and Atharvaveda, the six vedangas (sub-divisions of the Vedas) Śikṣa, Kalpa, Nirodha, Ghanada, Vākārana, Apānada, Mīmāṁsā Dharmaśāstra and the purāṇas, as also, Nyāya Śāstra (Logic), Vaiśyā Śāstra (medicine) Gandharva Śāstra, Dhanurveda and Artha Śāstra (economics).

APADHAUMLA. (See Ayodhādhamu).

APPAYADIKSHA. A reputed Rishikarma in Sarsatri, who thrived in the 16th Century A.D. He wrote two treatises on rhetoric, the Kavālayāmānda and Kurākandīmānda. The former is an interpretation of Chapter 5 of Jayadeva's Gandrāloka and is very popular in South India.

PRĀCI A hell. (See Naraka). (Vimū Parāṇa, Part 2, Chapter 6).

APRISTHA(M) A hell. (See Naraka).

APARAS. An Aparas is a nymph (devastri). These apāras were born at the churning of the ocean of Milk (Vañāk Rāmāyaṇa, Bālākāṇḍa, Chapter 45, Verse 32 and Vītu Purāṇa, Part 1, Chapter 9 and Agnī Purāṇa, Chapter 3). There are three handfuls of Aparas. (Details given against the names of Aparas).

APŚUHOMYA A great sage (Mahāra) who adorned the assembly of Yudhishthira. (M.B., Sābuja Parva, Chapter 4, Verse 12).

ARA (RAJASA) Daughter of Sukra mahārṣi. Iksvāku had three sons, Daṇḍa, Viśukṣa and Nimi. After his father's death Dāndha became king of the country between the Vindhyā and the Himaṇḍas. In the course of a hunting expedition once Dāndha saw and immediately attracted, by the charms of Arā, daughter of Sukra mahārṣi. He committed rape on her and she told her father about the attack by Dāndha. The Mahāra asked his daughter to do tapas, and further told her that he would burn Dāndha's kingdom by a rain of fire. Arā did tapas, and at the behest of the Mahāra Indra destroyed Dāndha's kingdom by a downpour of a rain of fire. Afterwards this place became a terrible forest where neither birds nor animals lived, and came to be known as Dāndakāranya. (Uttara Rāmāyaṇa).

ARAKKILLAM. (Palace of wax). Both the Kaurava and the Pāṇḍava princes lived in Hastinapura. The Pāṇḍavas became experts in archery, and their exemplary character and conduct made them, so to say, the apple of their eyes to the people. This evoked great jealousy in Duryodhana who made up his mind to completely ruin the Pāṇḍavas somehow or other. Duryodhana, with Dhrūrākṣa's consent, built a new palace at Vrānavāt. Though many others did not know that the palace was made of wax the Pāṇḍavas, from secret information knew the fact. But, they only pretended ignorance. Duryodhana and his minister Puroçana, saw to it that the Pāṇḍavas shifted their residence to the waxen palace. Duryodhana had planned to set fire to the palace and burn in death the Pāṇḍavas. But, the shrewd Vidura through his messenger Kanaka gave notice of the conspiracy to the Pāṇḍavas just in time. One night Puroçana set fire to the waxen palace, but the Pāṇḍavas escaped by a secret passage, which the architect of the palace had made while constructing it, and about which the Pāṇḍavas had previous knowledge. The same night a huntsman, with his five children, was also staying in the palace. As they were unconscious with heavy dosage of liquor they could not escape the fire. Those six people, and accidentally Puroçana too were burnt to death. People, who gathered at the spot, saw seven corpses, and the news was broad that the Pāṇḍavas, including their wife Pāñcalī and their mother had been burnt to death. This incident took place one year after the Pāṇḍavas had shifted their residence to the waxen palace. (M.B., Arj Parva, Chapters 141-151).

ARALI One of the sons who were Brahmanavas, of, Vidvāman (M.B., Anuśāsana Parva, Chapter 4, Verse 58).

ARANTIKA. A guard posted at a boundary line of Kuruksetra. (M.B., Vana Parva, Chapter 83, Verse 52).

ARANTIKA. A sacred spot in ancient India, in river Saravati. A bath there is as inegulal as performing the Agnikarma yajña. (M.B., Śāyu Parva, Chapter 35, Verse 21).

ARANYA. A King of the Ikṣvāku dynasty (See Ikṣvāku dynasty).

ARANYA PARVA. A sub Parva in the Mahābhārata. (See Mahābhārata).

ARATTA(M) A place in ancient India. After Droṇa was killed in the great war, Kṛṣṇarāma ran away with the warriors of the Aśvins. (M.B., Droṇa Parva, Chapter 193, Verse 13).
ARAYANNA. The swan (Hamsa).

1) General. A bird (Hamsa) in Devaana. The prefix ‘ara’ denotes royalty, sublimity, greatness etc. Many puranas describe Arayannam as a bird of the Devas. Mānasarasas at the heights of the Himsāyas is the permanent abode of these divine birds. They do not like the rainy season. So they come down to the earth when rain begins at the Mānasarasas, and go back to the heavens when the earth dries up. This phenomenon explains Cetacari’s (Malayalam poet) statement in his Kṛṣṇagatī that ‘when rain set in hamsas—Arayannam—began flying away’.

2) Orign. Kaṇa, the son of Bhrāma, married the eight daughters of Daśaka. Tūrī became one of them. Tūrī bore five daughters Kṛṣṇa, Bhūṣa, Śyanti, Bhūmatā and Suṣmā. Śyanti gave birth to the kite, Bhārata, to the Hamsa, and the Kṛṣṇa and Suṣmā the Sukas (ducks). Koṇa or the Cakravāki bird is the sister of Hamsa. This is how the Arayannam and the Cakravāki got Devata (divinity). (Vālmikī Rāmāyanam, Arayakāṇḍa, Canto 14).

3) Bhūma and the Arayannam. Śīṇḍapāla, before his death, blabbered a lot of unbecoming things about Bhūma, who was udiśī to his (Śīṇḍapāla’s) enemies and, in relented the story of an Arayannam to elucidate the stand taken by the aged Bhūma. An aged Hamsa (Arayannam) which once dwelt on the seashore preached to all the other birds much about ethical actions. The birds felt great respect for the Arayannam. They flew across the sea in search of prey after entrusting their eggs to the Arayannam. The other birds, when saw the eggs, were afraid of the intelligent bird among the lot, and when it looked for the eggs they were not to be found. That bird informed its colleagues about the treacherous conduct of the Arayannam. The birds organized themselves and attacked the Arayannam to death. Oh! Bhūma, the same will be your end also. (M.B., Sānti Parva, Chapter 41, Verses 39-41).

4) Nala and Arayannam. While Nala, the prince of the Nāpadha kingdom was resting in a garden he saw an Arayannam in a tank there. Out of curiosity pleasure Nala caught it, but seeing its mental terror he let it free. Out of gratitude for this generous act, the Arayannam played the role of the messenger for Nala to get his wife Damayanti, the very beautiful daughter of the King of Vidarbha. (M.B., Sānti Parva, Chapter 41, Verses 39-41).

5) How the Arayannam (Hamsa) got the white colour. Once king Marutta was conducting the Māheśvara Satra (a yāga) and Devas like Indra came down to receive their share of the Havis (oblations in the sacrificial fire). And, this was the time when Ravaṇa with his attendants was on his triumphal tour. Hearing that the Devas were in the Arayannam, Marutta, Ravaṇa also went there, and Indra and the other Devas, trembling with fear, assumed different disguises and hid themselves away. Indra assumed the guise of the peacock, Yama of the crown, Kubera of the chameleon and Varuṇa of the Arayannam. Thus beguiled Ravaṇa went on his own way. The Devas, who thus escaped being the family of those birds whose forms they assumed, Indra shaped the blue feathers of the peacock with mixed colours and eyes like his own. Moreover, he blessed them that they would never be affected with any disease, and that they would dance with their feathers spread when rain set in. Yamadharmas blessed the crowns that they would get the offerings made on earth by men to their departed ancestors. And Bhagavan Varuna told the Rāja-Hamsas: ‘I escaped the clutches of Rāvana by assuming your shape and form. Therefore, be thee, who are now black and white, in future as purely white as milk’. Kubera blessed the Chameleon with capacity to change colour as and how it pleased, and also for its cheeks to appear golden in colour to the onlookers. After thus blessing the birds the Devas disappeared. (Uttara Rāmāyanam).

ARUBDA. An Asura. Indra killed this Asura. (Rgveda, Mandala 1, Anuvāka 10, Śūkta 51).

ARBUDA 1. A nāga (serpent) living in mountains (Sānti Parva, Chapter 21, Śūkta 9).

ARBUDA 11. The mountain Abin. (Mahābhārata, Vana Parva, Chapter 62, Śūkta 55).

ARACANĀSA. The Asura who protected the Ātreyaagura of the dynasty of Atri. He desired to marry Rathiviti. But her father had decided to give her in marriage only to a Maharath, and therefore Aracanāsa became a Maharath with the help of the Marutta and wedded Rathiviti. Maharath Śyāvāsa was their son.

ARCHMĀT. The fourth daughter of Mahārastra Atri (Vālmikī Rāmāyanam, Vana Parva, Chapter 62, Śūkta 55).

ARCS. Prithu and the Arcs were born from the arms of Vena. (Bhāgavata, 4th Skandha, Chapter 15). Prithu did tapas in forest and gave up his physical body in her and attained Vayuḥkīrti (the abode of Vayu) with the Arms. (Bhāgavata, 4th Skandha). For details see Prithu.

ARCHMAT. A sect of Piśās. (M.B., Sānti Parva, Chapter 226, Verse 15).

ARCHHÍDAVAS (SEMI-GODS). In temples hermits, ancestors, serpents, celestial maids and such others are worshipped. Among these there are Vasus, Nāgas, Asuras, Paśuḥs, Veṭālas and many other classes. These are also semi-gods. (See Page 27 of Nāma-vagam Duwandag).

ARCHKLAMKTHA. A holy ghat or bath built by the hermit Darbhū. (Mahābhārata, Vana Parva, Chapter 83, Śūkta 153).

ARCHHASĀDHALKA. A minister of King Daśaratha. He had eight ministers: ‘The great king had eight ministers who were pure and famous and experts in dealing with matters of their concern’. Yavanna, Udṛṣṭa, Viṣyog, Sudda, Ardha, Sādīṣa, Aśoka, Mantrapaśa and Siṇumāra were they’. (Vālmikī Rāmāyanam, Bālakānda, Sarga 7, Śūkta 2 and 3; Vallabhaī Translation).

ARGHĀBHĪHĀRAPHARVA A parva in the Mahābhārata. (See M.B).

ARIMA. A King of the lunar dynasty. He was a son born to Arvācina (a king of the Pūru dynasty) and Maryādī, a princess of Vidarśa. Asrha had a son, Mahābhāma, born of his wife, a princess of Anika (M.B., Aśvā Parva, Chapter 19, Verses 10-19).

ARIMEJAYA. A Rāja of the Pūru dynasty. (See Pūru dynasty). (Agni Purāna, Chapter 278).

ARISṬA. Wife of Kaṇa. The Gandharvas were born of her. (Agni Purāna, Chapter 19, M.B., Aśvā Parva, Chapter 67, Verse 4).

ARISṬA (ARISṬAKA). An asura, a servant of Kamsa. Once, at the instance of Kamsa he went to Gokula disguised as an ox to kill Śrī Kṛṣṇa. The ox instilled terror in people by tearing to pieces hills and mountains.
ARISTANEMA (ARISTANEMI)

with its horns and bellowing like hell. But Sri Krishna faced the beast, and raised his bow and hit it with the thousand yojanas away. And the beast died. At the time of death it regained its former form from as Ausra (Bhagavata, Dasaana, Skandha, Chapter 37).

ARISTANEMA (ARISTANEMI): (See Aristanemi).

ARISTANEMI: One of the sons of Vinata.
1) Genealogy. Vianu, Brahma, Kayapa and Aristanemi. Kayapa had a daughter Daksa. Suki was her daughter. Suki had a daughter Nata and she was a daughter of Vianu. Aristanemi, Turkish, Annata, Gavinda, Par一部分 and Sri Varam were the children of Vinita (M.B., Aria Pariva, Chapter 65, Verse 40).
2) Tapadhikarna. Aristanemi. His son was once performing tapa in the forest. The son was impressed in meditation clad in the skin of a deer thus looking like a deer. Parapinayana, the King of Hetha, who happened at the time to be hunting in the forest discharged his arrow against the son of Aristanemi taking him for a deer. When the king found out the real fact, he felt extremely sorry, and he craved pardon of the boy’s father for unwittingly killing his son. Then Aristanemi pointing out his son who was standing aside from the King. "This is the boy whom you killed," he said. The King was naturally wonder-struck. But Aristanemi told the King that there was nothing to grieve at in the case as nobody would be able to kill them because their Tapadahikarna was so great. The King felt so happy at this, and returned to his palace after prostrating at the feet of the sage. (M.B., Aranya Parva, Chapter 45).
3) Some other details. (1) Subati, wife of King Sakara of the Sola dynasty, was the daughter of Aristanemi. (Ramanayana, Malakanda, Canto 30, Verse 46). (2) Kayapa had the synonym Aristanemi also. (Vimala Ramanayana, Kusumadheyyandha, Canto 66, Verse 1; Devi Bhagavata, Samapata Skandha). (3) Aristanemi’s wives delivered sixteen children. (Agni Purama, Garuda Purama, Chapter 184, Verses 17-22) (5) Aristanemi once gave much spiritual advice to King Sagara of the Surya Vansha (M.B., Sinta Parva, Chapter 288, Verses 5-46).

ARISTANEMI II. Mahabhiranta, Santi Parva, Chapter 288. Verse 8 refers to one Aristanemi, the second son of Kayapa.

ARISTANEMI III. A Raja called Aristanemi occupied a place in the council of Yama (M.B., Saha Parva, Chapter 1, Verse 9).

ARISTANEMI IV. A false name assumed by Sahadeva while the Pandavas lived in ignorance in the Vrtra kingdom (M.B., Aria Pariva, Chapter 10, Verse 3).

ARISTANEMI V. A synonym of Sri Krishna. (M.B., Udyoga Parva, Chapter 71, Verse 5).

ARISTANEMI VI. A king Realising the transient nature of worldly life, he gave up his kingdom and went to and did tapas at Mount Gandhamadana. Indra was very much pleased at this and sent a messenger with a yamana (exemplary), to conduct the king to Svarag heaven. When he was told that there was no Svarag also the status of being high or low, and fall happened when the effect of good actions decreased, the king gave up his desire for Svarag and sent back Indra’s messenger. Then Indra sent the king with a messenger to the Apsara of Vilmukti so that he might gain spiritual knowledge. Vilmukti consoled the king with the advice that the telling, hearing and pondering over the story of the Ramayana alone would be enough to get eternal salvation. (Yogavaisnabham).

ARJUNA. The third of the Pandavas.
2) Previous birth. Arjuna and Sri Krishna are often referred to as Narakaryanasa (Nara and Narayana). In their previous life they were two Raks called Nara and Narayana, and from that time onwards they lived as inseparable companions and sons of the same parents. They entered Mahasamadhi at Badaryakarna in the Himlayas. Of the two Narakaryanasa was a partial incarnation of Vimala Ramanayana. However, Arjuna has the following to say. “Dharma had his origin in the heart of Brahma, and he earned great reputation for truthfulness and adherence to Vedic dharma. He married the daughters of Daksa. Dharma had four sons. Hari, Krsna, Nara and Narayana. Of the four sons Hari and Krsna became great yogis, and Nara and Narayana, great tapaswas, and Arjuna and Vimala Ramanayana has the following to say. “Dharma had his origin in the heart of Brahma, and he earned great reputation for truthfulness and adherence to Vedic dharma. He married the daughters of Daksa. Dharma had four sons. Hari, Krsna, Nara and Narayana. Of the four sons Hari and Krsna became great yogis, and Nara and Narayana, great tapaswas. Of the four Arjuna and Vimala Ramanayana occupied a place in the council of Yama.” (M.B., Saha Parva, Chapter 1, Verse 9).

3) Birth. To Victravirya son of Santanu was born Duryodhana by Ambikata, and Pandu by Ambalika. Pandu had two wives. Kunti and Madri. The curse of a Mani made physically impossible for Pandu (see Pandu). Kunti, before her marriage had attended on Maharsi Durvasas who pleased with her service made a gift of five mantras to her. The effect of the mantras was that Kunti would become mother of a son from him: whom she was thinking while she repeated the mantra. As soon as she got the mantras she retired to a solitary place and thinking of the Sun God repeated the first mantra. At once Subhadra appeared and Karna was born to her by him. After assuring her that the incantation would not affect her chastity Sivya disappeared. Kunti abandoned the child to float in the river Ganga, and stayed with Pandu keeping the other four mantras in herself. Since Pandu could not contact the body of his wives, with his permission Kunti began practising the other four mantras one by one. By his four mantras she got three sons. Dharmaputra from Kala, Arjuna from Indra and Bhimasceta from the word God (Viyu). The remaining one mantra Kunti gave to Madri. She repeated it thinking of the Atmala Devas, and two sons, Nakula and Sahadeva were born to her. (M.B., Aria Parva, Chapter 63 onwards).

4) Festival of birth. At the birth of Arjuna Kunti heard a heavenly voice declare as follows: “Oh! Kunti, your son will be equal to Siva in prowess and unconquerable just as Indra is. After defeating all the kings he will perform the Avasamedha thrice. He will please
ARJUNA

Śiva and get the great weapon called Pāṇḍava from him. On the order of Indra he will kill Nāyakaśuras. Hearing the above prophecy the Devas played sweet music and flowers were showered from the sky. The Saptarṣi, Prajāpati and other sages arrayed themselves in the sky. Thus, all animate and inanimate objects celebrated the birth of Arjuna.

3) Namak. Sages from the top of the Śaṅkumā mountain came together to perform the auspicious ceremony of Arjuna. While enumerating the various names of Arjuna, it is said in the Vīṇāś Parva that Kṛṣṇa was the name Pāṇḍu gave to his son (M.B., Adi Parva, Chapter 123, Verse 20).

4) Childhood. The Pandavas spent their childhood at Hastinapura with the Kauravas. Then Arjuna studied the art and science of using weapons, dance, music etc. along with the other boys. (M.B., Adi Parva, Chapter 125, Verse 1). Kavya, the high priest of Vasudeva did for Arjuna the usual Sāmkṣaṇa like Upanayanā (wearing of the holy thread) etc. Arjuna was taught the first lessons in Dhanurveda (Science of archery) by Kāraṇa. Suka. Afterwards, Kṛṣṇa became the preceptor of the Pāṇḍavas in Dhanurveda, and it was through him that Kṛṣṇa taught them. There is a particular story about Droṇacharya about his guru. (See Droṇa)

5) Spiritual favour of Droṇa. Arjuna showed very great interest in the science of the use of weapons. Droṇa, the master, wanted to teach Bhāvānāhā, his son, certain special things, and he began sending all his disciples to fetch water Bhāvānāhā used to be the first to return with the water, and before the others returned Droṇa began teaching Bhāvānāhā special lessons. Arjuna came to understand this programme and he began returning with water along with Bhāvānāhā. Then the guru began teaching the special things to both Bhāvānāhā and Arjuna. Droṇa instructed the cook not to serve Arjuna food in the darkness. While Arjuna was once taking his food, wind blew out the burning lamp, and Arjuna alone continued eating. Because of constant wandering, Arjuna was quite unaware about the position of the hand and the mouth in the process of eating, and Arjuna suffered from this that archery also could be practiced in darkness. He began practising them. The guru came to know of it, and witnessing Arjuna’s performance praised Arjuna as a unique archer. (Bhārata, Adi Parva, Chapter 132).

6) Arjuna’s finger was cut. Arjuna, son of Hurvādhanus, King of the Nā⇌sas (a tribe of hunters, forestmen) approached Droṇa to learn the science of the use of weapons. Droṇa, the Brahmīn, refused the prayer of this prince of the forest tribe. Ekālavyā, after practically at the feet of Droṇa returned to the woods, made an image of Droṇa with earth and meditating upon it as guru began practising the use of weapons. The Kauravas and the Pāṇḍavas went hunting in the forest. Seeing there Ekālavyā with his matted hair and clad in deer skin the hunting dogs began barking at him. Ekālavyā shot into the mouth of the dog seven arrows at one and the same moment. With the arrows thrust in the mouth the dogs ran back to the Pāṇḍavas and that found out the culprit, Ekālavyā, who claimed himself to be a disciple of Droṇa. Outraged and affected by this claim Arjuna hurried up to Droṇa and said: “You had pronounced me to be your foremost disciple without an equal. But, today Ekālavyā, another disciple of yours has relegated me to the second place”. Thereupon Droṇa went and said: Ekālavyā in the forest, Ekālavyā, in all devotion stood up and saluted the guru. And the guru said as follows: “Oh! Ekālavyā if thou art my disciple give me the dákaṇḍa (hawk) due to the guru, and I desire to get the thumb of your right hand as my leg”. At once Ekālavyā cut his thumb and gave it to Droṇa. Henceforth Arjuna became Droṇa’s unequalled disciple. (M.B., Adi Parva, Chapter 132).

7) Arjuna got Brahmaśāstra. When once Droṇa and his disciples were bathing in the river Ganga, a whale caught hold of the leg of the guru. The combined efforts of the disciples failed to extricate the leg from the grasp of the whale. Ultimately Arjuna shot an arrow and released the guru’s leg. Greatly pleased at this Droṇa imparted to Arjuna knowledge about Brahmaśāstra and Arjuna was enjoined not to use the astra against them, but to use it only when confronting beings than men. (Bhārata, Mahābhārata, Adi Parva, Chapter 133)

8) Competition in archery. When the training of the princes was almost over Dhrtaśūrīya decided to have a rehearsal of their attainments, and the scene in effect also set. The princes with bows and arrows appeared on the scene. Yudhīśhūrīya and others first exhibited their skill in shooting arrows in the order of their seniority. Every scene was explained to Droṇa by Vidūra and to Gandharī by Śāhaviya. Durvodana and Bhūma clashed with each other. Bhāvānāhā pacified them and kept them apart. And, then Arjuna and Karna appeared on the scene, and the onlookers declared them to be equal in skill in archery. When their shooting exhibition was over, Karna who got angry again rushed to the stage. Arjuna also got ready. Arjuna challenged Karṇa’s eligibility on the ground that he was low-born and not a Kṛṣṇa. At once Durvodana proclaimed him as the King of Arjuna. Though this justified the scene, this competition in archery served much to make the Kauravas and the Pandavas the interest of enemies (M.B., Adi Parva, Chapters 136, 137).

9) Arjuna’s gurudakṣaṇa (Offering of fees to the preceptor). At the starting of training the princes Droṇa told them: “I have one thing to remind and you must do it for me when you have completed the course of training. All the disciples except Arjuna kept silent at this, but Arjuna promised to fulfill the guru’s wish at the proper time.

The training was over, and it was time for gurudakṣaṇa. Droṇa asked to be brought bound before him Drupada, King of Pāṇḍāla. (For Droṇa’s entry towards Druḍapada see Drupada). Thereupon the Pandavas marched to Pāṇḍāla, and in a fierce battle Arjuna defeated Druḍapada. Though Bhūma tried to kill Drupada Arjuna did not permit it, but took him bound to Droṇa. This enraged Droṇa’s hatred towards Drupada, who now gifted half his kingdom to Droṇa. Droṇa was very much pleased with Arjuna for the above act, and advised him to fight even him (Droṇa) if the latter opposed him (Arjuna). To this Arjuna replied “Yes”, (M.B., Adi Parva, Chapter 139, Verse 14). With this promise to fight even the guru in case the guru attacked him Arjuna became the most reputed archer in Bhārata.
12)  Jetastra of Dhararastra. After the gurudakshina Arjuna made a war against the neighbouring kingdom. He defeated King Babhruvahana, the King of Vatavan, and the King Sadanika, Vaghula and Sumitra. These victories of Arjuna made the Pandavas very anxious, Dhararastra brooded over it (M.B., Adi Parva, Chapter 136, Verses 29-36).

13)  The fire from the seven palaces. Duryodhana made it his aim to destroy the Pandavas somehow or another. To this end the Pandavas to shift their residence to the palace made of wood at Varanavata, and one year after the palace was set fire. The Pandavas escaped the fire through a tunnel and entered the forest, the next day (Sri Sthiikantha).

14)  Arjuna on the bank of river Ganga. The Pandavas walked and wandered through the forest after midnight reached the banks of the Ganga. At that time Angaraka (Chitragupta), the Gandharva was enjoying his fame in the river with some Apsara women. The presence of men at the scene, the Gandharva did not wish Arjuna and the Pandavas crossed in water, which led to a duel. In the duel the Gandharva was defeated. As the wife of the Gandharva prayed with tears to its husband to save her life. ThePortland Gandharva told the Pandavas many interesting stories. He also made a present of divine horses and imparted to them the cosmic knowledge called Gaksamulu. The Gandharva finally told the Pandavas that they were attacked because they came without Agni and Aham in their horse. He also explained the fact that Arjuna could substitute him on account of his (Arjuna’s) agni and aham and went back to his abode (Chitrasthara).

15)  Parasara converses with Chitrasthara, during his talk with the Gandharvas had pointed out to them the need to have a priest to lead and guide them in all matters, and accordingly they invited Bhishma and Akrura and installed the Mahatma Bhishma as their priest. With utmost devotion thousands of people on their way to the Varanavata (marriage by open choice) of Lady Karna’s (daughter of the King) lady, the Pandavas also followed the crowd Veda Vyas, whom the Pandavas met on their way before them King Drupada wished to give his daughter Kauru in marriage to Arjuna. The news that the lady was killed to death in the palace of was given to Draupada. Yet he had made arrangements for a wedding ceremony at the Varanavata. A tremendous bow was got ready and installed on the ground and a machine constructed which was kept covered in the air. The target was placed inside the machine and then Draupada spoke thus: “My daughter will be married to him who will bend the bow and with the first arrow hit the target placed inside the bow. If he fails to do so, he will be slain.” Arjuna agreed to the challenge.

16)  Drupada lost the bow and hit the target very easily. Draupada put the wedding garland in Arjuna’s neck. When the Pandavas returned to their mother with the garland the wife of the mother from his home said: “What you have got today, I can see that you enjoy among yourselves.” Kunti said thus under the impression that what her sons had got was some Bhagya. At any rate, in obedience to the above injunction of the mother Bhagya became wife to the five Pandavas. (M.B., Adi Parva, Chapters 180, 191).

17)  Arjuna at Indraprastha. The city of Indraprastha was built by the Pandavas, and the city was built by the Pandavas and the Pandavas installed in a new palace built at the place called Indraprastha (Indraprastha). Drupada ruled a part of the country with Indraprastha as capital. Nârika went there and advised the Pandavas to guard themselves against marauding quarrists, the five of them claimed one and the same woman as wife. Therefore it was set forth that the Pandavas would live with each husband in turn for one year. It was also settled that during a particular year if any other husband than the one whose turn it was to live with Bhagya saw her at the intruder was to go on a pilgrimage for one year. Once a brahman came to the palace, complaining that his cows were stolen by thieves, and Arjuna was invited to help him. Arjuna did so without remembering that all his weapons were stored in Dharma-prata’s palace. That year Bhagya was living with Dharma-prata. Forgetting the fact Arjuna went to Dharma-prata’s palace, got his weapons and helped the brahman. For thus breaking the rule Arjuna left his palace on a pilgrimage for one year.

17A)  Arjuna married Ulspi and Citravatika. Arjuna with his bow and arrows went into the forest. Many brahmans followed him. Arjuna reached the banks of the Ganga and entered the waters for a bath. Here Arjuna was attracted by Ulspi, daughter of the Naga King and he married her. A son was born to them called Irsh Advances. After visiting Varanavata, the Bhagirathi Arjuna reached Manipura. He married Citravatika, daughter of Citravatika, King of Manipura. After a stay of three months there he went southwards. Citravatika gave birth to a son named Babhrutavahan.

17B)  The mark on Arjuna’s forehead is Hanuman, and the following story is attached to it. Arjuna, once during a tour of the country was much surprised to see the Dam constructed by Sri Rama’s army and Arjuna agreed to a bet that if a monkey broke the dam, made by Arjuna he would end his life by jumping into fire, and if the monkey could not break the dam it would end for ever be Arjuna’s slave. Arjuna constructed a dam with arrows. As, as soon as the monkey set foot on it it was broken. Arjuna tried again. Though now it caused some efforts on the part of the monkey the dam broke. This time also, Arjuna was thus left with no alternative but to die by jumping into fire and a fire was accordingly lit. Before Arjuna jumped into the fire a brahmin boy, who was bathing in the river ran...
upto Arjuna and told him that his attempt at self annihilation was not justified as he was made without an arbor. When Arjuna who was very much to burst his head, the boy said: "If you are very insistent about it you (Arjuna and the monkey) compete once again with me as arbiter. This suggestion of the boy was accepted. The monkey child tried his best to break the dam, but it failed. It developed into the size of a mountain and jumped on the dam. Even then it did not break. Then he ran up to the boy who was acting as arbiter and prostrated at his feet crying 'Rama, Rama'. At the same moment Arjuna also prostrated before the boy crying 'Sri Krishna, slave to devotees'. The boy asked both of them to get up, and after admonishing them for their conceit gave them good advice. He also asked the monkey child to keep his word by remaining as the emblem of Arjuna's flag. (The monkey boy was actually Hanuman and the Brahmin boy Sri Krsna.)

17 C) Arjuna married Subhadra. Arjuna went to the holy place called Subhadra's Ghat and described the woman named Vargi from the case she was being suffered under. Vargi, who was very young and regrettably passing away, was told to come and attend the ceremony. Gokarna and Prabhuna, who were there, met Gada, brother of Sri Krsna. Gada described to Arjuna the great beauty of his sister, Subhadra. Arjuna went to Dwarka and paid his respects to Sri Krsna. A few days later the Yadavas celebrated a great festival at Mount Kailasa. Arjuna went there disguised as a Samyag and forcibly took away Subhadra with him with the presence of Sri Krsna. The two went to garrison and lived in the forest, for a fight they were ultimately pacified, and Subhadra was married to Arjuna. (M.B., Adiv Parva, Chapter 218-224.)

17 D) Brahma by saved. When once Arjuna was in Dwarka with Sri Krsna a brahmin appeared on the scene lamenting that his child died as soon as it was born. Nobody could understand how the child died, and Arjuna rose up and assured protection to the next child to be born to the brahmin and asked him to return home in peace. Arjuna also vowed that he would end his life by jumping into fire if he failed to protect the next child of the brahmin.

As the time for the delivery of his wife approached the brahmin took Arjuna home. Arjuna made the house secure by making an enclosure with his arrows. Yet the child died; not only that, at the time of birth itself its body disappeared. And, the brahmin heaped insults on Arjuna, who looked very foolish. Rendered thus an object of ridicule Arjuna began to make a fire for him to jump into. At this Sri Krsna appeared before Arjuna and prevented him from jumping into fire. And then both Krsna and Arjuna went to Vanaloka and submitted the case of the brahmin to him. Vrsam told them: "Oh! Sri Krsna and Arjuna, it was I who took away the brahmin's boys for the pleasure of seeing you both here. You may immediately return with the brahmin boys. And, Krsna and Arjuna returned with the boys to the brahmin, who now felt very happy. (Bhagavata, Dvata Parva, Chapter 89.)

17 E) Burning of Khandava forest. While Krsna and Arjuna were spending their days on the banks of river Yamuna in the summer season, Agni Bhagavatī (the fire-god) requested them to give the Khandava forest as food to him. (See Khandavadvip.) Arjuna agreed to oblige. Bhagavatī, who proceeded to Arjuna, the bow carrier Gāndiva, with a herculean bow and arrows they proved fatal. When Arjuna began burning the forest, Indra sent a heavy shower of rain. By creating a tempest with arrows Arjuna saved the forest from the rain. Arjuna killed Takṣaka's wife, cursed the Nāga called Varana and saved Maya, the architect of the. A rusa who was put up in the forest. Indra was pleased and gifted many divine arrows to Arjuna. In Maya a famous coach, Devadatta, and to Arjuna. By now the one year of the pilgrimage of Arjuna was over and he returned to Indraprastha. (M.B., Adiv Parva, Chapters 239-241.)

18) Fight between Arjuna and Sri Krsna. (See Gita, para 4.)

19) Arjuna to the forest. Maya, who escaped death in Khandava forest, in his great gratitude, went to Indraprastha, and with the permission of Bhagirathas built the Pandavas an exceptionally beautiful palace. And then the Pandavas made the conquest of all the earth, and after killing enemy kings like Jamadagni, the Kuchumaras, the Haridasas, the Ksaundinas, Ksudraka and Bhadradatta returned to Indraprastha and performed a Rajya yajña. The Kausalyas, who were not pleased with the repetition of forest life, a visit to Indraprastha. When they entered the palace built by Maya they were put into many a ludicrous situation. (See Bhandrapravāja.) Insulted and humiliated they returned to Hastinapura and challenged the Pandavas to a game of dice, and in the game the Pandavas lost not only their kingdom and other riches, but Parashurama as well. Devadatta dragged Kṛṣṇa and Arjuna to a visit to Indraprastha when they entered the forest and later to Hastinapura. According to the terms and conditions agreed to with reference to the game of dice, the Pandavas had to lead forest life for twelve years and live for seven years in the city during the period of yajña. The Pandavas again started for the forest. (M.B., Sambha Parva.)

20) Pandavas in Kamyaka forest. A number of brahmans also accompanied the Pandavas to the forest. The noble brahman, Sarntaka consoled the aggrieved Bhagiratha in the Dwara. The Pandavas were afraid of the Kamyaka forest. (M.B., Arjuna Parva, Chapter 26.)

21) Arjuna secured divine arrows. Bhagiratha asked Arjuna to do tapas in the Hantilayas and thus secure divine arrows. Accordingly Arjuna went south and saw Indra in the Indrakira mountain. Indra gave him arrows. There Arjuna killed Mahāratha. And, then Arjuna went to Mount Kailasa and prayerfully concentrated his mind on Siva. Siva appeared in the guise of a forest dweller (See Pampāvā). After that he got the Dāsādāstra from Yama, Pārśa from Varuna and Antraśāstra from Kubera. (M.B., Vana Parva, Chapters 37-41.)

22) Arjuna in Indraloka. Indra, who was so pleased that Arjuna got so many divine arrows and decorated his chariot, Mātāri, to bring Arjuna to Devakot and at Devakot he learned more about archery and music. The Apsaras women forgot themselves when they saw the exceptionally handsome Arjuna. Urvaisi, maid with
love, sent his messenger Ciratesa to Indra. Being told about Urvashi's love, Arjuna closed both his ears with hands, and reminded the messenger of Urvashi's maternal position with reference to him. Urvashi cursed and turned Arjuna into an eunuch. Indra coaxed Arjuna by assuring him that Urvashi's curse will turn out to be of great benefit to him. Afterwards Arjuna stayed in Devakula for a few days with Ciratesa, and during the period he killed Nvatakevaca and Kâlekeya. 

Arjuna became a friend of Mahâraja Lomsha, who had gone to Devakula to see Indra. Promising Arjuna that he would protect Dharmanatura Lomsha returned to the earth. Arjuna left the Kânyaaka forest and returned to his brothers after an absence for five years. He met the brothers at Mount Gandhamâdana. (M.B., Varu Parva, Chapters 42-47).

22) Preparations: At last a witty and humorous brahmin went to Dharmanatra and dictated upon the hardships being suffered by the Pândavas, and Duryodhana and others were extremely pleased and happy to hear it. Yet, they shed crocodile tears. But, Duryodhana was in a mighty hurry to see with his own eyes the pitiable plight of the Pândavas. On the pretext of going out for hunting with Dharma and others with the permission of Dharmanatra, started for the forest with a large retinue of attendants 8,000 chariots, 30,000 elephants, the hounds of infantry soldiers, 9,000 horses, merchants, potters, housewives, thousands of hunters formed this procession into the forest. Just like roaring winds during the rainy season the procession created thunderous noise. Duryodhana approached the pool in the Dwatra forest and stopped at a distance. (M.B., Aranyâ Parva, Chapters 230, Verses 24-25).

Duryodhana and attendants put up tents in the forest. The Gandharvas obstructed Duryodhana, and he and the Gandharvas called Ciratesa clashed with each other. Duryodhana was made a prisoner. Arjuna came on the scene and released him. And, thus humiliated Duryodhana, turned to Hastinapura with the attendants. (M.B., Aranyâ Parva, Chapters 299-253).

23) Arjuna lost consciousness. While once Pachiti was alone King Jayadratha forcibly took her away. Within seconds the Pândavas confronted Jayadratha and regained Pachiti. Jayadratha and his men were killed. The Pândavas, who were very weary and tired walking in the forest felt extremely thirsty. Nakula, at the instance of Dharma, climbed a tree and looked around and sighted a pool of clear water. When Nakula went to the pool and began to draw water a voice from above was heard saying as follows: "Do not be so very daring. This is my ancestral wealth. If you answer my question you may not only drink the water but also take some with you". Without paying any heed to this warning Nakula drank water from the pool, and lo...ne fell down unconscious immediately. Sahadeva, who went to the pool in search of Nakula and drank water from the pool also met with the same fate as Nakula. Arjuna and Bhima also had the same fate at the pool. Lastily Dharma went to the pool and understanding what happened to his brothers requested permission to drink water. At once a Yaka appeared and brought the brothers of Dharma back to consciousness. In fact, the Yaka was none other than Yamadhradama. (For questions and answers of the Yaka see Dharmaaputra.) (M.B., Aranyâ Parva, Chapters 312-315).

24) Left incognito: Now the twelve years of forest life being over the Pândavas decided to spend the one year of life incognito in the Virâta palace. Arjuna disguised himself and deposited his clothes and weapons in the hollow of a Śami tree in the forest. And the Pândavas in various disguises reached the Virâta palace. They assumed false names: Dharmarâja as Kansika, Bhima as Varâsha, Arjuna as Bhramandu, Nakula as Gomukha and Sahadeva as Arjana and Draupadi as Malini. With the help of the incognito of the Pândavas one year was about to expire a rumour reached the Kauravas that the Pândavas were at the Virâta capital, and the Kauravas thought that the Pândavas will appear on the scene if a war was fought against King Virâta. The Kauravas, with this object in view, lifted the cows of Virâta and that led to war. Uttara, the prince of Virâta boasted that he would fight provided he had a good charioteer. Bhramandu (Arjuna) agreed to act as such and they started for the warfield. At the sight of the massive army of the Kauravas Uttara got frightened and tried to run away from the field. But Bhramandu tightly bound Uttara to the chariot, drove it very fast to the forest, took back from the hollow of the Śami tree his weapons and returned to the battle. The Kauravas were absolutely defeated in the war and they took to their huts. They understood that the very clever and terrible warrior in disguise was Arjuna himself. But, by the time the period of the Pândavas life incognito was over. The king of Virâta, greatly pleased over this victory in war gave his daughter, Uttara in marriage to Ahimanyu, son of Arjuna. (M.B., Virâta Parva).

25) Preparations: For one year life incognito the Pândavas returned. The Kauravas refused to give them half the Kingdom. Sri Kṛṣṇa, on behalf of the Pândavas, implored that half the kingdom or five districts or five houses or at least one house be given to them. But the Kauravas took the stand that not even an iota of land would be given to the Pândavas. And, war was performed desired upon. Duryodhana went to Kṛṣṇa at Dwārakā in request for support in war. Kṛṣṇa, who favoured the Pândavas lay in false sleep as he did not want to fight against them. Duryodhana sat at the head of Kṛṣṇa. Arjuna, who came after some time sat at the feet of Kṛṣṇa and remained there standing. Awakening from sleep, it was Arjuna whom Kṛṣṇa saw first. After the greetings were over with Arjuna, Kṛṣṇa saw Duryodhana also. Between Kṛṣṇa without any arms and the armed forces of Kṛṣṇa, Arjuna chose Kṛṣṇa and Duryodhana his armed forces to help each side in the impending war. (Udyoga Parva).

26) War: Both the Parties were encamped in Kuruksetra ready for war. Sri Kṛṣṇa acted as Charintheer to Arjuna. He stopped the chariot in between the opposing armies. Arjuna left deep unquenchable to find his own people arrayed on the opposite side for war. Reluctant to kill relations, elders, friends and preceptors Arjuna laid down his arms in the chariot. Then did Kṛṣṇa instruct him in Karmayoga (the philosophy of action). That instruction and advice of Kṛṣṇa is the world-famous Bhagavad Gītā. The Gītā cleared off Arjuna's illusions and he praised the Lord. Sri Kṛṣṇa, who revealed his all comprehensive form (Vidvṛṣṇa) to Arjuna.

On the first day of the war Arjuna fought a duel with Bhima, and the second day he fought the Kaurava forces with exceptional prowess. And Arjuna pre-
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vented Karna from killing Bhishma. But, the Kaurava army faced defeat that day. On the third day Arjuna defeated Bhishma, Avantashana, Drupada, and others. They renewed a fierce battle fight. The war lasted for 18 days. The most important incidents during the 18 days can be summarized as follows:

1. Fierce fight between Arjuna and Bhishma.
2. Fight between Arjuna and Advatasana.
3. Arjuna destroyed the Kaurava army.
4. Drupada, son of Arjuna, was killed.
5. Arjuna fought against Dropha and Sukarma.
6. They fought to kill Bhishma.
7. Sikhandi promised to kill Bhishma.
8. On the appearance of Bhishma, the Kaurava army took fright and fled. In great disarray.
10. Duell with Bhagadatta.
11. Bhagadatta killed.
12. Bhishma fainted and fell on the ground.
13. Duell with Dushasana.
14. With Sikhandi in the front made an attack on Bhishma.
15. Arjuna discharged three arrows to serve as pillow to Bhishma, the shielded from the chariot, lying on a bed of arrows.
16. Cold water sprinkled on Bhishma's face with the aid of divine arrows.
17.enguaged with Bhishma, defeated his forces.
18. Satyajit deputed to remain with Dharmanatra to help him.
19. Dakshatra killed.
20. again with Bhagadatta.
21. Suprabhakta, the elephant of Bhagadatta killed.
22. And after that, Bhagadatta also killed.
23. Vyasaka and Aceala killed by Arjuna.
25. Arjuna killed the three brothers of Karna and confronted Karna.
27. Hearing the news, Arjuna fell down unconscious.
28. Awakened, Arjuna vowed to kill Jayadratha.
29. Arjuna performed Sva Puja.
30. Arjuna dreamt that night to have paid homage to Sva along with Karna and that Sva gave him the arrows like Ashutapa.
31. Marched forth routing the elephant regiment of Dinarasana.
32. Routed Dushasana in fight.
33. Again fought Dropha, Kutavarni, Sudakshina, King of Kamboja.
34. Sudakshina killed in fight.
35. Sutras, Ayutah, Niyati, Urbashta and the Mecchaks army killed.
36. Vinda and Amvinda killed.
37. Warfield converted into a house of arrows, on account of the great collection of arrows.
38. Arjuna defeated Duryodhana.
39. Fought the nine great warriors on the Kaurava side.
40. Arjuna cut off the right hand of Bhurisravas at the instance of Karna.
41. Cut off the head of Jayadratha with arrows. The head and the arrows were thrown on the lap of Jayadratha's father.

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(21) Alambusa, King of Rakshasas killed.
(22) Dushasana killed with his elephant.
(23) Arjuna killed the brothers of Sikhandi, viz., Satrasena, Candrasena, Mitrasena, Sutramupa, Saurutti and Mitrasamrata.
(24) Difference of opinion arose between Dharmanatra and Arjuna about the failure to kill Karna, and in the heat of excitement Arjuna called his elder brother 'trout'.
(25) Immediately repenting Arjuna drew sword to kill himself. But, regained mental peace by begging pardon of the brother.
(26) Killed Vyasaka, son of Karna.
(27) Karna brought down Karna's crown by his arrow resembling the face of a serpent. Enraged at this Arjuna killed Karna.
(28) Killed Satyakshesha and Surya and others.
(29) After bowing to Vyasaka, Arjuna withdrew arrow. (M.B., Bhishma, Dropha, Karna, Satiya and Sauripaka Parva).
(30) After the war, in the great war the Kaurava army, to the very last man, was annihilated. The Pandavas assembled together. Thoughts about the future came up to Karna. Karna consoled the sorrowing Dharmanatra. As desired by Vyasa, Karna, Dharmanatra and others returned to Hastinapur and took up the reins of governing the country, and the idea of performing an Asvamedha Yaga was seriously mooted. A King named Maruta agreed to give money needed for the yajna. Arjuna defeated all enemy kings. (M.B., Santi Parva).
(31) Death and rebirth of Arjuna. On his way back after performing the yajna Arjuna was killed by the arrows of his son, Bahlruvahana. Immediately Uulpti, Arjuna's wife brought back to life her husband by Mrpantsvajayanti mantra. Then Arjuna questioned Uulpti about the reason for his son killing him, and also as to how she happened to be present at the time. Uulpti described the story of a curse in answer to Arjuna's query. (M.B., Asvamedha Parva, Chapter 79).
(32) Also a curse. Uulpti said: You shall not get angry. Yes, all is for the best. In war you killed Bhishma by unrighteous means, viz., with the help of Sikhandi. On his death, the Astavajasa and Gangadev cursed you with hell. I told about this curse to your father, who begged the Vaisas for redemption, and they said that you would be saved from this curse when your son, Bahlruvahana, killed you. Accordingly, he has been brought here to kill you.

The above story pleased Arjuna. (Asvamedha Parva, Chapter 81).

(33) Asvamedha. Arjuna again defeated Meghasanadi, the King of Magadha, Sukanipatra and others and returned to Hastinapura, where the Asvamedha yajna was performed. The Yadava dynasty was extinguished before long. Arjuna did all the rites due to them on their death. He grieved over the departure of Sri Krsna. (Bhagavata, Skanda 11, Chapter 31). And then he went to Indraprastha with the consorts of Krsna. On the way dacoits overcame Arjuna and snatched away some of the females. Arjuna felt very sad. Then Vyasa appeared and told him that he would be strong and powerful only in the presence of Krsna. (Agni Purana, Chapter 15).

(34) Parhavas' journey to the other world. Now, it was time for the Parhavas to journey to the other world.
34. Origin of certain words. Towards the close of his life, Arjuna went to the Sutri tree to take out Gandiva, kept in its hollow. Uttara also was with Arjuna. Then Arjuna revealed himself to Uttara, and also elaborated the meaning of his various names as follows:—

I shall tell you my ten names. Arjuna, Phâlguna, Jișnu, Kiriti, Śvetavâhna, Bhiññasî, Vîjaya, Kyôsa, Sava-sasâ-sasâ, and Dhanânya. I am called Dhanânya because, even after having conquered all the lands and amassed wealth I stand in the centre of righteousness. I am called Vîjaya because in fights with haughty opponents I always succeed. I am called Śvetavâhna because white horses are harnessed in war to my chariot decked with golden ornaments. I am called Phâlguna because I was born in the month of Phâlguna under the star Phâlguna. I am Kiriti because during my fight with the Daityas I put on my head crown glowing as Sun. I am called Bhiññasî because my hand accepts in use the bow, Gandiva. I am Arjuna because in the world people are rare who possess such fair colour as I, and moreover I do only white (just and ethical) acts. I am called Jișnu, because I am unassailable and unconquerable, and I subjugate and conquer, and also because I am the son of Indra. My father gave me the tenth name of Kyôsa because I was very attractive (Kyôsa = attractive).

[Malayârâtrat (Khâyâratam)].

35. Woes of Arjuna

(1) Phâlcâlì (2) Uûnl (3) Citrâ-fâgâ (4) Subhadra.

36. Sons of Arjuna. Śrîkiriti, Śrîvân, Bâhu, Bhârata, Abhimanyu.

ARJUNA II. A son of Emperor, Nimi

One Arjuna, son of emperor Nimi, got philosophical advice from a Muni named Asita (Brâhmañâpâra, Chapter 47).

ARJUNA III. (See Kirttâvîrâjîn.)

ARJUNA IV. A member of Yama's assembly. The other members are: Kapitâloma, Trpaka, Saudiva, Vîvita, Sāva, Kṛśâva, Saśibûndu and Malâvâra. (M.B., Sâhâ Parva, Chapter 8, Verse 17).

ARJUNABHIGAMANAPARVA. A sub Parva in Mahâbhârata. (See Mahâbhârata.)

ARJUNA. A hunter. Dharmaputra was called to his side by Bhîśma, his body torn by arrows in fight and he felt very sad and sorry to see Bhîśma in that state. To console Dharmaputra Bhîśma related a story and this hunter was one of the characters in the story. The story may be summarised as follows:—

Once, the son of an old Brahmin woman Gautami, died on account of snakebite. A hunter caught and brought before Gautami the snake. His object was to kill it immediately. But the serpent proved its innocence by pleading that it hit the boy unprovoked and prompted by Death. At once death (mṛtyu) appeared on the scene and explained that it was prompted by the God of Death. And, it was the child who was responsible for the cause of death, and Gautami was the cause of the birth of the child. Ultimately Gautami herself assumed responsibility for the sin. Bhîśma consoled Dharmaputra by telling that as in the case of Gautami in the story, the cause for every effect was the chain of Karma. (M.B., Amûshâsa Parva, Chapter 1).
ARUNA NAVAVASAPARVA. A sub-parva in Mahabharata. (See Mahabharata).

ARRKKA I. A synonym of the Sun. (See Surya).

ARRKKA II. A king of olden days. (M.B., Adi Parva, Chapter 16, Verse 32).

ARRKKA III. The royal sage Rukka was Aruka, the son of the Asura, reborn. (M.B., Adi Parva, Chapter 67, Verses 32, 33).

ARRKAPARNA. Kasyapa’s son by his wife Muni. He was a Devagandhara. (M.B., Adi Parva, Chapter 65, Verse 4).

ARTHAM. From the forehead of Mahavasu a golden lotus grew up from which Sri Devi was born. Dharma = righteousness and artha = wealth) also were born from Sri. From the forehead of Yama, sprang up a golden lotus and His wise spouse Sri arose there from and on. Yudhava, righteous one, came into being from Sri. (Mahabharata, Santi Parva, Chapter 59, Shansas 130 & 131).

ARUJAM. A sect among the Rakshasas. (M.B., Vana Parva, Chapter 283, Verse 2).

ARULIMOTHEVAR. The Saiva text of the south is called Thirumurai, and it contains twelve songs. The first seven of these songs were composed by Tiruvalluvar, sambandha, Tirumuraiyukkarar and Sundaramurti. The twelfth song is called Petiyapurana composed by Arulimothevar. He is also called Sekular. Tevar was prime minister (A.D. 1063-1112) of Cola. (Some great lives).

ARUNA I.

1) Birth. Son of Kasyapa by Vinata. Kasyapa, son of Brahman, married Vinata and Kardru and being so much pleased by their services he gave them boon. Kardru got the boon to have 1000 nagas (serpents) sons, and Vinata to have two sons more powerful and vital than the sons of Kardru. After this Kasyapa went into the forest again for Tapas. After a period, Kardru gave birth to 1000 eggs and Vinata to two. Both the mothers kept their eggs in pots, but they were in the right temperature. After 500 years the pot broke up and Kardru had her 1000 sons. Vinata felt pleased at this and opened one of her pots. A child only half-developed emerged from the egg and he was Aruna. (M.B., Adi Parva, Chapter 16, Verses 5-7). After another 500 years the other egg of Vinata hatched itself and a glowing son emerged. He was Garuda.

2) Genealogy. While Rama and Lakshmana wandered in the forest searching for Sita they saw the wounded and disabled Jatayu. Jatayu described his genealogy as follows: "Kasyapa, son of Brahman, married the daughters of Daksha. Of the two wives, Vinata delivered two sons, Garuda and Aruna. Sambhata was Aruna’s elder son and he (Jatayu), the younger. (Vrikshi Kambayana, Arjuna, Canto 14). Agni Purana, Chapter 19 also refers to Garuda and Aruna as the sons of Vinata.

3) Aruna curses his mother. The fact of Vinata forcing open one of her eggs prematurely and Aruna emerging out of it with only a half-developed body has been mentioned above. Aruna got angry at the haste of his mother and cursed her to live for 500 years and then Garuda would redeem her from slavery. He also asked her to wait for 500 years so that the birth of another physically deficient son like himself might be avoided. After pronouncing this curse Aruna rose to the sky. This curse was the reason for Vinata’s becoming a slave of Kardru. (M.B., Adi Parva, Chapter 16, Verse 18:23).

4) Aruna became charioteer of Sun. The Sun and the Moon betrayed to the Devas Rahu, who waited at the entrance of Devaloka to snatch off the Nectar (Amritam) got at the burning of the sea of milk (Kamandalu). Then, on the rise of the Sun, that phenomenon is called the eclipse (of the Sun or Moon). Surya-graha and Chandra-graha. Engaged by these frequent attacks of Rahu, the Sun-God began to start like anything. Murmuring that everyone would cooperate when there was something to be achieved, but would go on their own way when the object was achieved, the Sun-God began burning so virulently as to destroy all living forms, and the Devas were frightened. By this and took refuge in Brahma. Brahma called Aruna and asked him to stand as charioteer in front of the Sun-God everyday so that the Sun’s intensity might be reduced. From that day onwards Aruna has been functioning as the charioteer of the Sun (M.B., Adi Parva, Chapter 24, Verses 15-20).

5) Birth of sons. Syenari, wife of Aruna delivered two sons, Sampati and Jaya. (M.B., Adi Parva, Chapter 68, Verse 71).

6) Aruna assumed female form. Sthavari, the chaste woman, once did naked Tapas to redeem her husband, Ugratapas from the consequences of a curse. The object of her tapas was to prevent the next dawn (Sunrise). Owing to the intensity of her tapas the Sun ceased to rise, and this gave his charioteer Aruna some rest. Then it was that Aruna came to know of a programme of naked dance by the women in Devaloka. Women alone were admitted to the dance hall. Aruna, therefore, assumed female form and sat among the Deva women, and the beautiful female kindled erotic sentiments in Indra and he enjoyed a night with her. Also, a son was born to them. And, before the dawn dawned Aruna, at the instance of Indra entrusted the child to Ahalyadevi and returned to join duty as the Sun-God’s charioteer. (Aruna, while he acted as Indra’s wife was called Arundidevi). Aruna was a bit late to report for duty, and when questioned by Sun he detailed the happenings during the last night. This provoked the chase in the Sun to see Aruna in female form. Aruna then told Indra also to enjoy her. This also resulted in the birth of a son, who too was, at the instance of the Sun, entrusted to Ahalyadevi. Ahalyadevi brought both the children with tender love, which Gattana muni, her husband did not like. He cursed them and turned them into monkeys. After some time Indra went to Ahalya to see his child and he was told the story of Gattana’s curse. Indra searched out both the monkeys. In view of the elder one having a long tail he was called Bali (Valli) and the neck of the second one being very beautiful, he was named Sugriva. At that time, Raksaraja, the monkey King of Kiskindha, was very unhappy because he had no sons. He came to know of Bali and Sugriva, and requested Indra to give both the monkeys to him as sons. Indra gladly obliged him. Indra blessed Bali to the effect that half the strength of anybody who attacked him would be added to his own natural power. Indra then sent him and Sugriva to Kiskindha.

ARUNA II. A king of the solar dynasty, and father of Sīva. \(\text{Devī Bhāgavata, Suparna Skandha.}\)

ARUNA III. A sage in ancient India. A community of Rāis was denoted by this name. These Rais were called Arunas. The Ajās, Piyas, Siṣitras, Keśus and Arunas—<br>they attained Svarga by self study. (M.B., Sānti Parva, Chapter 26, Verse 7).


ARUBA V. A Rāi Taittirīya Aranyaka refers to him as born from the flesh of Brahmā at the time of creation.

ARUBA VI. A Banava (Aurā) born in the dynasty of Vijaputras. He did tapas for long years repeating the Gayatri mantra, and got from Brahmā the boon not to die in war. Becoming very arrogant on account of this boon he left Pātala (nether region) for the earth and deputed a messenger to challenge Indra for war. At that time a heavenly voice called out that as long as Aruna did not give up the Gayatri he could not be worried in war. Then the Devas sent Bhṛhati to Aruna to make him give up Gayatri. Aruna questioned Bhratari as to why the Devas camp had come to him (Aruna). Bhratari replied. “You and I are not different; both of us are worshippers of Gayatri Devī. Being told so Aruna gave up worship of Gayatri Devī, and she felt offended at this and sent thousands of beetles against him. Thus, without fighting Aruna and his army were exterminated (Devī Bhāgavata).

ARUBA VII. A son of Narāyana. When Narāyana was killed Aruna along with his six brothers fought against Śrī Krauṣṇa and was killed.

ARUNA I. An Apasurī woman born of Pradīp, wife of Kātyayana Pradīp and Kātyayana had the following children: Alambus, Mihrakṣa, Vidyaparīni, Tiṣṭotama, Rakṣu, Rāmnī and Mahāmahā. (M.B., Adī Parva, Chapter 95, Verses 90-91).

ARUNA II. A tributary of the river Sarasvati. (M.B., Vana Parva, Chapter 83, Verse 15).

ARUNASAMGAMAM The place where Arunā falls into Sarasvati (M.B., Sāya Parva, Chapter 43, Verses 30-45).

ARUNADHIT I. Wife of Sage Vasūtha. (1) Both She was born as the daughter of Kardama Prapātita and Devulītī. (See Vasūtha.)

(2) Other information (1) Once Arundhati got suspicions about the character of Vasūtha and as a result of misunderstanding her chaste husband her beauty suffered a set-back. (M.B., Adī Parva, Chapter 232, Verse 27-29).

(2) Arundhati shone forth in Brahmac’s assembly with all... Devis like, Prudhī, Prudhī, Prajāhāri, Sūrā and Śacī (M.B., Sāya Parva, Chapter 11, Verse 41). She outhead all other chaste women in devotion to her husband. She owed her great power to her chastity and service of her husband. (M.B., Aranya Parva, Chapter 225, Verse 15).

(4) The seven great Rais once offered her an honourable seat. (M.B., Vana Parva, Chapter 226, Verse 8).

(5) There is one story in the Mahābhārata of how Śiva once blessed Arundhati. While the seven great Rais were staying at the Himlayas it did not rain consecutively for twelve years, and the Munis suffered much without either roots or fruits to eat. Then Arundhati began a rigorous tapas, and Śiva appeared before her disguised as a brahmin. Since, due to the failure of rains, Arundhati had no food with her. She cooked food with some cheap roots and served the guest with it, and with that it rained profusely all over the land. Śiva then assumed his own form and blessed Arundhati, and from that day onwards it became a sacred spot. (M.B., Sāya Parva, Chapter 45, Verses 30-34).

(6) Arundhati once pointed out to Vrindāvānī the evils of receiving remuneration (fee). (M.B., Anuśāsana Parva, Chapter 10, Verse 45).

(7) On another occasion she spoke about the secret principles of ethics among others (M.B., Anuśāsana Parva, Chapter 130, Verses 3-11).

(8) Once all the Devas eulogised Arundhati and Brahmā blessed her. (M.B., Anuśāsana Parva, Chapter 130, Verses 12 and 13).

(9) Arundhati and Vasiṣṭha did tapas at the sacred Sarasvati tirtha and entered into Samādhī. (M.B., Vana Parva, Chapter 130, Verse 17).

ARUNDHATI II. A wife of Kāla (God of death). Arundhati, Vasū, Yamī, Lāmbī, Bhitī, Madhavi, Vrindāvānī, Vasiṣṭha, and Vīśā are the ten wives of Kāla. (Vṛṣṇis Purāṇa, Part I, Chapter 1).

ARUNDHATI-VAJĀM A holy place. If one takes one’s bath during three days in the Sāmadra tirtha nearby and also stores one will get the results of Advamedha yaga. (M.B., Vana Parva, Chapter 84, Verse 41).

ARUKU. Name given to Aruna when he attended Indra’s assembly disguised as a female. (See Aruna).

ARCHA. A river running through the island of Plaka, one of the seven islands of ancient times. The wind around ten yojanas of Plaka is very fragrant; because it carries the divine fragrance being emitted always from the bodies of Pārvatī and her attendants, who drink water from river Arunā. (Devī Bhāgavata, Aṣṭama Skandha).

ARVĀṢI. One of Dakṣa’s daughters. (M.B., Adī Parva, Chapter 67, Verse 46).

ARUPATTI-MURAT. “The sixty-three.” In ancient times there were sixty-three deities of Sīva in the south. They were called Nāyāmara and they have composed many famous sacred songs. Prominent among them were Tirupātisambandha, Tirunāvakarana and Sundaramūrti.

ARVĀṢI. The son of Ripunjaya (Vīśva Prāpāṇa).

ARVĀSUL An ancient Aśura who had been a luminary in the Durbar hall of King Yudhishṭhira. There is a story in the Mahābhārata showing the merits of penance of Arvāsul. This story was told by the hermit Lomāta to the Pāṇḍavas, when they arrived at the holy bath Madhughūsamāraka, during their exile in the forest. “Long ago two ascetics Raibhya and Bharadvaja had built their hermitages and lived here. A son named Yavakrita was born to Bharadvaja. To Raibhya, two sons called Arvāsul and Parāsul were born. Raibhya and his sons were learned men. Bharadvaja and Yavakrita became ascetics. Yavakrita started doing penance with a view to get the boon of learning coming to him automatically without getting it directly from Brahmās. When his penance became severe Indra appeared and told him that the boon he asked for was an impossibility and tried to dissuade him from his attempt. Yavakrita was not willing to give up penance. Later Indra came in the guise of a Brahmin to the
Banks of the Ganges and began to build a dam with sand-masses. Yavakrita said that it was an impossible task. Indra said that the desire of Yavakrita also was as impossible as that. Still Yavakrita did not show any intention of drawing back. Finally Indra granted him the boon.

Yavakrita returned to the hermitage. Full of arrogance he hankered after the daughter-in-law of Raibhya. Raibhya plucked a tuft of hair from his head and put it as an offering in fire and created a giant who killed Yavakrita. Bharadvaja felt sad and cursed Raibhya that he would be killed by his son. Then with Yavakrita he jumped into the fire and died.

At that time Br幻uddhama, a Brahmin performed a sacrifice. He invited Arravasva and Paravasva as helpers. At Paravasva was going along the forest he saw his father covered with the body of a deer. It was a hint sending him to be a deer. He stealthily informed the matter to Arravasva. Arravasva went to the forest completed the funeral rites of his father and returned. Paravasva spread the rumour everywhere that Arravasva had murdered his father. In the innocence of Arravasva, nobody believed. Everyone avoided him. He became sad and forlorn and went to the forest to see the Sun. The Sun appeared before him and blessed him. He returned and brought Yavakrita, Bharadvaja and Raibhya to life again.

All these occurrences happened as in that called Madhubilasamamana. (Mahabh?arta, Aranya Parva, chapters 135, 136, 137, 138).

The report of a conversation between this hermit, and Sri Ka?ya who had been on his way to Hastinapura, is given in the Mahabh?arta, Sam? Parva, Chapter 330, Stanza 7. Arravasva also is counted among the hermits who possessed the Brightness of Brahma like Rudra. "Hermit Vasi?ha! Now I shall give their names in order. Yavakrita, Raibhya, Arravasva, Paravasva, Kek?tha, Aveiga, Bala, Adi?ra, Kavmedha, Tirthasena, Kanva; these are the Bright stars of the height of the Brightness of Brahma, praised by the world and as bright as Rudra, Fire and Vasa." (M.B., Anus?ana Parva, Chapter 130, Stanza 30, 31 & 32).

Arravasva did penance to the Sun for getting children. The Sun-God came down from his way in the sky and gave him children in Aruna directions mentioned in the Kalpa (one of the six Shrâtras or S?stras) regarding Saptami rituals. Arravasva observed them strictly and as a result he got children and wealth. This story is given in Bhavanita Pur?a, Brhma Parva).


ARYASYA. A King of the Shr?ya var?a (Solar dynasty). See the word VAMS?VALI (Genealogy).

ASAMANJASA (ASAMANJA). A King of the Solar dynasty born to Sagara. For genealogy see under SACARA.

1) Birth. There is a story about his birth in the R?m?yana. Once there was a king called Sagara in Ayodhya. He married two women named Ke?ni andSumati. For a long time they had no sons and so they went to the Himalayas and started penance there in the mount of Brgupasravasana. After a hundred years Br?gumahar?i appeared before them and pleased them thus: "Your elder wife Ke?ni will give birth to a son who will continue your dynasty and your second wife will give birth to sixty thousand children." After a few years Ke?ni gave birth to Asamajasa and Sumati to a big ball of flesh. That ball broke and sixty thousand babies came out from it. (V?m?k? Ram?yana, Bhh?k? Parva, Sarga 28).

ASAMPREKSAKARITVA. See under DEVASARMA IV.

ASAN. A holy hermit. While Sri Kesara was going to Hastinapura this hermit met him on the way. (M.B., Ayodhya Parva, Chapter 83).


ASI?KNI 1. A river flowing through the Punjab in India. This is called Chandrabhaga and also Cind (Cim). The N?go also mentions about this (M.B., Bh?sma Parva).

ASI?KNI II. A wife of Daksha. Dakparaipati, son of Brhma, commenced creation with his own mind. When he found that it was not conducive to the propagation of the species he pondered over the subject once more and decided to effect it by the sexual union of the male and the female. He, therefore, married Askin daughter of Vr?napr?japat. There is a version in the seventh Skanda of Dev Bhagavata that Virati was born of Daksha and Brhma. Then the whole Dak?praipati begat by Askin five thousand Hary?vas with a view to propagating his species and the Hary?vas also evinced great desire to increase their number. Knowing this devout N?rada of enchanting words approached them and said "Oh Hary?vas, I understand you, energetic young men; are going to continue creation. Pweh? You are children who have not cared to understand the ins and outs or ups and downs of this earth and then how do you think you can create people? You are all endowed with the power to move about on all sides without any obstruction and you are only foolish if you do not attempt to find out the limits of this earth. Hearing this they started on a tour to different sides of the earth to find out its boundaries. Just like worms fallen into the ocean the Hary?vas have never returned so far.

When he found that the Hary?vas were lost the mighty Daksha begat in the daughter of Vr?n a thousand sons called Sasud?vas. They were also devoirs of propagation but were also perplexed by the words of N?rada to follow the footsteps of their elder brothers. They denounced it among themselves and said "The words of the Maharsi are right. We must also follow the course taken by our brothers. It is wise to commence creation after

*It was Mah?v?t? who gave Daksha his wife, Asikni, when Daksha was doing penance as Vindhyas. (S?tra Skanda, Bhh?k? Parva).
knowing the size of the earth." They also went to different sides and never returned just like rivers falling into the ocean. The loss of the Sabaśivas infuriated Dakṣa and he cursed Nārada.

Again to commence creation Dakṣa got as Askī sixty gels. Of those ten he gave to Dharmadeva, thirteen to Kaṭṭāpā, twenty-seven to Soma and four to Aṛṣṭāṇumī. Two were given to Bahuputra, two to Angra and two to the scholar Kṛṣṇā. Dharmadeva’s wives were Arṇundhī, Vaṣa, Yami, Lamba, Śāṇu, Naravati, Sankalpa, Mūhārīśa, Śāndhya and Vaṣā. Of Vaṣā were born Vīṣvardevas. Śāndhya delivered the Śāṇyas, Maruva, the Maruvas and Vasu, Vasus. Bhūnas were born of Bhūna. From Muhīrāru came Muhūrīrābhīhmānī and from Lamba, Ghoṣa and from Yami, Nāgavīthi. (Chapter 13, Anuśāsana Parva 1, Vīṣṇu Purāṇa and Skanda 6, Bhāgavata).

ASIṢKRŚA. Son of Aśvamedha, a King of the Lunar dynasty. (Bhāgavata, 5th Skanda).

ASILOMA. Prime Minister of Mahārṣiva. (Devi Bhāgavata, 5th Skanda).

ASIPTA. One of the notorious twentycight hells. If you destroy forests without purpose you will go to this hell. (Chapter 6, Anuśāsana Parva 2, Vīṣṇu Purāṇa). The Debi Bhāgavata describes Asipta ravana like this: “Those who forsake their own natural and go to that of others are thrown into this hell; they die by the ordinances of Yama, the King of Death. There they will be whipped by a whip made of thorny herbs and as they run about with pain they will be followed and whipped. Gradually against the big stones there they will fall fainting and the moment they wake up from the faint they will be stabbed again. This will be repeated (Āṣṭama Skanda, Devi Bhāgavata).

ASIṬA. A celestial maiden. She had taken part in the birthday celebrations of Arjuna. (Sloka 63, Chapter 122, Ādi Parva, M.B.).

ASIṬA I. One of the Rvīks of the Sarpasatra of Jana-meṣa

Some details. 1) The prominent Rvīks were Bhāgavata, Kuṣṭa, Jūṣṭa, Sāṃgarhā, Pragala, Vīṣṇu, Udālakā, Pranātati, Svetakṣa, Sastra, Deva, Nārada, Parvata, Atreyā, Kuṇḍaṇā, Kālghatī, Vēṣa, Aka, Devaśāmaya, Samaśūraḥā. (Chapter 53, Ādi Parva, M.B.).

2) Asir, Devāla, Vaisampāyana, Suncatula and Jūṣṭula were disciples of Vīṣṇu. (Prāthama Skanda, Debi Bhāgavata).

3) Asir, the sage, got by the blessing of Śiva a son named Devala. (Prāthama Skanda, Debi Bhāgavata).

4) Once Asir went to King Janaka the philosophy of rebirth. (Brahmaṇḍa Purāṇa, Chapter 47).

ASIṬADEVA. Main details. 1) He is one of those who spread the story of Mahābhārata to the public. Vīṣṇu wrote the Mahābhārata into a laks of books and first taught the great epic to his son, the sage Sukha. He later expounded it to many other disciples Nārada spread the story among the devas, Devala among the Pārašu, Sukha among Gandharvas and Yaksas and Vaishampayana among men. (Sloka 107 & 108, Chapter 1, Ādi Parva, M.B.).

2) He was present at the Sarpasatra of Jana-meṣa. (Sloka 8, Chapter 53, Ādi Parva, M.B.).

3) He attended the coronation of Yudhishṭhira along with Nārada and Vīṣṇu. (Sloka 10, Chapter 53, Sabha Parva, M.B.). See under herārūmi for more information.

ASIṬADHANAVA. A king of Vedic time. Sāṃkṣayāṇa Sūtra states that the Veda of Asvatīdīvī was written by this King.

ASIṬADHAVAJA. Son of Kaṭṭāpā and Vināta. He was present at a birthday celebration of Arjuna. (Sloka 72, Chapter 122, Ādi Parva, M.B.).

ASIṬAKAṢṭAPĀ (DEVA). For details see under ĀJĪṢVASYĀ and Deva.

ASIṬAPARVATA. A mountain situated on the mountains of the river, Narmadā, in the country of Anām. (Sloka 11, Chapter 89, Yana Parva, M.B.).

ASIṬAM. Son born to Vasūṭha by the wife of Kālaśapāda the King of Ayodhya. (See Ikṣvāku vamsa) while the King Kālaśapāda was walking through the forest hunting he saw Sakti the son of Vasūṭha. As Sakti did not care to give room to the King, Kālaśapāda wounded Sakti, who cursed the King and changed him to a Rākṣasa (giant). The giant immediately killed Sakti. After many years Vasūṭha blessed the King and changed the form of the giant and gave him back his former shape. The King was delighted at having his son back. He took Vasūṭha to his place. Madayaṇi, the wife of the King with his permission went to Vasūṭha and got with child. Vasūṭha returned to the forest. Even after the lapse of a long period she did not give birth to the child. Madayaṇi who was miserable at this, took an ‘āśāmī’ (a small cylindrical piece of the granite used to crush things placed on a flat square piece of granite) and crushed her stomach with it and she died. As he was born by using ‘Asma’ he was named Asma. This King had built a city called Paudhamā. (M.B., Ādi Parva, Chapter 176).

ASIṬAM. A woman in the house of Ānāma the son of Ānāma. (Karna Parva).

ASIṬAMA I. A sage. (M.B., Śānti Parva, Chapter 47, Sloka 5).

ASIṬAKĀDAṆĀDA. Son of the King Ānāma. He was a soldier of the Kaurava army. He was killed in the battle by Abhimanyu. (Sloka 22 and 23, Chapter 37, Droṇa Parva, M.B.).

ASIṬAM. Wife of Pācīnīva. Kaṭṭāpā was born to Maśī, son of Brahmā. Kaṭṭāpā was born to his wife Adin, daughter of Daksā, Vīṣṇu. Descending in order from Vīṣṇu were born Manu, Hī, Purānas, Ayus, Nāruṣa, Yāṣṭi. Yāṣṭi had two wives, Devaśā and Sarmiṇī. The first was the daughter of Śukra and the second the daughter of Vṛṣaparva. To Devaśā were born two sons, Yādu and Turvasu and to Sarmiṇī were born three sons, Druhyu, Anu-druhyu and Puru. From Yādu came the dynasty of Yādavas and from Puru came the dynasty of Pauravas. Kauśalyā was the wife of Puru and her son was Jana-meṣa. Puru conducted three Asvamedhas and secured the title of Vṛṣaparva (conqueror of the world) and then accepted the ascetic life and went to the forests. Jana-meṣa married Ānāta a śūla and Mādāvī and got a son named Pācīnīva. Because he conquered all the land extending to the eastern horizon he got the name Pācīnīva. Pācīnīva married a yādava girl of name Amākā and got a son named Sarmiṇī. (Sloka 6 to 13, Chapter 95, Ādi Parva, M.B.).
AŚMANAGARA. A city of the nether world. The Uttra Rāmāyana states that Rāvaṇa entered this city when he was going home. It looked like Kālinga (the aeroplane of ancient times) stolen from Kubera.

AŚMA-PṚṢṬA(M). The sacred pond near Gayā known as Preṣṭāli. It is believed that if you perform obeisances here even the sin of killing a brahmin would fade away.

AŚMA. An ancient sage.

AŚMOPĀKHYĀNAM. This is called Aśmāgītā also. After the bhakta Vrindavana Dharanaputra to console him and the philosophy he then expounded is called Aśmopākhyānam. Once King Janaka asked the great scholar Aśman on the changes that occur in Man as wealth comes and goes. Aśman then gave the King the same philosophy which Vyāsā gave to Dharanaputra and Aśman’s oration to King Janaka came to be known as Aśmāgītā. (Chapter 20, Śanti Parva, M.B.).

AŚOKA I. The charioteer of Bhima Sena. When Bhimsena was fighting a battle with Srutānyu the King of Kālinga, this charioteer brought the chariot to him. (M.B., Bhīma Parva, Chapter 54, Sauras 70 and 71). AŚOKA II. A minister of King Daśaratha. Daśaratha was very much grieved. They were Vyāsa, Bhrīṣṭa, Vaijayā, Asidhdhamba, Arthaśākhā, Aṇaka, Mantrapāda and Sumantra. (Vālīśuki Rāmāyana, Bālākāṇḍa, Sarga 7).

AŚOKA III. A King of the family of the famous Asura Aśva. This King had been ruling over Kālinga. (Adi Parva, Chapter 67, Sūtra 14). AŚOKADATTA. Once the Vidyādhara (a class of semi-gods) named Aśokavēga was going through the sky, when he heard the sound of the Garuda. He asked them to come and take him with them. They agreed and took him with them. He was very fond of their company and kept on going with them. (Vālīśuki Rāmāyana, Bālākāṇḍa, Sarga 7).

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hanged, for a charge of murder, merely out of personal grudge and without any proof, and this is the third day since I was put in this scaffold. My life has not yet departed from the body. My tongue is dried of thirst. Have the kindness to give me a little water."

"Punished without proof! It will appear only so to him who is punished!" thinking thus the King asked Asokadatta to give the man some water. "Who will go to a burial-ground in the night? I myself shall take water to him." Saying so Asokadatta took water and went to the burial-ground and the King went to the palace. The world was in darkness. With here and there a spark of fire and light of fire-flies and lightning mingled with the shouting of ghosts and the roaring of the demons and occasional cries of birds and animals the burial-ground was a dreadful place, where Asokadatta came and asked, "Who asked the King for water?" He heard a voice saying "Myself" and he went to the place of the voice and saw a man lying on a scaffold. An extremely beautiful woman also was lying under the scaffold crying, and getting ready to jump into the burning fire since she could not bear the separation of her husband on the new moon day. She had plenty of golden ornaments on her body. Asokadatta asked her, "Madam! who are you? Why are you crying here?" She replied, "I, an unfortunate woman, the wife of the man on the scaffold. My intention is to burn myself along with his body. I am waiting for his life to depart. Because of his sin he is not dying. This is the third day since he is lying like this. He will be asking for water now and then. So I have brought some water. But his face being high I cannot reach it and I am seeing him burning with thirst and am swallowing the grief." Asokadatta said, "Sir! The King has sent this water for him. Now climb on my back and you yourself give him this water."

The woman instantly took the water and got on the back of Asokadatta who had stooped down for her to climb on his back. After a while he felt drops of blood falling on his back and looking up he saw her burning flesh from the body of the man on the scaffold and eating it. He got wild with anger and catching hold of her legs he was about to strike her on the ground, when she shook her legs free and ran away and disappeared. Because she dragged away her legs with force one bangle came off from her leg and was left with Asokadatta. Her behaviour aroused in him at first compassion, detestation in the middle stage and fear in the final stage, and when she had disappeared from his sight he looked at the bangle she had left behind with astonishment. When he reached home it was dawn. In the morning ablution he went to the palace. "Did you give him water yesternight?" asked the King and he replied "Yes", and placed the bangle before the King. "Where did you get this from?" the King asked and in reply he said everything that had happened in the night. The King thought that Asokadatta was an extraordinary man and calling his queen showed her the ornament and told her everything. She was filled with joy and wonder. She praised Asokadatta as a good deal. The King said, "Dear queen! This Asokadatta is a young man of greatness, learning, bravery, truth and of good birth. He is handsome too. If he would become the husband of our daughter what a good thing it will be? I have a desire to give him our daughter Madanalakshmi." The queen also said that the thought was pleasing to her. "This youth is the most suitable person to be her husband. Some days ago Madanalakshmi had seen him in Madhu garden and from that day a change is visible in her. All laughing and playing is gone from her, and she spends time in loneliness and thinking. I knew this from her. Because of my sight "Agni" who is always alert did not sleep last night and only just closed my eyes in the dawn. Then it seemed to me that a divine woman appeared and said to me, "My daughter, don't give your daughter Madanalakshmi to anybody else. She had been the wife of Asokadatta in previous birth". I woke up immediately. Believing in the dream I consoled our daughter. I am glad that now you also think so. Let the Jasmine creeper entwine round the Mango tree."

When the King heard these things from his queen, without wasting more time he gave his daughter Madanalakshmi in marriage to Asokadatta. They suited each other so much that not only their relatives, but the others also were delighted. Brahmadev is well experienced in joining suitable things together. As they were all getting on well one day the queen said to the King, "My lord! this Bangle being single doesn't shine well. We must have another bangle made in the same shape and design."

The King immediately had some goldsmiths brought before him. He showed them the bangle and asked them to make one of the same pattern. They turned it on all sides and looked at it, but couldn't make it. Then the Queen said, "This is not made from gold. It is not possible for us to make one of this kind. Precious stones like these are not available in this earth. So the only possible way is to search for its mate in the place where this was found. On hearing these words the King and the queen were crestfallen. Seeing this Asokadatta said that he would bring the mate of the bangle. Hearing danger the King tried to dissuade him. But Asokadatta was not prepared to change his decision. He took the bangle and went to the burial-ground that night. To get the bangle he had to meet the same woman who had left the bangle. He began to think of a means to find her out. He procured a corpse took it on his shoulder and walked about calling out "Do you want flesh?". He heard a voice say "Bring it here" and he walked in that direction. He saw a beautiful woman who appeared to be the mistress, sitting in the midst of so many servant maids on a tree. He called out "Take the flesh." She asked "How much will it cost?" Asokadatta said, "There is a bangle with me. If you will give me another bangle like this you shall have the whole body". Hearing the words of Asokadatta the beautiful woman laughed and said, "That is my bangle. I have its mate with me also. I am the same woman you saw when you came to give water to the man on the scaffold. Now the situation is changed. So you do not recognize me. Tonight is the fourteenth lunar night too. It was good that you thought of coming to night. Otherwise you would not have seen me. Now see; let the flesh be there. If you will consent to do what I say I shall give you the other bangle also." Asokadatta promised to do what she required. Then she began, "There is a city in the Himalayas known as Trighandha. There lived a giant in that city. His name was Lumbajibha. I bearing the name Vidyocchihah, am his wife. Only one daughter
Asokadatta was born to me. Then my husband was killed in a fight with his overlord, Kapilasphota, who being kind did not do us any harm; and I live in my house now. My daughter is now a young woman. I was roamong about thinking of a way to find out a man of might and bravery as husband for my daughter. Then I saw you going thus way with the King. The moment I saw you I knew you to be the man I was searching for and I decided to give you my daughter in marriage. You are the most godly of men that I have ever seen. The man on the scaffold was a trick played by me. You brought water to the scaffold and nobody needed water then. With the knowledge I have in Sorcery and witchcraft I put you into a little confustion. I gave you that bangle to bring you again to me and it has served the purpose today. Let us go to my house. It is my earnest wish that you should be the husband of my daughter. And I shall satisfy your immediate need also.

The brave Asokadatta agreed to the request of the giantess. She, with her power, took him to their city through the sky. Asokadatta saw the golden city and wondered if it was the sun taking rest after its tedious journey. There he saw the daughter of the giantess and thought her to be the incarnation of his adventurous spirit. She was very beautiful and a part of her beauty was the bangle he was called Vidyutprabhā. He married her and lived with her for a while. Then he said to his mother-in-law: "Mother! now give me the bangle. I must go to Kāsi. I have promised the King to get the mate of this bangle." Vidyutprabhā gave her son-in-law the bangle and a golden lotus flower which he accepted with great joy. As he went, he heard the voice of the Vidyādhara: "All this is a curse to you. Now you and your people are liberated from the curse. So learn the duties and functions of your class and with your people take your proper place in the society." Having taught them everything they required he disappeared. Thus the Vidyādhara brothers, having plucked golden lotus reached the peak of the Himalayas through the burial-ground of the king. Vidyutprabhā who also having been liberated from curse became a Vidyādhara girl. With that beautiful girl the two brothers continued their journey and reached Kāsi where they bowed before their parents. That reunion appeared to be a dream or something nearing madness to their parents. They could not believe their eyes. Asokadatta and Vijayadatta each saying his name bowed before them. They embraced them up and kissed them on the head, and cried for joy. They did not know what to do or what to say. Their minds were incapable of thinking. Everybody heard this and was amazed at it. The King was also filled with joy. He came there and took them to the palace. Asokadatta gave all the lotus flowers to the King, who were happy and joyful at the achievement of more than he had hoped for. Everybody appreciated them.

Govindavānī, in the presence of the King asked Vijayadatta to tell his story from the moment he turned a giant in the burial-place: "We are very curious to hear it," he said. Vijayadatta began to say, "Father, you have seen how because of my mischief, I had broken that skull and some viscous liquid fell into my mouth and I changed to a giant. After that the others giants gave me the name Kapilasphota. They invited me into their midst. We lived together. After a few days they took me to the presence of the King of the giants. As soon as he saw me he was pleased with me and appointed me as the commander-in-chief of the army. He was overconfident in his power went to war with the Gandharvas and was killed in the fight. From that day onwards all the giants came under my control. Then I met with my brother who came to pluck the golden lotus flowers from my lake. With this all the previous conditions of my life had vanished.
My brother will say the rest of the story. When Vijaya-datta had finished saying Afokadatta continued the story.

Long ago when we were Vidyādharas both of us were going through the sky and we saw the hermit maidens of the hermitage of Gālava, bathing in the Ganges. We wished to get those girls. The hermits who saw this with their divine eyes cursed that we would take birth again in a place where man could not reach and we would be liberated from the curse and learn everything from the teacher, and would become the old Vidyādharas with our people. And according to this curse we took birth as men and separation was effected. You all have heard it today. I went to the lake of the King of the grants, with the help of my mother-in-law the giantess for plucking the golden lotus flowers and recovered my brother, the Vidyādatta. There we learned everything from our teacher Prajñāpi Kavikā and became Vidyādharas and have arrived here as fast as we could."

Thus he informed them everything that had occurred. Afterwards by the learning he received from his teacher he changed his parents and the daughter of the King into Vidyādharas and then bidding adieu to the King Afokadatta, with his two wives, parents and brother went to the emperor of the Vidyādharas through the sky. When they reached there Afokadatta and Vijaya-datta changed their names into Afokavega and Vijnavega. According to the orders of the emperor those Vidyādharas youths went to the mountain of Govindakāśa with their people as it was their abode, and live without any city. Now King Polaku with wonder took one of the golden lotus flowers and placed it in the temple and with the rest he made oblations to god and considered his family to have made wonderful achievements. (Kaṭhāśārītasagara, Gativardhikālaṁ, Taranga 2).

AŚOKASUNDARI. See the word Nāhuṣa.

AŚOKATIRTHA. A holy place near the temple of Sūpāraka (Mahābhārata, Vana Parva, Chapter 88, Stanza 13).

AŚOKAVANIKA. A famous park in Lankā. It was in this park that Ravana kept Śīta having stolen her from Śrī Kamba. It is described in Vālmiki Rāmāyana, Sundarakāṇḍa, Sarga 14 and Aranyakāṇḍa, Sarga 56 and in Mahābhārata also —

"Thinking of his husband alone, clad in the garments of a hermit woman, eating only roots and fruits, in prayer and fast, in sorrow and sadness, she of the wide eyes lived in the Asoka park which seemed a hermitage." (Bhūta Bhrātra, Aranyā Parva Chapter 289, Stanzas 42 and 43).

AŚṬABANDHA. A kind of planter used for fixing idols in temples. The following eight things are mixed and ground consecutively for forty days and made ready to be put in the cavity around the idol when it is fixed there. Finally, (1) conch-powder (2) powdered myrobolan (3) resin (4) Kolpparal (a kind of rock) (5) river sand (6) powder of emetic myrobolan (7) lac and (8) cotton.


AŚṬABUDDHIGUNA(S). Eight qualities of the intellect. Suśūsā, Śravaṇa, Grahana, Dhāraṇa, Ča, Aplha, Arthavijñāna, and Tatvavijñāna.

AŚṬACORNA. A mixture of eight powders. The eight things are: Cukku (dry ginger), Maluku (chili) Tippali (long pepper) Ayatamodaka (celery seed) Jiraka (barayava seed) Karinjiraka (black caraway seed) Iruppu (sodium chloride) and Kāyam (asafetida).

AŚṬADĀSAPURĀNA(S). The eighteen putrinā. See under Purāna.

AŚṬADHARMAMĀRGĀ(S). Eight ways of attaining mokṣa: Yāga, Vedābhivāya, Dāna, Tapas, Satya, Kāmā, Dāya, lack of desire.

AŚṬADHĀTU(S). Eight minerals: gold, silver, copper, tin, zinc, black lead, iron and mercury.

AŚṬADIJGAJAS and AŚṬADIKKARINIS. There are eight male and eight female elephants standing guard over the eight zones. They are:

\[\begin{array}{ccc}
<table>
<thead>
<tr>
<th>Zone</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>Airāvata</td>
<td>Abhramu</td>
</tr>
<tr>
<td>Souttheast</td>
<td>Puṇḍarikā</td>
<td>Kapilā</td>
</tr>
<tr>
<td>South</td>
<td>Vāṇaṇa</td>
<td>Pīngalā</td>
</tr>
<tr>
<td>South-west</td>
<td>Kumudā</td>
<td>Anupamā</td>
</tr>
<tr>
<td>West</td>
<td>Ajāna</td>
<td>Tāmākamū</td>
</tr>
<tr>
<td>North-west</td>
<td>Puṣpadanta</td>
<td>Śubhāsantī</td>
</tr>
<tr>
<td>North</td>
<td>Sārvabhūmā</td>
<td>Anāgā</td>
</tr>
<tr>
<td>North-east</td>
<td>Supratikā</td>
<td>Ajanāvati</td>
</tr>
</tbody>
</table>
\end{array}\]

Besides these, there are four diggajas (elephants of the universe) who bear the earth standing below in the nether world. It is stated that the sons of Sagara who went into the nether land in search of the last horse of his father saw these elephants. As they went to the east they saw the huge elephant Vīḍūpākṣa, holding the earth on its head. It is said an earthquake occurs when for a change it shakes its head. Going to the left of it they saw Saumana holding the earth on its head in the west and going to the left of it on the north they saw Bhadra holding the earth on its head. (Vālmiki Rāmāyana, Bālakaṇḍa, Sarga 40).

AŚṬADIK(S). (Eight zones). East, South-east, South, South-west, West, North-west, North and North-east.

AŚṬADIKPĀLAKA(S). The Devī Bhāgavata states like this about the eight zones and their guardians. Situated in the eight different zones of the Brahmaloka are eight big cities of the eight guardians of these zones each covering an area of 2500 yojanas. All these are on the top of Mahāmeru and Brahmā sits in the centre in his city called Manovati. Around his city are the others as follows:

1. On the east is Amāravati, city of Indra.
2. On the south-east is Tejovati, city of Agni.
3. On the south is Sambhavathy, city of Yama.
4. On the South-west is Khopāṣṭhanā, city of Nirṛti.
5. On the west is Sradhāvātī, city of Varuṇa.
6. On the North-west is Gandhavatī, city of Vāyu.
7. On the north is Mahādeva, city of Kubera.
8. On the North-east is Yāsovati, city of Śiva.

AŚṬADARVAYA(S). Eight substances of great medicinal value.

(Anuvāsakanda, Devi Bhāgavata).
Aṣṭaḍūṭagāna(S). 63

(1) Aravoki, (Aṣvattama—Fīg tree) (2) Athi (Uduuminara—Keg tree) (3) Pāḷu (Palata—Downy branch buea) (4) Pērāḷ (Vaṣṭa-Banyan tree) (5) Camata (6) Elu (Sesame) (7) Vāya (Kṛṣṇagūru cedar tree) (8) Ghee

Aṣṭaḍūṭagāna(S). The eight qualities of a good messenger. (1) He should not stand perplexed when he is being given the message to carry. (2) He must be smart and enthusiastic. (3) He must have compassion for those in distress. (4) He must run faster.


Aṣṭaḍūṭagāna(S). 1. A Rajārī born to Viṣṇu as Madhavī, wife of Yāya. (Sloka 10, Chapter 119, Udyoga Parva, M.B.)

Aṣṭaḍūṭagāna(S). 1. How Asakta went to heaven. This story was told to the Pṛdaṇas by the sage Mārmendya: "Asakta, son of Viṣṇu, performed an Āvāmādirī Yāga. All the kings took part in it: Pratardana, Vasumana and Aṅuṃcita Śiśu, and all the brothers of Asakta attended the function. After the yāga Asakta took his three brothers for an air travel and on the way met the great sage Nārada. Nārada was also taken in and as they continued their flight, Asakta asked Nārada who should stop down from the aeroplane if only four were allowed to go to heaven. "Asakta", replied Nārada and explained the reason also. Once when Nārada stayed at the āśrama of Asakta the former found many varieties of cows there and asked Asakta where they were. Then in self praise Asakta said that all those were cows which he had given away as gifts. Asakta then asked who should get down if only three were allowed to go to heaven. 'Pratardana', said Nārada and explained the reason. Once when Pratardana was taking Nārada in the former's chariot four brahmins one behind the other approached him and begged for a horse each. When Pratardana asked for some time the brahmins were not prepared to wait and so he gave all but one of his four horses and asked the fourth to wait. As he was also found to be persistent he gave the one drawing his chariot also and dragged the chariotor himself but abusing the brahmins all the way. It was that abuse that gave him the shun. Then Asakta asked Nārada who should get down if only two were permitted to enter heaven. 'Vasumana', said Nārada and explained the reason. Nārada went to the house of a large man. Nārada asked only three times and each time the latter spoke highly of his chariot. Nārada also joined in praising his flower-chariot and the brahmins present there also followed suit. Pleased at this Vasumana became proud of his possession and his vainglorious talks made him unite. Then Asakta asked if only one were allowed to go to heaven who should go, 'Śīśu', said Nārada. It is, therefore, only Śīśu would be next only to Śiśu and Nārada explained the reason thus. Once a brahmin went to Śīśu for food. Śīśu asked him what food he relished most and the brahmin said that in order to have the fresh flesh of Śīśu's only son, Brahagāthī. Without even the slightest hesitation Śīśu killed his son and cooked his flesh and when the food was ready he went out to invite the brahmin. But on going out the King, who was watching fire to his palace, treasury, armory, stables, harem and elephant sheds. Without even a quiver on his face, the king respected the brahmin inside and gave him food. The brahmin was amazed at the patience of the King and sitting before his bed for some time told the King that he would be satisfied if the King himself ate that food. Respecting the request the King was about to eat the flesh of his own son when the brahmin who was none other than Buddhā in disguise praised him for his devotion and gave him back his son adorned with sweet smelling flowers and disappeared blessing him. When his ministers questioned him about this Śīśu said, "I do not give for a name or face. Neither do I give for wealth and happiness. I give it because it is the way to be rid of sin". (Chapter 168, Aranyā Parva, M.B.)

Aṣṭaḍūṭagāna(S). 1. Other details. (1) Asakta was a Rajārī (Sloka 5, Chapter 66, Ādi Parva, M.B.)

Aṣṭaḍūṭagāna(S). 1. Asakta gave away all the punya (goodness) he earned to Yāya. See under Yāya. (Slokas 13 & 14, Chapter 122, Udyoga Parva, M.B.)

Aṣṭaḍūṭagāna(S). 1. Aṣṭakālasā. This is a gesture in the Kathakali dance. In the play 'Kalvāgasagundhika' the character of Hanumāna and in the play 'Kilaikavayadha' the character of Arjuna do enact this. Increasing step by step the gesture takes eight forms in combination before it is finished accompanied by background drumming and music.

Aṣṭaḍūṭagāna(S). 1. Aṣṭakāpālam. Puruṣottama prepared out of eight Kapālas. (Sloka 24, Chapter 221, Śantu Parva, M.B.)

Aṣṭaḍūṭagāna(S). 1. Aṣṭakārana(S). Maṇas (mind), Buddha (intelligence), Citta (thought), Abhamāra (egotism), Samkalpa in the mind (imagination), determination, pride from egotism and Avadhāna in Citta.

Aṣṭaḍūṭagāna(S). 1. Aṣṭakāśa(S). Kāma (lust), Krodha (anger), Lobha (greed), Maṣa (envy), Maṇḍa (arrogance), Marṣa (rivalry), Daṃbha (pride) and Aṣṭa (jealousy).


Aṣṭaḍūṭagāna(S). 1. Aṣṭakambara(S). Śyāyabhā, Ujjayi, Sīkāra, Sīlāt, Bhārāmar, Māṇḍīcchā and Plāvān. All these have to be practised by students of Yoga. (Mokṣaprāpam).

Aṣṭaḍūṭagāna(S). Eight metals. 1. Suvarna Gold. 2. Rajatam Silver.
AŚTAMĀNGALA

3. Tāmara
4. Śīsakāram
5. Kārīkam
7. Lauham
8. Tīkanalauham

AŚTAMĀNGALAM. Brahmins, bow, Fire, gold, ghee, Sun, water, and King.

AŚTAMĀNGALAMYAYA. (1) Kurava (2) Darpa (3) Dīpa (4) Kūla (5) Vāstra (6) Akṣātāma (7) Arogānā (8) Svarāga

AŚTAMĀNGULI(S). (1) Parāvra (2) Aparāvra (3) Sanākyā (4) Parimāṇā (5) Prithakta (6) Sarv-yoga (7) Vīrāja (8) Vēga

AŚTĀMĀNTRI(S). The eight ministers of the kings of Ikṣvāku dynasty are: (1) Janaka (2) Dṛṣṭi (3) Vijaya (4) Sīrānta (5) Arthagāna (6) Apsoka (7) Māntropāla (8) Sumantara

AŚTAMĀRAGAS. Samyakārtha, Samyakāntaka, Samyakākārtha, Samyakājīva, Samyakvidyāvāma, Samyakāmṛti and Samyaksamādi. The Buddha Samyāmas have to live according to these eight directives of life.

AŚTĀMĀBA(S). See the sixth Khanda under Devi.

AŚTAMI. The third skandha of Devī Bhagavata states that the sāṁskāras, bhūtātma, and ātma play a role in the body life. The thirteenth day to block up the yāga of Daksā. That is why the day is considered to be holy and important.

AŚTĀMĀRTI(S). Earth, Water, Air, Fire, Ether, Hout, Sun and Moon.

AŚTĀNĀTI(S). Eight snakes, Vāsuki, Tākṣa, Karkotaka, Samkha, Gālka, Padma, Mahāpādina and Anāta.

AŚTĀNGAHĀDAYA. The medical science which deals with eight separate division the treatment of the human body (1) Śāṭra (2) Bāla (3) Graha (4) Ērddhānāga (5) Śātya (6) Dāmātra (7) Vāra and (8) Vīra. Bāla—Body which has not attained maturity; Graha—External elements which damage the health of infants; Śātya—excessive nourishment lodged in the body; Vīra—The semen fluid. (Directions of treatment.)

AŚTĀNGAYOGA(S). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dīyāna, Dīhānā and Samādhi.

1) Yama That which prevents the yogis from doing prohibited things. Ahimsa, Satya, Asteya, Brahmārtya and Aparigraha are yamas.

2) Niyama. Actions leading to Moksha. They are: (1) Śauca—Cleanliness of the mind—cleaning it of such ad qualities like jealousy. (2) TAPAS—Indifference (Samasthitipāra) to the pains of opposites like pleasure and pain, heat and cold etc. (3) Svādhyāya pursuit of the science of salvation chanting of OM.

3) Śantoṣa—remaining happy and contented.

4) ŚYAVARA-PRAVĀDHANA—surrendering all actions.

5) Āsana. Postures of sitting firmly and comfortably. Of the many āsanas the very prominent ones are: Svastikāsana, Virāsana, Padmāsana, Siddhāsana, Vastraśāna, Vṛkṣāsana, Kūwaśāna, Kṛṣṇāsana, Varasanna, Mayurasana and Kūmārasana. Out of these Siddhāsana is considered to be the best of the lot. This āsana strengthens the 22,000 nerves of the human system and all the yogis prefer this to any other. “Kīmamanyaib hahunyaih pithalaih pūṭaih Siddhāsane sat” (of what use are the others when there is Siddhāsana).

6) Prāṇāyāma. Control of Prāṇa (Prāṇa is the life giving breath and Śāṭma is the checking of it). Select an airy place and be seated in an ordinary āsana facing north or east after taking your early morning bath. Sit erect with your breath slightly pushed forward and your head slightly drawn back. Then complete one Prāṇāyāma doing Pūraka, Kumbhakā and Rekaka. The Rudraya-ma states thus about Prāṇāyāma:

Dakṣāngūthena dakṣānā ca.
Ghrangam sampalya mantvritvā
Idaī pūrājeydvānyum
Mātra gosāsabhih kramāt
Ariṣṇāhāniḥakhyāhna
Dhṛtvā nāsādvyayat tataḥ
Tatastvum kumaydevyānun
Pūrakānām ca turvago’ta
Aṇāmaya tathā vāma-
Nāsām dhṛtvā tu dakṣāṇe
Dvātaṃśādībhisto mārābhīr
Vayuṣreñcamācārei
d Closing the right nostril by the thumb of the right hand and inhaling air inside through the left nostril taking 16 seconds is called Pūraka. Closing the nostrils by the thumb and ring-finger and keeping the breath for 46 seconds is called Kumbhaka. Closing the left nostril well and then exhaling through the right nostril taking 32 seconds is called Rekaka. Pūrakas should be done through the same nostril through which you have done Rekaka. (You must do at least ten Prāṇāyāmas at a time).

7) Pratyāhāra. Withdrawung the mind from worldly objects and sensual pleasures.

8) Dhyāna. Keeping your mind fixed on the tip of your nose. Meditation.

9) Dhāraṇa. Steadily thinking of things you should know.

10) Samādhi. The union of mind with God. This is a blissful subconscious state in which one perceives the identity of the individual soul and cosmic spirit.

AŚTĀPRAJAMĀNAS. Eight means of getting correct knowledge. Pratyaksha, Anumāna, Upamāna, Sābda (Agama), Athsāpatti, Anupalabdhi (Abhāva), Sambhava, Atithya.


AŚTĀTARANI. Eight names of Śwarādevi. They are: Tārā, Ugrā, Mahāgāra, Vajrā, Kāli, Sarasvatī, Kāmvarī and Gāmudā.

AŚTĀVAKRA

1) Brahma. The sage Uddālaka had a disciple named Khagodara (Kahodara) and a daughter named Sujātā. Appreciating the devotion and good conduct of his disciple, Uddālaka gave his daughter Sujātā in marriage to him. Sujātā became pregnant. When once Khagodara was reciting from the Vedas the baby in the womb of Sujātā said, “I have learnt the mantras you are chanting but the way you chant it is wrong”. (The vibrations of sound created by the utterance of each word is important). Khagodara was angry and he cursed his babe in the womb thus “Since your mind seems to be crooked let your body also be of that type, with
curves all over". When Sujata delivered the child it had eight bends and light curves and so the boy was named Astavakra, meaning one with eight bends. (Chapter 132, Vana Parva, M.B.).

2) Father died before he was born. When Sujata was pregnant they suffered much from poverty and at the insistence of Sujata, Khagodara went to the King Janaka, to beg for some money. Janaka was performing a yaga then and so Khagodara had to wait. When at last he was invited to the royal assembly he was asked to enter into a polemical contest with Vaiduna, the court scholar and having been defeated by him was asked to drown himself.

Uddalaka got a son named Svetaiketu and Sujata delivered Astavakra. Both the boys grew in the Astara on great intimacy and Sujata withheld the news of the death of her husband from the boys. (Chapter 132, Vana Parva, M.B.).

3) How Khagodara was got back. One day the two boys went to bathe in the river and during a controversial talk Svetaiketu said that Astavakra had no father. This teased him much and Astavakra went to his mother and gathered all the facts about his father. He went, then, straight to the royal assembly of King Janaka and spoke of his father. The gate keeper said that he was only a boy and only learned men could go inside the sacrificial hall. Astavakra contended that neither size nor age was any indication of one's knowledge or worth and got himself admitted into the hall. There he entered into a polemical contest with the court scholar, Vaiduna, who had killed his father. Vaiduna was defeated and was thrown into the same river in which his father had drowned. Thus Vaiduna fell into the river Khagodara rose up from there and the father and son along with Svetaiketu returned to the Astara. Khagodara then took his son for a bath and when it was over Astavakra became a bright boy without crooks. (Chapter 133, Vana Parva, M.B.).

4) Marriage. Astavakra wanted to marry Suprabha, the daughter of a sage named Vadanaya. When Vadanaya was approached for this the Sage decided to test the love which Astavakra had towards his daughter and said: "I am going to test you. You go to the north to the Himlayas. Pay homage to Siva and Parvati and go farther north. There you will find a very beautiful damsel. You talk to her and return and when you come back I shall give you my daughter." Accepting this challenge Astavakra went north. When he went to the Himlayas Kubera entertained him. He remained there for a year enjoying the dances of celestial maidens and then, after worshipping Siva and Parvati went further north. There he came across seven very estranged women. At the command of Astavakra the eldest of the lot, Utard, remained with him; all the rest left the place immediately she started making love with him and requested him to marry her. But Astavakra did not yield and told her about his promise to Vadanaya. Please at this reply Utard revealed that she was the queen of the north in disguise and was testing him. She then blessed Astavakra who fulfilling his mission successfully, returned to Vadanaya and married the girl he wanted. (Chapter 19, Anushasana Parva, M.B.).

5) Another version of how the body became crooked. There is another story also about Astavakra. Once there lived a sage named Asita. He did great penance to please Siva to bless him with a child. Siva blessed him and he got a son named Devata. Rambha, the queen of devakas, fell in love with him but Devata did not yield to her wishes. Then Rambha cursed him and made him into one with eight crooks. Thus Devata came to be called Astavakra. He then did penance for six thousand years and Bhagavan Krsna accompanied by Radha appeared before him. Radha was shocked by the ugliness of the sage and did not relish his sight. But Krsna asking her to remain quiet occupied him. At the time Astavakra lost all his crooks and became a beautiful man. At that time a chariot descended from heaven and all of them went to heaven in it. (Brahma Vasistha Purana).

6) Other information. (1) Astavakra was also present among the rajas who pariksh in the coronation ceremony conducted after Krsna's return to Ayodhya from Lanka. (Uttararamayana).

(2) Astavakra cursed those celestial maidens who rebuked him for his ugliness and they were born on earth as the wives of Sri Krsna. When after the death of Krsna they were being taken by Asitva to the north they were forcibly taken by some of the shepherds. (Chapter 13, Agni Purana).

ASTAVAKRATRTHA. If one observes complete fasting for twelve days doing tarpana in this sacred pond it is said that he gets the benefit of doing Naramcheda-puja. (Slokas 41, Chapter 25, Anushasana Parva, M.B.).

ASTAVAKTRA. See under Astavakra.

ASTAVARGA(S). Maha, Mahamada, Kukoli, Kastakakoki, Jivaka, Itavaka, Radhi, Vridhi. (These are used in infusions for treating rheumatism).

ASTAVASU(S). The name of the father of Astavakra.

1) Origin. Gapadevatris are called Astavasus. They were born to Dharmadeva of his wife Vasu, daughter of Daksha. They are: Dhar, Dhruva, Sonma, Ahar, Anila, Anala, Pratyya and Prabhala. (Slokas 17 and 18, Chapter 66, Adi Parva, M.B.). There is a version in certain puranas that the Astavasus are the sons of Krsna.

Different puranas give different names to these Astavasus. According to Vivara Purana they are: Ape, Dhruva, Sonma, Dharma, Anila, Pratyya and Prabhala. (Chapter 15 of Amala). In Bhagavata they are Dorna, Prama, Dhruva, Arka, Agni, Dana, Vasu and Vidbavasa. In Harivamsha they are: Akha, Dhara, Dhruva, Sonma, Anila, Anala, Pratyya and Prabhala. This only indicates that some of these have two or more names for them.

2) Course of Vasiṣṭha. Once the Astavasus were enjoying a picnic with their wives and they happened to go to the Astara of Vasiṣṭha. One of the wives got enraged over Nandini, Vasiṣṭha's beautiful cow and wanted it. The Vasu to please his wife took the cow by force and left the place. When the sage found his cow missing after some time he understood by his divine powers who stole the cow and so he cursed the Astavasus saying that all of them would be born on earth as men. The Astavasus were greatly worried and approached the sage apologising and craving for pardon. The sage relaxed the curse and declared that their life on earth would only be for a very short time maintaining that the particular Vasu who committed the theft would live for a long time as man. It was this Vasu, Ape (Dyau) who was born as Bhima.
3) Rebirth of Ājīvaka. The Ājīvaka were wondering over the curse and were thinking of how to bear it when a good friend appeared before them and told them to think: "Devī, if you become the queen on earth of some noble King, we shall be born as your sons and you must throw us into the river as soon as we are born." Ājīvaka accepted their request. Once there was a King called Pratīpā in the Candra dynasty of Śatya. One day when this ascetic King was worshiping the river Gaṅgā on the banks of the river Gaṅgā a beautiful damsel arose from the waters and sat on the right thigh of the King. Surprised the King told her thus, "Oh beautiful maiden, who are you? Do you realize what an unrighteous thing you have done? I am not one who goes after women and it is a bit daring of you to have taken me as a beau. Please understand that the right thigh is intended for a daughter and daughter-in-law. You can claim this right when you become the wife of my son." The beautiful girl was none other than Gaṅgā devī herself and she disappeared soon on receiving the rebuke.

Pratīpā got a son named Śatranu and Gaṅgā devī became the wife of Śatranu. (For more details about this see Ājīvaka). When Gaṅgā devī became the wife of Śatranu, she made a condition to be his queen. "Whether good or bad you should not obstruct any action of mine. You must never give me any opinion of yours on any matter. You must obey what I order. If at any time you break any of these promises I will leave you that instant." It was while Gaṅgā devī was living on earth as the wife of Gaṅgā, the Ājīvaka were born to her. One after the other she threw into the river seven sons but when she was about to throw the eighth the King objected to it and Gaṅgā disappeared immediately. That son was Bhūtāna, who was none other than Dvāra born on earth by the curse of Vaiṣṇava. All the others, released from the curse, went to heaven. (More details under Bhūtāna).

4) A missile to Bhūtāna. When Bhūtāna had to fight against his guru, Puruṣārtha, the Ājīvaka gave him the missile, Pravāpā. (See Ambā). (Slokas 11 to 13, Chapter 193, Udyoga Parva, M.B.).

5) Sons of Ājīvaka. The sons of Āja, the first of the Vāruṇas, are: Vaiṣṇava, Śrama, Śaha and Dvāra. Kāla, the destroyer of all, is the son of Dvāra. Varaha is the son of Soma. Dharma got his wife Manohari five sons Dravins, Hityavāsvāna, Śiśu, Prāṇa and Varuṇa. Śiva was Anila's wife and she got two sons, Manojava and Ajaṇṭai. Agni's son Kumāra was born at Śaraśīrā. Kumāra got three brothers, Viṣṇa, Viṣṇa and Nāgadeva. Kumāra is known as Kārtikkeya because he was born of Kṛṣṇa. The sage, Devala is the son of Āja. Devala got two sons of great intelligence and forbearance. Vāranasi, sister of Viṣṇu and a woman of great yogic powers and world-wide travels became the wife of Prabāhita. She gave birth to the famous Viṣṇukarmaprajāpati. He was the inventor of a great many handicrafts and ornaments. He became the consulting architect of the devas and ranked first in that art. The devas were renamed by him.

6) Menearth the same as the gods, he was described as: Men on earth depend on his art even now. That architect had four sons: Ajivikapāta, Akrūrabhuṣya, Viṣṇu and Rudra, the bold. The great sages, Viśvānapa, Harabahu, Tryambaka, Aparajita, Viṣṇukapī, Śambhu, Kaṇḍari, Rāivata, Mrgavāśāna, Śava and Kaṇḍari were the sons of Viṣṇu. These are known as the twelve Rudra. Pūrṇa says that there are a hundred Rudras like this. (Chapter 15, Aitā 1, Visva Purāṇa).

ASTAVIDHANAYIKĀ(S). Eight kinds of heroines of the stage:
1) Śṛddhāparītā. Be fit to be a counterpart in a love scene and play the role of one who is always fondeled by her husband.
2) Vīrakasākṣī (Vīrakasākṣī). Adorning herself well and waiting for her lover in a well decorated bedroom.
3) Vīrakasākṣī. Exhausted by the sorrow of separation from her lover.
4) Vīvāsākṣī. Cheated by her lover after fixing a date and a rendezvous.
5) Vīvāsakṣī. Agered at the arrival of the husband in the early hours of the morning with suspicion about his character.
6) Kālandhatē. Repenting after having arrogantly disobeyed her husband.
7) Prastabhatē. One who has gone weak and moody thinking about her husband in a foreign place.
8) Akharātē. One who approaches her husband with great passion (Nāyikā).

ASTAVIDHAPRAKRITAYAVASTHĀ(S). Earth, Water, Agni, Air, Ether, Mind, Intelligence and Egotism.

ASTAVIDHAPRATIMĀ(S). Siṣunayi, Sāhukar, Lohamah, Lepyā, Lekha, Māmā, Mahāma and Manomayā.

ASTAVIDHAKUŚTHA(S). Vinmaricall, Bhādraka, Mahāna, Sukti, Sidhohamana, Kṛṣṇa, Vahara and Taruṇa. (Aṣṭādgaśāda).

ASTAVIVĀHA(S). Eight kinds of marriage (1) Brāhmaṇa (2) Daiva (3) Aśva (4) Prājapati (5) Gāndharva (6) Ājīvaka (7) Aṇāpā (8) Pāiṣāka. Brāhmaṇa is the one where the father gives her daughter with sacred water to a bachelor without accepting anything in return. When the father gives his daughter to the priest at the time of a yajña it is called Daiva. It is Ājīvaka if the father gives the daughter and gets in return a cow or bulllock. When the father gives the daughter with her blessings it is Prājapati. The marriage between two lovers is Gāndharva. It is Ājīvaka when the male takes his mate by force and it is Pāiṣāka (most cruel and mean) when the girl is taken as his wife when she is in a state of unconsciousness.

ASTAYOGINI(S). The eight hermit-mandens who are the attendants of the goddess, Durgā. (1) Mārjita (2) Karpārraka (3) Malayagandhini (4) Kaumuddhi (5) Bheruṃdha (6) Māctā (7) Nāyikā (8) Jayā (Subhācā).}

ASTOPĀYA(S). Eight ways of attaining salvation. Yājñā, Dāna, Vedādhyayana, Tapas, Dama, Satya, Rūjśa and Márdava. These are the qualities required for attaining salvation.

ASTAL. Daughter of Jārsanatha, King of Magadha. Katha married Asti and also another daughter of Jārsanatha. (Slokas 29 to 32, Chapter 14, Sabhā Parva, M.B.). Chapter 12 of Agni Purāṇa states that Jārsanatha went to war with the Yadavas because of the persuasion of these daughters.

ASTRA. After killing the demoness, Tātākā, Viśvāsītā reveals to Rāma and Lakṣman to the secret of using a great many varieties of Divyāstras (Divyāstra is a missile
charged with power by holy incantation). Some of those astras are named below:

1. Daṇḍacakra
2. Dharmacakra
3. Kālačakra
4. Veṣṭacakra
5. Daṇḍa cakra
6. Vaiṣṇavacakra
7. Sāvuḍāṇa
8. Aśikā
9. Brahmasaṅkṣāra
10. Brahmsātra
11. Modakamūkha
12. Dharmaṇāḍa
13. Kālapiṇa
14. Varaṇaṇātra
15. Vīrāngaṇaṇātra
16. Panamātra
17. Piṇiṣātra
18. Nārāyaṇanātra
19. Prakṛta
20. Śrīśa
21. Vaiṣṇavātra
22. Pracchānaṇaṇātra
23. Krauṇaṇātra
24. Hayāsaṅkṣāra
25. Kāṇkālaṇaṇātra
26. Musalātra
27. Kapālaṇaṇātra
28. Kaṭakaṇaṇātra
29. Mānavaṇaṇātra
30. Pratikaṇaṇātra
31. Prasaktanātra
32. Sauratātra
33. Vaiṣṇavātra
34. Vaiṣṇavātra
35. Sāvatātra
36. Viśālaṇaṇātra
37. Madanaṇaṇātra
38. Moliṇaṇātra
39. Saumaṇaṇaṇātra
40. Sainvātra
41. Satyātra
42. Māyāḥaṇaṇātra
43. Tejasrabhātra
44. Saumyātra
45. Sīrātra
46. Viśālaṇaṇātra
47. Vaiṣṇavaṇaṇātra

Śrī Rāma received all these astras standing facing east. (Sarga 27, Bālakândana, Vālmiki Rāmāyaṇa)

ASURA. Those born to Kāyapa of his wife Danu are called Dānavas and those born of his wife Diti are called Daityas. They belong to the demonic dynasty (Refr. under "Aśuraṭāvāsī" in the genealogy chart). Renowned among the asuras were the following:


ASURA. One of the eight daughters of Kāyapa is the wife of Pradā. (Slōka 41, Chapter 65, Ādi Parva, M.B.)

ĀŚŪRAŅIPAL. (See under Gilgamis, Jalaprāla). ĀŚŪTRĀJASA. A son born to King Kūsa of his wife Vaiḍūrā, Kukāmbha, Kukāmbha, Asūtrajasu and Vāsu are the two sons of Kūsa. (Sarga 32, Bālakândana, Vālmiki Rāmāyaṇa)

ASVĀ. A demon. This was the demon who later was born as Aśoka, King of Kaśyapa. (The same chapter, Ādi Parva, M.B.)

ASVĀ. A mahanāra. The sage Vāsa is the son of this king of Kaśyapa. (Sarga 25, Chapter 9)

ASVĀ (Horse). Horses and camels are born in this world, of Jamrā, wife of Kaśyapa, grandson of Bhrāmatā. (Agni Purāṇa, Chapter 19).

ASVĀGAČHA. A famous Sanskrit poet. He has written many Sanskrit books prominent among which are the two great poems, Buddhacarita and Saundarananda and a drama called Śāripadapramakaraṇa. He lived in the 2nd Century A.D. His history of Buddha (Buddhacarita) was translated into Chinese during the period 414 to 421 A.D. He was known under the following names also: Āśraya, Bhaṇḍanta, Mahāvaiḍūy and Bhāṣāku.

ASVAGRIVA. Son born to the Sages Kṣayapa by his wife Danu. (Slōka 24, Chapter 65, Ādi Parva, M.B.)

ASVĀHRDAYA. A mantra (sacred incantation) for controlling the horse. (See under 'Aśkarahdaya').

ASVĀKETU. Son of King Gāndhāra. He fought on the side of the Kauravas and was killed in the battle by Arjuna. (Slōka 7, Chapter 48, Drona Parva, M.B.)

ASVĀKTRA. A river. Once a sage called Prīka went to Gāndhāra and asked for the head of his daughter, Satyavati, in marriage. He demanded as dowry a thousand horses black in colour and with only one ear for each. Prīka prayed to Varuṇa and gave him the horses required. The river Aśvaktra (created by horse) was made by the flow of urine from these horses. (Chapter 57, Bhrūnāḍa Purāṇa).

ASVĀMEDHA I. A country of ancient India which was ruled by a King named Rucamān. Bhīmasena conquered him during the world-wide conquering campaign. (Slōka 6, Chapter 29, Satbhā Parva)

ASVĀMEDHA II. A yāga Kings used to conduct this in order to get absolved of all sins. Fixing a victory card on the head of a horse it is allowed to roam about freely. If anybody stops the horse and ties it, the King should go and defeat him in battle and bring back the horse. If you do a hundred such yāgas you can become Indra.

ASVĀMEDHA. Son of King Sahaśārāṇa. (Refer under Sahaśārāṇa).

ASVĀMEDHADATTĀ. Son born to Sat labour of the princess of Videha. (Slōka 86, Chapter 90, Ādi Parva, M.B.)

ASVĀMEDHAPARVA. A parva of the Mahābhārata. See under Bharata.

ASVĀNADI. A river in the country of Kunitboha. Atvanadi joins Carnaśvati and the latter joins the Yamunā and the Yamunā joining Ganges falls into the ocean. It was through this river that Kūntidevi floated in a box the infant Kartha. At night accompanied by her maid, Kūnti floated the box containing her illegitimate son and stood on the banks of Atvanadi weeping bitterly. The box floated and reached the country, Cuntapuri, ruled by a chaste woman. (Slōka 82 to 86, Chapter 308, Aranyaka Parva, M.B.)

ASVĀRAṬHĀ. A river in the Gandhāravāna valley flowing near the Arāma of the sage Arjuna. Many kings of the Candra dynasty used to come and stay in this Arāma. (Slōka 10, Chapter 160, Vana Parva, M.B.)

ASVĀSĀNKU. Son of Kṣayapa born of his wife Danu. (Slōka 21, Chapter 67, Ādi Parva, M.B.)

ASVĀPATT I. Father of the most chaste woman, Śāveti. He was King of Madra. He was without children for a long period and for eighteen years he worshipped the goddess, Śāveti and got a maiden from Agnibhūts, whom
he named at Sāvitrī. For more details see under Sāvitrī. (Chapter 299, Vana Parva, M.B.)

AŚVATTHĀMĀ A serpent which lived in the forest of Kāndavana. This was the son of Taksaka and he tried his best to escape from the fire that burned the forest. (Sloka 5, Chapter 298, Adi Parva, M.B.)

Once when Arjuna and Kṛṣṇa were sitting on the banks of the river Kāndavā, they got threatened and requested them to help him burn the forest of Kāndavana (see under Kāndavādāhā). They agreed to help him and Arjuna started burning the forest. Indra poured rains over the fire; Arjuna created a canopy of arrows and prevented the rains from falling down. A查看详情ena, son of Taksaka tried to escape from the fire but Arjuna obstructed his way with arrows. Then A查看详情ena’s mother swallowed him and kept him in her stomach. Arjuna cut off her head. Seeing this Indra sent a cyclone to smash the canopy of arrows and Arjuna fell fainting. Taking the opportunity A查看详情ena escaped. When Arjuna woke up from his unconscious state he found A查看详情ena missing. Then Arjuna cursed him thus: “Let not you get what anybody else has got!” (Chapter 288, Adi Parva, M.B.)

A查看详情ena kept his grudge against Arjuna till the end. In the great battle Arjuna and Kṛṣṇa met for a fight and when Kṛṣṇa sent his Nāgūṭrā (serpent missile) against Arjuna, A查看详情ena hid himself in that missile and burnt the beautiful headwear of Arjuna. But Kṛṣṇa did not like this fool play and refused to accept him when he came back. Enraged at this the serpent attacked Arjuna fiercely and was cut in pieces with arrows. See him meet with Arjuna. (Chapter 46, Kṛṣṇa Parva, M.B.)

AŚVĀSIRAS I A son born to Kaśyapa of Danu. (Sloka 24, Chapter 60, Adi Parva, M.B.)

AŚVĀSIRAS II Bhagavati Hayagriva who was teaching the Vedas at Vatsyāya Kṣattra near Naraṇarāyaṇa (Sloka 3, Chapter 127, Śatapatha Parva, M.B.)

AŚVĀSIRASTHĀNA M A sacred place in ancient India. Arjuna dreams of going to Śiva with Kṛṣṇa and in that dream they visit this place also. (Chapter 80, Drona Parva, M.B.)

AŚVĀTAKA A country of ancient India. (Sloka 15, Chapter 51, Bhīṣma Parva, M.B.)

AŚVĀTAKA A serpent. A sacred pond built in Pratyaṅga also carries this name. (Sloka 76, Chapter 55, Vana Parva and Sloka 10, Chapter 35, Adi Parva, M.B.)

AŚVĀṬHĀMĀ (Vṛkṣa) An ancient holy place on the banks of the river, Kāndava near Kāndava. It was at this place that the horses rose from the earth at the request of Kṛṣṇa to Varuna (See under Aḥkṛṣṇa). (Sloka 12, Chapter 35, Adi Parva, M.B.)

AŚVĀTTHĀMĀ

1) Birth and genealogy The stem of Bharadvāja Kṛṣṇa fell into the hollow of a bamboo and from there was born Drona. As per the instructions of his father Drona married Kṛṣṇa, daughter of the sage, Śraddhava. The good-natured Kṛṣṇa gave birth to Aśvāṭhāmā (See under Drona for genealogy) (Chapter 130, Adi Parva, M.B.)

2) How he got his name The moment he was born he made a loud noise like Ucchāśiras and the sound resembled the braying of a horse. Immediately a voice from heaven said that the boy should be named Aśvāṭhāmā.

The boy was, therefore, named so. (Slokas 48 and 49, Chapter 130, M.B.)

3) Training in archery Aśvāṭhāmā took his lessons in archery from his father Drona. At that time Drona got new lessons from Paraskūra and they were also imparted to Drona’s disciples. When Drona became the preceptor of the Kauravas and Pāṇḍavas Aśvāṭhāmā also went with him. (Slokas 52 to 64, Chapter 130, Adi Parva, M.B.)

Aśvāṭhāmā was the affection for his son. Drona was very affectionate to his son and wanted to teach him something special in archery. So he used to instruct him during the time the other disciples went to fetch water for the Aśvāṇa. Arjuna came to know of this and he, thereafter, started bringing his quota of water quickly enough to join the special class of Drona. Thus Arjuna and Aśvāṭhāmā learned a lot more than the others in the military art. (Slokas 17-19, Chapter 132, Adi Parva, M.B.)

4) Drona’s affection for his son Drona was affectionate to his son and wanted to teach him something special in archery. So he used to instruct him during the time the other disciples went to fetch water for the Aśvāṇa. Arjuna came to know of this and he, thereafter, started bringing his quota of water quickly enough to join the special class of Drona. Thus Arjuna and Aśvāṭhāmā learned a lot more than the others in the military art. (Slokas 17-19, Chapter 132, Adi Parva, M.B.)

5) The Mahābhārata Battle and Aśvāṭhāmā In Sabhā Parva we find Aśvāṭhāmā participating in the Raśamūla of Yudhīśṭhīra. After that we meet him only at the Kurukṣetra war. Fighting on the side of the Kauravas he played a very important role in that war. He killed many enemies in the campaign including the following: Nila, Arjana, Pārāśakra, Dushasana, Pārīṇāja, Bhīma, Dvārapāla, Bāhīrāja, Indra, Dvāreru, Bhīma, Ashvathā, Bālāsena, Janāśika, Jayaśika, Surasena, Hemamēla, Vṛṣadhara, Candrasena, the ten sons of Kuntubhūja, Sudarśana, Vṛṣabha, Parīṇāja, Caturja, Mahādeva and Surath. He defeated many including Śikhandin, Uchmānuyu, Vīrsīka, Śāyati and Vindhyā. By using Agneyāstra (the arrow of fire) he made Kṛṣṇa and Arjuna fall fainting in the battle-field. He commanded the Kaurava army once. He killed many Pāṇḍavas and Somakas while they were sleeping. In Chapter 139 of Drona Parva we read about Arjuna defeating Aśvāṭhāmā in a single combat one day.

6) Aśvāṭhāmā sees a ghost Dhṛṣṭadyumna, son of King Pāṇḍāla, killed Drona. When Aśvāṭhāmā heard of it, he went to the place of Drona’s death and immediately went to the heart of the military camp of the Pāṇḍavaas. Kṛṣṇa and Śāyati followed him. There at the gate of the camp he beheld a ghostly apparition. It is described in the Bhāṣa Bhīrata (Malāvāḷam version of M.B.) as follows: He saw a huge figure standing at the door with a body shining like the Sun and the Moon. Bathed in blood and wearing a tiger’s skin in the form the figure wore a snake as his sacred thread and covered his upper body with a deer-skin. There were innumerable hands for this ghost and in each hand adorned with snake-banglelid he held a deadly weapon. With crooked teeth and a ghastly face the ghoul gave a shiver to those who saw him. Flames bursting forth from his eyes, ears, nose and mouth he scared the way of Aśvāṭhāmā. Undaunted the son of Drona showed divine arrows on the figure. But the ghost by his supreme powers absorbed the arrows to his body the moment they touched him. In despair Aśvāṭhāmā meditated on Śiva and the latter appearing before him in person gave him a divine dagger. With that he entered the bed-chamber of Dhṛṣṭadyumna, woke him up by striking him with his foot, caught a hold of him by the hair on his head and killed him.

7) Aśvāṭhāmā and his jewel The anger of Aśvāṭhāmā did not abate even after killing Dhṛṣṭadyumna, the butcher
of his father. With a view to destroying the whole Pândava dynasty he sent against the Pândavas the all-powerful Brahmástra (a missile charged with great power by a holy incantation). But Droga had got only one type of missile to Arjuna and also he had no lord to meet the other. It created such a great explosion that all the elders on both the sides joined together and requested them to withdraw the missiles. Arjuna demanded the jewel on Aśvatthāma’s head to withdraw his missile. But Aśvatthāma refused to part with it. He said, “This jewel of mine is more valuable than both the Pândavas and Kauravas put together. If you wear this you need not be afraid of your enemies, disease, hunger and thirst. No harm will come to you from Yaksas, Nágas or thieves. I will never part with such a jewel!” (Ślokas 20-30, M.B., Chapter 15, Sautika Parva). After great persuasion Aśvatthāma surrendered his jewel but without withdrawing the missile directed it towards the womb of Udraka who was bearing a child then. We are reminded of an incident which happened when the Pândavas were residing in Uppalipuyā; a poor brahmin looking at Udraka said, “When the Kauravas will be weakening in power a child will be born to you. The boy will have to bear a test even while in the womb and you must name the child Parikṣit (One who has been tested)!”. When the powerful missile was flying straight towards Udraka’s womb Śri Kṛṣṇa said, “Even though the child in the womb will die; of this arrow it will be reborn. Oh, Aśvatthāma, you will be denounced by all as a stoner for killing this unborn babe. To suffer for this evil deed you will roam about in the earth for three thousand years. Nobody will associate with you. You will be shunned by society. You will be tormented by all diseases on earth. But the babe which you have now killed will be a famous scholar and brave King. He will rule this country for sixty years. He will be known as the next Kurūrya. Look, I am giving life to the babe you have killed.” Vīṣṇu supported Kṛṣṇa, and Aśvatthāma repenting his hasty act gave the jewel to the Pândavas and left for the forest with Vīṣṇa. (Sautika Parva, M.B.).

8) Symonym of Aśvatthāmā. The Mahābhārata has used the following name also for Aśvatthāmā. Acáryānarādana, Acāryaputra, Acāryavatya, Acāryasthāna, Druva, Dracñjñi, Drachaputra, Dronaśrama, Gauriputra, Gauravas and Bhāratakṛṣṇaputra.

AŚVATTHĀMĀ II. Indevarūṇa, King of Mālaṇa, had an elephant of this name and it was killed in the battle by Bīhmasena. (Ślokas 15, Chapter 190, Droṇa Parva, M.B.).

AŚVĀVĀTI. A river. It is believed that if one just thinks about it at daybreak, midday and sunset one will get salvation. (M.B., Aruśasana Parva, Chapter 163, Śloka 25).

AŚVĀVĀN. The first child of King Kurū. (See under genealogy of Kurū). His mother was Vāhini. He is known as Avikṣit also. He got eight sons: Parikṣit, Sāralāśva, Adrāṇa, Virāja, Sūmṛt, Ucchāsana, Rājikṣita and Jīta. (Ślokas 50 to 53, Chapter 94, Aḍī Parva, M.B.).

AŚVĪNIKUMĀRA (8) (ASVINDEVAS). Satya and Dāsa, the two sons of Śrīyā (The Sun) are called Aśvīnikumāras. (Ślokas 17 and 18, Chapter 150, Aruṇāśana Parva, M.B.). They are also known as Aśvīna, and Aśvīnidevas. These two are the physicians of the devas. (Śloka 12, Chapter 123, Aruṇāśana Parva, M.B.).

1) Genealogy. Descending from Viṣṇu in order are: Brahmā, Marā, Kātyāya, Viśvāra (The Sun), Aśvīnikumāras.

2) Birth. The Viṣṇu Purāṇa describes the birth thus: “Śrīmat, daughter of Viśvakārmā, was the wife of Śrīyā. She got three children: Manu, Yāma and Yāṇi. Once having the effulgence of Śrīyā unbarable she engaged Śrīyā to look after Śrīyā and left for the forest to do penance there. Śrīyā took Śrīyā to be Śrīyā and got three children of her: Sahakāra, (another) Manu and Tatāpi. Once Śrīyā got angry and cursed Yāma. It was then that Śrīyā and Yāma came to know that she was not Śrīyā, getting more details from Śrīyā, Śrīyā found out by his Jñānabhrīṣṭi (a power of sight developed by Vīṣṇu by which one could see things far beyond the limits of his vision) that Śrīyā was practising austerities taking the form of a mare. Then Śrīyā went to her disguised as a horse and with her cooperation produced three children of which the first two bore are known as Aśvīnikumāras. The third son was called Revant. Then Śrīyā took Śrīyā to his place (Chapter 2, Aṇīka 3, Viṣṇu Purāṇa). Ślok 35 of Chapter 96 of Aḍī Parva states that Aśvīnikumāras were born from the nose of Śrīyā.

3) How Aśvīnikumāras tested Sukanyā. The Devī Rājagata contains a story of how the Aśvīnikumāras tested the fidelity of Sukanyā, daughter of Śrīyā and made her old and send husband into a young and virile one. Sukanyā, son of Viśvāsya manu, had four thousand beautiful princesses as wives. But none had any children. When they were lamenting over this misfortune one of the wives gave birth to a girl and she was called Sukanyā. The father and all his wives together brought up this daughter with great affection.

In the neighbourhood of the palace of Śrīyā there was a tapovan or a garden named Śrīnandana and it contained a lake similar to the Mānasī lake. In one corner of this tapovan a sage named Gāvanva was doing penance. He had been sitting there for so long a period without food meditating on a goddess that he was covered with plants and shrubs had grown over him. He was unaware of the growth around him. Once at this time Śrīyā with his wives and child followed by a large retinue entered the tapovan for recreation. The King and his wives entered the lake and Sukanyā with her friends moved about in the garden plucking flowers and playing. Moving about thus aimlessly Sukanyā and party reached the place where Gāvanva was doing penance. She saw the huge shrubry growth and while looking at it saw two gleaming points inside the shrubbery. She was about to break open the thing when from inside the bush she heard a voice address thus: “Oh, innocent girl, why do you think of doing this mischief? Please do go your way. I am an ascetic. What wrong have I done to you for you to disturb me like this?” But Sukanyā brought up as she was, as a very pet girl did not like anybody advising her like this and so taking a pointed stick gave two pricks at the site of the gleaming points and left the place thereby. The gleaming points were the eyes of Gāvanva and so he lost his eyes and suffered much from the pain. Though he felt angry he did not curse anybody. But slowly the
country began to witness the evil effects of this cruel deed. People stepped out of their houses. Even animals were affected. The King and his ministers were worried. People came on deputation to the King to describe the disaster that had gripped the state. The King began to doubt that somebody must have done some great injury to the sage, Cyavana. He started enquiries asking his subjects one by one about this. But everybody replied in the negative. He searched the result was the same. Then one day while the King and his courtiers were sitting despondent Sukanyā approached her father and confessed what she had done. She said: "While I was playing with my friends in the tapawana I saw this huge shrub-brush and two points gleaming from it. I took a pin-stick and pricked them both and on drawing it out I found it wet also. But I left the matter there and never made any enquiries thereafter." Sāryāti now knew the cause of this national disaster and so immediately rushed to the sage for forgiveness. Prostrating before the āgho the King pleaded: "Oh, best of ātis, forgive us for this injury done unknowingly. My daughter who is only an innocent child did this playfully while she was playing in this garden with her friends. She pricked them without knowing that they were your eyes. Oh, the best of sages, thou art rich in forgivenesses and so please do condone this mischief and bless us!" Cyavana replied that he would forgive if he gave Sukanyā in marriage to him. Sāryāti was depressed. How could he give his only and beautiful daughter to this aged screech owl and blind rāja? While the King was thus pondering the matter, Sukriya, the friend of Cyavana, and said, "Oh, dear father, please do not worry on my account. I shall go as his wife. If he is satisfied the nation would be saved from a calamity and I am prepared to sacrifice my happiness for the sake of the country. I will be only too glad to do so." With suppressed unwillingness the King gave his daughter in marriage to Cyavana.

Sukanyā after her marriage engaged herself fully in the service of looking after the welfare of her husband. She gave her husband healthy and tasty fruits and vegetables, bathed him daily in hot water, placed before him all the materials for his puṣṭha and when the time came for his meal she gave him his food sitting by his side. After the meal she gave him a bath and only after putting him to bed would she go to attend to her own affairs. After finishing her meal she would come again to her husband and sit by his side massaging him. In the evening she would make ready all the things required for the puṣṭha and after the puṣṭha feed him with nourishing food. When she remained after the feed would be taken by her. At night she would be at the foot of her husband and take a nap. In the morning she would attend to all the ablutions of her husband. Thus Sukanyā lived true to her husband always anxious to please him. Then one day the Āśvinikumāras saw her going to the āśrama after her bath. They were very much attracted by the stunning beauty of the maiden they approached her and asked: "Oh, beautiful maiden, who are you? We are Āśvinikumāras. You seem to be alone. How did you happen to come to this place? Are you one who should always move about with friends and courtiers and what is the reason for your living like this?"

Sukanyā replied, "Revered Dēvas, I am the daughter of Sāryāti and wife of Cyavana. Forced by certain circum-
stances my father gave me in marriage to this sage who is very old and kind. He is living in the āśrama nearby. I am living with him looking after his comfort. If you think it convenient you can come and accept our hospitality." Hearing this the Āśvinikumāras told her thus: "Sweet girl, you are fit to be the wife of one who is better than this blind old ascetic. So please do accept one of us as your husband." Sukanyā did not wish to talk and thus answered them: "If they did not force me to draw stopping such blubbering she would curse them to ashes. The Āśvindevas were a bit surprised and also frightened at the attitude of Sukanyā. "Oh, Princess, we are immensely pleased at your sense of righteousness and chastity and you can ask of us a boon. We are physicians of the devas and can give your husband his sight and can also make him young and virile. But there is a condition for this. As soon as your husband becomes young and handsome we will also become like him and then you can select one among us. Are you willing? If so we will make your husband charming and handsome at this instant.

Sukanyā was well pleased with this offer but the condition placed did not satisfy her. She ran to the āśrama and told her husband thus: "He is the one who has given the Āśvindevas on my way from the river after my bath and enamoured of my beauty they have made this offer. We will make your husband young and beautiful giving him back his eyesight and then we will change ourselves to resemble him. You have then to select one of us as your husband. I am not able to understand their cunning and so I have come to ask you. Please answer my question. I am anxious to see you young and handsome with your eyesight regained. I shall do as you direct."

Cyavana said: "There is nothing in this for great thinking. You go and tell them that you would do as they wish and bring them down here. On hearing this Sukanyā went to the Āśvinikumāras and took them to the āśrama. They asked Cyavana to take a dip in the lake nearby and as he entered the lake the Āśvindevas also entered it and took a dip in its waters along with Cyavana. Lo! As they rose from the waters all the three became young and handsome looking alike. The Āśvindevas then requested Sukanyā to select one among them. Sukanyā was in a fix and she prayed to her goddess to give her power to identify her husband. She was blessed with that power and she selected Cyavana from the lot at which the Āśvindevas were also pleased. (Seventh Skandha, Devī Bhāgavata.)

4) Cyavana's gratitude. Cyavana who got back his eyesight and youth and asked the Āśvinikumāras what boon they wanted. They then told him thus: "We are the physicians of the devas Dēvendra has unnecessarily put a ban on our drinking Soma (juice extracted from the creeper Soma). When Brahmin performed a yāga at Mahāmeru this leader of the devas did not allow us to take a soma drink. If you are capable of doing it you should get us the right to take this celestial drink." Cyavana promised to do that.

Before long, King Sāryāti and his wife came to the āśrama to enquire about the welfare of their daughter. To their great amazement they found a young and handsome ascetic at the āśrama and were a bit suspicious of the character of their daughter. But soon all doubts were cleared and they were immensely pleased. Cyavana then
told the King the request of the Aśvinidevas and Śaryāti also promised his help on this matter. On their return to their palace Śaryāti decided to perform a big yāga to which all the devas were also invited. Cyavana officiated as priest. The Aśvinidevas were also present quite to the dislike of Indra. The time came for distributing soma, and when Cyavana called the Aśvinikumāras to take their share Indra objected saying that since they were magicians of the devas they could not be given that drink. Cyavana argued against that and after a great verbal combat Cyavana succeeded in making the Aśvinikumāras take the drink. For more details look under ‘Cyavana’. (Seventh Skanda, Devī Bhāgavata).

5) Other information regarding Aśvinikumāras.
(1) How they tested Upamaṇu. This story is given under the word Apoḍadānya.
(2) Birth of Nakula and Sahadeva. Kunti, wife of Pāṇḍu, had obtained from Sage Durvāsas five sacred mantras, the chanting of each of which would give her a child. Even before her marriage Kunti tested the power of the mantras by chanting one of them. Śrīya appeared and she had to take a son from him who became the famous Kṛṣṇa. Kunti then chanted the second, third and fourth mantras on Yama, Vāyu and Indra. Kunti got respectively the sons Dharma, Bhima and Arjuna. The fifth mantra she gave to Mādrī and she mediated on the Aśvinidevas and got Nakula and Sahadeva.
(3) The Aśvinidevas were present for the marriage of Pāṇḍu. (Śloka 6, Chapter 186, Aśva Parva, M.B.).
(4) During the marriage ceremony the Kāṇḍava the Aśvinideva stood on the side of Arjuna.
(5) King Yuvanaśīva became pregnant and bore a child. It was the Aśvinideva who took the child out by surgery. The boy became known as Māndhātā later. (Śloka 3, Chapter 62, Droṇa Parva, M.B.).
(6) During the Mahābhārata battle the Aśvinidevas handed over some Paradās to the god, Śakunda. (Śloka 28, Chapter 43, Śaiva Parva, M.B.).
(7) The Aśvinidevas like very much oblations of Ghee. The others who like it are Brhpaśā, Paṇḍu, Bhṛga and Pānaka (Śloka 7, Chapter 65, Anuśāsana Parva, M.B.).
(8) The month of Āśvin (October-November) is the month of Aśvinikumāras and if a man gives ghee to the Brahmins freely in that month he will acquire more physical beauty. (Śloka 10, Chapter 65, Anuśāsana Parva, M.B.).
(9) One who offers Ghee as oblation to the fire for twelve months in succession will reach the country of the Aśvinikumāras. (Śloka 95, Chapter 107, Anuśāsana Parva, M.B.).
(10) The great poet of Kerala, Vallathur, in his commentary on the 93rd Śūkla of the Rgveda states that there is a belief that the Aśvins and Āditi (the Sun and Moon) are one and the same.
(11) Dīghaṇḍravas son of Dīghaṇḍras was once prayed to the Aśvinidevas to get rain and it is said that they gave a downpour of sweet water. (Rgveda, Śūkta 112, Rk 11).
(12) Once a sage named Gavanna was lost in a desert and craved bitterly for drinking water. He prayed to the Aśvinidevas for water and they dug a well itself in the desert and quenched the thirst of the sage. (Rk 9, Śūkta 16, Rgveda).
(13) The sage Dādhyānce taught the Aśvinidevas the technique, Madhuvidī. There is an interesting story about it. It was Indra who taught this to Dādhyānce and while teaching him he had threatened that if he gave away that secret to anybody else his head would be cut off. Aśvinidevas found a way to tide over this difficulty. They at first cut off his head and fixed the head of a horse on him. It was with the head of a horse that Dādhyānce taught them Madhuvidī and as soon as the teaching was over his head was cut off and the real head placed in its p.l.c. (Rk 22, Śūkta 116, Rgveda).
(14) Once a boy named Durvāsas who was a flute player. The Aśvinidevas were present and they meditated on him by prayer and offerings. (Rk 16, Śūkta 115, Rgveda).
(15) Once Śrīya decided to give his daughter in marriage to the owner of the horse which would win a horse-race which Śrīya would conduct. In the race the horse of the Aśvinidevas won and they thus married Śrīya’s daughter. (Rk 17, Śūkta 117, Rgveda).
(16) The Aśvinikumāras killed an asura of name Visvak and destroyed his dynasty also. (Rk 16, Śūkta 117, Rgveda).

AŚVINIKUMĀRATIRTHA. It is believed that the physical beauty of man would be increased if he bathe in this lake. (Śloka 17, Chapter 83, Vana Parva, P.B.).

AŚVINISUTA. A son born to Śrīya of the wife of Sutapā. There is this story about it in Brhamvata Purāṇa. Once when the wife of Sutapā was on a pilgrimage Śrīya happened to see her. The beautiful and venerable lady refused to accede to the desire of Śrīya and so the latter used force and took her. They had a son who was named Aśvinisuta. On her return after the pilgrimage with her son she explained all that happened and the sage sent both of them out. Śrīya taught his son Aśvinisuta astrology and made him a master in that science. Knowing that, Sutapā cursed him and said he would turn to be one very diseased. Later the sage amended his curse and added that he would be free from disease if he worshipped the sun.

AŚVINITIRTHA. Promises bodily splendor if one takes a bath in this lake. (Śloka 21, Chapter 25, Anuśāsana Parva, M.B.).

ATALA. This is one of the seven sections of Pātañā. The seven sections are: Atalā, Vīnatā, Sutatā, Tālātāla, Mahātāla, Raśatāla, Pātañā. Of them Atalā has been described as follows: Atalā is the first world of Pātañā. There resides Bāla, the son of Maya who is the famous but hungry magician. He has created 96 Mayas who are capable of granting all kinds of desires. Even now certain persons who are interested in the practice of Black magic, learn some of these 96 arts and practice them. When this mighty fellow opens his mouth for yawning, three groups of women known as Pundālis, Śvātanī and Kāminī emerge from his mouth. He has with him a ray of light called hintaka with which he can easily enter and seduce all who enter Atalā and try to strengthen them for satisfying his lust. After enticing them with it, he enjoys uncontrolled pleasure with them, showering on them his amorous glances, bewitch-
ing smiles and embraces. (Devī Bhāgavata, Asāma Skandha).

**ATAVISIKHARA.** Name of a village in ancient India. (M.B., Bhīma Parva, Chapter 9, Verse 48).

**ATHARVA.** Among the Vedas, this has the fourth place. It comprises different kinds of incantations of occult powers for the destruction of enemies. Atharvan, the son of Vaśiṣṭha was the author of this Veda. In Chapter 46, the third section of Vīṣṇu Purāṇa the following reference is made to Atharvaveda: "Sumanu Mahāraśi who was of infinite glory, first taught this Atharvaveda to his disciple Kābdanā. (Sumanu Mahāraśi was the son of Jaimini, who was the disciple of Vedavyāsa). Kābdanā divided Atharvaveda into two parts and communicated them to two Mahāraśis named Devavāda and Pathya. Devavāda's disciple was Medhā, Brahmagaj, Sauktikāyana and Pippalāda. Pathya had three disciples named Jāmeli, Kumuddādhi and Śāmakā. They also made Atharvaveda compilations, Sāmaka divided his composition into two and gave one part to Bāhrū and the other to Śaṅdhave. Mūtikāśa divided it into three parts. The four divisions of the Atharvaveda—Nakṣatrakalpa, Vedukalpa, Śaṅkārkāpa, Āngiraskaḷa and Śāntikalpa—were made by Mūtikēśa Nakṣatrakalpa contains Bāhrū's works. Śaṅkārkāpa contains Mantra Viniśca. Āngiraskaḷa contains Śaṅkārakaṇa and Śāntikalpa contains names of horses, elephants etc.

The mantras (incantations) in Atharvaveda and their uses are as below:

<table>
<thead>
<tr>
<th>Mantras</th>
<th>Uses</th>
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<tbody>
<tr>
<td>1. Suparnastava</td>
<td>Getting rid of serpents and snake poison (Sarpa-buddhi-nivṛtānām)</td>
</tr>
<tr>
<td>2. Indraścaitana</td>
<td>Fulfilment of all desires (Sarva-kāma-siddhi)</td>
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<tr>
<td>3. Imā Devī</td>
<td>Attainment of peace (Sarva-buddhi-sāna)</td>
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<td>4. Devamāra</td>
<td>Association of peace (Sarva-buddhi-sāna)</td>
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<td>5. Yājñayodhāti</td>
<td>Prevention of bad dreams (Duh vajra-sāma)</td>
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<tr>
<td>6. Indraścandaka</td>
<td>Prosperity in commerce and business (Viśālā-labhā)</td>
</tr>
<tr>
<td>7. Kāmọṣṣāvāni</td>
<td>Enjoyment of women (Svālābhāyāni)</td>
</tr>
<tr>
<td>8. Turhiyavajāvima</td>
<td>Equal to thousand sacrifices (Ayusa-homa-tulyam)</td>
</tr>
<tr>
<td>9. Jñegobhūna</td>
<td>Strengthening of the intellect (Buddhi-vṛddhi)</td>
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<tr>
<td>10. Dhrvāvadhraṇa</td>
<td>Attraction of spots of honour (Svāhā-labhā)</td>
</tr>
<tr>
<td>11. Alakṣajvā</td>
<td>Profit from agriculture (Kṣan-labhā)</td>
</tr>
<tr>
<td>12. Ahaṃ te bhāna</td>
<td>Prosperity in general.</td>
</tr>
<tr>
<td>13. Ye me pānā</td>
<td>Freedom from imprisonment (bandhāna-vimuktā)</td>
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<tr>
<td>14. Sāpatvāna</td>
<td>Destruction of enemies (Sātra-nāna)</td>
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<td>15. Tva-mūta</td>
<td>Enchantment of fame (yātra-vṛddhi)</td>
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<tr>
<td>16. Yājñāṃgavān</td>
<td>Enjoyment of women (Srī śau-bhāyāni)</td>
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<tr>
<td>17. Yenaścāhita</td>
<td>Birth of children (Grhābhā-labhā)</td>
</tr>
<tr>
<td>18. Ayane ś ни</td>
<td>Getting sons (Putra-labhā)</td>
</tr>
</tbody>
</table>

**ATIBALA I.** This muni is referred to in Mahābhārata, Udyoga Parva, Chapter 43, Verse 50, as a professional chaplain of Chandaveda. Once under the curse of Bṛhad Mahāraśi, Agni hid himself under the sea. (See "AGNI"). At that time, it was Atharvā who, as the suggestion of the Devas, went under the water and discovered Agni. (M.B., Vana Parva, Chapter 22, Verse 8).

Atharvā recovered Agni and re-created the worlds which were lying dormant owing to the absence of fire. (M.B., Vana Parva, Chapter 222, Verse 19).

Atharvā was born from Brahmā's late Wife. His wife was Śānti, the daughter of Kardama. Gitti was another name for Śānti. But there are some Purāṇas which refer to Gitti as another wife of Atharvā. Also, there are Purāṇas which say that Atharvā was Āṅgiras himself.

**ATIBALA II.** This name has been used as a synonym of Śiva. (M.B., Anukśa Parva, Chapter 17, Verse 91).

**ATIBALA III.** In Rigveda another Atharvā may be seen. It is said that he was the author of the Atharvaveda. After learning Brahmāvīrā from Brahmā, it was this Atharvā who first brought fire to the earth from heaven. Atharvā had two wives named Śānti and Gitti. Thus Atharvā was the same person as Atharvāna, the son of Vaśiṣṭha. (Bhāgavata, 4th Skandha, Chapter 1).

**ATHARVĀNGIRAS.** See ĀNGIRAS.

**ATHARVANA.** A son of Vaśiṣṭha. (Bhāgavata, Fourth Skandha, Verse 42).

**ĀTTHIKA (M).** Name of a Janasthāna (Town) in ancient India. (M.B., Bhīma Parva, Chapter 9, Verse 64).

**ĀTTHU.** He was a Gandharva born to Kaśyapa by his wife Pradhā. He had three brothers: Hāha, Hiḥhū and Tumburu. (M.B., Ādi Parva, Chapter 65, Verse 51).

**ĀTIBALA.** A matrika. Vaśāṃtira who took the boys Rāma and Lakṣmana to the forest taught them two mantras, Balā and Atibala, to liberate them from hunger and thirst. Vālmiki Rāmāyana, Bālapāda, Sarga 22).

**ATIBALA I.** The Maharsi Atibala was the cause of the death of Śri Rāma and Lakṣmana.

After the war with Rāvaṇa, Śri Rāma returned to Ayodhya with his remise and began his reign. After renouncing Sītā while Śri Rāma was living in the palace with Lakṣmana, Śatrughna and their families, one day Brahmā summoned Yama and said: "Śri Rāma is the incarnation of Mahāviṣṇu. He has fulfilled all the purposes of the incarnation. Now Viṣṇu has to be recalled to Vaikuntha."

On hearing this, Yama assuming the guise of a Sanāyāsī named Atibala appeared before Śri Rāma. He said he had to tell a secret to Śri Rāma. Accordingly Śri Rāma sent everyone else out of the audience chamber.
Lakṣmīna was asked to guard the entrance. It was announced that if anyone entered the hall, Lakṣmīna would be killed. At this stage, Mahārāja Duṣṭodvas arrived at the entrance accompanied by many of his disciples. He had come after havng performed penance for a thousand years and in great hunger and thirst. He wanted to see the king as a sign of auspicious food. Lakṣmīna refused him, but Duṣṭodvas refused to do so. He even threatened, that he would reduce all of them to ashes by his curse. Finding no alternative, Lakṣmīna entered the hall and informed Śrī Rāma of the situation. Duṣṭodvas was given a sumptuous meal. But for the fulfillment of the condition Lakṣmīna's death became necessary. Śrī Rāma cried with a broken heart. The honest Lakṣmīna went alone to the Sarayū river and drowned himself in its depths. Soon after, Śrī Rāma entrusting the affairs of the state to others and in the absence of thousands of spectators plunged into the Sarayū river and renouncing his earthly life, returned to Vaikunṭha.

(Uttara Rāmāyana)

ATĪBALA II. The name of a follower given to Skanda by his father in battle-field. (M.B., Śāliya Parva, Chapter 45, Verse 14)

ATĪBALA III. There was another King named Atībala, who was a great scholar in Nītikāśa. From the time of his accession to the throne, he began to lead a virtuous life. This Atībala's father was a King named Anangā. (M.B., Śāliya Parva, Chapter 39, Verse 92)

ATĪBHĪMA. One of the sons of the Agni, Tapa. (M.B., Vana Parva, Chapter 36, Verse 79)

ATIKAYA. One of the sons of Rāvana.

1) *Purusā Birth.* This is a story concerning the initial stage of the creation of the Universe. After completing the task of creation Brahmā, in his pride fell into a sleep. In order to slight Brahmā a little, Mahāviṣṇu produced two Rākṣasas called Madhu and Kaśītabha from his ears. Having their territory near Brahmā woke up in fear and fled to Mahāviṣṇu seeking refuge. Viṣṇu called Madhu and Kaśītabha and asked them what boon they would like to ask. They proudly replied that they would grant a boon to Viṣṇu. In that case Mahāviṣṇu wanted them to grant him leave to kill them. They answered: “We will not break our promise about granting the boon. But since our passion for fighting has not been aborted, you must fulfill our eager desire.” Mahāviṣṇu said: “I agree. But let my boon be carried out first. After that I shall see that your wish is properly fulfilled. After your death, one of you will be reborn under the name of Kharā and the other under the name of Atīkāya. In the Tretāyuga I shall kill Kharā in single combat after allaying his passion for fighting. Lakṣmīna, who is the incarnation of Ananta will fight with Atīkāya to his full satisfaction and kill him. Thus both of you will get Virakti and Mukti.”

2) *Birth.* There is a story about the birth of Atīkāya in the Yuddha Kāṇḍa of Kamba Rāmāyana, Yuddha Kāṇḍa.

3) *Birth.* There is a story about the birth of Atīkāya and the Yuddha Kāṇḍa of Kamba Rāmāyana, Yuddha Kāṇḍa. After his victory over Kubera Rāvana was returning in his Purpaka Viṁāna. On his way he saw some beautiful Gandharva women playing in the valley of Mayūragiri. Their leader was Cīṅgū, the wife of Cīṅgūgada. Rāvana seduced her and had a secret union with her. At once she became pregnant and gave birth to a dazzlingly bright baby. The mother handed over the child to Rāvana and returned to the world. The Gandharva, Rāvana, in his paternal love, took the child into the Viṁāna and proceeded. On the way, the Viṁāna knocked against a mountain peak and the baby was thrown overboard and fell in the forest. Rāvana stopped the Viṁāna and brought the child to the forest. He found the child without the slightest injury. smiling and lying on a flat rock in the deep woods. He failed in his attempt to take it up even though he used ten of his hands. The child began to grow steadily in size. Then he tried again to lift the baby up using all his twenty arms. The boy, who had by this time grown into enormous size, suddenly sprang up and getting into the Viṁāna took his seat in it. Rāvana gave him the name Atīkāya. On his arrival in Lanka, he presented him as adopted son to the barren Bhāyamasā. Atīkāya was brought up by Bhāyamasā.

4) *The Birth.* Atīkāya went to Gokarna and did penance to please Brahmā. Brahmā appeared, but being fully absorbed in salvation Atīkāya was not aware of his presence. Even his idol-breadth had been absorbed by Brahmā, by his power, instilled life-breath into him and restored him to consciousness. He granted Atīkāya all the boons he asked for. They were three in number. The first was the gift of Brahmā's which could smash anyone. The second was the gift of an arm which was unassailable by anyone. The third was absence of thirst, desire and other craving.

5) *Education.* Atīkāya went to Kaikīṣa and received his education from Śīva. He learnt all the sciences, Arts, Sruti, Smṛti etc. from there. On the completion of his course he asked what Giriḍakāśī he should pay. Śīva made him promise that he would never practice Black magic. Pleased with him, Śīva awarded him the Pārākṣa.

6) *Victory in Battle.* Atīkāya had an uncle, a Rākṣasa named Candra. Once he was defeated by Indra. It was at this time of chagrin that he came to know that Atīkāya had reached Lanka with the Pārākṣa. Candra Rākṣasa ordered Atīkāya to bring Indra as a captive. Atīkāya went to Śvarga (Heaven) and began a war with Indra. Mahāviṣṇu who came to help Indra used his Sudarshana Cakra over the Pārākṣa. Knowing Atīkāya's history well, Mahāviṣṇu brought the battle to a close. Both parties accepted the position that Devendra had lost the battle and Atīkāya had won.

7) *Death.* In the Rāmāyaṇa battle Atīkāya fought on the side of Rāvana. After a most terrible conflict, Lakṣmīna killed Atīkāya. (Kamba Rāmāyana, Yuddha Kāṇḍa)

ATILOMA. An Asura who was killed by Śrī Kaśṭa. (M.B., Śabha Parva, Chapter 38)

ATIMANYU. He was one of the ten sons of Maru.

ATIRRATHA. There was a King named Matācirā in Puruṣvāna. (See Pārvatvāma). Four sons were born to him: Taunu, Mahāva, Pārītha and Druhyu. (M.B., Arika Parva, Chapter 16, Verse 11)

ATIRRATHA. He was one of the ten children born to Manu by Nadvākā. (See MANU VĀMA). Kuru, Puru, Sudāvyāna, Tapaśvā, Sātyavān, Śuci, Agniṣṭoma, Atīrratha, Sudāvyāna and Atīrratha were the names of
the ten brilliant sons of Nalvalá. (Vśnu Purāṇa, Part 1, Chapter 15).

ATIṢĀDA. After his death Balabhadra Rāma went to Pāṭāla in the guts of Agastya. All the serpents worshipped him. Among them was a serpent named Atiṣāda. (M.B., Māvasīla Parva, Chapter 4, Verse 16).

ATIṢĀKRVĀNA Vīndhyā presented two ārāṇḍas to Skanda on the battlefield. They were Atiṣākṛavāna and Uetchhīraga. (M.B., Sāya Parva, Chapter 43, Verses 49, 50).

ATIṢIHIRA Mahāśeṇu presented two ārāṇḍas named Atiṣīhaira and Sīhara to Skanda on the battlefield. (M.B., Sāya Parva, Chapter 45, Verse 48).

ATIṬI (guest). In ancient Bhārata Atithi-sāvatikara (hospitality to a guest) was considered as a yajña. In Manusmṛti, Chapter 100, Verse 3, it is said that even if one lives on the scattered grains in the fields after harvest, and even if penance is offered in the midst of Pāṛcīgnī (five fires) unless the Brahmin who comes as a guest is fed, all virtuous deeds would be useless. Besides, Manus has made the following remarks about the Atithi (guest).

“A new visitor at night must be treated as an Atithi. An Atithi is one who comes occasionally, not daily. But he is like a village and goes about as a vagabond for a living, does not deserve to be treated as an Atithi. The guest who comes either before or after mealtime should not be sent away without being fed. Even a Vāsya or Sūdra who comes as a guest to a Brahmin’s house has to be given food when the servants are given food.”

ATĪVĀCA. He was a King referred to in the Rgveda. He had another name, “Divodāsa.” This King had fought several battles against Asuras with the help of Indra. It is said that once, being afraid of the Asuras, he tried to hide himself under the water. (Rgveda, Mandala 1, Anuvāka 10; Sākta 53; Rgveda, Mandala 1, Anuvāka 10, Sākta 112).

ATIVĀCARA Himavān gave Skanda two ārāṇḍas on the battlefield. They were Avavācaras and Suvavācaras. (M.B., Sāya Parva, Chapter 45, Verse 46).

ATIVĀCARA. God Varuna gave Skanda on the battlefield two ārāṇḍas (attendant soldiers). One of them was Yama and the other was Atiyāma. (M.B., Sāya Parva, Chapter 45, Verse 45).

ATRI.

1) The son of Brahmā. Atri Mahārāja was one of the mānasputras of Brahmā. The mānasputras were: Marici, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu. (M.B., Adi Parva, Chapter 65, Verse 10).

2) Or of the Sāysters. Brahmā’s sons, Marici, Aṅgiras, Atri, Pulastya, Pulaha, Kratu and Vāsiṣṭha are known as: Sāysteryas (seven sages). (M.B., Santi Parva, Chapter 206).

3) Great of the practitioners. The sage Prācinabhāraka was born in the family of Atri Mahārāja Ten Pracetas (Prapātās) were born as the sons of this Muni. (M.B., Sakti Parva, Chapter 208).

4) Cita Śikhandi. Among the seven Munis known as Cita Śikhanda, we see Atri Mahārāja as one of the Aṣṭapracetas which form the basis of the Upaniṣads. (M.B., Sakti Parva, Chapter 208).

ATRI became Atri’s son. Kayapa had a son named Kaśipu. He was a very mighty ruler and carried on his reign in an ungodly manner. In a terrible battle which took place at that time between the Devas and Asuras Kaśipu was killed Prablītā became the Asura King. Then there was a battle between Indra and Prahlāda. After six years’ war, Prahlāda withdrew. Later Mahāvīra, the son of Vīroczana (grandson of Prahlāda) became emperor of Asuras. War broke out again between Mahāvīra and Indra. In this war, Mahāvīra helped Indra. The Asuras were utterly defeated. They sought refuge with Śukra, the Asura guru. Śukra promised to help them. He set out to the Himālaya to receive a posthumous remembrance from Śiva. The Asuras kept waiting for Śukra’s return. At this stage, Mahāvīra who was the protector of Indra, came to Śukra’s abode and killed Śukra’s mother, Kāyavāmā. Seeing this impudence of Mahāvīra, Bhṛgu Mahārāja was enraged and cursed him that he should be born many times in human births. It is on account of this that Mahāvīra had to take many avatāras (incarnations). It was in this way that Mahāvīra incarnated as Dattatreyā, the son of Atri (Devī Bhāgavata, 4th Skanda).

(2) Atri and Parāśara. It was a time when Vāsīṣṭha and Viśvāmitra were in a state of mutual ill-will. Once King Kalmāśāpāda was going about in the forest on a hunting expedition. He met Śakti, the eldest son of Vāsīṣṭha in the forest. The King did not respect him properly. Śakti transformed Kalmāśāpāda into a Rākṣasa by his curse. The Rākṣasa who was also a cannibal, first swallowed Śakti himself Viśvāmitra offered whatever help he could, to destroy Vāsīṣṭha’s family Kalmāśāpāda ate successively all the 100 sons of Vāsīṣṭha Vāsīṣṭha, in great sorrow and Śakti’s wife, Advīṣṭa lived in an āśrama. Atri Mahārāja was present there with Parāśara. In due course, she gave birth to a boy who was called Parāśara and who later on became the father of Viśvāsa when Parāśara grew up, he came to know that his father Śakti was eaten by the Rākṣasa. Enraged at this, he started a yajña to annihilate the whole race of Rākṣasas. As the yajña gained intensity and force Atri Muni arrived there with certain other Mahārājas and transformed Parāśara from the yajña. (M.B., Adi Parva, Chapter 161).

(3) Atri’s dispute with Vaiṇya. Atri Mahārāja and his wife once got ready to go for Vaiṇya. At that time the poor Mahārāja’s wife was in great distress because they had no money to be distributed to their disciples and children. She requested her husband to go to King Vaiṇya and to beg for some money. Accordingly, the Mahārāja visited King Vaiṇya at his yāgaśāla (The shed where a yāga is held). He began to flatter Vaiṇya by saying that he was the first among kings and so on. Vaiṇya did not like it. He began to dispute with Atri. Vaiṇya remarked that Indra was the first King. To settle the dispute they went together to Sanākūmāra Muni. Sanākūmāra sent them away reconciled. After that Vaiṇya gave Atri much wealth. After distributing all this wealth among their sons and disciples Atri and his wife set out to the forest to perform penance.

(4) Atri became Sun and Moon. Once there was a fierce battle between Devas and Asuras. Owing to the shower of arrows from the Asuras, the Sun and Moon became dim. Darkness spread everywhere. The Devas began to grope in the dark. They requested Atri Mahārāja to find a remedy for this. Moved by their distress, Atri suddenly transformed himself into the Sun and Moon. The Moon gave light to the Devas. The Sun burnt up the Asuras by his intense heat. Thus the Devas were saved. This story was told by Vaiṇya Bhaga-
Atri I
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Atri I

vana, to Arjuna. (M.B., Anuśasana Parva, Chapter 136).
6. Atri and King Vṛṣāṇiti. In the Mahābhārata we find a different of opinion between King Vṛṣāṇiti and some Mahārāṣṭra. This story was told by Bhishma to Yudhishṭhira about the kind of persons from whom Brahmans may accept gifts. Once the Munis, Kāśyapa, Atri, Vasīṣṭha, Bharadvaja, Gautama, Viśvamitra, Jamadagni, and Pañcarṣaṇa, with Aruṇadhiti and Gandā, who were the wives of two Munis, came around the world. Their object was to go to Brahmaloka. At that time there was drought in the world. King Vṛṣāṇiti, the son of Sibi, suggested that the above-mentioned Munis should be called and given wealth. They refused to accept it. Vṛṣāṇiti became angry. He performed Homa in Āhavantyagnā and from the aṅgukūṭa, the Kāṣaṇi Yatudhāni (Kṣatya) arose. Vṛṣāṇiti sent Yatudhāni to destroy Atri and all other Munis. As Yatudhāni was guarding a lotus pond in the forest, the munis led by Atri happened to come that way. The Mahārāṣṭra were able to recognize Yatudhāni. They beat her with their tridāṇḍa (Trident or a kind of magic wand) and reduced her to ashes. After satisfying their hunger by eating the lotus flowers that the Mahārāṣṭra went to Brahmaloka. (M.B., Anuśasana Parva, Chapter 49).

6. Atri and Śraddhā. There is a passage in the Mahābhārata in which Atri gives advice to the emperor Nimi who belonged to Atri’s family. The story of how Śraddhā originated in the world into which Bhishma had told Dharma-patna was told by Atri. A son named Dattātreya was born to Atri, the son of Brahmā. Dattātreya became King. Nimi was his son. Nimi’s son died after one thousand years. Nimi, who was in deep grief at the death of his son, ordained a Śraddhā in memory of his son. On that occasion Atri Mahārāṣṭra came there and explained to Nimi the importance of Śraddhā. (M.B., Anuśasana Parva, Chapter 91, Verses 20-44).

7. How Brahmā, Viṣṇu and Mahāviṣṇu (Śaiva) were born as sons of Atri. There was no other woman in the Purāṇas who surpasses Śilāvati in her beauty. In order to be Ugraśārvas, her husband, in order to satisfy his passion, she once carried him on her own shoulders to a prostitute’s house. On the way, Māṇḍavya Nimi pronounced a curse that Ugraśārvas should die before sunrise. The grief-stricken Śilāvati pronounced a counter-curse that the sun should not rise on the next day. As the sun failed to rise, the Trimūrti (Brahmā, Viṣṇu and Śiva), accompanied by Anuśaṇā, Atri’s wife, went to Śilāvati. Anuśaṇā persuaded Śilāvati to withdraw her curse. The Trimūrti who were happy at the success of their mission (of bringing about the Sunrise) asked Anuśaṇā to demand any boon she wanted. Anuśaṇā expressed her wish that the Trimūrti (Brahmā, Viṣṇu and Śiva) should be born as her sons and they agreed.

Mahāviṣṇu, under the name of Dattātreya, was born as the son of Anuśaṇā. Śiva was born to her under the name of Durgā. There is a story about it in the Brahmāṇḍa Purāṇa. Once Śiva got angry with the Devas. They began to flee for life. But Brahmā alone did not run away. Śiva, who became more furious at this, chased off one of the heads of Brahmā. Still he was not pacified. Pārvati who was alarmed, approached Śiva and begged him to suppress his anger. At her request, Śiva’s fury was transferred and deposited in Anuśaṇā, Atri’s wife. Durgā is the embodiment of that element of Śiva’s fury.

According to the promise, Brahmā also took his bath at the moon from Anuśaṇā, the wife of Atri. (For that story, see PURUŚVARVAS). There is a story about that also in the Brahmāṇḍa Purāṇa. Once when Brahmā was performing the task of creation, he experienced carnal passion. Śravaṇavi was the offspring of that passion. When Brahmā saw her, he fell in love with her also. This made him feel angry towards Anuśaṇā. He pronounced a curse that Anuśaṇā should be burnt up in the fire from Śiva’s eye. (This is why Kāma was later burnt to death by Śiva). Although Kāma had retreated from Brahmā his passion had not been suppressed. Brahmā transferred his passion to Atri Mahārāṣṭra. The Mahārāṣṭra gave it to Anuśaṇā, his wife. Since she was unable to bear such a violent passion, she gave it back to her husband. That passion emerged from Atri’s eye in the form of the Moon. This is why lovers experience strong passion for each other at the time of the rising of the moon (Brahmāṇḍa Purāṇa, Chapters 39-43).

8. Atri and Gāngā Devī. Once, while Atri Mahārāṣṭra was performing penance in Kāmātaka, there was a terrible drought in the country. At that time, his wife Anuśaṇā made a Śiva-līṅga and offered worship to it. Then Atri asked her to give him a little water. There was no water anywhere. Suddenly Gāṅgā Devī appeared there and said to Anuśaṇā: “There will be a hole here. Water will come out of it in a torrent.” Pure water began to flow from the place pointed out by Gāṅgā Devī. Anuśaṇā begged Gāṅgā Devī to stay there for a month. Gāṅgā Devī agreed to do so on condition that Anuśaṇā would transfer her Tapṣa (siṣṭi) to her for one month.

Atri was pleased by drinking the water. He asked Anuśaṇā where she got such sweet fresh water. She explained to him all matters Atri expressed his desire to see Gāṅgā Devī. She appeared before him at once. Anuśaṇā said to Gāṅgā: “You should continue to exist in the world always Gāṅgā Devī answered her that she would do so if Anuśaṇā was prepared to give her the fruit of one year’s Tapas, and of devoted service to her husband Anuśaṇā agreed to that condition. Suddenly Śiva appeared there in the shape of a Linga. At the request of Atri and Anuśaṇā Śiva blessed both and blessed Anuśaṇā, the mahā Viṣṇu in the present. Anuśaṇā, assuming the name of “Atriśaṇa”, (Śiva Purāṇa).

9. Other Details. 1. Besides Dattātreya, Durgā and Candra, Atri had another son, Prāchārāṇu (M.B., Sānti Parva, Chapter 208, Verse 6).
2. Many Pārvatīs had been born in Atri Vanśa. (M.B., Van Parva, Chapter 222, Verses 27-29).
3. When the Kaurava-Pandava war was raging with great fury, many Mahārāṣṭra went to Droṇa and advised him to stop the battle. Atri Mahārāṣṭra was one of them. (M.B., Droṇa Parva, Chapter 190, Verse 35).
4. On another occasion, a King named Sūra performed a Rājājyot (Royal sacrifice). Atri Mahārāṣṭra was the chief priest at this yajña. (M.B., Sūrya Parva, Chapter 43, Verse 47).
5. Atri was also among the Mahārāṣṭra who had gone to witness Parākṣārāma’s tapas. (Brahmāṇḍa Purāṇa, Chapter 64).
6. Rgveda. 5th Mandala was composed by Atri. (Rgveda Samhita, Preface).
7. Once the Asuras put Atri Maharsi into the Satakavya yantra (a machine of torture with a hundred holes). Rgveda, 1st Mandala, 16th Anuvaka, Sukta 31).
8. Once the Asuras tried to burn Atri alive. (Rgveda, 1st Mandala, 16th Anuvaka, Sukta 12).
9. This happened at another time. Atri lied down in a machine with a large number of holes and tried to burn him alive in that time. At that time he prayed to the Asuras and they liberate him. (Rgveda, 1st Mandala, 17th Anuvaka, Sukta 116).
10. Atri was among the Maharsis who visited Sri Rama, on his return to Ayodhya after the war with Karna. (Uttara Ramayana).
11. From the navel lotus of Vishnu Brahman was born, Atri from Brahma, Soma from Atri, and Purusha from Soma were born. (Agni Purana, Chapter 12).

Atri III. In the Puranas another Atri, the son of Suka, is also seen. (M.B., Adi Parva, Chapter 63, Verse 27).

Atri III. The term Atri has been used as an epithet of Siva. (M.B., Aniśāna Parva, Chapter 17, Verse 38).

Atri. This word means Mahasvami (Siva). (Agni Purana, Chapter 48).

Auddaka. This is the place where Narasimha with his two daughters was once imprisoned. It is a plateau on the top of Mathapavata. Because water was in plenty there the place was called "Audhaka". An asura named Naru was the keeper of this plateau. (Sabhā Parva, M.B.).

Auddakasha A holy place of ancient India. The place got this name because the sage Audhaka lived there. It is believed that one bath in this holy place one will be absolved of all his sins.

Auddakasha A king of the state of Udumbra. This king once paid respects to emperor Yadugiriva and gave him several presents and gifts. (Sloka 12, Chapter 53, Sabhā Parva, M.B.).

Aukhyā A glorifying prayer in Sarasveda. (Sloka 134, Vana Parva, M.B.).

Aurisaka A country of ancient India. Sri Karna conquered this land. (Sloka 19, Chapter 11, Droṇa Parva, M.B.).

Aurla (Urvā, Uṛgā). A fierce saint of the line of Bhrgu Maharsi.


Vāvana Maharsi married Āra, daughter of Manu. Ayurva was her child who was the grandfather of Jamadagni and the great-grandfather of Parāśurāma.

2. Birth The Preceptors of the Bhrgu dynasty were the hereditary gurus of the Kings of Hehaya. Kṛṣṇavaṇi a famous King of the Hehaya dynasty and father of Kṛṣṇavaṇi-jena had his education from a Bhrgu guru living in his Śama. On completing his education the king paid lavishly and the Bhrgus became rich thereafter. Kṛṣṇavaṇi died and his son did not very much like the Bhrgus (Bhrgus) becoming rich with the wealth of their ancestors. Knowing this the Bhrgus started burying their wealth underground. Once a Kṛṣṇa

king forcibly dug out from the house of a Bhrgu the wealth he had safely buried and from that day onwards the Kṛṣṇayas and the Bhārgavas became enemies. The Bhrgus were hunted down by the Kṛṣṇayas kings and the Bhārgavas frightened by this move left their abode and went and hid in caves in mountains far away. Among those who thus fled was Arjuna, wife of Cevana. Arjuna was pregnant at that time and she hid her 'Gurhas' in her thighs while fleeing. She bore a boy who saw this and informed the Kṛṣṇayas and they immediately went and caught hold of her. Then the thief broke and a boy came out of it. Because he was born from the thighs the boy was named Ayurva. (Uṛgā - Thigh and so, born of a thigh). (Chapter 179, Adi Parva, M.B.).

4. Auvira and Badalvā. Ayurva bore a deep grudge against the Kṛṣṇayas who had massacred his forefathers. Ayurva started doing rigorous penance and by the force of his austeritys the world started to burn. At this stage the Pīrs appeared before him and persuaded him to withdraw from his penance. Ayurva then told them thus: - "Pīrs, while I was lying in the thigh-womb of my mother I heard hideous groans from outside and they were of our mothers when they saw the heads of our fathers being cuffed by the swords of the Kṛṣṇayas. Even from the womb itself I murmured a fierce hatred towards the Kṛṣṇayas. The Bhrgu wealth was raised before the pitiable walls of our mothers'.

The Pīrs were astounded at the firmness of the vow of Ayurva and horrified at the thought of what would happen if the penance was continued. They pleaded again to cease his austeritys and then submitting to their request Ayurva withdrew the fire of his penance and forced it down into the sea. It is now believed that this fire taking the shape of a horse-head is still living underneath the sea vomiting heat at all times. This fire is called Badalvā. More about this can be had under the head Badalvā. (Chapter 180, Adi Parva, M.B.).

5. Ayurva and the birth of Sagara. Ayodhya was once ruled by a celebrated King of Ikshvaku dynasty named Subhā. He had as his wife Yādavi a good natured and well behaved woman who was a gem among queens. One day Śāljarṣa, a King of the Hehaya line of rulers who was then the King of Māhiṣmati defeated Subhā in a battle. Yādavi was then pregnant. Jealous co-wives poisoned her; Yādavi did not die but the poison affected the child in the womb.

After the defeat, Subhā and Yādavi went and stayed with Ayurva in his Āśrama. For seven years they lived there and then Subhā died. Grief-stricken Yādavi was about to jump into the funeral pyre and end her life when Ayurva stopped her from the act pointing out that she was soon to deliver a child. After a few months she delivered a son and Ayurva called him 'Sagara' meaning one with 'gāra' (poison) in him. (Brahmāṇḍa Purāṇa, Chapters 16, 17).

6. Ayurva and the sister of Garguṇa. Garguṇa, son of Vināśa, had a sister named Sumati. Upāmanu, a sage, wanted to marry her but neither she nor her relatives liked it. Enraged at this the sage cursed Sumati saying
that the brahmin who married her would have his head burnt. The marriage of Sumati thus remained a problem for her parents. There was a friend of Vinaśa, a sannyāsī, living in a forest and to find a way to escape from the curse Vinaśa sent Garuda to him. The sannyāsī advised Garuda to approach Aura to find a solution for the problem and Aura was therefore approached for advice.

It was at this time that the people of Ayodhyā came in search of Subāhu and Yadavi who had left them years before. When they were plunged in sorrow but were glad to know a son of Subāhu, Sagara, had grown up to be a successor to Subāhu. When Garuda made Aura acquainted with the pitiable tale of his sister Aura declared that Sumati should marry a Kaśṭriya instead of a brahmin and thus relieve the curse. He then asked Sagara to marry Sumati to whom he had already given three thousand years. He had besides Sumati another wife, Keśi. Both at that time bore no sons for Sagara. Dejected he entrusted the administration of the state with his ministers and left for the abode of Aura. Aura blessed them and propounded that Keśi would deliver a son to continue the dynasty and that Sagara would deliver sixty thousand sons of which one son would be at all. Sagara and his wife returned to the palace and very soon a child was born. The child was named Astrāma when he grew up. In due time Keśi delivered a son who was named Asmañjītas. But Sumati gave birth to a lump of flesh. Greedily pained the King was about to throw it away when Aura appeared there and stopped him from doing that. He directed him to cut the piece of flesh into sixty thousand pieces and put one piece each in a fruit of the holy santa. She told him that he would bear from one of them thus Sumati got sixty thousand sons (Brahmaṇḍa Purāṇa, Chapter 92).

8) Teaching of Aura. In the evening of his life Sagara went and stayed in the abode of Aura. Aura gave him instructions on many divine subjects. He taught him about the importance of the four āramas, the rituals to be practised by the different castes of Brahmaṇa, Kaśṭriya, Vaiśya and Śūdra and many such other things. Finally Aura gave Sagara Brahmaṇḍājīna. (Chapter 8, Amāran, Viṣṇu Purāṇa).

9) Ārugrama. All the Bhārgava rājas together once stayed in the āramās of Aura. Parāsurāma visited the ārama one day during that time and paid respect to Bhārgava, Kaśṭriya, woman of Bhūg, Kaṭavā, son of Bhūg and Aura, son of Cūvakā. (Brahmaṇḍa Purāṇa, Chapter 63).

AURVA II. A brahmin living in the country of Mālava. This brahmin got a daughter named Śamika by his wife Sumedha. She was married very early to Mandāra, son of Dhaumya and disciple of Śaunaka. After some days when Mandāra found his wife fully grown he went to Aura to bring his wife home. Aura sent them home to the house of Mandāra with his blessings. On their way home they met the Mahaṛi Bhūshūṇḍi and burst into laughter at his sight. The sage cursed them and made them into two trees. When Aura found his daughter and son-in-law missing he started a search for them. Then he came to know that both of them had changed into trees. A friend of Vasa who had already prayed to God for help. Aura then lived in the tree of Śaunaka in the shape of Āgni and Śaunaka made an idol of Ganapati with the roof of the Mandāra and worshipped him. Ganapati was pleased by the devotion of Aura and Śaunaka and changed the trees again into Śaunaka and Mandāra. (Ganapati Purāṇa).

AUSIJA I. (Kapālakamocana). A holy place on the banks of the river, Sarasvati, Brahmaṇa, the devas and many mahaṛis lived here once. (Chapter 83, Vana Parva)

This place is called Kapālakamocana also. There is a story behind the place getting this name. At the forest of Dānaka Śrī Karna killed many demons. The force of the arrows struck the skulls of the demons to far off places in the forest. One of the skulls then fell on the feet of a sage named Mahādāra who was then going that way. The skull went deep into his foot and not only did it wound his foot but it stuck to his foot so hard that it could not be drawn out also. With his foot in pain the sage visited all the holy places but with no relief to his pain. At last Mahādara came to Aura and to his surprise the skull came off from his foot healing his wound. He remained there for some time and obtained many divine attainments. From then onwards the place was called 'Kapālakamocana'. After this incident Bhūmā, Viśvāmitra, Bāibhārāma and many such divinities visited the place. (Chapter 39, Sāya Parva, M.B.).

AUSIJA II. An ancient sage. There is a reference to this sage who is the son of Angiras in Rgveda. This sage was a brilliant member of the royal council of Dharmapura (Chapter 208, Samiti Parva, M.B).

AUSIṣNARA (AUSIṣNARI). Sibi, son of the King of Mālava. He was a renowned sage. (Sāya Parva, M.B.).

AUSIṣNARI (AUSIṣNARI). A śīdra girl born in the country of Uḍhara. Gautama Muni got her son Kaśkīvan and others of this girl. (Sūkn 5, Chapter 21, Siṁha Parva, M.B.).

AUSIṣnika(M). An ancient place in Indra. The King of this country paid respects to Dharmaputra offering him several gifts. (Sūkn 17, Chapter 21, Siṁha Parva, M.B.).

AUTATHYAJA. Son of Uṭathya (See under Uṭathya).

AUVAYAṉ. A celebrated Tamil poet. She was born in a Parva (lowest of the Hindu castes) family. Her mother left her as soon as she was delivered and a low caste śīdra brought her up. She lived for 420 years before she left on a Sōng journey never to return. She wrote several books in Tamil. The important ones are Āṭṭuṭṭi, Kontaventa, Muttura, Natval, Kavati slukka, Nannūtkova, Nanuṇiñka, Aruttamamlā, Daranappattu, and Jnānakuri. She has made a dictionary in verses also.

AVABHRUTHAM. The bath taken at the end of a sacrifice.

"Then all the Kaśṭriya Kings approached Dharmantuja (Dharmaputra) who had completed successfully, under the protection of the Mighty Lord of the bow, the cudgel and the wheel, the great sacrifice of theṚja-
AYACA. The family of the Haihayas was split into five. They were the Bhujas, the Avanti family, the Vinuhotra family, the Suyamplakas family and the Sauṇḍikṣeyas family. (Agni: Puranā, Chapter 27).

AVADHOTESVARA. An incarnation of Siva. Once Indra and Bhapisati went to Kailasa to do homage to Siva who had offered sacrifices in the fire, called by Arya. Indra, in his beauty and power, convinced the god of Siva. When Siva was crossing the river, Indra saw Siva's emanation and decided to conquer him. At the request of Bhapisati, Siva, who was a powerful god, could not be conquered. So, Siva turned the fire into an ocean of water. Siva was killed by Siva who had abandoned the fire. (Siva Purana).

AVAGAYA. A warrior of the Vṛṣṇi dynasty. (Mahābhārata, Droop Varsha, Chapter 17, Stanza 27).

AVAIKSA. (See Dhanurakṣa).

AVAKIRNA (M). A holy place on the bank of the river Sarasvatī. (M.B., Śāla Varsha, Chapter 41).

AVANTI. A country called Mālava, an ancient India. The famous Ujjaini was the capital of Avanti. This city is situated on the bank of the Ganges. The renowned poets such as Kālidāsa and others lived in this city. This is one of the seven cities considered to be capable of giving Mokṣa (heavenly bliss). (M.B., Bhīma Varsha, Chapter 9, Stanza 43).

AVANTI VAMS. (The Dynasty of Avanti). The dynasty of Avanti Kings had its origin in the Yadu dynasty. Candras was born to Atri the son of Brahman. Buddha was born to Candras, Puruvadas to Budha, Ajas to Puruvadas, Nahuja to Ajas, Yavāti to Nahuja and Yadu to Yavāti. Budha had five sons, the eldest of whom was known by the name Sahasrajā. The rest of them were known as Nilagjika, Raguja, Krṣṇa and Sahasrajā. Sahasrajā had three sons called Saavati, Haihva and Renuhva. Dharmaṇa was born to Haihva, Sahanā to Dharmaṇa, Mahāpūrṇa to Sahanā, Bhradrasena to Mahāpūrṇa, Durgama to Bhradrasena and Kāra to Durgama. From Kāra were born the four sons Kṛtavṛṣa, Kṛṣṇa, Karavira and Kṛṣṇa. Arjuna (Kṛtavṛṣa) was born to the son of Kṛtavṛṣa.

ARA. Kṛtavṛṣa became the supreme ruler of the earth conquering the whole earth (Seven Earths) by the merits of his penance. He got invincibility and thousands hands in battles, as soon. He performed ten thousand sacrifices all in conformity with the rules and regulations. To escape from loss of wealth he had only to remember his name. It was ordered that Kings other than Kṛtavṛṣa, however great the extent of their might and prowess, and the number of sacrifices, offering of alms and penance done be, would not stand on a par with him.

Kṛtavṛṣa had a hundred sons, of whom the most famous were Sūrasena, Bṛha, Dṛṣṭa, Kṛṣṇa, and Jaya. Jaya had the most renowned of these five ruled in Avanti as King Tālajāgha who had several sons, was born from Jaya. The family of the Haihayas was split into five. They were the Bhujas, the Avanti family, the Vinuhotra family, the Suyamplakas family and the Sauṇḍikṣeyas family. (Agni: Puranā, Chapter 27).

AVARODHA. A king of the family of Bharata

AVISANAM. An ancient Bath in Bharata. One could attain the merit of Sambhagodāna (giving a thousand cows as alms) by bathing in this holy bath. (M.B., Vana Varsha, Chapter 82, Stanza 128).

AVATARA. (Incarnation). The incarnations of Mahāvīra are:

1) General information. God takes three kinds of incarnations such as avatāra, āvesa and āra. That which has full power is avatāra; that which has power only for the time being is āvesa and partial incarnation in anāvātāra. The incarnations of Viṣṇu are countless. Hermits, Manus, Devas (gods) and sons of Manus are incarnations in part (anāvātāras) of Viṣṇu. Complete avatāras are ten in numbers of which Balabhadra Rāma is not considered as an avatāra by some. Instead of him they place Buddha.

2) Rezon for the incarnations. Mahāvīra has taken so many incarnations in the world. In the Sri Mahādevi Bhāgavata a story occurs to the effect that Mahāvīra was forced to take so large a number of incarnations due to the curse of the great hermit Bhīṣma. The story is as follows: Kalyāpa had a son called Kaśipu. He was daring and brave and ruled the country as an enemy of the Gods. There arose a severe battle between the gods and the Asuras. Kaśipu was killed in that battle. After Kaśipu his son Prabhāla became king. He too was an enemy of the Gods. So there was a battle between Indra and Prabhāla. The battle continued for a hundred years. At last Prabhāla was defeated. He felt very sorry at the defeat. So he anointed Bāl, son of Vrṣeṣaṇa, as King and leaving the kingdom, he went to the Gandhamadana and began to do penance. The fight continued between Bāl and Indra. In this fight Mahāvīra helped Indra. The Asuras were completely destroyed. The defeated Asuras went to their teacher Śukra, who promised to protect them by spells and incantations and herbs. The Gods knew that Śukra had undertaken to protect the asuras. Leaving the asuras behind, Śukra went to Kailasa to get more power of spells and incantations from Śiva. Before going to Kailasa Śukra had asked the Asuras to wait for him with faith. After this the Asuras sent Prabhāla to the Gods for a truce. Prabhāla, though an Asura, was in great favour with the Gods. He reached the court of Indra and said, 'Gods, we have no desire at all for war. We have decided to spend the remaining period in penance wearing barks of trees and tufts of hair. How wicked a deed is battle and how delightful it is to become a devotee of God! So hereafter you will not be troubled by us. Likewiser I hope you will not do us innocent people any harm.' The gods believed Prabhāla. The Asuras, in the guise of hermits waited for Śukra in the hermitage of Kaśyapa. Śukra reached Kaśyapa and bowed before Śiva and requested that he might be given the power of defeating the Gods by some means quite unknown to Bhraspati the teacher of the devas (Gods). Śiva was in

See Adhikāvāra.
trouble. He could refuse neither Sūkra nor the Gods. At last he told hermit Sūkra that to come by such a spell he had to stand head downwards, inhaling smoke for a thousand years. Siva said so, thinking that when the dreadful nature of the feat was considered, Sūkra might desist from the attempt. But Sūkra began his penance instantly.

The Gods understood everything. The deceit of the Asuras, the crookedness of Sūkra was all now clear to them. They trembled with fear and began to consult how to get out of this difficult situation. Finally, they decided to go to war with the Asuras. The Gods did accordingly. The Asuras were in trouble. They were not strong enough to face the Gods. So they all went to Kāyamāṁi, the mother of Sūkra. The devas (gods) with Mahāvīnu at their head chased the Asuras, Kāyamāṁi, by the merits of her devotional meditation petitioned Mahāvīnu and India, Mahāvīnu thought of his Sudarśana (wheel-weapon of Viṣṇu) which instantly made its appearance and cut off the head of Kāyamāṁi. The great hermit Bṛhaspati got angry because Mahāvīnu committed woman-slaughter, and cursed him thus. “You are a crooked being, a viper, a deceit. The hermits who adore you as the seat of all that is good are deceived. You are wicked of a black character, and I curse you to take countless incarnations in the world, and painful confinement by and by because of your sins.” (Śrī Mahādevī Bhāgavata, 4th Skandha).

Thus having cursed Viṣṇu, the hermit Bṛhaspati took some water from his water-pot and sprinkled it on the face of Kāyamāṁi, who woke up as if from sleep. (For the remaining portion of the story see 2)

2. Daśāvatāras (The Ten Incarnations). Owing to the curse of Bṛhaspati, mentioned above, Mahāvīnu had to undertake so many incarnations, complete as well as partial. Complete incarnations are ten in number. They are called Daśāvatāras (The Ten Incarnations).

Mañjūśīrāma Varaha (Naraśimha) / Rāma, Rāma / Kṛṣṇa Kalki jñānādāna //
Mañjūśī (Fish), Kūrma (Turtle), Varāha (Pig), Naraśimha (Lion-man), Vāmana (Dwarf), Rāma (Parāvāra), Rāma (Sūrī Rāma), Rāma (Balañānārāma), Kṛṣṇa (Śrī Kṛṣṇa), Kalki (Yet to come). These are the ten incarnations of Mahāvīnu.

The daśāvatāras are described one by one below.

1. Matsya-vatara: (Fish Incarnation). To Kāyamāṁi, the son of Marici, and the grandson of Brahmā a son was born, by his wife Aditi. He was called Viśvas and the Manu who was the son of Viśvas is known as Vaivasvata Manu or Sārvatāra Manu. It was during the time of this Manu that Viṣṇu incarnated as a Matsya. Once while Brahmā was reciting the Vedas (the Scriptures) Hayaṅrāva, an asura, stole the Vedas from the side of Brahmā and with them he went under water to the bottom of the ocean and hid himself there. So Mahāvīnu decided to take the form of a fish to recover the stolen Vedas.

Viśvas and Manu, the first and foremost of the god-bearing, were doing penance in a place known as Bādrañ. He got down into the river Kṛṣṇām to take a bath. Then a small fish said to the Manu: “Oh King, I am afraid of large fishes. So please don’t forsake me”. Hearing this the King Manu took the fish in his hand and put it in an earthenware pot and brought it up. In a few days the fish began to grow. When the pot became insufficient the King put it in a larger pot. When that also became too small, the King put the fish in a pond. When the pond could not hold the fish any longer the King put it in the Ganges at its request. After a few days the Ganges also became too small for the fish. Finally the fish told the King: “Oh, King, within seven days there will be a great flood in the world. You should make a boat and take the ten hermit-sages with you in the boat and escape. I will help you.”

Hearing this he got an immensely large boat ready and obeyed the instructions of the fish. Within seven days rain started in torrents. Everything in the world, the moving and the not moving, were under the flood. A horn began to sprout from the head of the fish. Manu tied his boat on that horn. The fish started reaching the shore of the Himalayas with the boat, which was tied to the highest peak. Since the peak came to be called ‘Nauānānā Sringa’ (The peak to which boat is tied). The rain ceased to pour. It was seen that everything in the world had been destroyed except the Manu and the seven hermit-sages and some of the germs, saved in the boat. (This story occurs in the great Hindu work Kaumāyantī of Jayatārakā Prakīndī). (M.B. Aranava Parva, Chapter 187; Agni Puṇa, Chapter 2, Bhāgavata 8th Skandha, Chapter 24).

This story of the incarnation of Viṣṇu as fish is seen in the Bible figuratively. ‘In the order of the generations of Adam, the first creation of God, Seth, Enos; Kenan, Mahalāli, Jāred, Enoch, Methushelach, Lamech and Noah were born to Enoch hundred years old. And Seth begat Shem, Ham and Japheth. There was a great flood during the time of Noah. God said to him: “The end of all flesh is come before one; for the earth is filled with violence through them, and behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt shing it with Cedars, and shalt cover it with pitch within and without. And this is the fashion which thou shalt make it of: The length of the ark should be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof, with lower, second and third stories shalt thou make it. And behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh wherein is the breath of life from under heaven and everything that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons and thy wife and thy sons’ wives with thee, and of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after their kind, two of every sort shalt come unto thee to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.” Thus did Noah according to all that the Lord commanded him. And the Lord said unto Noah, “Come thou and all thy house into the ark, for thee Have I seen righteous before me in this generation. Of every clean beast thou
shall take to thee by seven the male and his female and of beasts that are not clean by two the male and his female. And God also commanded him by seven the male and the female to keep seed alive up on the face of all the earth. For yet seven days and I will cause it to rain up on the earth forty days and forty nights, and every living substance that I have made will I destroy from off the earth." And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons and his wife and his sons' wives with him into the ark because of the waters of the flood. Of clean beasts and of beasts that are not clean and of fowls and of everything that creepeth upon the earth. There went in two and two unto Noah into the ark, the male and the female of every beast as God had commanded Noah. And it came to pass after seven days that the waters of the flood were upon the earth. In the six hundredth year of Noah's life in the second month on the seventeenth day of the month the same day were all the fountains of the great deep broken up and the windows of heaven were opened and the rain was upon the earth forty days and forty nights. In the self-same day entered Noah and his sons and his wife and the sons of Noah and Noah's wife and the wives of the sons with them into the ark. They and every beast after his kind and all the cattle after their kind and every creeping thing that creepeth upon the earth and every fowl after his kind after his kind. And they were according to their families. And it came to pass after they were entered into the ark the waters increased on the earth thirty days. And the waters increased and were multiplied upon the earth and were over the ark. And Noah looked when the waters were over the ark. And the waters prevailed and were increased greatly upon the earth and the ark went up on the face of the waters. And the waters prevailed exceedingly upon the earth and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail and the mountains were covered. And all the flesh died that moved upon the earth, both of fowl and of cattle and of beast and of every creeping thing that creepeth up upon the earth and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground both man and cattle and the creeping things and the fowl of the heaven and they were destroyed from the earth. And Noah only remained alive and they that were with him in the ark. And the waters prevailed upon the earth hundred and fifty days. And God remembered Noah and every living thing and all the cattle that was with him in the ark and God made a wind to pass over the earth and the waters became calm. The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained. And the waters returned from off the earth continually and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month on the seventeenth day of the month upon the mountains of Ararat. And the waters decreased continually until the tenth month.

In the tenth month on the first day of the month were the tops of the mountains seen. And it came to pass at the end of forty days that Noah opened the window of the ark which he had made. And he sent forth a raven which went forth to and fro until the waters were dried up from off the earth. Also he sent forth a dove from him to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot and she returned unto him into the ark for the waters were upon the face of the whole earth. Then Noah put forth his hand and took her and pulled her to the ark. And he stayed yet other seven days. And again he sent forth the dove out of the ark. And the dove came in to him in the evening and lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days and sent forth the dove, which returned not again unto him anymore. And it came to pass in the six hundredth and first year in the first month, the first day of the month the waters were dried up from off the earth and Noah removed the covering of the ark and looked and beheld the face of the ground was dry. And in the second month on the seven and twentieth day of the month it was dry. And God spake unto Noah saying: 'Go forth of the ark, thou and thy wife and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh both of fowl and of cattle and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth and be fruitful and multiply upon the earth. And he went forth and his sons and his wife and his sons' wives with him. Every beast, every creeping thing and every fowl and whatsoever creepeth up on the earth after theirs kinds went forth out of the ark. And Noah built an altar unto the Lord and took of every clean beast and of every clean fowl and offered burnt offerings on the altar. And the Lord smelled a sweet savor and the Lord said in his heart: 'I will not again curse the ground for man's sake. For the imagination of man's heart is evil from his youth. Neither will I again curse the earth anymore for man's sake.' (Holy Bible, Genesis, Chapters 6, 7 and 8).

2) Arambāvātra. (Invocation as a test). Long ago when Durvāsās visited the realm of Gods he presented Devendra with a garland made of flowers of exquisite fragrance. Indra tied it on to the task of Ārāvātā (the elephant of Indra). When the beetles which gathered on the garland for honey became a nuisance, Ārāvātā destroyed that garland. Durvāsās who got angry at this cursed the gods as a whole that they would get wrinkles and grey hair. The gods were advised by Mahāvīru that if they got Ambrosia (Āmṛta—celestial honey) from the sea of Milk by churning it they would escape from this. Accordingly the Gods called the asuras for help, and they approached the sea of Milk. They made use of the Mountain of Mandara as churn-drill, and the huge snake Vasūku as churning rope, and the churning commenced. The gods took hold of the tail of the snake and as the churning was proceeding the churn-drill, the mountain of Mandara, having no fixation at the bottom sank down. Then Mahāvīru
took the form of a turtle, and got under the Mandara mountain and lifted it up on his back. By the force of lifting, the turtle rose higher and higher up. Then Mahāviṣṇu took the form of an eagle and sat on the top of the mountain and it came down a little and placed itself in the right position. (Bhāgavata, Skandha 8, Chapter 7; Agni Purāṇa, Chapter 3; Vālmiki Rāmāyaṇa, Ballakāda, Sarpa 45).

3) Virānasūrya. (Incarnation as a Pig). Jaya and Vijaya were the two watchers who stood at the gate of Mahāviṣṇu. Once the great hermit-sages Sanaka and others reached Vaikuṇṭha to visit Mahāviṣṇu. Then Jaya and Vijaya treated the hermits without respect. The hermits cursed them that they would become Dānavas (Auras or giants). They also said that when they were slain three by Mahāviṣṇu they would reach heaven. At that period when hermit Kātyāya was carrying on his evening prayer and devotional rites, his wife Diti approached him with lustful desire. Kātyāya told her that as he was engaged in prayer and meditation it was not proper on her part to select that particular moment for her lustful desire. But she persisted and the sage yielded and out of that union two sons were born to them, two asura Hiranayakṣipu and Hiranayakaśipu. Of these Hiranayakṣipu was the incarnation of Jaya and Hiranyakāśipu that of Vijaya.* With the birth of these two the whole world began to tremble. These two asura brothers began to terrorize the world. They wandered about causing destruction and devastation wherever they went. Once Hiranayakṣipu got down into the ocean and began to beat the waves in the ocean. When the waves were raised, two asura Hiranayakṣipu and Hiranayakaśipu. Of these Hiranyakṣipu was the incarnation of Jaya and Hiranyakāśipu.

4) Narāsinhākṣipūra. (Incarnation as a lion-man). With the death of Hiranayakṣipu, his brother Hiranyakāśipu became furious more than ever. He wanted to avenge the death of his brother. His fury was turned towards Mahāviṣṇu. So he got on the top of the Mountain of Mandara and did penance before Brahmā and Brahmā appeared and granted him boon, one of which was that nobody but Viṣṇu should be able to kill him. He returned with gladness and began to roam about torturing devotees of Viṣṇu everywhere.

A son named Prahlāda was born to him. He was a god-fearing child and from birth an ardent believer in Viṣṇu. Hiranyakāśipu tried his utmost to change his son to a hater of Viṣṇu. He got a special teacher for the purpose and Prahlāda was taken to the house of the teacher to live with him until he changed his mind. The result was that the teacher and all others who advised him ultimately became believers in Viṣṇu. Anger overpowered Hiranyakāśipu. Prahlāda was thrown before mad elephants. But the tusks of the elephant missed the aim and were driven into his body. Many maces were employed and those which hit him had their fangs broken. Finally the child was put in blazing fire. But the child felt the fire to be cool and soothing. From that fire a ghost emerged and tried to kill Prahlāda. Immediately the Sudarśana, the wheel-bearer of Viṣṇu came down and cut off the head of the ghost. Hiranyakāśipu jumped with anger and called out. "Where is your Viṣṇu?" His son replied that his Viṣṇu dwelt in every movable and immovable thing. Hiranyakāśipu kicked at a stone pillar close by and asked him, "Is your Viṣṇu in this pillar?" Prahlāda replied, "My Viṣṇu is in Pillar and in forest. So far as he had finished, the Pillar broke open and a monster as horrible as the Destroyer Śiva, in the shape of a lion-man made its appearance.

"Mimāṃsāsānaḥ samāṃsthito grato
Naṁ hariṁ puruṣottamahahviṣṇuḥ
Pratapaśākāraṇaḥ kāmaḥ
dharmottaraṁ bhūtānām.

Kṣīram uciśvetāṁ sarvaṁ
dharmottaraṁ bhrūṣṣūnām svādīnām
dharmottaraṁ bhrūṣṣūnām svādīnām
dharmottaraṁ bhrūṣṣūnām svādīnām
dharmottaraṁ bhrūṣṣūnām svādīnām.

"Before him who was waiting with curiosity to see what would happen, with eyes blazing as molten gold, mouth wide open in the middle of long bushy mane, tusks long and curved and protruding fearfully, tongue swaying like a sword, eyebrows fierce looking, ears standing erect and still, two nostrils as wide and deep as mountains, cypresses, jaws open, he roared aloud, "I am the king of the elephants, the lion, the tiger, the elephant, the king of elephants, the tiger, this is my land.""

This was the figure of Narāsinhā. Mr. S. Paramesvaradar Iyer, Ulloor, has described this figure in his "Bhakti-dīpikā" as follows:

"Claring eyes burning as blazing cinder, tongue as a dagger just used in piercing to death, neck with folds, eyebrows looking mad, tusks like young moon, fierce face with bushy mane grown to it, hair long and sharp like pointed wire, claws looking like having drunk blood, body shining as if countless suns had risen together, all combined as if the fire of anger burning inside had incarnated, in the shape of a lion up to neck and human shape beyond the neck." (Bhakti-dīpikā).

The horrid monster caught hold of Hiranyakāśipu the King of the Asuras, picked him to the ground and opened his heart with its fierce claws. Blood spouted like a spring. With great ferocity he pulled out the intestines of Hiranyakāśipu and wore them round his neck as a garland and roared loudly. Prahlāda, with songs of praise and chanting of hymns of adoration packed the stormy Narāsinhā and bowed low before him. The Narāsinhā was pleased with the devotion of Prahlāda. He blessed the child and then disappeared. (Bhāgavata, Skandha 7, Chapter 8).

Kumbhakārṇa and during the third birth they were Śiśuśa and 

*During their next birth they made their appearance as Rāvana and Duryodhāna.
5) Vānaprayāṇa. (Incarnation as a Dwarf). It was to expel the Emperor Mahābali, that Mahāvīru, incarnated as a dwarf. To Kaśyapa, the son of Marici and the grandson of Brāhma, was born Diti, Hiranyakasipu. And from Prahlāda the son of Hiranyakasipu was born Virocana and Bali was the son of Virocana. Bali got the name Mahābali because of his prowess. He was the emperor of the Asuras. A fierce battle began over the Ambrosia got from charming the sea of Milk, which the gods and the demons consumed. In the battle Indra cut Mahābali down with his Vijayāyuha. The Asuras took the body of Mahābali to Paṭāla (the nether world) where their teacher Sukra brought him to life again. Then Mahābali worshipped the Bhārgavas and became more powerful than before and went to heaven again and renewed the battle. This time he defeated his father and subjugated the realm of the Gods who were scattered to all sides. The devas or gods are the sons of Kaśyapa born by his wife, Aditi. She felt very sorry at the defeat of the gods. Seeing that she was silent and sad Kaśyapa asked her the reason. She replied that she was thinking of ways to enable the gods to recover their lost power and position. Kaśyapa advised her to pray Mahāvīru by observing Dwādaśa ārava (fast of the twelve lunar nights). Aditi did so and Vīṣṇu appeared before her and asked her what she desired. Her request was that Vīṣṇu should take birth in her womb and recover Indra to his lost power and position. Thus Vīṣṇu took birth as the younger brother of Indra in the shape of Vāmana (dwarf.) At this time Emperor Mahābali was celebrating a sacrifice on the banks of the Ganges after having subjugated the whole of the world. A large number of hermits gathered there. Vāmana also was among them. He requested Mahābali to grant him three feet of ground as alms. The teacher Sukra warned Mahābali against granting the request. But the emperor granted the request and asked Vāmana to measure the ground. Vāmana stood on the bank of the Ganges and measured the heaven, the earth and the Paṭāla (the upper realm, the earth and the lower realm) in two steps and asked for place for the third step. The honest Mahābali showed his head and requested to complete the three steps. Vāmana put his step on the head of Mahābali and pushed him down to Paṭāla. Thus the gods regained their lost power. (Bhāgavata, Skanda 9, Chapter 19). A description that by the toe of Vāmana’s raised foot (raised for measuring the third step) the pedestal of Brāhma was cut open where from the Ganges originated, is seen in the Bhāgavata, Skanda 5.

When Vīṣṇu took Rāma and Lakṣmana to the forest they entered a holy hermitage and Vīṣṇu said, "Tell me that it was the hermitage where Aditi, long ago had observed Dwādaśa ārava. It was in that same place that Vāmana incarnated and placed his step on the head of Mahābali.

"The bright Madhava took birth in Aditi as Vāmana and went to Mahābali, requested for three feet of ground and brought under control the three worlds for the good of all. By binding Bali by might, he gave to Indra the three worlds and this hermitage is the place where Vīṣṇu once placed his steps. I am a devotee of that Vāmana." (Vāmanī Rāmāyaṇa, Bāla Kānda, Sarga 29).

6) Parāsuraṁbhūta, (Incarnation as Parāśurāma). Once Kārttivirājyuna pleased the hermit-sage Dattātreya the son of Atri, by doing penance and got the boon of one thousand hands. One day he went to forest for hunting and entered the banks of Narmada. The hermit Jamadagni had been living there with his wife Repukā and sons Parāśurāma and others. The King being tired of hunting got into the hermitage. Parāśurāma was not there. The hermit called his divine cow Kāmādhenu, which provided the King and his followers with a very good supper.

When the King departed he asked for the wonderful cow. The hermit did not consent. The King caught hold of the cow by force and went to his city. Parāśurāma went to Māhāsthānagārī, the capital of Kārttivirājyuna, killed the King and took Kāmādhenu back. From that day onwards the sons of Kārttivirāya were waiting for an opportunity to take revenge.

Once Repukā went to the river to bring water. A gandhabha (semi god) named Cītara had bathed in the river. She happened to look at him for a little while. When she returned the hermit was very angry and asked each of his sons to cut off the head of their mother. They all refused. But Parāśurāma immediately obeyed his father and cut off her head. His father was pleased and said that he might ask any boon. He requested his father to bring his mother back to life. Accordingly Repukā was brought back to life.

Once the sons of Kārttivirāya got into the hermitage, at a time when Parāśurāma was away and cut off the head of the hermit Jamadagni and took it off. When he returned his mother told him how his father was killed. She cried and beat her breast twentyone times. Parāśurāma became an incarnation of revenge, and travelled over the world twentytwo times and killed every Kārttiya King. The blood of all those Kings flowed into one channel and gathered in a holy bath called Śyantasundaśatapatā. Thus Mahāvīru took his sixth incarnation as Parāśurāma and fulfilled his duty of destroying the wicked Kārttiya Kings (For details about Parāśurāma see under Parāśurāma and Kārttivirājyuna) (Bhāgavata, Skanda 9, Chapter 16).

7) Śri Rāmāvātāra. Mahāvīru took the incarnation of Śri Rāma to kill Rāvana. (For further information see the words Śri Rāma and Rāvana).

8) Balabhadrāvātāra, (The incarnation of Balabhadrarāma) (See the word Balabhadrarāma).

9) Śri Kṛṣṇavātāra, (The incarnation of Śri Kṛṣṇa) (See the word Kṛṣṇa).

10) Kālīya-vātāra (The incarnation as Kali). At the end of Kaliyuga (the Age of Kali) all the people would become atheists and sceptics. Rewards will be received from the depraved. The classes will be mixed. People would become degenerate having no good qualities. A religion called 'Vājasaneyam' with its fifteen doctrines only will be acceptable. People would become irresponsible wearing the garment of duty. Lawless people would take the form of Kings and will begin to eat men. In those days Lord Vīṣṇu will incarnate as Kali, the son of Vīṣṇuvasas and the priest of YāHVākhyā and learn the arts of wielding weapon and handling muskets and destroy all lawless ones. The subjects will be brought back to the four castes and the four śāstras or stages of life and the doctrines and directions of the long-established religion and peace and order will be
restored. Then the Lord will cast away the form of Kāli and go to heaven. After that, as of old, Kṛṣṇa will return and the four stages of life and such other establishments will once more prevail. (Agni Purāṇa, Chapter 16).

3) The Incarnations of Mahāviṣṇu.

It is mentioned in Śrī Mahādevi Bhāgavata, Skanda 1, Chapter 3 that Mahāviṣṇu had taken the twenty-six incarnations given below:

1) Sansāra (pig)
2) Sansāra (bird)
3) Nārāyaṇa (lion)
4) Vāmana (dwarf)
5) Īśvara (lion)
6) Gaurī (owl)
7) Māna (monkey)
8) Rohini (owl)
9) Köśa (swallow)
10) Gaja (elephant)
11) Rāma (deer)
12) Kṛṣṇa (calf)
13) Pāturāṇa (goat)
14) Rāma (dwarf)
15) Vāmana (dwarf)
16) Gaurī (owl)
17) Pāturāṇa (goat)
18) Nārāyaṇa (serpent)
19) Gaja (elephant)
20) Rāma (deer)
21) Vāmana (dwarf)
22) Śrī Rāma (great elephant)
23) Nārāyaṇa (serpent)
24) Vāmana (dwarf)
25) Kṛṣṇa (calf)
26) Gaurī (owl)

Information about Matsya, Kūrma, Varahā, Nārāyaṇa, Vāmana and Vāsanta, are given under the word Avatāras and for the rest see the same words.

In the first Skanda of "Bhāgavata Kilipattu" the incarnations are exhaustively dealt with in the following:

And after that to make it possible for the Lord with four faces to rule his subjects justly and well. He took various incarnations in his portions, the first four of which are four persons, Nārāyaṇa, Sansāra, Sansāra, Nārāyaṇa and Sansāra, in the order given, four or five-year-old children, well-versed in the four Vedas, the four always inseparable wandered everywhere come to the world to show the merits of Brahmacarya (the vow of celibacy). To kill Hiranyakṣa and to lift up the earth He took the form of Śūkra (pig). To show the world the tattva (essence) of Sat (good) and tama (darkness) He took the form of hermit Nārāyaṇa. To impart to the world the meaning of Sāmkhya Yoga (Indian Philosophy dealing with evolution and union with the Supreme Spirit), He came as Kapila the learned. To teach the world the laws of chasteinment He was born as Dattā of the wife of Atri. Then He came as Yajña to become Indra. The next incarnation He took was Raša, the noble King. To shorten and flatten the earth He came as Parīṇa. To recover the Vedas He took the form of Matsya (fish). To remove wrinkles and grey hair the gods had churned the sea of Milk and then to lift the mount Mandara He went under it and as a bird He got up on it. To give the world Ayurveda (the science of medicine) He came as Dāvanautari.

To entice Asuras and to recover Ambrosia from them He took the form of Mohini. To save the devoted Prahlāda and to slay his father He came in the form of Nārāyaṇa. Then as Vāmana the younger brother of the Indra to deceive Mahābhārata and to recover the lost worlds for the gods He came. To destroy the Kings who were haters of Brahmā He came as the son of Jamadagni. Then He took the incarnation of Veda Vāsaka. And to slay the giant Rāvana He became Śrī Rāma.

Next we see Him as Balabhadrārāma. Then He came as Devakī [son of Devaki (Kṛṣṇa)]. Next He came in the Kaliyugā as Śrī Buddha and at the end of Kaliyugā He will come as Kalki. And there are many incarnations still to speak of.

AVICI. One of the twenty-eight hells. The following are the twenty-eight hells:


The hell called Avici is described thus: "This is the hell meant for those who stand false witness, who take false oath and false name. The soldiers of Yama will push these false people into the hell of Avici, from the top of a mountain which is a hundred yojanas (league) high. The place of Avici, like the waves of the ocean, is swelling and falling and swaying and surging always. When sinners fall there their bodies will be crumbled into pieces. Their life will enter into new bodies and then the punishment will be repeated again and again." (Devī Bhāgavata, Skanda 8).

AVIJNATAGATI. Two sons were born to Anila, a vasu by his wife Śivī. They were called Avijnatagati and Manojaya. (M.B., Śiśi Parva, Chapter 66, Stanza 25).

AVIKAMPAKA. Thus ancient King got from the hermit Jyeṣṭha Sāvatvarāma (righteousness). (M.B., Śiśi Parva, Chapter 39, Stanza 47).

AVIKŚIT I. A famous King. The son of Karandhama and father of Marutta. He was honoured even by Bhṛaspati, having performed a hundred horse sacrifices. Mention is made in the Mārāṇḍeṇa Purāṇa that Avikṣit had seven wives: Varā, Gaurī, Subhadra, Līlāvati, Vīlā, Māngavati, and Kuntudvati. Besides them Valī was the princess of Viśākha who was his wife. He had taken this Vaisālini from her Svanvarī dais (the bride herself selecting a husband from those who are present), defeating the Kings who were present there. Those defeated Kings, later, joined together and defeated Avikṣit and took him a prisoner. Finally Karandhama rescued him. His greatness is described as follows:

"The righteous man Avikṣit is equal to Indra in prowess. This austere and righteous man has become a great sacrificer. In brightness he is equal to the Sun, as forgiving as the earth, in intelligence equal to Bhṛaspati, and as firm as the Himālayas. By his thought, word, and deed and self control and noble actions he kept his subjects in peace and prosperity." (Bhāṣa Bhārata, Alavetūlī Parva, Chapter 4, Stanza 19-21).

AVIKŚIT II. Five sons were born to King Kuru by his wife Vaihini. Avikṣit was one of them. [See the word Vaiśāvali (Genealogy)].

AVIMUKTA (M). The middle part of the city of Kašī. There is a holy temple here. It is said that those who commit suicide in this temple will attain heaven. (Vana Parva, Chapter 64, Stanza 78 and 79). For more information see the word Divodāsa.

AVINDHYA. A giant in whom Rāvana had confidence. But he held the opinion that Śītā should be returned to Rāma.

The aged giant and noble leader Avindhya, who had earned the confidence of Rāvana, brave, learned and of good qualities, pleaded with Rāvana and said that Rāma would exterminate the entire race of the giants.
but the wicked Rāvana would not pay heed to his words.

(Sri Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 37, Stanza 12 and 13). This aged giant had sent Trijñātā to the Aṭoka path to converse with Sītā. Hear what she says: "The famous giant leader, the noble aged well-wisher of Rāma, Avindhiya, had told me about you." (M.B., Aroṣṭa Parva, Stanza 56). There is a situation in Vana Parva when this noble giant prevented Rāvana from his attempt to kill Sītā. "When he saw the decision of Rāvana to kill Sītā, Avindhiya pacified Rāvana" and said, "you, a great King of a great kingdom should not deteriorate to the level of killing a woman. A woman who is in prison and at your disposal is as good as dead. But in my opinion, even if you cut her body into pieces she would not die and if she must die, you will have to kill her husband." (M.B., Avindhiya Parva, Chapter 289, Stanza 28 to 30).

From this statement the wonderful intelligence of Avindhiya could be understood. It is seen in Stanza 6 and 7 of Chapter 291 of M.B., Vana Parva that it was Avindhiya who had taken Sītā before Sīr Rāma when he had conquered Lankā.

AVIRATHA. A hermit of the family of Kardama.


AVIVĀΗTA. (Spinster). In the Mahābhārata a statement regarding spinners and widows is seen. "Peace meet on the ground and many birds will come to it. So also men will gather round the woman who has no husband." (M.B., Ādi Parva, Chapter 150, Stanza 12).

AVAYA. A serpent of the Dhrāṣṭāra family. This serpent fell in the sacrificial fire meant for serpents, prepared by Janamejaya. (M.B., Ādi Parva, Chapter 57, Stanza 15).

AYASSĀΝΚU. A great Asura. He was born as a Prince of the Kayka kingdom. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYASSIKĀ. A son of Kayka by his wife, Dam. (M.B., Ādi Parva, Chapter 65, Verse 25). He was born a prince of Kayka (M.B., Ādi Parva, Chapter 67, Verse 10).

AYĀTAYAMA(S). Son of Guruparamparā.

AYAṬ. Son of King Nāhūṣa and brother of Yāyā. (M.B., Ādi Parva, Chapter 75, Verse 30).

AYAVAHA(M). A place in ancient India. (M.B., Bhūma Parva, Chapter 9, Verse 5).


AYODHA. (A yogurt). (A yogurt). A Yogadhanumya, Yogadhanumya, Dhanumya. A great Muni (sage). He had three disciples, Aruni, Upamanyu and Vedú. 1) Disciple Aruni. He belonged to Pāñcāla, and once his guru deputed him to construct embankments in the field. But, his attempt to construct embankments didn’t succeed. Finally he lay himself in the field where the embankment was required, and then the flow of water stopped. The guru enquired about Aruni, who was thus lying in the field. Then only he knew the reason for Aruni’s absence. The guru went to the field and called Aruni. Then the embankment burst open and Aruni came out, and because of that Aruni got the name Uddālaka. (M.B., Chapter 3, Verse 21-23). 2) Disciple Upamanyu. Once Dhanumya (the guru) asked his second disciple Upamanyu to tend the cows. He used to take care of the animals grazing in the woods during daytime and return home at dusk and prostrate before the guru. Looking at the plump and healthy body of Upamanyu the guru asked him how he was feeding himself. His reply was that he was begging alms and feeding himself with what he got thus. Then the guru asked him to hand over to him (guru) all alms got in future. After that he used to give everything he got by way of alms to the guru. And, he continued returning to the Gurukula at dusk and prostrating before the guru. Finding Upamanyu even then as plump and healthy as he was formerly, the guru said: "My son Upamanyu, you hand over to me all alms you get, and yet your body looks as trim as of old. How happens it so?" Upamanyu replied: "After giving the alms I get first to you, my guru, I do again beg for alms and feed myself". To this the guru reacted thus: My boy, what you do is not the proper thing. By the second course of alms-taking you found in the way of other people getting their food. It is gross injustice to do so.

Upamanyu, from that day onwards strictly followed his guru’s instruction, and continued returning at dusk to the guru and doing obeisance to him. Even then finding Upamanyu to be quite plump and healthy the guru told him: "Well, no need of you. You do not take alms a second time the same day. Yet you are quite fit and fat. How is it so?" To this Upamanyu’s reply was that he was feeding himself on the milk of the cows he tended. The guru told him that this too was not just and proper on his part. The guru had not permitted him to drink milk thus Upamanyu agreed to obey his orders. As usual he continued tending the cows and returning at dusk. Even then he maintained the same plump and healthy physique. And the guru told him as follows: "You do not eat the food you get at the first alms-taking, you do not go in for alms a second time the same day, nor do you drink milk. Yet, how is it that you maintain the same fat and healthy physique as in former days?"
guru felt that Upamanyu was staying away late in the forest since he had been prevented from doing everything but to give to the forest accompanied by other disciples and called out for Upamanyu, and Upamanyu responded from deep down the well. He also told the guru how he happened to fall into the well. After telling him that if only he would pray to the Asvinidevas they would cure his blindness the guru returned to the Akrama with other disciples. Upamanyu, accordingly, offered praises and prayed to the Asvinidevas, who were so pleased with him that they gave him a bread. Upamanyu refused to eat the bread without giving it to the guru. Then the Asvinidevas told him thus: “In the past when we gave you a bread like this he ate the same without giving it to his guru. You may just imitate him and eat the bread yourself.” Even then Upamanyu did not eat the bread. The Asvinidevas were so pleased at this that they blessed Upamanyu thus: “The teeth of your guru will turn into hard iron and yours into pure gold. Your blindness will be cured and all happiness and prosperity will be yours.”

The blessings of the Asvinidevas took effect, and Upamanyu hurried to his guru and prostrated at his feet. The guru and the other disciples congratulated Upamanyu. (M.B., Adi Parva, Chapter 5, Verses 34-77.)

3) Disciple, Veda. Agyadhamaanya one day said to Veda, his third disciple: “You stay with me for sometime serving me. That will bring you all prosperity in life.” Veda agreed, and stayed for a long time in the Akrama in the service of the guru. Without even the slightest murmur he put up with every disorder and hardship, be it acute hunger and thirst or extreme cold or heat, and gladly performed all the work and duties the master imposed on him. The guru was absolutely pleased and his blessings resulted in all prosperity and opulence for the disciple. (M.B., Adi Parva, Chapter 5, Verse 78-80.)

AYODHYĀ. A city in North India which enjoyed great importance and reputation for many years as the capital of the King of the solar dynasty. (See Ikṣvaku dynasty). All the Kings of this dynasty ruled the country from this city as their capital. Vasishtha, the great preceptor of the Ikṣvaku Ṛajjas, came to Ayodhya during the period of the reign of Kalmāṣapāda, who was the thirty-fifth ruler in succession to Ikṣvaku. A quarrel broke out between Kalmāṣapāda and Vasishtha during a hunting expedition, and Vasishtha cursed the King and as the result the latter became a Rākṣasa. After regaining his former form as King, he apologised to Vasishtha and they became friends again. At the request of the King in the interests of his dynasty Vasishtha came to Ayodhya and the people were greatly elated. A son was born to Vasishtha by Kalmāṣapāda’s wife and that son was Atmaka. After that Vasishtha used to go to Ayodhya frequently and was installed as family preceptor of the Ikṣvaku. Till the time of Śrī Rāma the city of Ayodhya maintained its pomp and glory, and after that gradually its decay and fall set in. Laudatory references to the city are found in most of the Purāṇas like the Mahābhārata, Brahmapāta Purāṇa etc. (See Kosala.)

AYOMUKHĪ. A Rākṣasa woman. She met Śrī Rāma and Laksāmaṇa on their way to Matarāgārama in search of Śītā, and requested Laksāmaṇa to marry her. Laksāmaṇa, as in the case of Śūrparākṣa cut off her nose and breasts and gave her away. (Valmiki: Rāmāyana, Aranyaka Kāṇḍa, Chapter 60.)

AYUTANAYI. A king of the Pūru Vansha; he was the son of Mahāraja Bhuma. Suyajñi, Kāma and Akroha were the names respectively of his mother, wife and son. He came to be known as Aytanayi because of his having performed 10,000 Puruṣamālās. (M.B., Adi Parva, Chapter 95, Verses 19-20.)

AYUTĀYU. A king who ruled his state for 1000 years. The Purāṇas like Bhāgavata, the Matsya and the Vāyu refer to him as the son of Śrutāravas.

AYUTĀYUS. Father of King śrutāravas. (Bhāgavata, Navamā Sanshāda.) For genealogy see Ikṣvaku dynasty.

A (91) This word means brahmaṇa and also auśāra-vākyya (a word showing disrespect). In the indefinite form it means limit, anger and pain.

ĀBHĪRAS. A few details. 1) A low-caste people. People living in the estuary of the rivers of Sindhu and Sarasvati were generally called Ābhīras. In the Sabha Parva of Mahābhārata we find Nakula defeating these people during his victory march after the great Mahābhārata battle. 2) Since Ābhīras were poor, they took Dharmapūrtha with many gifts. (Ślokas 11-13, Chapter 51, Sabha Parva, M.B.) 3) Once it was prophesied by Māraṇḍeṣṭya Kṛiṣṇa that low-caste people like Ābhīras and Kālekas would become rulers of states in different parts of Bharata during Kaliyuga. (Ślokas 35-36, Chapter 180, Vana Parva, M.B.) 4) In the Garudacarita (Battle army named after Garuda) which Drona created during the Kurukṣetra battle he included Ābhīras also. (Ślokas 6, Chapter 20, Drona Parva, M.B.) 5) Because of the hatred of Śudras and Ābhīras a sacred lake named Viśākha disappeared from the river, Sarasvati. (Ślokas 1 and 2, Chapter 37, Śalya Parva, M.B.) 6) Ābhīras were Kṣatriyas formerly. Afraid of Parasurāma they fled and lived in mountain-caves not continuing their hereditary work and thus became Śudras. (Ślokas 16, Chapter 29, Aśvamedhika Parva, M.B.) 7) When Dvārakā was destroyed by floods and all the Yadavas were killed, Arjuna went north taking along with him the wives of Šri Rāma. At that time Ābhīras were among those who attacked and carried away the women. (Ślokas 47-63, Chapter 7, Mānasula Parva, M.B.)

ĀCAMAṆA. First drink water three times accompanied by incantations and then with water wipe your face twice and your eyes, ears, nose, shoulders, breast and head once. This act is called ĀcamaṆa. Ṭrīṣṇam ca savedādibhir Ātmanāh kira eva ca” (Manusmṛti, Śloka 66, Chapter 2). Devī Bhāgavata in its eleventh Skandha says about ĀcamaṆa like this: ‘Drinking water by your right hand is called ācamaṆa. Curve your palm into the shape of a spoon, hold water in it and drink. There must be enough water in the palm to cover a green-grain seed, not less nor more. If it falls short or exceeds the measure it is considered to be like drinking alcohol. While
shaping your palm neither your little finger nor your thumb should touch the other fingers. At the time of ācārama you should support your right hand by your left hand and let the water fall into the palm; otherwise the water will turn impure.

ACĀRAMARYĀDĀŚ. See under Pañjadvīdu.

ĀDĀMBARA. One of the five Pārśadas whom Brahmā gave to Skandadeva. Brahmā gave Kunda, Kusuma, Kutsuna, Dānaka and Ādāmbara.

ĀDI. A mighty son of the demon, Andhakāśura. He did penance to please Brahmā and obtained the boon to seek vengeance on Śiva who had murdered his father. The boon was that Ādi would die only when he left his present form and took another form. After obtaining the boon Ādi went to Kailāsa and outwitted the sentinels entrusting the abode of Śiva in the shape of a serpent. After that he disguised himself as Parvati and went near Śiva. But Śiva knew the trick and killed him. (Śrī Śiva Kanda of Rāmāyana Purāna.)

ĀDIRAKSHA. A combat without serving any useful purpose and conducted out of sheer spite between two people to the surprise of others. The fight between Vasuki and Vāmana was of this kind. (Skanda 6 of Devī Bhāgavata.)

ĀDĪGADĀDHIKĀRA. It was with the boon of an asura demigod, Nara Gada, that Mahāviśvamāna made the first gada (mace). By that mace Viṣṇu killed Hēiti and other asuras of that lot and got the name Ādīgadādhi (He who first handled the mace). (See under Gada.)

ĀDIKŪRA. The mountain of Mandara which was used as a churn-stick to churn the great milky ocean, Kurūndāva, and then Mahāviśvamāna took the shape of a bull to hold the churning pond of this churn, which was called Ādi-Kūra. (Skokha 12, Chapter 18, Ādi Parva, M.B.)

ĀDHĪPARVA. One of the parvas of the epic Mahābhārata. It is the first parva. (See under Bhārata.)

ĀDHĪPARVATA. The place of abode of Śiva in the Himalayas. (Skokha 22, Chapter 327, Śrī Parva, M.B.)

ĀDIRĀJA. The son of Kuru, who was a king of the Nauravas dynasty. (See under Puru.)

ĀDISĪKRA. One of the disciples of Śākalya. Vyāsa made the Vedas and taught his son Śākalya a portion of it. Śākalya divided his portion into five different and equal divisions and taught each of his five disciples, Vyāsāyana, Mādudāyana, Śāli, Ādīśīkra and Gokha li a division. (Skanda 12, Bhāgavata.)

ĀDIŚTĪ. The disciple who was ordained by his preceptor to observe celibacy for a stipulated number of years.

ĀDIRA. The twelve sons born to the sage Kaśyapa of his wife Ādīti. They are known as the twelve Ādiras. They are the following: Dāhūta, Miśra, Aranyā, Rudra, Vaṭā, Śūrya, Bhāga, Vivasvan, Pāṭa, Sāvīti, Tvaṣṭī and Vaṣṇu. Besides these Ādiras had twenty-four children including Indra. All of them are called Ādiras meaning children of Ādira. From the thirty-three sons of Ādira were born the thirty-three crores of devatas. Of these the eldest is Indra and the youngest, Vāmana. (Skokha 36, Chapter 56, Ādi Parva, M.B.). (There is corroboration for this in Skoka 14, Sārpa 14, Aranya Kaṇḍa, Vāmana Rāmāyana.)

Sūrūkva, a friend of Pānkara in his preface to the book Rgvedadīnivāśī writes thus about Ādīti: "Generally we think of Śūrya (the Sun) when we hear the word Ādīti. But there are many different Ādītas in Rgveda, chief of them is Varuna. Though Sāvīti, Pāṭa and Mitra are all synonyms of Śūrya in Rgveda they are all separate deities. There is no end to the varieties of Ādītas and their prominence in the Vedas. Summarising we can say thus. The familiar deities like Indra, Agni, Varuna and Śūrya are not found in the same form or power as we are taught to believe. Those whom we have lowered down to the pests of the eight sentinels of the universe are very prominent devatās in the Vedas. Many Ādītas have merged in Śūrya and who is the god of Vāyu. Rudra has merged in Śiva. Who will believe that the all-powerful Deva of the Rgveda and the vanglourous Indra who lives in fear of men doing penance are one and the same person?"

ĀDIRAYA. A mandala (incantation) of great power to destroy all enemies. During the combat with Rāvana at one time Rāma fell exhausted in the battlefield. Seeing this the sage Agastya rushed to him and taught him this mantra. (Śrīga 109, Yuddha Kaṇḍa, Vālmīki Rāmāyana.)

ĀDIRAYAKETU. One of the sons of Dīrghatāna. Bhima sena killed him in the great battle of Kurukṣetra. (Skokha 102, Chapter 67, Ādi Parva and Skokha 28, Chapter 88, Bhāma Parva, M.B.)

ĀDIRAYASENA. A very brave King. Stories about this King are found in Kathāsūrīrāgā (Tarāgita 4, Kathāpīṭhālambakā.)

ĀDIRAYATIRIKHA. An ancient holy place on the banks of the river, Sarasvati. (Skoka 17, Chapter 99, Sālīya Parva, M.B.)

ĀDIRAYAVARSHA. A king who always ordered without thinking and repealed later. The book Kathāsūrīrāgā tells the story of this king in the fifth tāranga of its part, Kathāpīṭhālambakā.

ĀDIRAYAKHATHA. A sage of old. He attended the sacrifice conducted by the King Upārīcara. (Skoka 9, Chapter 336, Śrī Parva, M.B.)

ĀDIRAYAPURĀNA. See under Ṭhūparūṇa, ĀDIRAYĀSTRA. A powerful weapon or missile. One night Arjuna fought against ādīgarāpaṇa, the king of the river Ganges. Arjuna then described to him how he came into possession of this missile. This powerful missile was given first to Bhāradvāja by Bhārapati and Bhāradvāja gave it to Āgneya who in turn gave it to Droṇa and the latter gave it to Arjuna, his most favourite disciple. (Skokha 29-30, Chapter 170, Ādi Parva, M.B.)

ĀDIRYI. Wife of Kuru, son of Manu. Sambhūwa wife of Dhruva gave birth to two sons, Śūṛi and Bhavīya. Sūrūkva, a friend of Pānkara in his preface to the book Rgvedadīnivāśī writes thus about Ādiri: "Generally we think of Śūrya (the Sun) when we hear the word Ādiri. But there are many different Ādiris in Rgveda, chief of them is Varuna. Though Sāvīti, Pāṭa and Mitra are all synonyms of Śūrya in Rgveda they are all separate deities. There is no end to the varieties of Ādiris and their prominence in the Vedas. Summarising we can say thus. The familiar deities like Indra, Agni, Varuna and Śūrya are not found in the same form or power as we are taught to believe. Those whom we have lowered down to the pests of the eight sentinels of the universe are very prominent devatās in the Vedas. Many Ādiris have merged in Śūrya and who is the god of Vāyu. Rudra has merged in Śiva. Who will believe that the all-powerful Deva of the Rgveda and the vanglourous Indra who lives in fear of men doing penance are one and the same person?"

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the revered preceptor of Drona. (Ślokas 67 and 68, Chapter 14, Vana Parva, M.B.)

AGRAVYANA. The fourth son of the Agni, Bhūnu. (Śloka 13, Chapter 221, Vana Parva, M.B.)

AGREYA. A country conquered by Karna. (Ślokas 19-21, Chapter 254, Vana Parva, M.B.)

AHAVANIYA. An agni. (M.B., Ādi Parva, Chapter 74, Verse 67).

AHUKA. A king of Yadu Vamśa. He was the father of Ugrasena, the father of Karna. (Some Puranas say that Ahuka and Ugrasena were the names of the same person). For genealogy see "YADU VAMŚA". In M.B., Sahbhā Parva, Chapter 14, Verse 23, we find that Akūra had married Sutunā, the daughter of Ahuka. Ahuka had a hundred sons. (M.B., Sahbhā Parva, Chapter 14, Verse 36). There were constant quarrels between Ahuka and Akūra. (M.B., Sānti Parva, Chapter 81, Verses 26 and 27).

AHUTI. A Kṣatriya king. Śri Kṛṣṇa defeated this king in the city called Jārūṭh. (M.B., Vana Parva, Chapter 12, Verse 30).

AJAGARA. An ascetic Sānti Parva of Mahābhārata in its 178th Chapter states that Prabhāda conversed with this ascetic. (Verses 2 and 3).

AJAGARA PARVA. A sub-division of the Vana Parva of Mahābhārata. (See under M.B.).

AJAGARAVRATA. The vratā practised by the sage Ajagara. (A vratā is a predetermined course of action which is followed with continued persistence). In his own words it is the following: "If I get a grand feast I will accept it but I will go without food for days together if I do not get any food at all. People used to feed me well sometimes, sometimes a little and sometimes not at all. I eat vegetables and cakes sometimes. I eat meat and any kind of food. I will lie on soft bed or on bare earth sometimes and in bog houses if I get the chance. I will wear costly clothes if I get them or I will wear dried leaves and animal skins. If I get meat sometimes I will never reject it, but I will never go seeking for it." (Ślokas 19-25, Chapter 179, Sānti Parva, M.B.)

AJAGAVA. The bow of Māndhātā and Priyu and the Gandiva of Arjuna bear the name Ajagava. (Ślokas 33 and 34, Chapter 126, Vana Parva; Śloka 94, Chapter 143, Droga Parva, M.B. and Chapter 13, Amśāk 1 of Vana Parva).

AJAMIDHA. A king born of the family of Ajamidha.

AJANEYA. A species of good horses. (Śloka 10, Chapter 270, Vana Parva, M.B.).

AJAYAPA (S). A community of Piris belonging to the dynasty of Pulaha. They are called so because they drink during yagus the ghee made out of goats milk (Ajyam). (Matyā Parāṇa). They live in the land of Kardama Prajapati. Their daughter Viraja is the wife of Nahuja. (Śrītī Khaṇḍa, Padma Parāṇa).

AKARSA. People living in the land named Akarsa are called Ākaraṇas. (Śloka 11, Chapter 34, Sahbhā Parva, M.B.).

AKASHAṆAṆI. Holes made on the walls of a fort. Bullets are sent out from the fort through these holes.

AKATHA. A story. It was a great devotee of Sīva and once when his house was burnt completely the idol of Sīva inside his house was partially destroyed. Worried much over this loss Ākatha was about to give a portion of his body also to the flames when Sīva appeared before him and blessed him. (Pātīla Khaṇḍa, Padma Parāṇa).

AKROṢA. A king of ancient Bhūrata. He was king over the land of Mahotta. Nakula conquered him during his victory march. (Ślokas 5 and 6, Chapter 32, Sahbhā Parva, M.B.).

AKRTI. A king of ancient Bhūrata. This king ruled over the land of Saurāstra. (Śloka 61, Chapter 31, Droga Parva, M.B.).

AKRITIPUTRA. Rucirapāva, son of Ākriti. He fought on the side of the Pándavas and was killed by Bhīma. (Ślokas 40 to 47, Chapter 27, Droga Parva, M.B.).

AKUṬI. Wife of Rudraprajapati. Brahmad's son Svañyambhava Manu got of his wife Satarūpa two sons Priyavrata and Uttanapāda and two daughters Praśiṇī and Ākūṭi. Praśiṇī was married to Dakṣaprājapati and Ākūṭi to Rudraprajapati. Akrutī delivered twins named Yajña, a son, and Dakṣa, a daughter. (Chapter 7, Vamśa 1, Vamśa Parāṇa).

ALAJALA. See under "YAMAIHVA".

ALAMB. An ancient sage He flourished in Yudhūthra's court (M.B., Sahbhā Parva, Chapter 5, Verse 5).

ALAMBAYANA. A commander of Indra. (M.B., Anuśāk 1 of Vana Parva).

ALAR. See the word NAMMALVAR.

AM. See under AVATARA.

AMARATHA. A place in ancient Bhūrata. (Śloka 54, Chapter 9, Bhūṣa Parva, M.B.).

ANA (A Malayalam word meaning elephant). Bhīma's chariot relates the story of how Indrayuddha became the elephant (See under Indrāyuddha).

ANA II. (Elephant) Valihiti Rāmāyana narrates the origin of elephants thus. "Kaśyapa was born to Marici, son of Brahma. Kaśyapa married the daughters, Adui, Diti, Danu, Kālikā, Tāmā, Krodhyāvā, Manu and Anala, of Dakṣaprājapati. Of these Krodhvāvā gave birth to ten gṛs, Mrg, Megumath, Hār, Bhadrmatā, Mārangi, Sād, Śrise, Sātī, Surabhī, Śrīvala, and Kadsura. Elephants were born as sons of Mārangi. (Sarga 14, Aranyā Khaṇḍa, Valihiti Rāmāyana).

There is a story in the Mahābhārata to explain why the tongue of the elephant is curved inside. "Bhrigu Maharṣi cursed Agni and greatly deprieved over this he disappeared from public and hid somewhere. The Devas started searching for him and it was an elephant that showed the devas the hiding place of Agni. Agni then cursed the elephants and said that thereafter all the elephants would have their tongues curved inside. (Śloka 36, Chapter 85, Anuśāk 3, Vana Parva, M.B.).

The signs of good elephants and the treatment to be accorded to sick ones are detailed in Agni Parāṇa. Elephants with long tails and heavy breathing belong to the top class and they will possess great endurance power. Those who have nails eighteen or twenty in number and who become turbulent during winter belong to a superior class. Those ones whose right tusks are a bit raised, whose cry is stentorian as that of thunder whose ears are very big and whose skins are spotted are the best of the species. Other varieties especially the dwarfed type and nine-elephants in the early stage of pregnancy are not good and not fit to be tamed. Elephants who have Vāra, Sattva, Bala, Rēpa, Kānti, Sarirguna and Vēga will conquer enemies in a battle, there is no doubt about it. Elephants are an ornament
for any battle-array. The victory earned by a King with
his elephants is more respected.
For all diseases of an elephant Anuvāsana or Suhla-
vasti is recommended. A bath after anointing it with
oil or ghee is good. For skin diseases the ghee may be
combined with Maijal (Turmeric), Maramañjal or
gomutra (cow urine). If it suffers from enlargement of
the belly, giving it a bath with sesame oil is good. It
can be given Fodacalavanas and Vārūpanišūya to
drink. If there is fainting it must be given rice mixed
with Vīlāni, Tripāla, Cukku, Mulaku and Tippali
and water mixed with honey to drink. If there is head-
ache anointing the head with sesame oil and inhala-
tion of the same is good.
For diseases of the foot, treatment with Suchaputas is
prescribed. To get motion of the bowels Kalkanuj
Kāśīya (infusion of sugar candy) is good. To those who
have shivers should be given the flesh of peacock,
Tittirī bird and Lava bird mixed with Tippali and pep-
per. For dysentery the tender fruit of Kāvāla, skin of
Paccoitti, flower of Tittirī should be dried and powde-
ered and be given mixed with sugar along with rice.
For Karagahā (pain inside the trunk) Nāysam of ghee with
Lavapana mixed in it should be done. It must be given
in Muttaga Kāhepi with tippali, Cukku and Jiraka in
it. For Utakamaku (pain in the ear) flesh of pigs should
be given. For Galagahā (pain in the neck) a liniment
made of Dākamla, Muttappuli and Kakkapanacci in
oil should be rubbed at the site of pain and the elephant
kept under chains. If there is difficulty in passing urine
light honey containing powdered Aṭākavag as should
be given. For all skin diseases use Vepp oil as an oint-
ment and give the infusion of Aṭālotaka to drink. For
worms (inside the stomach) give cow’s urine with powde-
ered Vīlāni in it. If the elephant is getting reduced
and weak it should be given milk or meat soup with Cuk-
ku, Tippali and ghee well mixed in it. If there is lack
of appetite it is to be given Muṅgaudana (rice boiled
along with Čerupaya) to which it is added Cukku, Mulaku
and Tippali. If it is Gūlma it should be given sesame
oil boiled with the following: Trikoṭakonna, Cukku,
Mulaku Tippali, Kottuvulikillaṅg, Nāgadantiveru,
Erikkivenru, Nākkotakonna, Milk and Aṭītippali.
Navara rice with sort of Čerupaya can also be given.
For swellings on the face, a paste made of tender
Kīvāla fruits can be rubbed at the site of the swelling.
For all sorts of pains in the stomach rice well mixed
with the powder made by grinding together Vīlāni,
Kutakappālayari, Asafoiti, Carula, Maijal, Maramañ-
jal may be given.
The best food for elephants is the rice of Navara, Vīri
and connellu. Yava and wheat are next to the above.
Any other food is inferior to these. Yava and sugarcane
will give strength to elephants. Dry yava rice is not
good. Milk and meat cooked with carminative ingredi-
ents are good for elephants who have gone lean.
If the elephants receive great injuries in a battle the
meat of birds like Crow, Sowl, Cuckoo and Hari mixed
with honey is good. Fumigation by the burning of
chili, fish, Vīlāni, caustic soda, Pottal, Piram and
maramañjal mixed together is effective. Dropping
honey medicated with tippali tadhula, sesame oil, and
fruit honey in the eyes is not only good for the eyes but
is also inductive of digestion. Make an ointment with
the faces of the birds ečaka and Pālvata mixed with
the burnt skin of Nāṭpamara dissolved in light spirit.
If this ointment is applied, the elephant would defeat
all enemies in a battle. Powder Nilottala, Muttaga
and Takara and make an ointment using rice griel.
Applying this ointment in the eye is excellent.
If the nails grow they should be cut at least once a
month. Once in a month an oil bath is good for the
elephants. Elephant sheds should be spread with cow-
dung discs and dust. Doing Seka with ghee during
autumn and summer is advisable. (Chapter 287, Agni
Prāṇa).

1. Vīlāni—The grain of Vīlā—Vṛdesa (Rabreng)
2. Tripāla—A combination of the three fruits:
   a) Sāmicā (Emblic Myrobalan)
   b) Viḥītakī (Beleri, Myrobalan) and c) Hariṇī (Myrobalam)
3. Cukku—Sunthi (dry ginger)
4. Mulaku—Raktaimla (chili)
5. Tippali—Pappali (long pepper)
6. Kōvēla—Vīlā (Bengal Khes)
7. Paccoitti—Lodhra (syneplocos Racemosa)
8. Tittirī—Dhālī (Grindis Tomentosa)
9. Nāysam—A method of introducing medicine through the nose
10. Lōtappi—Salekī Puppa (Flower of Bombilla Thunberga)
11. Muttaga—Mūtā (Cyperus Rotundus) Kāhepi means rice boiled
    with water and Muttaga Kāhepi means rice and muttaga
    boiled together.
12. Jiraka—Jiraka (cumin seeds)
13. Dākamla—A combination of ten herbs
14. Muttaga—Mūtā (Cyperus Rotundus)
15. Kakkapanacci—Kākāntaṇu
16. Aṭālotaka—Eight salts like common salt, rock salt, magnesium sulphate etc.
17. Aṭākavag—Aṭākavag (Vasa, Graped)
18. Čerupaya—Nūgga (green grain)
19. Gūlma
20. Trikoṭakonna—Thīṭṭī (Turbithroot)
21. Kottuvulikillaṅg—Gīratha (Thumbago rose)
22. Nāgadantiveru—Root of Nāgadantiveru (Glossous leaved Physienut)
23. Erikkivenru—Root of Errick (Giganie swallow wort)
24. Nākkotakonna—Kīrā Thīṭṭī
25. Aṭītippali—Hastīppali
27. Carula—Sāru (long leaved pate)
28. Maijal—Habāli (Turmeric)
29. Maramañjal—Dārvi
30. Vīri—Gandu (A kind of paddy)

(Continued)
ĀNAKA. A person of the Yādava dynasty. (See under YADAVAVAMŚA)

ĀNADUDEHUBHĪ. An epithet of Vasudeva, father of Śri Kṛṣṇa.

ĀNADĀ. A forest on the top of the mountain Mahāmeru. It was inhabited by celestial damsels, devas, gandharvas and maharśas. (Chapter 93, Bīhām Khaṇḍa, Patada Purāṇa)

ĀNADĀ (CAKṢUSĀ). Son of Mahārāja Anandivīra. It was he who was born as Cākṣusā, the sixth Manu. There is a story behind his birth. One day, while his mother was keeping him in her lap and caressing him the baby laughed and questioned “Oh mother why are you caressing me, but look at those two cats. They consider me as their food!” After some time one of the cats took the child away and put it in the cradle of the child of King Vīrānā. Vīrānā took the child as his granted and reared him. At the time of Upamaṇya the king asked the boy to proclaim before his mother at which the boy exclaimed “Oh King, I am not your son. Your son is at some other place. Be births and rebirths all of us have many mothers and so it is better to be above rebirths”. After having said so much Ananda went to the forest and started doing penance. Brahāma appeared before him and blessing him said that he would become the sixth Manu and lead the world to righteousness. By the blessing of Brahāma Ananda was reborn as Cākṣusamun. (See under Cākṣusā). (Marudeva Purāṇa)

ĀNANDAVARDHANA. A great critic of Sanskrit literature. He lived in the 9th century A.D. He expounded his theory of Dharmāvāda by 120 Kārikās. His own commentary of the Kārikās is the book called Dharmāvāda. There are four parts for Dharmāvāda and each part is called an Udyma. There is a belief among a few that the Kārikās were written by another scholar, Śrīdhara, and that Anandavardhana had written an commentary on it. He was a member of the royal council of Avantivarman who ruled Kālīkund during the period 854-884 A.D. It is believed that he wrote Dharmāvāda in 850 A.D. Many commentaries have been written on Dharmāvāda of which the one written by Abhinavagupta is considered to be the best.

ĀNARITA. Grandson of Vayavatamanu. He was a king, son of Śrīyāti.

Sixteen sons were born to Vayavatamanu: Manu, Yama, Yami, Adivintrimāra, Revanta, Sudyumna, Kṛṣyāka, Nirgu, Sāryāti, Dīṛṭa, Dṛjra, Kaṭaṣa, Nārīṣya, Nābhaga, Pradhura and Kavi. Of these, Śrīyāti got two children, Sūkyā and Anarita. Sūkyā and Anarita became the wife of Gyavama.

2. Other details. It was this king who built the fortresses at the town of Kuśasthali (Dvārakā). Vayavā submerge-
ed in the ocean all the fortresses built by him and the place for some time remained as a forest land. (Kāndva Sandhīna, Bhāgavata Kliśpāra). It was later that Śrī Kṛṣṇa made the land beautiful and called it Dvārakā. The country ruled over by Anarita was called Anaritam. During his regime there lived in his land a very great scholar named Vairājī (Umaśānātara, Śrī Purāṇa). See under Vedaratha.

ĀNARITA (M). A place in ancient Bāṅgāra. Aparna conquered this place. (Śloka 4, Chapter 20, Sābhā Parāva, M B.)

ĀNDIRA. The present Andhira Pradeśa. It was famous even from prehistoric times and it was annexed by Saiva by defeating its ruler. In a game of dice

ĀNGARASTH. A king of ancient Bhūmī. (Ślokas 13 and 14, Chapter 125, Pārśva, M B.)

ĀNGIRASAKALPA. A sandhi šāstra of Aśvāvatāra. The five sandhi śāstras known as Aśvāvatāra written by Maṅgikēsā are the best. They are The Naksatra Kalpa dealing with the pītha rites of the stars; The Veda Kalpa dealing with the rites associated with Brahāna, the Rikvil; The Sambhlā Kalpa, dealing with the use and practice of Mantras, the Anugālas Kalpa dealing with sanskriti and the Sūktā Kalpa dealing with matters relating to the welfare and control of animals like horses and elephants (Chapter 6, Amālam 3 of Viṣṇu Purāṇa).

ĀNGIRASI. A very chaste wife of a Brahmin. By the curse of Śrīkṣetra, son of Vasu, Mahānāpadu, a king of the Ikṣvāku dynasty became a demon. That demon killed and devoured the husband of Āṅgirasi. Enraged at this the Brahmin lady cursed Mahānāpadu saying that if he touched his wife thereafter he would die. That was why Vasu had to beg a son for Mahānāpadu of his wife. (Śloka 16-22, Chapter 101, Asvā Parāva, M B.)

ĀNGHRIKI. One of the sons of Viśāntaka who were Brahmarādas. (Śloka 54, Chapter 4, Anūsana Parāva, M B.)

ĀJALI. A sage who was a classmate of Sāntaka (Sandhīna 12, Bhāgavata).

ĀJANA RULA. A division of elephants (in the army). (Ślokas 17 and 18, Chapter 112, Drona Parāva, M B.)

ĀMUṢASANIKA PARVA. One of the Parvams of the Mahābhārata. (See under Mahābhārata)

ĀPA. One of the Asvāvas. The Asvāvas are Āpa, Dhruva, Soma, Dharna, Anila, Agni, Pratyā and Prabhu. The sons of Āpa are Vayavāna, Srama, Sānta and Svāni. (See under Asvāvas). (Chapter 13, Amālam 1, Viṣṇu Purāṇa)

ĀPAGA. A sacred river. It is said that if one goes food to one Brahmin on the banks of this river it will be equivalent to giving food to a cow of brahmin elsewhere. (Śloka 68, Chapter 82, Vayu Parāva, M B.)
APASTAMBHA. An ancient sage. He once consoloed King Dyumatra. (Stotka 16, Chapter 299, Vana Parva, M.B.).

1) How he got his name. Once a Brahmin did not get a suitable man to officiate as priest for a śraddha ceremony. He then prayed to his ancestors, Viśvedevas and Mahāvyāna for help and then Apastamba appeared before him. The Brahmin gave him food to his heart's content and asked him how he felt. To the surprise of the Brahmin Apastamba replied, he wanted some more and thus made the Śraddha ineffective. The Brahmin got angry and cursed him by sprinkling on his face water taken in his palm. But before the water-particles reached his face Apastamba ordered the water-drops to remain still. Water stopped stiff and still midway by the power of the sage because water (Āpa) became stiff (Stambha) the rṣi was named Apastamba. (Brahma Parākṣa).

2) How Apastamba tirtha came into existence. Once he met Agastya Muni and asked him who was superior among the gods Brahmā, Viṣṇu and Siva. Agastya declared that Siva stood supreme of the three and gave him advice as to how to please Siva. Following his instructions Apastamba did penance on the banks of the r. Gau- tanī and Siva appeared before him, blessed him, and made that place a holy one. Siva declared that those who, basking at that place would obtain ‘Divyajñāna’ (Divine knowledge enabling one to know the past, present and future). From that onwards that place was known as Apastamba tirtha.

3) Other details. Apastamba had a very chaste and humble wife named Akāsātra. Their son was Gārī. ‘Gṛhasthātramgraha’ containing a prayer and two mantras is a contribution to the holy science by Apastamba. Many Hindus follow it even now. He had stated that the decrease in the number of great sages was because of the fact that people were not practising the control of the senses as before.

APADDHARMA PARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

1) Another name of sage: Vaśishtha. (Stotka 5, Chapter 99, Adi Parva, M.B.).

2) An ancient sage: Kārttiriyārjuna once cursed Ātrya by saying this rśi, and thus Agni and Kārttiriyārjuna (Stotka 42 and 43, Chapter 49, Śanti Parv, M.B.).

APO’ADHAUMLYA. (See Ayodhadaumya).

APTA. A well-known dynasty of the Kāśyapa dynasty. (Stotka 8, Chapter 39, Adi Parva, M.B.).

APR. The significance of the number six among the ancients, as given below. (In Malayalam, ak means six).

1) Six factors which reduce the span of life. Eating dry meat, Drinking curd at night, Sleeping at dawn, Drinking impure water, Exposure to sun's heat in the morning. Inhaling fumes from dead body.

2) Six diverse qualities: Omiscience, Omipresence, Omipotence, Omipervasion, Omisupersisko, Omisupersicosa (being the cause of everything); Sarvajñāyatā (omniscience), and Sarvekṣāvatāramatta (having domination over everything).


4) Six Rū Dharmas (Duties of Sage). Brahmacarya, Absolute truth, Japa, Jāna (wisdom), Niyama, Sense of Justice.

5) Six qualities of nobles' wives. A minister in business, a servant-maid in action, the goddess Lakṣmī in appearance, the Earth in patience, a mother in love and a prostitute in bed.

6) Six qualities of a bad wife. Habit of dispute, stealing of money, showing favour to strangers, scandal-mongering, taking food earlier than the husband, spending money out of the time in one hand.

7) Six Vedāngas. Śiśuka, Kāliya, Vṛṣātra, Nirukta, Jyotiṣa, Chandas.

ARALIKHA. A mahout who could control elephants that had gone mad temporarily. (Stotka 9, Chapter 2, Virāṭa Parva, M.B.).

ARANAYAPARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

AROKHA. A mountain in front of the forest Saindhava inhabited by Manitpurisās. (Stotka 16, Chapter 125, Vana Parva, M.B.).

ARJAVA. Son of Subala and brother of Śakuni. He was killed by Irāivan son of Ārjuna. (Bṛhaspati Parva, M.B.).

AROKA(M). A country of ancient Bhārata. The people of this place are called Aroakas. (Stotka 7, Chapter 51, Bṛhaspati Parva, M.B.).

ARSA(M). A form of marriage. Brahma is the form of marriage in which the bride is given to a man of good ancestry and fine character. Marriage by giving the bride after receiving a pair of cows from the bridegroom is called Ārṣa. Priyaputrya is the form of marriage in which the bride is given to the man who asks for her. When the bride is given with dairy, the marriage is known as Āsuram. Marriage with the mutual love and consent is Gāndharvam. Capturing the bride after a fight and marrying her by force is Rākṣasa. Marriage after deceiving the bride is called Pāñcika. These are the seven types of marriage. According to the author of the Śruti another form of marriage known as DAIVA is also mentioned (Agni Purāṇa, Chapter 15).

ARŚĪŚENA. A Maharsi. In the Mahābhārata, Vana Parva, Chapter 159 there is a reference to the Pāṇḍavas visiting this tirtha during their life in the forest. Arśīśena’s āśrama was midway between Badaryārāma and Kubera’s capital, Paurī.

ARVĀṇI. In Kṛtyuga, this sage did rigorous tapas in Pṛthudakakṣithā. owing to the rigour of the tapsa he obtained all the chief vedas. He gave three boons to that sacred tirtha —

1. Those who bathe in this tirtha will get the benefit of Aśvamedha yāga.

2. There will be no fear of snakes in this tirtha.

3. A slight effort made here, will be rewarded with greater results.

After giving these three boons to the river Sarasvatī which is Pṛthudakakṣithā, the sage attained Brahmānhood and entered Devakā. (M.B., Sāya Parva, Chapter 40, Verses 3-9).

ARTAVYANI. Salya, son of Kṛṣṇa. He was noted for his great honesty and love of truth. (Stotka 56, Chapter 2, Sāya Parva, M.B.).

ARTIMAN. A mantra which eliminates all kinds of fear. (M.B., Adi Parva, Chapter 50, Verse 23-26).

ARUNI I. A disciple of the sage Ayodhadaumya. (For details see under Ayodhadaumya).
ARUN II

ARUN II. A cobra born in the family of the serpent, Bhārata. This cobra fell dead at the Sapastra of Janamejya (Sūtra 19, Chapter 57, Adi Parva, M.B.).

ARUN III. A son born of Varaha by his wife Vīnaiśa. (Sūtra 49, Chapter 53, Adi Parva, M.B.).

ARUN IV. A soldier of the Kaurava army. He fought against Arjuna along with Sakuni. (Sūtra 122, Chapter 156, Drōṇa Parva, M.B.).

ARUN V. One of the one hundred and eight Upanisads.

ARUN. A daughter of Manu. Gṛiva got married with her. They got a son named Auruva. The child was taken from the thigh of Aruva. Reika was the son of this Auruva. Reika was the father of Jamadagni, father of Pārashurāma. Even from childhood Auruva was a bold, bright and good boy. (Sūtras 47 and 48, Chapter 66, Adi Parva, M.B.).

ARYAS

The Rgveda gives us most of the information regarding the Aryas who came to the north of India during the times of the Vedas through the passes on that north-western side of Bhārata. Sūtra 6.51 K.R. Panikkar writing in his preface to the Rgveda-samhita states that the Vedas were transmitted to the Aryas by the Gāndhāran trader to breed goats, dogs, donkeys, and horses. The elephant was unknown to them. In the Vedas the vehicle of Indra is a horse and not an elephant. When Indra was the vehicle of the god Indra, the Veda did not say anything about how Indra got the elephant. Airāvata was his vehicle. Sing to the glory of Indra who was in his chariot driven by two horses no enemy would dare to face.

The Rgveda gives great importance to agriculture. Areas under cultivation were called Urva and ‘Kṣetra’. Fields were ploughed by teams of six, eight and even twelve bullocks to the plough. Water was taken from bradai and Kalyakas (ponds and tanks) for the purpose of irrigation. Agriculture was a very familiar art to the Arya, which was successfully cared for by grains and yava. They conducted trade by the exchange of goods generally. There is a reference in one place of the use of a coin ‘Nāśaka’.

The Aryas were clever in the art of leather work, woodwork and metallurgy. They were well versed in medicine also. In a sūtra of the ninth mandala it is stated that the father of a rāja was a medical practitioner. There are references to many industries also. Weaving was a very important industry at that time. Cotton cloth and woollen blankets were made by them on a large scale. Iron was used by them with great skill. The manufacture of armours and the descriptions about them in the Rgveda are ample evidence of the proficiency of the Arya in iron working. Travelling by sea, voyage was not familiar to them. References to traders cruising in boats in the Sindh river do not give much importance to the cruising. In food rice and ghee were important. Meat was also relished. Ṛṣis wore animal skins but others wore choti and shawls.

During the Rgvedic times their social structure was divided into four stages. Grāma was a colony of families and was the nucleus of a family. Gramas formed into a place called Vīṣṇya. A number of Vīṣṇyas became what was known as ‘Janam’. The importance of Janas can be understood by the statements made about Paścajanas and the existence of special Janas like Vedāya Janas and Bhārata Janas.

There is no wonder why the Aryas had to take a strong counter to the excavated kingship. The Rgveda narrates the difficulties people would have to encounter if they were left to fight their enemies without a proper leader and so advocates Kingship and gives it an exalted position in their social structure. Sūtra 22, Anuvāka 12 of Manu 10 describes the coronation of a King thus: ‘Let us hereby crown you as King. Come to our man. Rule us with censure and in the strong spirit. Let all your subjects love you. Let thy kingdom remain with you for ever’. The next mantra is also of the same idea. A King is above punishment. The veda speaks about many famous kings of which the following are worth mentioning. Dhruvāśa, Sudās, Ambarisha, Mahāsīna and Purovitraśa.

The chief priest of the Vaisāṇa are the political advisor also. Viśvāmītīram and Varāthā were two great priests of the Bhārata dynasty. There were other priests also. Mention is there about a Rājaśaḥ with nothing said about their power or functions. It can be surmised that the Sāḥā was constituted of only men of character and learning.

It is interesting to note the type of domestic life in those days. A father had the right to sell his children. To cite an example is the story of Suṇḍaṇa who was made into a cow and sold to Viśvāmitra who looked after him well. The father had the right to make his children lose all rights over his properties. Viśvāmitra sent out from his family fifty sons who refused to obey him. Dowry was current then. Sūtra 21, Anuvāka 5, Manu 10 orders that the bride’s father must sell the house of his daughter after the marriage. Polygamy was not objected to. There is a mantra to harass the co-wife and its purpose is to make the husband more attached to her who hates the co-wife. The originator of this mantra was Indrajit, the son of Indra. Indra had many wives. Marriage was considered as a necessary duty. Widow marriage is also a part of traditional Hinduism. The Rgveda gives the picture of a society of people who were always at war with each other. ‘We are surrounded by mighty enemies. Help us’. This is the slogan that rings out from the Rgveda.

The Rgveda is a history of the Aryas. The march from Kūbhāta (Kabul) to the banks of Yamunā is depicted there. It was at Kūbhāta that the mantras were first made. When they reach the banks of the Gaṅgā the period of Rgveda ends. The crossing of each of the five rivers of Paścajanas is treated as a big event by the Ṛṣis. When they saw the huge and deep river, Sindhu, they were amazed. The wonder is reflected in a lovely mantra. It was after crossing Sindhu that they had to cross the ‘Daśaurī’. The Rgveda itself records that the Daśaurī were more cultured than the Aryas. Sambhāra, a Daśaurī King, was the ruler of a hundred cities. Their fortresses were strong. They have been described in the Rgveda as Alvaṇa, Ayāṣa and Satabhūja.

The chief opponents of the Aryas were a tribe of people called Paṇi. From the Nīrūka of Yāṣa we are given to understand that the Paṇis were mainly engaged in trade. The Rgveda names many Daśaurī kings of which the following few were more daring and brave and the Aryas acknowledged their superior strength and courage: Dhūni, Cumaṇi, Viṣṇu, Varaha and Sambhara. Among
the several divisions of the Dravidas, the Simyus, Kikoras, Maras, and Yaksus, ranked foremost in power. They are described as having black colour and flat noses and speaking a language different from that of the Aryas. We may surmise from these facts that they belonged to the Dravidian class of people. They never conducted yaga nor did they worship gods like Istra. They were idol worshippers; so they have been assumed as Shikaras. The other Aryas were the Dwimalas, the Bhramaras, the Dravidas, the Siyus, and the Kikoras. The Aryas, who settled down in Paicandana, were strong and to prevent them from coming and conquering them, Bharastra tried to keep them on the other side of Subudri (Sutcli). This led to a war called Dasaratja. This war is to be considered as one of the most important events in the war of the world. Those who opposed Suddha were Aryas, though among the supporters of Suddha, there were also Aryas. When the fighting took place, the Aryas were killed by Suddhas, who came out victorious in that war and put an end to further conquests by the Aryas. From thereon, the Aryas joined hands with the Mahodaras and founded the town of the great Bhima in civilization. Thereafter the Ryveda stayed about places for help to combat their enemies of Aryas and Dravida. The gods who were recognized in that town were later worshiped in the vest of the Aryas. The worship of Mahodyogi and Devi found in Mohopadana is an evidence of this change.

ARYA: One of the seven mothers who were present at the birth of Sub-Jainamayu (Stoka 13, Chapter 228, Vatsa Parva, M.B.).

ARYAKA: A famous serpent. (Stoka 7, Chapter 33, Adi Parva, M.B.) Aryaka is associated with Jina in the following story: When Duryodhana was required to give poison to Bhima's body, the king of the serpents and his people under Suddha had promised to send him the poison to his friend Bhima. Udrakriva Bhima took his food and went to bathe in the river. After some time Bhima became unconscious due to the effect of the poison and fell flat in the river. Immediately Duryodhana bound him by ropes and put him in deep waters. Bhima reaching the bottom was saved by all the snakes there. This fortunate served as an antidote and the poison in Bhima's body was neutralized, and Bhima became his old self again and killed all the serpents. Those serpents who escaped were and brought their chief Vasku. At that time it was Arokha who advised Vasku to give him "rastapanam." (Stoka 64-68, Chapter 227, Adi Parva, M.B.).

ARUKA: Another name for Durgadavi. (Chapter 12, Agra Purana.)

ARYAVARTA: Another name for Bharastra. There is also a place of that name. According to Sarali, the land lying between the Himayala and the Vindhyas is called Aryavarta (Stoka 15, Chapter 327, Sani Parva, M.B.).

ARYAVARTA: A king of the dynasty of Vivasvan. Genealogy Descending in order from Vivasvan are Brahlun, Bhramaras, Bhrratha, Yavakaras, Pravatras, Agudhara, Naatu, Rasgh and Arayavarta. Of these, Kuchu got his wife Javan twenty sons: Bharata, Kuskavarta, Hvarata, Brahmanavarta, Arayavarta, Malya, Keuru, Bharmesta, Indraprak, Vidhriva, Kikata, Kau, Hari, Antariksa, Prabuddha, Prapala, Aifterota, Damaida, Cunawa, and Karbarhjyana. On these Bharatas ruled over this land and gave it the name Bharastra. Brothers of Bharata ruled different parts of this land. Damaida's land became known later as Dravida (Dakshinbahara). (Stoka 1, Chapter 2, Adi Parva, M.B.)

ASADA: A Kaatriya King. He was the instigator of a Kausika called Krodhavatya. Kalyapa was the son of Marku, Brhma's son. Kalyapa married Krodhavatya, daughter of Daksa. The Kausika group called Krodhavatya were the children of Krodhavatya. Many Kaatriya kings trace their descent from this group of Kausikas. The names of such Kaatriya Kings are given below: Madhaka, Karmavatya, Siddhartha, Kajarathuka, Subhibu, Balika, Kritisi, Vrista, Srinatha, Gavvasa, Karayya, Daknavatya, Durpeya, Krikas, Jumayya, Aaskha, Vayavanga, Bhruhras, Ekalvya, Sumitra, Gomukha, Vastadhana, and Ksemdhara. (M.B., Adi Parva, Chapter 6, Verses 99-64.)

ASADA II: Sava. (M.B., Anusaana Parva, Chapter 17, Verse 121.)

ASADHAVATI: See under Paicandana.

ASADA: A month of a month. By fasting in this month, one will have many sons and plenty of wealth. (M.B., Anusaana Parva, Chapter 106, Verse 26.)

ASADA: Name of a war. After observing a fast on the day of this star, if curd is given to a Brahmin of noble birth, one can take rebirth in a family having many cows. (M.B., Anusaana Parva, Chapter 54, Verses 26-29.)

ASAMAKA: A mahout in the Udyanaya story. In Katharangasara, Kathamukhalamamuka, 5th Taranga, we find a reference to an elephant called Vudравata and a mahout named Asadhaka in the palace of the hero, Vasudatta. (M.B., Anusaana Parva, Chapter 60, Verse 121.)

ASAMGA: See under ASADA.

ASAMGAALAYOGI: A King, who was generous by nature. In the Ryveda, there is a reference to this King who once lost his son and gave him back to the god who had stolen him, and was restored to manhood by a Manu named Medhyath. (M.B., Anusaana Parva, Chapter 64, Verse 30.)

ASANA: Poign in Yogyabiyan. There are different types of Asanas. The chief of them are given below:

1) Bhagasana: Lying flat, face downwards on a sheet with hands placed close to the body on either side. After relaxing all the muscles of the body, concentrate the mind on health. Keeping the feet close together and pressing the knees against the ground, raise the soles upwards to the sky. Place both palms, pressing against the ground, touching the shoulders on both sides. Then raise the head and bend the neck backwards as far as possible. At this time, the trunk and legs should be in close contact with the ground. Gradually raise the chest, supported by the hands on the ground. Bring the head down in the same way as it was raised and restore the body to its former position. This asana strengthens the backbone.

2) Salabhasana: Lying flat on the sheet, face downwards. Keep the legs close together and raise the feet up with the heels touching each other. Place the hands close to the body on either side and close the fists upwards. Place the fists and shoulders close to the ground and make the whole body stiff after inhaling the breath. Then try to raise the legs. Support the weight of the body with the breast and hands. This is possible by
pressing the fists, firmly against the ground. Until the Āsana is completed, do not send out the breath. Keep the legs straight, keep the body upright. When the Āsana is complete, you may be raised slightly. This makes the Āsana complete. On feeling suffocation, the legs must be brought down slowly.

Besides this, there are many other Āsanas like Dhanur-āsana, Padmānāthāsana, H̄lāsana, Mayārasana, Sarvākāsana, Matyāsana, Śīrāsana, Ardhaśatāyāsana, Ardha-padhānāsana, Padhānāsana, Udyāsana, Naub, Vipartikāsana, Vajraśūla, Śavasāna, etc. (See under Yogā).

ĀŚAṆHA I. A son of Kaśyapa and Aditi. From Vīśṇu the Brahmin, from Vīśṇu the Marici and from Marici the Kaśyapa were born. Kaśyapa married Aditi, daughter of Dakṣa. Aditi gave birth to ten sons: Bhaudāśana, Cakubāśana, Vībhāśvan, Rikṣa, Savās, Arka, Bhūma, Āśāvaha, Ravi and Vīśvasān. Vīśvasāna Manu was born to Vīśvasān (M.B., Ādi Parva, Chapter 1, Verse 42).

ĀŚAṆHA II. A prince of the Vṛṣa dynasty. He was present at the Swayamvara of Draupadi. (M.B., Ādi Parva, Chapter 185, Verse 19).

ĀŚRA: Āsramites (Inmates of an Āśrama) have to pass through four stages. The four stages of the Śravakārya Garbhaśāstra, Garbhakṣaṇa, Garbhakṣaṇa and Garbhaśāstra are known as the four Āśramas. Vīṣṇu Purāṇa, Part III, Chapter 9 describes each of the Āśramas as follows:

1. Brahmāśārya. “After Upanayana a boy should maintain a Brahmācāri’s vrata, engage himself in the study of the Vedas, suppress his indriyas (the five senses) and live in the house of the preceptor. Living therefore with dharmic discipline, he should study the vrata and vratas he should serve and attend on the Guru. The study of Vedas should be with proper observance of Vratas and steady attention. A Brahmācāri should worship with concentration, the Sun and Agni at the time of the two sandhyās (dawn and dusk) and after that he should do obeisance to the Guru. When the Guru stands, he should also be standing. When the guru walks, he should also walk behind him and when he sits, he should sit in a lower position. The Śīṣya (disciple-pupil) should not do anything against the guru. When the guru himself asks, the Śīṣya should sit in front of him and recite Vedas without attending to anything else. After that, with his permission he may eat food which has been got by begging. The Śīṣya may take his bath in the water only after the Ācārya (guru) has taken his bath in it. Everyday the Camata, darbha, water and flowers which the guru needs, must be brought and supplied (by the Śīṣya).

2. Gṛhaśāla. After the study of the Vedas the intelligent Śīṣya gives Garudāśrama (Payment to the preceptor) and with the consent of the Guru, enters into Gṛhaśāla. Then he is to marry by earning money from a suitable occupation, should fulfill all obligations of a Gṛhaśāla according to his capacity. The Gṛhaśāla who worships the Pīthas with Pīndādāna (offerings of rice balls),Devas with Yāgas (sacrifices), Rāis with Śvādhyāya (self discipline), Prajāpati with begetting of children, spirits with bal (offering of food etc.) and the whole world with love, attains the holy world by his own virtues. Gṛhaśāla is the only source of support for sannyāsī and brahmācāris who beg their food. Therefore feeding them is an act of nobility. Brahmānas travel from country to country to study Vedas, for pilgrimage and for seeing the places. The Gṛhaśāla is the only refuge and support of those who are homeless and without homesteads. The rule is for them and those who spend the night wherever they reach. If such people come to his house, the Gṛhaśāla should welcome them with kind and loving words, and give them bed, seat and food. The guest who leaves a house disappointed, is really departing after transferring his own sins to that householder and taking away all the virtuous deeds of the householder. It is not proper for the Gṛhaśāla to treat a guest with disrespect, to behave rudely or treacherously towards him, to reject what has been given to the guest, or to obstruct or rebuke him. The Gṛhaśāla who performs the supreme duty of Gṛhaśālākrama in this way properly, is liberated from all secular bonds and reaches the noblest worlds.

3. Vānaprasthā. After having finished all his duties in this way, to his satisfaction the Gṛhaśāla, with the commencement of old age, should go to the forest, either after entrusting his wife to his sons or taking her also with him. There, he should use leaves, roots and fruits for his food, grow hair and beard, sleep on the bare ground, lead the life of a āśrama and receive and honour all classes of guests. His clothes, sheets and blankets should be of deer-skin and darbha grass. The rule is that he should bathe three times a day. Worship of gods, performing homas, hospitality to all guests, meedancy—all these are the laudable features of Vānaprasthā. Any oil that is available in the forest is to be used for his oil bath. Enduring heat and cold, performing tapas, are also his duties. The Muni who observes this rule in Vānaprasthā is freed from all his evils as with fire and attains the eternal worlds.

4. Sannyāsa. The fourth Āśrama is that of the Sannyāsa. Before entering upon the fourth Āśrama one has to renounce the love of travel, wealth and wife and also give up all spirit of rivalry. One who embraces sannyāsa should abandon completely the efforts for the three Puruṣārthas of Dharmas, Artha and Kāma, treat friends and foes alike and continue to love all living beings. Not even a single creature should be offended by thought, word or deed. Conquering all passions, the Sannyāsī should renounce all bonds and attachments. He should not stay in a village more than one night and in a town more than five nights. Even that should be in such a way that no one should have any love or hatred towards him. For sustaining life, he should go about begging food from the houses of the people of the three castes—Brahmā, Śvētāśrama and Vājīśva. It should be after all people have taken their food and put out the cooking fire. The Sannyāsī should cast away all vices like Kāma, Krodha, Garva, Lobha, and Moha and should not have any thought of self in anything. The Muni who goes about giving shelter to all creatures will not have to fear any creature. The Brahmāna who follows the Sannyāsārama as described above with a pure heart and without difficulty will shine like fire without fuel and attain Brahmāloka in peace.

ĀŚRAWA VASĀ PARVA. One of the Parvas in the Mahabharata (See under Mahabhārata).

ĀŚRAWA VASIKARA PARVA. One of the Parvas in the Mahābhārata. (See under Mahabhārata).

ĀŚRAYA. A muni (sage) in Indra's assembly. (M.B., Śabha Parva, Chapter 7, Verse 18).
ASTIKA

ASTIKA. The son of the Maharsi Jaratkaru and his wife, also named Jaratkaru. He stopped King Janamejaya’s Sapa to ask leave and the nagas

1) Bush. There is a story about Astika’s birth in the Devi Bhagavata. Long ago the people of the world were so much troubled by the serpents, that they sought protection from Kasyapa Prajapati. To find a remedy for this, Kasyapa discussed the matter with Brahma. To put an end to the trouble from the serpents, Brahma suggested that a number of mantras and a deity as the basis of these mantras should be created. Accordingly Kasyapa created many mantras and Manasa Devi as the basic deity of those mantras. She is named “Manasa Devi” because Kasyapa created her by her mental power. Manasa Devi has eleven other names also, namely Jaratkura, Jagathguru, Suddhavetri, Vasagri, Nagalakshma, Sarvi, Nagaraja, Jaratkarupriya, Anikamata, Vasi and Manasa Avatari.

Manasa Devi (Jaratkaru) when quite young, went to Kailasa for doing tapas (penance). There she did tapas to Siva for a thousand years. At last Siva appeared and blessed her with divine wisdom. She returned with great learning and devotion. (Devi Bhagavata, Navarna Sandhini).

At this time, a Muni (sage) named Jaratkaru, when travelling through the forest happened to see his pits (souls of forefathers) hanging over a precipice at the end of a blade of grass. They were hanging precariously at the end of a reed grass, head downwards, about to fall into the abyss. Jaratkaru enquired why they were lying in that condition. They explained that they were in that plight because their descendant Jaratkura had no children. As he is a bachelor there is no hope either of his having any issue. Since he has no children, we will not get to heaven, they added. To save the pits from their predicament, Jaratkura decided to marry. But he wished to marry a woman who had the same name as his. Once Vasi met Jaratkura and told him that he had a sister named Jaratkura. He would be very happy if Jaratkura married her. Jaratkura accepted the offer readily and married Jaratkura.

After their marriage, while they were living together in a place called Pushkara uttha, an unexpected event happened which interrupted the happy course of their life. One evening, the husband was sleeping with his head in the wife’s lap, under a tree. The sun was about to set. As the Maharsi did not wake up before sunset, the wife became anxious. It is believed that he who does not wake up before sunset and who does not offer prayer at dusk will be guilty of the sin of Brahmatya (killing a Brahman). Nor was it proper to wake him up from a sound sleep. But in the end, she did wake him up. This frightened Jaratkura and sprang up in great fury. He denounced the wife then and there. Weeping bitterly, she begged for his forgiveness. At last Jaratkura relented and told her: “You will have a very noble, brilliant, renowned, virtuous, scholarly and devout son who will be a devotee of Vishnu and a preserver of the family.”

After this Manasa Devi set out to Kailasa. When she reached there Parama-Siva and Parvatii comforted her. Manasa Devi gave birth to a son. The priests were afraid that the child in the womb and so even before his birth he became a Jhâni and a yogi. In due course Manasa Devi gave birth to a son who was a part of Narsayya (Vishnu). Since he was the son of Manasa Devi who had deep devotion to the Guru and to the Gods, the boy was named Astika. The Mahabhrata, Adi Parva, gives another reason for giving this name to the boy. When the sage Jaratkura abandoned his wife, he had blessed her saying that the child in her womb would be a brilliant and devoted son. That is why this boy came to be called Astika.

2) Bhopad Astika was taught Vedas, Vedangas etc. by Parama-Siva himself. After receiving the blessings of Parama-Siva, Astika went to Pushkara uttha and did tapas to Vishnu for many years. Having received Vishnu’s blessings also, he returned to Kailasa. After living there happily with his mother for some time, once a day they started to the Aarama of Kasyapa Prajapati, the father of Manasa Devi. Kasyapa was very much pleased to see his noble hearted daughter and her brilliant son. To enhance the fame and accomplishments of the boy Kasyapa gave a sumptuous feast to ten crores of Brahmans. (Devi Bhagavata, Navarna Sandhini).

Vasuki was Manasa Devi’s brother. Astika grew up there under the care of Vasuki. It was Cyavana Muni who taught Sâhâgavadas to Astika, at this time. (M.B., Adi Parva, Chapter 46, Verse 18).

3) Astika at the Sapticity. Once King Parikshit, the son of Abhimanyu was travelling through the forest for hunting animals. He picked up a dead snake with the tip of his bow and put it on the shoulder of a sage named “Samika”. Samika’s son, Shrâdi came to know of this. In his anger, Shrâdi pronounced a curse that King Parikshit should die within seven days by the bite of Takshaka. When Parikshit heard of this, he had a palace built on a single pillar in the middle of the ocean, quite inaccessible to Takshaka and took shelter there. The most famous physicians and wizards were engaged to ward off the approach of Takshaka to that place. Six days passed like this. On the seventh day, determined to make a final attempt, Takshaka disguised himself as an old sage and came to the King’s palace of shelter. On his way he met Dhanvantari who was proceeding to Parikshit to protect him. They became friends and as a result of it, Dhanvantari returned after receiving a large number of rare precious stones given to him by Takshaka. Assuming the form of a small worm, Takshaka secretly entered into a fruit which was to be presented to the King. As soon as the King took that fruit in his hand, Takshaka took his own shape and size and bit the King who died immediately. Janamejaya performed all the obsequies of his father. After that, in a spirit of revenge, with the object of annihilating the whole race of serpents, he summoned Brahmagay to conduct a sarpa sanra (snake sacrifice). In the sacrificial fire specially prepared at that time, many serpents were being burnt up. It seemed that the whole race of serpents would shortly be wiped out. But Takshaka alone was not to be seen. The officiating priests were beginning to get angry. Impatient cries of Where is Takshaka rent the air. The frightened priests fled for life to the palace of the friend Indra and there lay down and, pining for Takshaka, the priests understood this they decided to use their charms and mantras which would bring Indra, his bed, cot and all, along with Takshaka to the sacrificial fire.

ASTIKA
At this stage, all the gods rushed to Manasa Devi and fell at her feet and begged her to save the situation. The kindhearted Devi called her son Aṣṭikā and advised him to persuade Janamejaya to stop the sarpasatras. Aṣṭikā went to Janamejaya and requested him to give him the lives of Taksaka and Indra as a gift. Janamejaya, after consulting the munis and priests and at their advice, agreed to do so. In this way, the Sarpasatra was stopped and the remaining serpents escaped with their lives. (Devī Bhāgavatam, Navamā Śandha, M.B., Aṭṭikā Parva).

Aṣṭikā Parva. One of the Parvas in the Mahābhārata. See Mahābhārata.

Aṣura. A form of marriage. (See Vīvāha.)

Aṣurāyana. A son of Vīvāṃtira. (M.B., Anuśāsana Parva, Chapter 4, Verse 56).

Aṣuri. An ancient Mahārāṣtra. He was the ācārya of Kapila Śūnyāttarā, and the guru of the mahārāṣtra Paṇḍiśūtha. Once Aṣuri had a full vision of God. He gave many precepts on spiritual matters to other Mahārāṣtras. The Bhāgavata says that Aṣuri received his spiritual enlightenment from his wife, Kapīḷā. (M.B., Śānta Parva, Chapter 216, Verses 16-14).

Aṣunā. A son of Vīvāṃtira. (M.B., Anuśāsana Parva, Chapter 4, Verse 54).

Aṣvalayana II. An ācārya. He was a disciple of Saunaka. Asvalayana composed three famous works: Saunakamulū, Asvalayana Śravatsa, and Asvalayana Stuti.

Aṭṭakā. A serpents born of the Kaurava dynasty. This serpent was stopped by the son of Janamejaya. (Śloka 12, Chapter 57, Aḍī Parva, M.B.).

Aṭṭavipūra. An ancient city in India. Sahadeva conquered this city. (M.B., Śānta Parva, Chapter 31, Verse 72).

Aṭṭhavāna. A sage. When Arjuna dreamed of going to Śiva accompanied by Krishṇa they visited in the dream the āśrama of this sage also.

Aṭṭhaśaloka. A city of Gotama.

Aṭṭreyā. A sage. This sage had acquired the power to go from one planet to another. Once this āśrama went to Devaloka as the guest of Indra and there he drank Amṛta (the celestial elixir) and enjoyed the dance of the celestial maidens. A desire to have a similar heaven of his own budded in his mind and he approached Visvākarma who gave him a new heaven of his own. But before long the demons took over this heaven from him. Though Visvākarma took back the same from the demons, Aṭṭreyā did not go back but returned to the old āśrama on the banks of Gomati and doing penance there for a long time attained salvation (Brahma Purāṇa).

Aṭṭhaśaloga. Aṭṭikā was also present among the ascetics who assembled at the āśrama of Janamejaya. (Śloka 8, Chapter 55, Aḍī Parva, M.B.).

2) Aṭṭreyā was a disciple of Vāmadeva. (Śloka 6, Chapter 192, Vana Parva, M.B.).

3) This āśrama taught his disciples about Nirguṇabhārama. (Śloka 7, Chapter 137, Anuśāsana Parva, M.B.).

Aṭṭreyā (M). A place of ancient Bharata. (Śloka 58, Chapter 71, Vana Parva, M.B.).

Aṭṭreyi. Wife of King Cura. Śrāvishthavā Manu got of his wife Satārāpāṇa two sons, Priyavatā and Utānapāḍa. Utānapāḍa got a son named Uttama of Supulī and one of name Dhrupa of Sunti. Dhrupa got three sons, Śiśit, Bhuva and Śambhu. Śiśit got five sons, Ruru, Kupūṣa, Śirpa, Vṛkala and Vṛkṣekula. Cūkṣa was born to Ruru of his wife Bhātā. Manu was born to Cūkṣa of his wife Virātī. Oru was the son of Manu. Oru got of Aṭṭreyā Anga, Sūvāmā, Śvātī, Kuratu, Aṅgirās and Gaya. (Chapter 18, Agni Purāṇa).

Aṭṭreyī. A river. (Śloka 22, Chapter 9, Sunti Parva, M.B.).

Aṭṭryī. An Aṇāṣṭikā, wife of Aṭṭikā. Also called Aṭṭikā.

Aṭṭrīyī. Daughter of Mahārāṣtra. Aṇāṣṭikā. She was married to Aṇāṣṭikā, son of Aṇī. Aṇāṣṭikā always spoke rudely to her and praised at this she once approached her father and told him about this. Her father told her thus, "Your husband is the son of Aṇī. That is why he appears unattractive to you. Therefore give him a cold bath always and he would gradually become mild." Hearing this the devout Aṭṭreyī transformed herself into a river and started to cool him down by constant shower. This river later on became the famous Parusani Nadi. (Brahmanda Purāṇa).

Avaṭha. A Vasi. (M.B., Śānta Parva, Chapter 326, Verse 37).

Avaṭṭikā. Daughter of Yaugaṇḍāraṇyana, a famous character in the story of Udāyana. (See under Yaugaṇḍāraṇyana).

Avalandā. A King of Vīvākarmā's dynasty. Genealogy. From Visu were born in the following order: Brahmana-Dharmā-Prabhāsa-Vīvākarmā-Priyavarata-Āṇāthedra-Nāthī-Kāiṭhā-Bhāratī-Avavāṇa. Bharata married the widowed beauty, Paṭrājani. Five children, Sumanī, Rāstrādhi, Sūdrākṣa, Avanā, and Dvārakāketa were born to her. (Bṛhāvata, Daśaṇa Śandha).

Avatānanda. A sacred Tirtha. One who bares in this tirtha will be able to enjoy life in Nandanavāna. (M.B., Anuśāsana Parva, Chapter 25, Verse 43).

Avāsika. A place in ancient India. It is said that Priyavatā conquered this place. (M.B., Vana Parva, Chapter 254, Verse 9).

Avasthiya. An Aṇī. (M.B., Vana Parva, Chapter 221, Verse 5).

Avirhotra. A king of Vīvākarmā's dynasty. Genealogy. From Visu were descended in the following order: Brahman-Dharmā-Prabhāsa-Vīvākarmā-Bṛhāṭā-Dharmā-Priyavarata-Āṇāthedra-Nāthī-Kāiṭhā-Bhāratī-Avavāṇa. Kāśīdā's wife bore to him twenty children who were: Bharata, Kuśvara, Uttvarata, Brahmanīvar, Arāvāṇā, Malaya, Keto, Bhadrāna, Indarā, Vārāhī, Kikata, Kavī, Āṅgikā, Prabhūpāla, Pipālīya, Avirhotra, Dāmatā, Cānta, and Kārikā. The eldest of them, Bharata, became the ruler of the land. From this land country came to be called "Bhāratā." All the younger brothers ruled over the different parts of this country.

Avati. A daughter of Mahārāṣtra. Two daughters were born to Mahārāṣtra, Ayattī and Nītī. Ayati was married by Dhātā and Nītī by Vighūḍī. Dhātā and Vighūḍī are the two sons born to Bhīma Mahārāṣtra of his wife Kīyā. Dhātā got a son, Prāya, of Ayati and Vighūḍī, a son, Mṛkandu of Nītī. Prāya got a son Dvārakāketa and he got a son Rājaśī. (Chapter 10, Aṃśālī, Visu Purāṇa).

Ayaṇa. A King. There is mention about this king in Śaṅka 128, Maṇḍala 3 of the Rvgeda.
AYOGAVA. A special caste of people. Their profession was drama acting. They were adepts in handicrafts. See under Gāuravamāya. (Chapter 151, Agni Purāṇa.)

AYODHADHAUMBHA. See under Ayodhadhaumbha.

AKAŚA. Name of a class of priests. Till the beginning of the 10th century A.D. Akaśa were prominent political force in Kerala. They ruled over a huge area in S. Kerala (S. Travancore) till the time of the Vṛṣi dynasty coming into power.

AYUDHA (APARSHA). A test in the skill of archery was conducted when the Pandavas and Kauravas finished their study at the feet of Dronaśāraya. This is described beautifully in Chapter 134 of Ādi Parva, M.B.

AYURVEDA. It is the science which the sage Dhanvantari taught Sāhitya. This describes all the diseases and the treatment meant for them. Allments are of four kinds. Satiṣa refers to fever, skin diseases etc., Mānaśika refers to those arising out of anger; Agamukha refers to cuts, wounds and injuries, and Sahajā refers to hunger, thirst, old age etc. (Chapters 279 to 286, Agni Purāṇa.) Refer Dhanvantari for more details.

AYUS I. Son of Pururavas and father of Nahusa. 1) Genealogy. Descending in order from Vācagītṛa, Brāhma- Gandā, Naucita, Pururavas, Aysus. Aysus was born to Pururavas as Urvāsī. To Aysus was born of his wife Sambhitāi Nahusa. (Sloka 24, Chapter 7, Ādi Parva, M.B.)
2) Birth of the son. See under Nahusa.
3) Other details. Aysus was a king who had acquired great power by penance. (Sloka 15, Chapter 296, Sānti Parva, M.B.)

AYUS II. One who was the king of frogs. Sudhikāma was the daughter of this frog. King. Sudhikāma was married to King Purukṣū. For the interesting story of the marriage of a king with a frog see under Purukṣū II.

AYUSMĀN. Kaiśapa, son of Marīc, got two sons, Hiranyakśa and Hiranyakṣiṣṭha and a daughter Simhibhadra. One of his wife Dāru. Simhibadhura was the wife of Vyaśakapī. Other were born the celebrated astara, Saimhikāyus, of which Rāhu was one Hiranyakṣiṣṭha had four brave sons, Anuvrata, Uśita, Prahlāda, and Saṁhrāta. Of these Vrata got a son Vṛata, Sākṛta got Ayaśman, Shrī, and Bhikāra and Prahlāda got a son, Virocana. Mahāshāma was the son of Virocana. (Chapter 19, Agni Purāṇa.)

BABBHRAVYA. An author of the ‘Science of Love’. Śvetāṣṭra was the first of the authors who had written on the Science of amorous (Kāmaśātra). Babbhryavya made only a commendation of the work of Śvetāṣṭra.

BABBHRYAVYA. A clan or sect of Brāhmaṇas in ancient India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 342, Stanza 103 that the hermit Gājana belonged to this clan.

BABBHRI I. A maharṣi of the line of preceptors from Vyāsa. (See Gṛippaparāpaka.)

BABBHRI II. A Vṛṣi of the Vṛṣi dynasty. He was one of the eldest of Vṛṣi warriors. (Chapter 14, Dīkṣita Parva, M.B.) Even in his old age he used to do penance.Śrikalī carried away his wife when once he was away in Dwārakā. He was a friend of Śri Kṛṣṇa. He died when hit by an arrow from Vyāsa. (Chapter 4, Mauṣala Parva, M.B.)

BABBHRI III. A king of Kasi. By the help of Śri Kṛṣṇa he attained Viśvakarma. (Chapter 29, Udyoga Parva, M.B.)

BABBHRI IV. A son of King Vṛṣiṇa. (Sloka 33, Chapter 57, Udyoga Parva, M.B.)

BABBHRI V. One of the sons of Vīśāmśitra who were Brāhaṇḍaśī. (Sloka 50, Chapter 4, Aṇuśāna Parva, M.B.)

BABBHRAVYAVRKHDA. A Vṛṣi king. The information from Purāṇas available about him is given below: 1) Thūr Rājaśā was an adept in the art of yajña. He was a disciple of Nārada and Parvata Mahaṛṣi. (Aittārova Brāhmaṇa 7:54.) 2) He was a Vṛṣi of the Vṛṣi dynasty and one of the seven noted ministers of the Vṛṣi line of kings. (Brāhmaṇa Parva, M.B.)
3) At the time of the kidnapping of Subhadra Babbhraidvārṇa was participating in a grand festival at the mountain of Kāvadvatā. (Chapter 211, Ādi Parva, M.B.) 4) When once this Rājaśā went on a visit to Kṛṣṇa, Śrīkalī carried away his wife. (Chapter 12, Brāhmaṇa Parva, M.B.)
5) When in the end the Vṛṣi in Dwārakā quarrelled with each other and were destroyed, the spirit of the Vṛṣi women became miserable. Then Śri Kṛṣṇa entrusted Dwārakā and Babbhraidvārṇa with the task of taking care of them. But in the battle of the maces he was killed with a mace thrown at him. (Chapter 5, Mahāāśa Parva, M.B.)

BABBHRUMALI. A sage. He was a lively member of the Sābhā of Yuddhiṣṭhira. (Sloka 16, Chapter 4, Śānti Parva, M.B.)

BABBHUSETU. A Gándhāra king. He was the brother of Druhyu and father of Purovavu. (Chapter 277, Agni Purāṇa.)

BABBHUVĀHANA. A son of Arjuna.
1) Birth. When the Kṛṣṇas were residing in Indraprastha after marrying Pāṇḍalī, Nārada went to see them once. With a view to avoiding any quarrel between the Kṛṣṇas and the Arjuna, Nārada suggested that each should take Pāṇḍalī for a year in turn and who violated the arrangement should go to the forest for a year. Once Arjuna went to the house of Yuddhiṣṭhira who was with Pāṇḍalī and for thus violating the arrangement Arjuna had to go to the forest for a year. During this exile while he was staying at Gaurikāla he married the serpent girl, Uṣipī and got a son called Iśāva of her.
After that he went to a country called Maṇḍūr. At that time that country was being ruled by a king called Citrāṅgada. Prabhāṇjana, one of the forefathers of Citrāṅgada had, by hard penance for a progeny, acquired from Śiva a boon and each of his successors got a son each to maintain the line. But when it came to Citrāṅgada to his surprise he got a girl instead of a son. But he got her up as a son and named her Citrāṅgada. It was when she was ready for marriage that Arjuna went there. The king received Arjuna with respect and after enquiring about his welfare requested him to marry his daughter. Arjuna married her and stayed there for three months. Leaving that place Arjuna went to Pāvalakirtī and there he gave salvation to the celestial maidens who were lying in the terras as crocodiles. When he went back to Maṇḍūr Citrāṅgada had delivered a son whom he named Babbhuvāhana. Promising
them that he would take them later to Hastināpura, he left the place.

2) **His fate to kill his own father.** It was by a ruse that Arjuna made Bhīma's son. Arjuna put Sākhaṇḍī before his chariot and Bhīma refused to take arms against a man and accepted defeat. But Gaṅgadevī witnessing the battle between Bhīma, the son, and Arjuna from above could not bear this foul play and so cursed that Arjuna would die at the hands of his son. Uliphī the serpent wife of Arjuna heard the curse and went to her father Kauṭavya who in turn went to Gaṅgā and begged for a relief from the curse. Gaṅgadevī then said that Arjuna would be killed by Bahirvāhana but would be brought to life by Uliphī by placing the Mṛtasāṭhvīvī stone on the dead man's breast.

3) **The killing of Arjuna.** The Mahābhārata battle was over. When Yudhiṣṭhīra was performing the Āśvamedha yāga Arjuna conducted a victory march with the yāga horse. On his way he reached Mañḍūrī. At once Uliphī called Bahirvāhana and asked him to challenge Arjuna. Bahirvāhana with his bow and arrows attacked Arjuna in and on the grīm battle that followed Arjuna fell dead. Seeing this Gaṅgadevī came to the place of battle weeping and above Uliphī persuading Bahirvāhana to kill his own father, Uliphī immediately went to the serpent world and brought the Mṛtasāṭhvīvī stone and as she placed it on Arjuna's breast he came to life as if waking up from a sleep. When she saw Gaṅgadevī, Bahirvāhana and Uliphī smiled and asked them why they had all come there. Uliphī then explained to him the story of the curse and the remedy pleased over the end of the curse Arjuna took them all to Hastināpura. (Chapters 218 to 210 of Ādi Parva and Chapters 79 to 82 of Āśvamedha Parva, M.B.)

4) **Other details.** (1) On reaching Hastināpura Śrī Kṛṣṇa gave Bahirvāhana as a present a chariot drawn by divine horses. (Śloka 6, Chapter 88, Āśvamedha Parva, M.B.).

(2) The different names given to him in the Puraṇas are as follows: Gaṅgadevī, Maṇipāṭṭapati, Dhanāśayānata and Manipūrāvata.

**BADARIKĀŚRAMA (BADARAYĀŚRAMA).** A very holy place in the Himalayas. It was here that Nara and Nārāyaṇa did puṇya for thousands of years and the Purāṇa, therefore, give it a very prominent place in them.

**BADARIJĀNA TIRTHA.** (BADARAJĀNA). A sacred place in Kurukṣetra. If one lives here fasting for twelve years eating dates only, one will become as great as Vasiṣṭha. (Chapter 83, Vana Parva, M.B.).

**BADARIVANA.** A sacred place, Visālapuri an ancient city of pūtṛīcī fame is near this place. The Badarivāna comprises Badarivana and Visālapuri also.

**BAHIDHIKA.** A serpent of the Kaṣṭyapa dynasty. There is a reference to this serpent in Śloka 16, Chapter 74, Udyogya Parva, M.B.).

**BADULI.** A son of Viśvāmitra. He was a follower of the Brahma cult. (M.B., Anuśisana Parva, Chapter 4, Stanza 35).

**BAHIRVĀhana.** A mountainous region of ancient Bhārata. Mention is made in Mahābhārata, Sātā Parva, Chapter 27, Stanza 3 that this country lying in the vicinity of the Himalayas had been conquered by Arjuna during his conquest of the North.

**BAḤU I.** A king of the Śūrya-vaṁśa (solar dynasty). He was the father of Sagara. He is known by the name Subhū. This king was once defeated in a battle and being weary and sick he entered the hermitage of Āurva. His queen was given poison by another wife of the King. But the child in her womb did not die. The queen wanted to jump into the fire in which the body of her husband was to be burned. But Āurva told her that her son would be born, become a famous king and that she should not commit suicide. Thus she dissuaded from committing suicide. A son was born to her. As she had been poisoned when the child was in her womb the son was given the name Sagara (with poison). It is said in Mahābhārata, Ādi Parva that this prince became a famous king later.

**BAḤU II.** Mention is made in Mahābhārata, Udyogya Parva, Chapter 4, Stanza 22, that the Pandavas thought of sending an invitation to a king named Bahu for the battle between the Kurus and themselves.

**BAḤU III.** A king of the Śāndara dynasty. Mention is made about this king in Mahābhārata, Udyogya Parva, Chapter 74.

**BAḤUHĀRAYĀTVA.** (Poligamy). Poligamy was a custom in vogue in ancient India. It was not prohibited for a man to have more than one wife. It was customary to give dowry also. It is said in the Rgyveda, Mandala 10, Anuvāka 3, Śloka 11 that the bride should proceed to the house of the husband, after the marriage. A spell (mantra) meant for keeping down one's co-wife, is seen in the Rgyveda, Mandala 10, Anuvāka 11, Śloka 17. It is a prayer for a favouring king and that she should not be co-wife and to direct that love towards oneself. The deity of this spell is Indrāni the wife of Indra who was a poligami. In those days marriage was an essential duty. Widow marriage was not forbidden.

**BAḤUDA.** A holy bath. If one stays in this place for a night in celibacy and fast, one will get the fruits of performing a sacrifice to devas (gods). The modern investigators say that this place is on the bank of river Dhavala which flows near Avadhi. It is mentioned in Mahābhārata, Śaṅtī Parva, Chapter 23 that the hermit Līkita had recovered his lost hand, by bathing in this holy place and giving oblations to his ancestors.

**BAḤUDĀMA.** An attendant of Subrahmanya. (M.B., Anuśisana Parva, Chapter 4, Stanza 10).

**BAḤUDĀNTAKA.** A book on the science of Ethics (Nitiśāstra), the work of Brahmā. It contains ten thousand chapters. This book was abridged into five thousand chapters by Purandara. (M.B., Śaṅtī Parva, Chapter 69, Stanza 83).

**BAḤUDPANTI.** Mother of Purandara who was the Indra during the Manvantara (Period of a Manu) of Manu Vaivarsana. (See the word Purandara).

**BAḤUDĀSUṆĀS.** The wife of Parīkṣit, a King of the Kuru dynasty. A son named Bhumasena was born to her. (M.B., Ādi Parva, Chapter 93).

**BAḤUṆAGA.** A king born of the family of Yayāti. (Īśavasī, Skanda 9).

**BAḤUKA I.** A serpent born in the family of Kauṭavya. This snake fell in the sacrificial fire of Jāmnaṁajyajyotis and was burnt to death. (M.B., Ādi Parva, Chapter 57, Stanza 13).

**BAḤUKA II.** The pseudo-name assumed by Nala when he was living in the palace of Kṛṣṇapura in disguise. For further information see the word Nala.
BĀHUKĀ III. A mighty hero of the family of the Ṛṣis. About this Bāhuka, mention is made in Mahābhārata, Varā Parva, Chapter 129, Stanza 19.

BĀHULĀ I. A river. In Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 29, mention is made about this river which is famous in the Purāṇas.

BĀHULĀ II. An attendant of Subrahmanya. (M.B., Salya Parva, Chapter 46, Stanza 3).

BĀHULĀ III. Wife of Vidura a Brahmin, who frequented the houses of harlots Bāhulā was in the habit of going to the temple of Gokarna and hear Purāṇas, after the death of her husband. By this good deed Vidura got deliverance from sin. (Skanda Purāṇa 3.3.22).

BĀHUĻĀŚVAN I. A king of the family of Śri Rāma. (Bhāgavata, Skanda 9).

BĀHUĻĀŚVAN II. A king of Mithūla. He was godfearng. Once Śri Kṛṣṇa visited his palace. At that time he received much good advice from Śri Kṛṣṇa. (Bhāgavata, Skanda 10).

BĀHUMLĀKĀ. A serpent born to Kāsyapa Prajāpatī of his wife Kairu. (M.B., Adi Parva, Chapter 35, Stanza 16).

BĀHUPTURA. A Prajāpatī (creator). He was one of the seven sages (Mānasaputras) of Brahmā. (Vāyu Purāṇa 65.53).

BĀHUPTURĪKĀ. An attendants (female) of Subrahmanya. (M.B., Salya Parva, Chapter 46, Stanza 3).

BĀHUΡĀṬHA. A king of the family of Bharata. (Bhāgavata, Skanda 9).

BĀHUROPA. One of the eleven Rudras. Eleven Rudras were born to Kāsyapa by his wife Surabhī. Surabhī, who had been purified by Mahēśvara whom she had pleased by her piety, got as sons, Aja, Ekapād, Abhirudhnyā, Tvaṣṭr and Rudra. The renowned Veṣṇu was the son of Tvaṣṭr. The eleven Rudras are Hari, Bāhurūpa, Tryambaka, Aparaṅga, Vṛṣakapi, Sambhā, Kapardin, Kaivata, Mrgavādiha, Sarpa and Kapalī. The number of the Rudras is one hundred lakhs. They pervade everything moving and non-moving. (Agni Purāṇa, Chapter 18).

BĀHUṢĀLĪ. A prince of Avanti. He was a friend of Śrīdutta (For further information see the word Śrīdutta).

BĀHUŞUVΑNṆΑKA. An ancient city on the bank of the Ganges (Kathārathasāgara).

BĀHUṆAṬIA. A country in ancient India. Mention is made about this country in Mahābhārata, Bīṣma Parva, Chapter 9, Stanza 35.

BĀHUVIHĀ. A king of the family of Aūga. (Agni Purāṇ, Chapter 277).

BĀHUVINĀ. An attendant of Subrahmanya. (M.B., Salya Parva, Chapter 46, Stanza 9).

BĀHVĀŚI. One of the hundred sons of Dṛḍharaṣṭra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 28 that he was killed by Bhīmaśena in the battle of Mahābhārata.

BĀHYAKARA. A serpent born to Kāsyapa Prajāpatī of his wife, Kudru (M.B., Adi Parva, Chapter 46, Stanza 9).

BĀHYAKUNĀ. A serpent born in the family of Kāsyapa Prajāpatī. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103.

BĀHYAŚVAN. A king of the Pīrā dynasty. He was the son of King Pūrujāti. Five sons were born to Bāhyāśvan called Mukula, Śrījaya, Bhanḍāṭhiṣṭha, Yavīnāra and Kṛṣṇa. These five sons became famous as Pāṇcāla. Of these, the family of Mukula became the Mukulaśya, who were having temples and were of two classes. A son named Pāṇḍāśva was born to Mukula. A son named Divoddāsa and a daughter named Ahalaya were born to Pāṇḍāśva. Ahalaya got with child from the hermit Sāravata and gave birth to a son named Sātānanda. (Agni Purāṇa, Chapter 278).

BĀKA. Daughter of the demon, Sumāli. He had four daughters; Bākā, Puspotkaṭā, Kailakṣa and Kumbhakāla. Rāvana is the son of Kailakṣa. (Uttara Kāmīyana).

BĀKA I. A demon. The Pāṇḍavas escaping from the trap of Arakīlā (lair-house) through a secret tunnel went to the village Bkaacākrā on the banks of the river Gaṅgā and stayed there in the house of a brahmin. Bāka was a demon who was terrorising the villagers there. He used to come to the village freely and carry away people for his boon. Because of this nobody lived in peace and so they all joined together and decided to send one man daily with plenty of other eatables to the demon in this cave. Days went by like that and one day the turn came to the brahmin who was sheltering the Pāṇḍavas. That brahmin had beside his wife one son and a daughter. The problem arose as to who should go to the demon. The father was willing but the wife did not want him to go and vice versa. The children began to cry and hearing the noise Kunti, mother of the Pāṇḍavas, went there to enquire and learned the tragic story of the family. She immediately went to Bāhma and acquainted him with the problem before the brahmin. Bāhma at once volunteered to go to the demon deciding to kill the man-eater and thus putting an end to his depredations. But Bāhma started on his journey to the demon carrying a cartoad of rice and curry. Deliberately Bāhma arrived at the place of the demon very late. Bāka rolled his eyes in anger at the sight of the late-comer. But Bāhma without heeding him sat in front of the demon and started eating the rice and curry. Bāka charged at Bāhma with fury but Bāhma defended and at a little ensured in which Bāka was killed and lie fell dead like a mountain-head dropping down. (Chapters 157-164, Adi Parva, M.B.).

BĀKA II. A demon. As young boys Śrī Kṛṣṇa and Balarāmaḥadra were once playing in Ambādā (Gokula) on the banks of the river Yamuna when the demon, Bāka, despached by Rāma, went to them in the form of a huge terrible-looking stork. In no time opening its ferocious beaks the stork swallowed Kṛṣṇa. But the touch of Kṛṣṇa burnt the throat of the bird and vomiting Kṛṣṇa the bird fell dead.

*Kṛṣṇa, a demon, was the brother of Bāka. (Ślokā 23, Chapter 11, Anuvāya Parva, M.B.).

(Translated from the Sanskrit. The story of this Bāka occurs. But in the vernacular translation of the same the story is not so clear. Hence the original in Sanskrit is quoted below:)

Sa vai Bāka nāṁ mahāśraṇa bhūryavāpasthak
Āgaya mahaśa Kṛṣṇaṁ tathuvedo 'graṇdaṁbhali
Kṛṣṇaṁ mahābhaktagarbhaṁ dṛṣṭe Rāmkṛṣṇaṁ 'vahekaṁ
Bhaḍavāvaratūtiyaṁ vāma prāṇaṁ vicetarāṁ.
BAKA III. (Bakadàlihya). The great sage who poured into the sacrificial fire the country of King Dhrtarastra. For details see under Dálihya.

BAKA. I. A sacred incantation. (See Atibala).

BAKA II. (VALA). A demon born to Kašyapa Prajápati of his wife Dañèya. This demon had three brothers: Višarà, Viṣrava and Viśrava. It was this Bala who later on became the king of Púndarikâyana. (Sloka 42, Chapter 67, Sloka 33; Chapter 63, Ádi Parva, M.B.)

Chapter 168 of Vana Parva states that this Bala was killed by Indra. (For details see Vana).

BAKA III. A deiva born to Varuṇa of his elder brother's wife. (Sloka 52, Chapter 66, Ádi Parva, M.B.).

BAKA IV. The son born to Páripā of the Ikavakya dynasty of the daughter of Manûdhikarâja. This Bala had two wives, Vakâ and Dáisi. (Sloka 58, Chapter 192, Vana Parva, M.B.).

BAKA V. A monkey. In the battle with Kumbhakarna this monkey did many brave deeds. (Sloka 6, Chapter 267, Vana Parva, M.B.).

BAKA VI. A Mahās of ancient Bhārata. He was the son of Mahārāa Anûgirā. (Sloka 27, Chapter 208, Sánti Parva, M.B.).

BAKA VII. A sātavana Vīvadeva. (Sloka 30, Chapter 91, Anûjāsana Parva, M.B.).

BAKA IX. A son of Māyā. He lived in a place in the netherworld called Atria. He created ninety different kinds of magic and gave them to the anura magicians who by the use of them gave the devas immense trouble.

Once when Balaśura yawned three bad women, Svarini, Kâmini and Punâčāla were born. They had with them a potent substance called Hātaka which they gave to men whom they liked and after enkindling the sex impulse in them, enjoyed a sexual life with them to their heart's content. (Pañcarana Skandha, Bhágavata).

Once during a fight between Indra and Jālendhara Bala defeated Indra in a pathetic way. Indra then sought refuge in him and praised him with songs. Flattered by this Bala asked Indra to ask of him whatever he wanted and the sly Indra requested for the physical body of Bala. Without the least hesitation Bala cut his body into pieces and gave him. Indra threw away the cut pieces to different sides and all the places where these pieces fell were at once transformed into diamond mines.

After the death of Balaśura his wife Prahlâdâvati went to their preceptor (Kulâ guru) Sukrâchârya and told him all that took place and requested to bring back to life her lost husband. But Sukrâchârya regretted that he could not give life again to her dead husband but could by his powers make her hear his voice again. Prahlâdâvati agreed to that and then she heard her husband say "Leave your body and come." Thus with immediate force death and joining Bala became a river. (Padma Purâna, Uttara Khanda, Chapter 6).

Balbhâdra. (Balaßhadrañâma, Balarâma, Balaçeva). The elder brother of Śrî Cûpa and the eighth incarnation of Mahâvîśu.

1) Birth. When the number of wicked kings increased Bhûmâdevi (goddess of Earth) turned herself into a cow and took refuge in Mahâvîśu. Mahâvîśu then promised to be born as the sons of Vasudevá named Balaßhadrañâma and Śrî Cûpa and destroy the wicked. Vasudevá was the son of the Yâdava, Sûrásena, King of Madhura. To Devaki the brother of another Yâdava King, Ugrasena, was born a daughter Devaki. The marriage of Devaki with Vasudevá was celebrated but on the same day an Asârin (a heavenly voice from above) said that the eighth child of Devaki would kill Kûmañca. Instantly Kûmañca put both Vasudevá and Devaki in jail. The first six sons born to Devaki were killed the moment they were born by striking them against the ground. Devaki became pregnant for the seventh time. The babe in the womb was Ananta incarnate by Viśu's directive to be of help to him when he would also be born soon as Cûpa. Therefore it was necessary to save the child from the cruel hands of Kûmañca as it was certain he would, kill the babe the same way he had killed all the others before. So he ordered Mâyâdevi to take the child from the womb of Devaki and place it in that of Rohini, another wife of Vasudevá. Mâyâdevi did so and the boy got the name Sanghârâsha, also because of this. The news spread that Devaki aborted. Rohini delivered a boy and was named Sanghârâsha kisâ Balabhâdramîma. (Daśa Skandha, Bhágavata).

2) The colour of Balarâma and Śrî Cûpa. Śrî Cûpa is the eighth child of Devaki. The elder brother Balarâma is white in complexion while the younger, Śrî Cûpa is black in complexion. There is a story behind this. The Mats decided to have his born as Gopâla (shepherd) in the earth to be of help to Cûpa in his duty of killing the wicked. They informed Mahâvîšu of their decision and the Lord was immensely pleased. He then took one white hair from his head and said that it would go to Rohini's womb and change into Balarâma and
taking a black hair said that it would go into Devaki's womb and change into Sri Krishna. It was thus that Balabhadrā became white and Sri Krishna black. (Chapter 199, Adi Parva, M.B.).

3) Brothers: Balabhadrā had six brothers born of his mother Rohini! They were: Gada, Sārana, Durđāna, Vipula, Dhiruva, and Kṛṣṇa. (Navama Skandha, Bhāgavata).

4) Till their marriage Sri Krishna spent his childhood in Ambādi and Balarāma, in Madhurā. Once the sage Garga went to the house of Vasudeva and it was he who then told the story behind the births of Balarāma and Krishna. Hearing this Vasudeva went to Madhurā and brought Balabhadrā also to Ambādi. Gargasūmi then performed all those sacred rites which were usually done to boys of that age and both of them remained in Ambādi. Several important events happened during their stay here, notable among which are: Parāshurāma's preceptor giving her salvation; Sakatāśuravadhā (killing the asura, Sakatā), Tripratīṣṭavadhā (killing the asura, Tripratīṣṭa), Vatāśuravadhā (killing the asura, Vata), Bakavadā (killing the demon bird, Baka), Agraśuravadhā (killing the asura, Aga), Uhemūkṣuravadhā (killing the asura, Uhemūkṣa), Kālāśuravadhā (killing the makara, Kāla) and Pralambavadhā (killing Pralamba). (See under Krishna for more details).

Kama conducted a Cāpadāpyā (worship of the bow) to kill Kṛṣṇa. It was on a festive scale and both Kṛṣṇa and Balarāma went to Madhurā to attend the same. There they killed Kama and after that went to the āśrama of Sandipani Mahārāja for education. When they completed their education they at the request of the preceptor gave as Guruḍasāya (The fee you pay in the end for the instructions given) the last child of the guru. Then they went to Madhurā and there several events took place, important among which was the fight between Kṛṣṇa and Jārāndhara. By this time the Yadavas were becoming lean financially and so they asked Kṛṣṇa and Rāma to become the diamond-infested mountain of Gomantaka. On their way they met Parāshurāma doing penance under a Banyan tree. On the advice of Parāshurāma they killed Sīgālāvasudeva and got immense wealth. On their return Rāma and Kṛṣṇa along with many Yadavas went and settled down in the island, Dvārakā, in the western ocean. (Daśamā Skandha, Bhāgavata).

5) Marriage: Before the advent of Balarāma and Kṛṣṇa the island Dvārakā was known as Kukasthāli. It was used over by a famous Rājārāja Rāvata. This king was the son of King Anartha and grandson of emperor Bālakarta. Rāvata got a hundred sons, Kukudin being the last and a daughter named Rāvata. When the time for marriage of his son came the king was anxious to find out a fitting husband for her and he went to Brahmāloka to take the advice of Brahmā. Rāvata also accompanied him. There they saw the Vedas, Yājñas, mountains, rivers, oceans, Rta, all in divine figures standing before Brahmā, worshipping him. The sweet celestial songs gave them both untold happiness. The king told Brahmā the purpose of his visit and Brahmā meditating for some time told him that Balabhadrā, son of Vasudeva, was the only one person suited for her. The king returned to Dvārakā and gave his daughter in marriage to Balarāma. (Saptakama Skandha, Devī Bhāgavata).

6) A pilgrimage. When the great Pāñḍava-Kaurava battle started Kṛṣṇa became the charioteer of Arjuna and Balarāma went to the forest, Naimishā. He was not much interested in the battle. At the forest of Naimishā he saw Śūta telling Purāṇic stories to the several sages assembled there before him. Śūta did not rise up when he saw Balarāma and the latter moved to auger very soon cut off the head of Śūta. The sages assembled there decried the act of Balarāma and lamented deeply over the incident. At this Balarāma promised that he would give birth, from the dead body of Śūta, to one who will be very well versed in all the Vedas, śastras and sciences. The sages then blessed Balarāma.

During that time there lived in the vicinity of Naimishā a forest a demon called Balvata (Vatuka). He used to annoy the sages there and the sages requested Balarāma to put a stop to the atrocities of that demon. He immediately killed the demon by his weapon, Hala, and then raised from the dead body of Śūta a pandita of great erudition. Later, to remedy the sin of killing Śūta, Balarāma, repentant, visited all the sacred places in Bharatā. Once when he heard about the grim battle between Duryodhana and Bhīma, he went to the battle-field and tried his best to stop the war. Disappointed he returned to Dvārakā. (Daśamā Skandha, Chapter 79, Bhāgavata).

7) Death. Once the rāja Nārāyaṇa, Kaśyapa and Vāsini came to Dvārakā. To make fun of them some of the Yadavas dressed a Yādava like a pregnant woman and producing her before the sages asked them what child would deliver. Enraged at this the men said in one voice that she would deliver a mace and that iron mace would be the cause of the end of all Yadavas. After the Mahābhārata battle the Yadava dynasty remained alive only for thirteen years. After that by the curse of the brahmā the Yadavas were all killed in a drunken brawl between themselves in the very presence of Kṛṣṇa and Balabhadrā. This happened on the shore of Prabhāsa tīrtha and Balarāma was sitting there then in deep meditation. Suddenly the soul of Balarāma went out from his mouth in the shape of a white serpent and the serpent entering the nether world was given a warm welcome by the prominent serpents there. (Maṇuṣa Parva, M.B.).

8) Other details.

(1) It was Balabhadrā who taught Bhīmasena the mace-fight. (Sloka 4, Chapter 136, Adi Parva, M.B.).
(2) Balabhadrā was present along with Sri Kṛṣṇa at the marriage of Pāñḍava. (Sloka 17, Chapter 165, Adi Parva, M.B.).
(3) Balabhadrā became very indignant when he heard about Arjuna carrying away Subhadrā and it was Kṛṣṇa who pacified him. (Chapter 22, Adi Parva, M.B.).
(4) He was present at the marriage of Abhimanyu conducted at the city of Upāplāvya. (Sloka 21, Chapter 72, Viśrāma Parva, M.B.).
(5) He was very insistent that the Pāñḍavas and Kauravas should come to a truce. (Chapter 2, Udyoga Parva, M.B.).
(6) He witnessed the battle of mates between Duryodhana and Bhīmasena at Kurukṣetra. (Chapter 34, Śalya Parva, M.B.).
BALKHYLYA (8) (VāLAKHYL\YS)

It was a peculiar creature. That creature had done penance before Brahmā, in his youth, with this vow of destroying everything. Brahmā appeared before the creature and granted the boon that it would have the power to make anything blind. Brahmadeva also said that anybody who killed the creature would be given a place in the realm of Gods. The creature had been wandering in the forest making blind every creature it met, and one day it was drinking water and it was then that Valaka shot it down. As soon as the creature fell down the gods showered flowers, and took him to the realm of Gods in a divine chariot. (M.B., Karna Parva, Chapter 69).

BALKHYLYA (s) (VāLAKHYL\YS) (A group of hermits.

1) Orug. Sixty thousand hermits were born to Krau, one of the Saptarṣis (seven hermits), by his wife, Santati. They are called Balkhylyas. Everyone of them was only the size of half a thumb, but they were as bright as the blazing sun and had attained control over their senses. (Vipūn Putāṇa, Anuta 1, Chapter 10).

2) Garuḍa (Eagle) and Balkhylya (s). A story connecting the birth of Garuḍa with Balkhylyas occurs in the Purāṇas.

Once Kaśyapa Pratapātī performed a sacrifice to obtain children. The work of bringing firewood for the sacrifice was entrusted to Indra and the other devas (Gods) and the Balkhylyas. When Indra was bringing up huge pieces of log logs the Balkhylyas who were very small were bringing in chips of wood. Seeing this Indra laughed. The Balkhylyas got angry and stopping the work entrusted to them began to do penance with a view to create another Indra. Kaśyapa, Indra's father, was thus pleased. He went to Kaśyapa and told him everything. Kaśyapa went to the Balkhylyas and pacified them. At this time Vināṭa, a wife of Kaśyapa, was doing penance to obtain a son. Kaśyapa said that the penance of the Balkhylyas would not be fruitless and that as a result of their penance a son who would overpower Indra would be born to Vināṭa. Accordingly a son was born to her. Garuḍa was that son. The fact that Garuḍa overthrew Indra when he went to heaven for ambrosia is well known. (M.B., Ādi Parva, Chapter 51).

3) Routine of life. The Balkhylyas live in the midgala of Sīrya (solar region). They travel in front of the sun in the shape of birds. They wear hides of animals, They are righteous and are only as big as a thumb. They are very ardent in doing the works of devas (Gods). They are sages. There are Balkhylyas living in the lunar region also. They worship the Sun during all the world and firm in truth because of the penance of the Balkhylyas. (M.B., Anuśāsana Parva, Chapter 141).

*In some other Purāṇas the mother of Balkhylyas is given the name 'Saneah'. This may be a mistake in the manuscript.
4) Other information. (1) Garuda (Fugie) who went to the realm of devas (gods) for Asura (Ambrosia) took rest on the branch of a banyan tree, and that branch was broken from the tree. Sixty thousand Bālakhiyas were doing penance hanging head downwards on that branch. Garuda knew this only after the branch was broken. Bearing the curse from him, he took the branch in his beak and flew about here and there. At last, according to the advice of Kāşāya, he took the branch to the mount Gaudhranandin and without causing any harm to the small hermits placed it there. (M.B., Adi Parva, Chapter 39).

(2) When Dushyantha entered the hermitage of Kanva, he saw the Bālakhiyas doing penance, hanging down on the tree in the vicinity. (M.B., Adi Parva, Chapter 7).

(3) In Vālmiki Rāmāyaṇa, Bālakāṇṭha, Sarga 51, it is mentioned that the Bālakhiyas were engaged in prayer and meditations and offering oblations to fire in the hermitage of Vasiṣṭha.

(4) It is mentioned in Vālmiki Rāmāyaṇa, Bālakāṇṭha, Sarga 51, that in the period of the Rāmāyaṇa, in South India, when Rāma was going to the house of Māyā, Bālakāṇṭha was doing penance.

(5) The Bālakhiyas learned the Vedas and Śāstras (scriptures) sitting in the chariot of the sun (Kamāpa Rāmāyaṇa, Pūrvakāṇḍa).

BĀLAKHIYA SAMHĪṬA. See the word Garuparampara.

BĀLĀKI. (VALĀKI). One of the hundred sons of Dīrmara. Mention is made in the Mahābhārata, Adi Parva, Chapter 195, Stanza 2, that Valāki had been present on the occasion of the swayamvara (wedding) of Draupadī.

BĀLĀKI. A hermit. He is called Gāryga also as he is a son of Garga. He acquired much knowledge and so he became arrogant. Because of this some called him Dhruvabhāki.

Once the hermit went to the King of Kaśći and told him that he would impart to him the knowledge of Brahma. The king replied that he would give thousands of cows in return. Bālāki declared that the sun-god was Brahman. The king said that he had known it. Everything that Bālāki said had been known to the king earlier. Still in the end Bālāki had to become the disciple of the king. Then the king took him to a man who was sleeping. The King called the sleeping man. But he did not wake up. The king woke him up and then asked the hermit, where he had gone when he was sleeping. Bālāki could not say where men go when they are sleeping and where they return from when they wake up. The king said: "In our sleep we attain Sārūpya (assimilation to god). But we are not aware of it. Though we get eternal bliss we do not know it. If we can get eternal bliss when we keep awake that is Ātmajānā (knowledge of Supreme Soul). As the flames emanate from fire, and as the spider weaves its net and sits in its center, the soul creates everything, controls everything and pervades everything." (Bythadāranayakopanipād).

BĀLĀKĀṆṬHA. An ancient king of Bārśa. While the Pāndavas were living unceasingly in the kingdom of Vṛṣīka, Durvōthana and his brothers stole the cows of Vṛṣīka, in consequence of which there was a battle. The devas (gods) came in planes to see the fight between Arjuna and the hero. It is mentioned in the Mahā-

bhārata, Vṛṣīka Parva, Chapter 56, that the King Bālāka was there with the gods when they came to see the fight.

BĀLĀMITRA. A king. Śatrubhu who led the yāga horse of Śrī Rāma fought with Viraṇami and at that time Bālāmitra fought on the side of Viraṇami. (Chapter 40, Pāṭkā Khaṇḍa, Padma Purāṇa).

BĀLĀMODĀKA. The son of Suraṭha, the King of Kūṇḍālanagarī. (Padma Purāṇa, Chapter 40).

BĀLĀNITKA (VALĀNITKA). I. A son of the King Drupada. Mention is made in Mahābhārata, Droupa Parva, Chapter 156, that Āyathāmaṇi killed him in the battle of Kurukṣetra.

BĀLĀNITKA (VALĀNITKA). II. A brother of Matya, the King of Vṛṣīka. During the battle of Kurukṣetra he had taken the side of the Pāṇḍavas and had fought against the Kauravas. (M.B., Droupa Parva, Chapter 158).

BĀLĀSVĀMI. A warrior of Subrahmapāṇi. (M.B., Sāya Parva, Chapter 24, Sūtra 74).

BĀLĀVATI. The daughter of hermit Kanva. She did penance to please the Sun to obtain a husband of a very good nature. The Sun appeared before her and gave her some dates and asked her to prepare food with them and bring them back. Bālāvati began to cook the dates. Though all the faggots she had gathered were consumed it was not properly boiled. As there was no more firewood she put her leg into the oven. Seeing this the Sun God was pleased and said: "All your wishes will be realized". From that day onwards that place was called by the name Bālāpa. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 152).

BĀLĀVINAṢṬAKA. The hero of a story, given in Kathāsūraṭiṣagana, Kāthāmukhālaśambaka, Tarāṭaṇa six, to show that it is not good to make others angry. The story is as follows —

Long ago there was a Brahmin named Rudra Sārmā. He had two wives. Both gave birth to a son each. The elder wife died and her son also was brought up by the younger wife. Being jealous she fed the child with food too hard for the child and it became lean with stomach swollen and the bones projecting. It looked an uncouth figure. Seeing him like this Rudra Sārmā called him Bālāvinasṭaka (one who is lost when he is a boy). He gradually grew up. When I was five years old he showed extraordinary intelligence. One day he decided to teach his foster-mother a lesson. On that day he was sitting alone on the lap of his father. He said to his father, "Father, I have two fathers". Thenceforward the father began to doubt his wife, that she was having a lover. He grew jealous. He would not talk to her. The foster-mother thought Bālāvinasṭaka was the cause for this change in her husband's behaviour. One day she called the boy to her mildly and asked him for the reason for the change in the behaviour of his father towards her. He said that he would bring about a change in the behaviour of his father if he would be cared for properly. She agreed. Then he took a mirror and held it before his father and when the reflection of his father fell in to the mirror he said, "Father, I have two fathers". Immediately the doubt of his father was removed. It is not right to make even a boy angry.

BĀLĀYANI. An Aśrya (Teacher). In Bhāgavata, Skanda 10, it is seen that Bālāyani was taught Bālākhīya samhitā by Bākāla.
BĀLAYOGI. A king of the Aṅga dynasty. He was the son of Bāli, who had six sons named Āṅga, Vatūga, Kalīṅga, Pupūdā, Bālyya and Bālayogī. (Agnī Purāṇa, Chapter 277).

BĀLĀYUS. One of the eight sons born to Parārvas by Urvāsī. (Padma Purāṇa, Sṛṣṭi, Chapter 12).


BĀLHIKA II. A king who in his previous life was the asura called Krodhavāta. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 96, Stanza 12, that this king helped the Kauravas in the battle of Kurukṣetra.

BĀLHIKA III. A king who was the third son of Janamejaya and the grandson of King Kuru. (M.B., Adi Parva, Chapter 56).

BĀLHIKA IV. A son of Pratapā, a king of the Kuru dynasty. He had two brothers, Devaśi and Sāntantu. It is said in Mahābhārata, Adi Parva, Chapter 94 that Suśandhā, the princess of the country of Śibi was their mother. Mention is made in Bhāgavata, Skanda 9, Chapter 22, Stanza 10, that this king Bālhiha had a son named Sanandhā. Bālhiha was a friend of the Kauravas and the Pāndavas. Bālhiha exhorted them strongly, not to engage in a battle. Still, when the battle was begun, Bālhiha sided with the Kauravas. Bālhiha was once elected as the general of eleven divisions of the army of Duryodhana.

The achievements of Bālhiha in the battle of Kurukṣetra are given below:

1) There was a combat on the first day of the battle between Bālhiha and Drātuketu. (M.B., Bhāsya Parva, Chapter 45, Stanza 38).
2) Bāmsasena defeated Bālhiha. (M.B., Bhāsya Parva, Chapter 104, Stanza 25).
3) Fought with Drupada (Mahābhārata, Droṇa Parva, Chapter 25, Stanza 18).
4) Bālhiha fought with Śiṅkhandi (Mahābhārata, Droṇa Parva, Chapter 96, Stanza 7).
5) Bāmsasena killed Bālhiha. (Droṇa Parva, Chapter 157, Stanza 15).

BĀLHIKA V. The charioteer of Dharmaputra. (M.B., Sahita Parva, Chapter 56, Stanza 20).

BĀLHIKADESA. A country in ancient Bhārat. Mention is made about this country in Mahābhārata, Bhāsya Parva, Chapter 9.

BALI (MAHĀBALI) I. An emperor of the Asuras. He was the son of Virocana and the grandson of Prahlāda. 1) Genealogy and Birth. The Asuras or the Daityas are the sons born, of his wife Diti, to Kaśyapa Prajapati, son of Marici and grandson of Brahmapūra. There were so many Asuras born to the sons of Diti. But among them Hiranyakṣa, Hiranyakāśipu, Sūrabhadra, Simhavaktra, Tārakāsura and Gomukha were notorious. Of their sisters Simhakā and Ajanukhi were famous.

Four sons called Prahlāda, Sāmabhāra, Hṛāda and Anuhrāda were born to Hiranyakāśipu. Virocana was the son of Prahlāda and Mahābalī was the son of Virocana. Bāna was born from Mahābalī and four crores of Asuras called Nilaṅkavacas were born from Bāna.

2) The charming of the ocean. Once Mahābalī had stolen the wealth of Devendra. While he was carrying it to his house, it all fell in the ocean. Mahāvīru ordered the devas (gods) to recover the lost wealth from the ocean. It was impossible to churn the ocean without the help of Mahāvīru. So the devas went to Mahābalī and sought his help. Mahābalī agreed to help them. The real aim of the devas was not to regain the lost wealth but to obtain the celestial nectar known as Nectar of Immortality (Amṛta) and to defeat the Asuras in battle. On the side of the Asuras there was the knowledge of the Mṛtaśāhjīvani (life-restoring remedy). So the devas were brought to life, but it was not possible for devas to do so. It was to make up this deficiency, by obtaining Amṛta from the sea, that the devas used to churn the sea, under the pretense of recovering the lost wealth. Mention is made in the Vījaya Purāṇa, Amrta 1, Chapter 9 and Matsya Purāṇa, Chapters 250 and 251 that these events took place during the regime of the Indra named Mantraundrama in the Adiyugamanavantara (the period of the man named Caksusya).

3) War with Indra. The great teacher Śukra again appointed Bāli, who was brought to life again, as Indra. After that he performed the sacrifice of Vāsuvij (conqueror of the world) on behalf of Bāli assuming the responsibilities of government, Bāli performed one hundred Avadhudha yāgas (Heerā sacrifice) (Bhāgavata, Skanda 8). After the Vāsuvij sacrifice, Yaśafadeva (god of sacrifice) who was greatly pleased at the sacrifice, presented Bāli with a divine chariot, equal in all aspects to that of Indra, a golden bow, two quivers, which would never become empty and a divine armour, and his grandfather gave him a garland that would never fade, and the teacher Śukra gave him a divine mace and Bāma presented a garland (M.B., Śanti Parva, Chapter 215).
4) Assignment of the Position of Indra. Mahāvīru had not been on good terms with the devas, for a time. Taking this opportunity, Śukrā, the teacher of the Asuras, persuaded Bāli to engage the devas in a battle. Bāli defeated the devas completely in a pitched battle. Thus the realm of the gods came under the sway of Mahābalī. Once, during that period Bāli invited his grandfather Prahlāda to heaven and requested him to accept the most honourable seat there. Prahlāda accepted his invitation and appointed Bāli as Indra. Bāli enquired of Prahlāda as to the method of carrying on the government of heaven. Prahlāda said that in reply: "Only virtue will always win. Rule the kingdom not deviating from virtue." (Vāmana Purāṇa, Chapter 74).

Because Bāli had ruled his kingdom according to the advice of Prahlāda, he became famous in the three worlds (Vāmana Purāṇa, Chapter 75).

According to the version of Bhāgavata, Prahlāda when he grew old, left his kingdom in the hands of his son Virocana and went to the forest for penance. Virocana was not as famous as Prahlāda. After the period of Virocana, Mahābalī came to the throne. He was a mighty king. Within a short time he became the emperor of the Asuras. It was during this period that the churning of the Milk Sea took place. The Asuras and the Devas (gods) sat on either side and using the mount Mandara as churn-dish, churned the Milk Sea and obtained Amṛta, the celestial nectar of immortality. A battle took place between the Asuras and the Devas for the possession of Amṛta (the Ambrosia and the container) and the emperor Mahābalī was killed in the battle. The Asuras carried the dead body of Mahābalī.
bali to his capital, where Sukrāchārya (their teacher-prince, Sukra) brought him to life again by the help of sacred herbs. Mahābali instantly regained another war, fiercer than the previous ones, with the devas, and having defeated them, he drove them out of their realm and brought it under control. (Bhāgavata, Skanda 8.)

5) The curse of Prahlāda. As the whole of heaven came under the sway of Bali, the devas began to leave the courts of the asuras. Everybody was happy and comfortable under the rule of Bali. But the devas and Brahmans were denied the privileges they deserved. They approached Viṣṇu and represented their grievances. Viṣṇu told them thus: "Bali is devoted to me. Still, to redress your grievances I shall take the incarnation of Vamana shortly."

In course of time the Asuras and their countries began to be weakened. Seeing the approach of destruction, emperor Bali became thoughtful. He approached Prahlāda to learn the reason. Prahlāda told Bali thus: "Lord Viṣṇu is now staying in the womb of Aditi for his incarnation in Vāmana. That is why the country and the Asuras are subjected to destruction. Hearing this Mahābali became angry and cursed Bali. Let your country be destroyed." Bali requested Prahlāda to pardon him Prahlāda advised Bali: "You will get salvation only by relying on Viṣṇu." (Vāmana Purāṇa 77.)

6) Defeated by Vamana. The defeated devas had taken refuge in heras. Aditi the mother of the devas was very distressed. She shed tears before her husband. Kaiśapa Prīṣapati, who advised his wife to take a fast of twelve days, and taught her the rules and rituals of the fast. Accordingly she took the fast, Viṣṇu appeared before her and asked her what boon she wanted. She requested Viṣṇu to take birth as her son, to drive away Bali and to restore her sons, the devas (gods), to their kingdom of heaven. Mahāvīra agreed.

Aditi bore the son pregnant and gave birth to the son Vāmana. He was an incarnation of Mahāvīra. (The 5th incarnation (avatāra) of Viṣṇu).

At this time Mahābali was performing a sacrifice on the banks of the river Narmadā. Vāmana came to the place of sacrifice in the dress of a hermit boy and told Mahābali that he was a helpless hermit boy and requested him that he might be given three steps of ground. Mahābali decided to grant the wish of the boy and as a token of his gift he began to offer the boy water from a waterpot. Then the teacher got into the mouth of the pot in the shape of a male and water would not flow freely out of the mouth of the pot. Knowing this Vāmana took a grass piece of grass and pushed it at the mouth of the pot. The grass pierced one eye of Sukrāchārya. From that time onwards Sukrāchārya had only one eye. Water flowed freely into the hands of Vāmana. Sukra got angry and cursed Bali Vāmana began to measure the ground and simultaneously began to grow. The asuras who were horrified at this, began to attack Vāmana with anything they could lay hands on. Still Vāmana was growing. Finally he became an immensely large being. With one step he measured the whole of earth and with the second step he took the whole of heaven. Then he asked Bali, where to place the third step. Mahābali said that he had only his body left, as his own, and that Vāmana might take it and complete three steps. Vāmana placed his foot on the head of Bali and pushed him down to Pātāla (the Netherworld). Thenceforward the asuras became the inhabitants of Pātāla. (Bhāgavata, Skanda 8.)

7) Bali and Rāvana. Once Rāvana visited Bali who was under custody in Pātāla, and said to him, "I have come to save you from here. So get yourself free from the custody of Mahāvīra, with my help." Hearing this, Bali asked Rāvana to fetch the two earrings of Hiranyaśaṅku, which were shining like blazing fire a little away from them. Rāvana moved forward to take them. But he fell unconscious. Bali caused him to recover and said: "These earrings were worn by my great grandchild Hiranyaśaṅku. How could you, who are not even capable of taking his earrings, save him from his slander, Viṣṇu? Viṣṇu is Almighty and All-powerful and Supreme Lord of everything." Hearing this, Rāvana was filled with shame and he returned. (Valmiki Rāmāyana, Uttara Kānda, Prākṛti Sarga.)

Bali born as a Gardāvha (Asr). Bali, who was fallen from power took birth in the womb of an ass and roamed about. Brahma instructed Indra to find out Bali. (M.B., Śatā Parvā, Chapters 216-216.)

8) Other information.

(1) Mahābali shires in the durbar of Varuna. (M.B., Sabhā Parvā, Chapter 9, Stanza 12.)

(2) Once Mahābali went to Prahlāda and repented of his sins and begged for pardon. Then he began to make enquiries on spiritual matters. (M.B., Vāna Parvā, Chapter 26, Stanza 9.)

(3) From his childhood Mahābali was a hater of the Brāhmaṇas. (M.B., Śatā Parvā, Chapter 90, Stanza 24.)

(4) Once Mahābali was engaged in a serious contest with Indra. (M.B., Śatā Parvā, Chapter 223.)

(5) After having lost his kingdom Mahābali ridiculed Indra in various ways. (M.B., Śatā Parvā, Chapter 227, Stanza 30.)

(6) Once Mahābali talked with Sukrāchārya about giving gifts of flower, smoke and light. (M.B., Anūṣasana Parvā, Chapter 98, Stanza 15.)

(7) Lakṣmi Devī had forsaken Mahābali because he behaved thoughtlessly towards Brāhmaṇas. (M.B., Śatā Parvā, Chapters 216-216.)

(8) In the religious Books such as Yogavaisiṣṭha the story of Mahābali is given to illustrate disinterestedness (Anāsakti).

BALI II. A hermit. It is mentioned in the Mahābhārata, Sabhā Parvā, Chapter 4, Stanza 10, that this hermit lived in Hustānpūra.

BALI III. An incarnation of Śiva. Śiva incarnated in the hermitage of the Bālakālāśyā in the mount of Gandhamadāna during the period of Varāha Kalpa (Kalpa—one day of Brahma or the period of 14 manasa.) It is seen in Śiva Purāṇa, Satapatha Brāhmaṇa that Bali had four sons, called Sudhāma, Kaiśapa, Vaśiṣtha and Virājas.
Báli IV. A king of the Yásavas. He was the son of Kṛttavarma. Báli married Cúramati, the daughter of Rukmiṇī. (Báhgavata, Sandhá 10).

Báli IV. A famous monkey-king of the country of Ávana. This king who was the son of Sutapasa was a contemporary of the great king Ságara. Báli did penance and Brahmá appeared before him, and blessed him and said, "You will become a great sage and will live till the end of the Kálpas (period of world age). Your power will be immense. Nobody will overthrow you in battle. You will be loved by your subjects and they will obey you. You will be well-versed in the knowledge of law and its observance and the learned will recognize your knowledge. You will re-establish caste system in your kingdom." (Harivánśa, 1, 31.35-39).

Súdepdá was the wife of Báli. The couple had no children. At last they appealed to Dhrghatama a hermit, from whom they got five sons called Ánga, Varga, Káthega, Pándú and Súhuna (Brahma Puráṇa). In Bágavata it is mentioned that he had one more son called Andhra.

Báli left his body at the end of the Kálap and entered heaven. Before his death he had divided his kingdom equally among his sons. (Báhgavata, Sandhá 9, Mahábhárata, Ádi Parva, Chapter 92).

Báli IV. A mighty monkey-king.

1) Birth. Báli is the son of Indra. There is a story about the birth of Báli as follows:—

Silvati who was devoted to her husband once carried her husband Ugratapa who was a king, to his palace. She ordered a bantam to be placed at the door of a house at sunset one night. On the way they saw the hermit Anibándávaya, who had been placed on a trident by the order of the king, beating his limbs with agony. Lying on the trident he saw Ugratapa. Seeing the amorous nature of Ugratapa Anibándávaya cursed him that before sunrise he would die. Silvati who was a woman of great purity and loyalty hearing the curse said, "Let the Sun not rise tomorrow." The night prolonged. Aruna the chariot of the sun was ready at the usual time but saw the Sun sitting motionless. Waiting time was intolerable to the chariot of. So he decided to make the best use of the time at his disposal by witnessing a little of the dance of the celestial beauties in the realm of the devas. But males had no admittance there. So Aruna took the shape of a beautiful woman and got in. Seeing a new person, very beautiful to look at, sitting in the midst of the celestial maids Indra grew amorous. He secretly took her to a dark place and a soft was born out of that coition. That son is Báli. When Aruna returned the Sun was standing full of anger. Being afraid of him Aruna confessed everything to the Sun. When he heard the whole story the Sun expressed his desire to see that figure which Aruna had adopted. Accordingly Aruna again became a woman.

The Sun also had coition with her and Sugráva was the son born out of this coition. Báli and Sugráva were brought up by Áhalyádevi in the hermitage of Gautama.

At that time a monkey-king named Rksarajá had been ruling over the forest with Kikinda as his capital. He had no sons and so he approached Indra and placed before him his grievances. Indra brought Báli and Sugráva from the hermitage of Gautama and handed them over to Rksarajá. (M.B., Ádi Parva, Chapter 107; Brahmanda Puráṇa, Chapter 42; Uttara Ramáyana and Kampa Ramáyana, Purvakinda).

2) Marriage and Kingship. Owing to difference of opinion, Báli defeated the asuras who came for the churning of the Sea of Milk. The devas who were pleased at this, gave Báli a woman named Tára, derived from the Sea of Milk. Thus Tára became his wife and he got a son by her, named Ángada who became famous as a mighty warrior- prince. Sugráva married Rámadá. At that time Rksarajá died and Báli became king. (Kampa Ramáyana, Purvakinda).

3) Envy with Hanumán. It was during this period that Hanumán was born. While Siva and Parvati were living in the forest as monkeys Parvati got with child. The child was given to Bágaván Váyu (Wind-God) with the womb. Váyu placed the womb with the child in Amjá Devi's stomach Nárada informed Báli all these things. Báli thought that his position would be lost, if a being born of Siva, grew up in the form of a monkey. In accordance with the advice of Nárada, Báli melted with the metals into the womb of Amjá. Still the child was born as it was the wish of Siva. The metals became earrings of the child in the womb. (Kampa Ramáyana, Purvakinda).

4) Sugráva separated. Once, the son of Maya, the carpenter of the asuras, wanted to defeat Báli by a combat or cunning sleights as he was an expert wrestler and magician. He came to Kikinda in the midnight and standing before the palace, challenged Báli, who getting angry came out followed by Sugráva. Seeing the two of them the magician began to run Báli and Sugráva chased him to a cave. Placing Sugráva at the mouth of the cave Báli followed the magician. Before going, Báli said to Sugráva: "Brother, I will go in and kill the magician and return. Be brave and stay here. If the asura does not return with you at the mouth of the cave and if he kills me blood will be seen. If the latter happens close the mouth of the cave firmly and return to Kikinda and live happily there." Báli did not return even after a year. Finally the asura was killed. But by the cunning sleights of the magician it was blood that appeared at the mouth of the cave. Thinking that his brother was slain by the magician Sugráva felt sorry. Then he closed the mouth of the cave firmly with stone and returned to Kikinda. Hearing about the death of Báli the monkeys anointed Sugráva as King. After a time Báli returned stronger than before and saw the mouth of the cave closed. He thought that Sugráva had closed the mouth of the cave deliberately to kill him and to usurp his throne. Báli reached Kikinda and drove Sugráva away. Sugráva fled to Mount Rśyamukhaka which was prohibited area for Báli due to a curse. Mārtańga had cursed him that if he entered that mountain his head would be broken. So Sugráva was safe in that mountain.

The desire of Báli to take revenge on Sugráva increased everyday. Everyday he used to go to the four shores and conduct bath, prayer, meditation etc. and return to Kikinda within a short time. With one jump he will reach one place from another, and in each jump he would put one step on the head of Sugráva in the Rśyamukhaka. Hanumán was the
Bālī was stabbed on the head of Sugrīva to jump to another place, when Hanumān caught hold of Bālī by his waist. Hanumān thought that if Bālī was dragged down on the mountain somehow or other, his head would break and there would be an end of his wicked deeds. Bālī thought that if he could jump into Kiśkindhā with Hanumān it would be easy for him to destroy Sugrīva. But both were of equal strength. So Bālī did not jump with Hanumān to Kiśkindhā and Hanumān did not drag Bālī to the ground. Both did not know how to stop the fight. At last they made a treaty. Bālī agreed to stop torturing Sugrīva and Hanumān agreed not to cause any trouble to Bālī. Both returned to their own places. After that Sugrīva lived at Rājamukkāla with his ministers and Bālī at Kiśkindhā. (Vālmikī Rāmāyaṇa, Kiśkindhā Kānda, Sarga 10; Kāmpa Rāmāyaṇa, Pūrvakāṇḍa).

5) Bālī was cursed by Mātanga the great hermit. See the word Dundubhi para 4.

6) Defeating Rāvana. Bālī had got a boon from the gods that he would get half the strength of his opponent when he faced him in fight. This power enabled Bālī to defeat all his foes and bring the countries in all directions under his sway. Rāvana heard about this and decided to overpower Bālī somehow or other and approached Kiśkindhā. Bālī knew this. His minister, Tārā, went to Rāvana and told him about the power of Bālī and of the boon by which Bālī got half the strength. Tārā faced Bālī. When Rāvana heard of this peculiar boon he decided to kill Bālī. His idea was to kill Bālī by going behind him when he went to the sea-shore to take bath in the morning.

Next morning Bālī went to the eastern sea-shore and began his prayer and meditation. Rāvana approached Bālī from behind and sat close to him. Perhaps the idea of Rāvana might have been to take Bālī by his tail and bear him on the ground. Bālī knew that Rāvana was sitting behind him. But pretending that he knew nothing put his long tail on the body of Rāvana, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time he visited all the usual places and reached Kiśkindhā. Seeing Rāvana hanging by the tail of Bālī, even the women folk laughed. Thus Rāvana admitted defeat. Bālī let him go unhurt. (Uttara Rāmāyaṇa).

7) Death. After Śītā had been stolen away Rāma and Śakṁsana wandered about in the forest. Then they met with Hanumān, who took them to his King Sugrīva. Śrī Rāma and Sugrīva entered into a treaty, by which Śrī Rāma was to kill Bālī and to restore to Sugrīva his wife who was under the custody of Bālī, and to make him the King of Kiśkindhā, in return for which Sugrīva and his men had to help Śrī Rāma to find out and recover Śītā. In accordance with the conditions of the treaty Śrī Rāma and Sugrīva reached Kiśkindhā, to confront with Bālī. Śrī Rāma and Sugrīva laid down a plan, by which Śrī Rāma was to shoot Bālī down, when Sugrīva was engaged in boxing with Bālī. Sugrīva challenged Bālī to a single combat. Bālī came out and a horrible boxing began between the two. But Śrī Rāma could not distinguish one from the other. Thier faces were so alike, Sugrīva, being defeated, retreated from fight. Śrī Rāma and Sugrīva returned to Rājamukkāla. Sugrīva spoke ill of Śrī Rāma. But Śrī Rāma revealed the truth, and Sugrīva believed it. Next day morning both of them started for Kiśkindhā to kill Bālī. Śrī Rāma had put a flower garland around the neck of Sugrīva to distinguish him from Bālī. This time Tārā tried to use the utmost to dissuade Bālī from fighting. But without paying any heed to her words Bālī engaged Sugrīva in fighting. Śrī Rāma, sitting in ambush, instantly sent an arrow to the breast of Bālī who looked to the side from which the arrow came. Before falling down, looking at Śrī Rāma Bālī said "It is not right on the part of the King of Ayodhyā to have shot an arrow from ambush". Hearing that Śrī Rāma said, "If you see me face to face you will become devoted to me. It is not right to kill one's devotee. You are a friend of Rāvana, who as you know, is my foe. If I let you alone Rāvana is likely to get your help. Besides, you have a boon that you will get half the strength of the foe who faces you, and as such you cannot be killed by anybody in direct fight. It is unavoidable for the safety of Sugrīva, for my interest, for the protection of the world at large, and for the preservation of law and order that you should be killed. Was it not a violation of duty on your part to steal the wife of Sugrīva?"

Bālī fell down. Immediately Tārādevi and Angada arrived there. Tārā spoke very harsh words to Śrī Rāma. At last Bālī entrusted Tārā and Angada with Rāma and then he died. (Kāmpa Rāmāyaṇa, Kiśkindhākānda).

Balinah. A dynasty of Kaśtriyas. It is mentioned in Mahābhārata, Udyogā Parva, Chapter 74, Stanza 14 that there was a king named Arjaka in this dynasty.

Balisikha. A serpent born to Kalyāṇa, pressing his wife Kadru. (M.B., Adi Parva, Chapter 35, Stanza 9).

Bālvāk. A hermit. It is mentioned in Mahābhārata, Sahlī Parva, Chapter 4, Stanza 14 that this hermit had been a member of the durbar of Yuddhisthira.

Bailāla. Son of a Vaśīya named Kalyāṇa. From childhood Bailāla was an ardent devotee of Gaṇapati. When he was a child he used to gather pebbles and made a heap and then worship it, imagining it to be Gaṇapati (Gaṇapati).

His parents did not like this. They tried their best to dissuade him from this habit. Once they tied him to a tree and gave him severe cuts. But their attempts were futile. One day an image of Gaṇapati arose in the place where the child used to worship. (Gaṇapati Parāṇa 1 : 2).

Baliyava (Valliava). A country in Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9.

Baliyava (Valliava). This is the pseudo-name assumed by Bhīmasena, while the Pāṇḍavas were living in pseudo-anonymity in the kingdom of Virāṭa. In some Pūrāṇas this name is shown as 'Valīa'. (M.B., Virāṭa Parva, Chapter 2, Stanza 1).


Balivala (Valkala). An asura. This asura had been tormenting the hermits of the forest of Nālmāla.
This asura was killed by Balabhadrārāma. *For detailed story see para 6 of the word Balabhadrārāma.*

**BANA (BANABHĀTTA)** I. A Sanskrit poet who lived in the 7th century A.D. He was a member of the assembly of emperor Harṣavardhana. Harṣacarita ['prose'] is the most important work of Bana. Though many of the descriptions in this book contain exaggerations it affords plenty of scope for investigation into the features of ancient Sanskrit literature. He has mentioned about Vyasa, Bhāratas, Māyā, Pārvatī, Mahābhārata, Pāñcakāśi, Jātaka, Kālidāsa and such others.

Harṣacarita, in a sense, is a Romance. It is divided into eight Ucchvasa. From the first two or three chapters informations could be had of Bana's life. His son Purandara died when he was a little boy. At the age of fourteen his father also died. After that he arrived at the palace of Harṣa. The story of Harṣacarita begins with the death of Prabhakara-Vardhana, father of Harṣa. The Book ends with the story incomplete. Harṣacarita is the only historic prose work available in Sanskrit.

**BANA II.** A mighty and powerful Asura.


2. **Getting a boon.** Bāna began his reign with the city of Suvastu made his capital. He went to the land of the Himālayas and began to do penance thinking of Siva. Siva made his appearance and asked him 'what he wanted. He requested to be ensured the son of Pārvatī, and that he should be given thousands of hands so as to destroy all his enemies. Siva granted his wish. From that day onwards Pārvatī considered him as the younger brother of Subrahmanya. He returned to his Kingdom and began to reign.

3. **Battle with Śrī Rāma and his fall.** (See the word Anuradha).

4. **Other information.** In the Purāṇas Bana is often called ‘Śrī Rāma’ and ‘Mahābhārata’, which is the name of an attendant of Śiva. (M.B., Adi Parva, Chapter 55, Stanza 20).

5. **Śukrācārya (the teacher of the Asuras) always worked for the uplift of Bana.** (M.B., Sañjha Parva, Chapter 38, Stanza 23).

6. **In the battle with Śrī Rāma, Bāna was helped by Siva, Subrahmanya, and the Gods like Agni (fire) and others.** (M.B., Sañjha Parva, Chapter 38).

7. **Śrī Rāma cut down the thousand hands of Bāna with his Cakravinda (the wheel weapon).** (M.B., Sañjha Parva, Chapter 38).

8. **Bāna often stood under the cover of the mountain Krauka and attacked the devas (gods). So once Subrahmanya had to cut the mountain Krauka with his arrows.** (M.B., Sañjha Parva, Chapter 46, Stanza 29).

**BANA III.** A warrior of Subrahmanya. Mention is made about this Bana in Mahābhārata, Sañjha Parva, Chapter 45, Stanza 67.

**BANA IV.** An asura. During the regime of Śrī Rāma this Asura fought against the King and his brothers. A Sivalinga was consecrated in the throat of this asura. So it was not possible for Lakṣmana to defeat him though he had fought with him for so many days. Lakṣmana heard an ethereal voice saying: “Unless the image of Siva is removed from his throat Bāna could not be killed.” By the operation of arrows Lakṣmana smashed the image of Sivalinga in his throat. With the same arrow he cut the throat of the asura also and thus Bāna was killed. (Kampanāyana, Uttra Kāṇḍa).

**BANDHUDAYADA.** A son who can claim to be a heir. The Purāṇas state about six different kinds of Bandhudaivas:

1. **Suvaṇṇajiva.** A son born to one’s wife without a progenitor.
2. **Praśita.** A son born to one’s wife by the blessing of any holy man.
3. **Purukṣerendra.** Son of one’s daughter.
4. **Purvarāhaka.** A son born after a re-marriage.
5. **Kīmō.** A son born before marriage.
6. **Bhāṣya.** Son of one’s sister. All these sons are heirs. (Chapter 119, Adi Parva, M.B.).

**BANDHUMAN.** A king of the country of Videha. (Chapter 6, Brahmānanda Purāṇa).

**BANDHUMANI.** A lady attendant of Vasuvalattā, wife of Udayana. (See Vasuvalattā).

**BANDHURA.** A country of puranic fame. The people living there were called Barbaras. They were considered as low caste people. There is also a statement that these people were born of the sides of the cow, Nandi. (Skokha 37, Chapter 174, Adi Parva, M.B.). During the victory march of the Pāñcadasa Bāṇasena conquered the Barbaras. Nakula also conquered these people. (Chapter 35, Sañjha Parva, M.B.). In the Rajasthāna yajña of Dharmapura the Barbaras were present with gifts.

**BĀRBAKARA.** Son of Maurvi born of Gaṅgātūkā, son of Bhima. Skanda Purāṇa gives the following details about him.

Barbarika was a Yaka in his previous life. Once the devas unable to bear the insufferable born done to them by the Dānavas approached Lord Mahāviṣṇu for help and then the Yaka who was present there at that time said with arrogance, “There is no need for Viśnu to curb the activities of the Dānavas. I shall do it myself.” Hearing these arrogant words Brahmī cursed him saying that in his next life he would be killed by Viśnu.

True to the curse the Yaka was born in his next life at Barbarika, son of Gaṅgātūkā. To lessen the force of the curse Kṛṣṇa advised him to worship Devī. At last pleasing the goddess by the kindly help of a brahmin named Viṣṇya Barbākīa killed a demon named Mahājīva and a demon of name Rupendirā. The brähmin further gave him a weapon named Vīshnū which could split the vital centres of the body of an enemy and said, “Use this weapon against the Kauravaus who oppose the Pāñcadasas.”

Once Barbarika defeated his grandfather Bhima in a battle and greatly grieved over the injury done started to commit suicide. Then Devi appeared before him and reminded him thus, “You will get salvation only if you are killed by Śrī Kṛṣṇa and so desist from committing suicide.”
The great war started and Barhikva fighting on the side of the Pándavas started using his weapon Vīdhūti. He sent it against all excepting the Pándavas, Kṛṣṇa and Aśvatthāmā. He did not leave even Kṛṣṇa alone and the weapon fell on the feet of Kṛṣṇa also. Furaged at this Kṛṣṇa used his Sudarśana Cakra and cut off his head. At once Devī appeared and brought him to life. After the great battle on the advice of Kṛṣṇa Barhikva went and lived in Guptakṣetra.

**Bharhikva**

A king born of the dynasty of emperor Pitha Descending in order: Pitha-Vyvacandī-Gandara-Yuvanāśa-Svānta - Bharāśva - Bhindhunāra (alias Valyāška) - Durlāśa - Vaiśnavī - Nākumbara and to Nākumbara was born Bharhikva and from him Kṛṣṇa-Vrṣenāji-Yuvanāśa-Māṇikha. (Saptama Sandhā, Devī Bhagavata).

**Barhikva** A devagandharva clan. Those were born to Kaṭyāpa prajāpatī of his wife Pitha. (Chapter 55, Ādi Parva, MB.).

**Barhiksad (Ś) A class of Manes. It is mentioned in Agni Purāṇa, Chapter 20 that some classes of Manes such as Agniśvaṭas, Barhikas, Anagrus, and Śāgras are said to have descended from Brahmā. Brahmā created two different sets of Manes. Pitha, Agniśvaṭas and Barhikas. (Chapter 10, Ādam 1, Viṣṇu Purāṇa). These Barhikas who are members of the Yatanāgha (council of the God of Death) perform the sanātī rites for the dead. The name brings into its fold the world of the seven sacred tages also. (Chapter 153, Sūnti Parva, MB.). It was through these Barhivās that Brahmā taught the main sacred tages to the Manes. The Manes became well-known later as Jyeta (Chapter 34, Śloka 45, Sūnti Parva, MB.).

Manusmṛti states that the Barhikas are the sons of the Mahāsi Uṇ at and the Pīṭhas of all the Dīrvat, Dāsāvās, Yākṣas, Guṇḍacarvās, Urugas, Rākṣasas, Suvarnas and Kūrmatas.

Dārjñi Aṣṭāvyānaśī Śumūrka Vaiśnavabhaṅgī śūravamārakaraśī Śunātanamārakaraṇī Śurī Barhiksvadatra (Manusmṛti, Śloka 196, Chapter 3).

**Barhsimati** Wife of Priyavrata, son of Śvāyambhuva Manu and brother of Utarnāpāda. She was the daughter of Vivasvaranāpītra. Priyavrata married another daughter of Śvāyambhuva Manu and had ten sons and a daughter. They were: Agnidsa, Idhuna, Jyotishā, Mahāvira, Kukmahāvya, Carya, Jīva, Savitā, Viṣṇu and a daughter Nirgratvari. Priyavrata got of his wife Barhismati three sons, Utama, Tamas and Rāvastra. These sons became in due course the Manusvarādhipatis. (Āstama Sandhā, Devī Bhagavata).

**Barhivāśa** The Nārāyaṇa of Brahmā. Brahmā crowned and cursed the Ethnic of Brahmā. This was compiled by Bṛhadāśī. This book contains three thousand chapters. Mention is made about this book in Mahābhārata, Sūnti Parva, Chapter 59, Stanza 56.

**Bāṣkala** A king of the anuras

1) Both two sons, Hariyāksha and Hariyākṣakāpa and a daughter Suḥā was born to Kaṭyāpa prajāpatī of his wife Dēśi. Suḥā was the wife of Vipravatas. Four sons, Anurāda, Huḍa, Prabhāda and Saṁbhāda were born to Hariyākṣakāpa. Huḍa was the son of Huḍa. Three sons, Aṣvin, Śibi and Bāṣkala were born to Saṁbhāda.

2) Later history. Bāṣkala became one of the ministers of the famous and mighty hero Mahāśaṇu. Ājīvarṣu was the minister of law and order. Tāmra was the Finance Minister. Asthoma was the Prime Minister and Bīśāla the minister of foreign affairs. Uddāka was the general of the army. Bāṣkala, Trīnātra and Kālakṣatru were members of the administrative council. Kṛṣṇācara was the minister of education. Bāṣkala played an important part in the battle between Mahāśaṇu and Indra. When soldiers were killed by thousands, Mahāśaṇu sent lastly, Bāṣkala and Durnikha. Bāṣkala engaged himself in a combat with Devī who fought on the side of the Devas. Bāṣkala became angry and aiming at the breast of Devī he gave a severe blow with his club. But Devī evaded him with her club and gave him a severe thrust with her trident at his breast and Bāṣkala fell dead. (Agrī Purāṇa, Chapter 19; Devī Bhagavata, Skanda 5).

**Bāṣkala II.** One of the disciples of Viṣṇu. (See the word Garurāparibhāpa).

**Bātu (Vāju) A brahmin who reads the Gītā daily. Because in life he held fast to duty he was carried to heaven after death. The dead body was eaten away by birds and the bony skeleton remained. When rains started the empty skull was filled with water and a sinner passing that way touched the skull and the sinner got salvation. (Padma Purāṇa, Uttara Khaṇḍa).

**Bāudhāyana A teacher-priest who acted according to Kalā Sātras (rituals of sacrifices).**


**Bhādāra II.** One of the four elephants which, from Pāṇḍu, support the world. (See Asjadigajaya).

**Bhādāra III.** Son of Saḍadhā, daughter born to Śvāyambhuva Manu by his wife Satrūpā. Saḍadhā had the following sons: Suḥā, Pravāla, Maṇipravāla, Ahāya, Dayāmaya, Śantīja, Bhādāra, Maṇḍa, Tāṣṭāja and Sīmaya, Puṣṭja and Yagya. (Bhagavata, Gauriha Sandhā).

**Bhādāra IV.** A yaka, one of the ministers of Kubera. He had to be born as a lion on account of the curse of gātu Gātama.

**Bhādāra V.** People of the kingdom of Bhadrāra are generally called Bhādāras. It is stated in the Sāhā Parva that the Kaśtriya princes of Bhadrāra presented lots of money in connection with the Kaśtriya yajña of Yudhishṭhīra.

**Bhādāra VI.** A maharṣi, son of Pramati, and father of Upamanyu.

**Bhādāra VII.** A son born to Śī Kṛṣṇa of Kālindī. (Bhagavata, Daśama Sandhā).

**Bhādāra I.** See Bhadrakāli.

**Bhādāra II.** The beautiful daughter of King Kākuśāṇ. She was married to King Vṛṣṇikavāna of the Pāṇḍu dynasty. When Bhadrā, the unbearable grief lamented the death of her husband, his soul appeared on the skies and blessed her. Accordingly she got pregnant by the corpse of her husband and delivered six sons. (Ādī Parva, Chapter 120, Verse 38).

**Bhādāra III.** One of the wives of Kubera. Kunti once related the story of Bhadrā to Pāṇčāli and exhorted her to live like Bhadrā. (Ādī Parva, Chapter 198, Verse 6).
BHADRĀ IV. The word Bhadrā is used as another name of Subhadrā, sister of Śrī Krṣṇa in Verse 14, Chapter 218 of Ādi-Purāṇa.

BHADRĀ V. Yet another Bhadrā, daughter of the King of Viśāla is mentioned in Chapter 45 of the Mahābhārata. She did penance for getting the kingdom of Karūra, when Subhārā, disguised as King Karūra appeared on the scene and carried her away.

BHADRĀ VI. There is reference to another Bhadrā, daughter of Soma in Chapter 154 of the Aruṣāsana Parva. She caused penance to secure Utathya as her husband. Atri mahrāja, father of Soma, came to know of the desire of his granddaughter, and got her married to Utathya. Varuṇa once fell in love with Bhadrā, who was an exceptionally beautiful woman, and abducted and concealed her in the sea. When Utathya returned to the Aṣārama, his wife was missing. He understood what had happened to Bhadrā by the light of his divine knowledge (television of mind). Burning with anger he drank up the sea completely dry, and Varuṇa shrinking with fear returned Bhadrā to Utathya and profusely apologized. Thus ended the problem.

BHADRĀ VII. Verse 24, Chapter 7 of the Manuha Parva, states that Bhadrā, one of the four wives of Vaudeva, father of Śrī Krṣṇa died by jumping into the funeral pyre of her husband.

BHADRĀ VIII. A daughter of the King of Kāśi. The grandson of Sagārā, a king of the Solar dynasty married Bhadrā, daughter of the King of Kāśi. (Brahmaṇḍa Purāṇa, Chapter 96).

BHADRĀ IX. One Bhadrā, daughter of Meru was married by King Agūdrā. She had eight sisters, viz. Meru Devi, Parvati, Ugradāmpā, Lati, Ramāy, Śyāmā, Nari and Devavī. (Bhāgavata, Pañcama Skandha).

BHADRĀ X. See Vidūṣāka.

BHADRĀ(l). A kingdom in ancient India. The Kṣatriya princes of Dhranjana gave costly presents to Dhanamūrtta at the Rājaśya Yāga (Sabbha Parva, Chapter 52, Verse 14). Karna, in the course of his disguises in most of the countries, subjected this kingdom. (Vana Parva, Chapter 254).

BHADRĀBHĀ. A king of Pārvanā. (Navama Skandha, Bhāgavata).

BHADRĀGARU A son of Pradyumna. (Bhāgavata, Daśama Skandha).

BHADRĀDEHA. A king. According to the Viṣṇu Purāṇa, he was one of the sons of Vaudeva by Deveki.

BHADRĀKĀ. A king belonging to the Anga dynasty. (Agni Purāṇa, Chapter 277).

BHADRĀKĀ II. A brahmin outcaste. This brahmin, who spent his whole life in committing sins, by chance, took māgha bath for three days at Prayāga, and thus got himself sanctified. King Viraśena, who was then ruling the Avanti kingdom had earned ample sanctity by the performance of seventeen śaiva prāṇīs. The Deaths of King Viraśena and Bhadrāka took place on one and the same day. Though Bhadrāka was morose in his life, he went to heaven along with Viraśena after death as he had taken the māgha bath. (Pañcama Purāṇa, Uttara-khaṇḍa).

BHADRĀKĀLI. Another form of Parvati. 1) General, Lord Śiva, on hearing about the self-immolation in fire of his wife, Satī at the famous yajña conducted by Dakṣa, rushed in all anger to the spot, and beat the earth with his matted hair, and there ensued two forces called Viradhāra and Bhadrākāli. This Bhadrākāli was really Satī or Parvati in another form. 2) Bhadrākāli and Kamā. There is a story in the Daśa Purāṇa of Bhadrākāli, the child of Yāsoda, by whom Krṣṇa had been replaced, and dashed the child against a rock, and that the child then escaped from his clutches and rose up to the sky. That child was Bhadrākāli in another form. (Agni Purāṇa, Chapter 12).

3) Kamā, Labhākāmi and Bhadrākāli. Labhākāmi, who was guarding the city of Lakkā, was the first to prevent Hanumān from entering the city. Tamil Purāṇas aver that this Labhākāmi was an incarnation of Bhadrākāli. Hanumān thrashed Labhākāmi with his left hand at which she vomited blood and fell down unconscious. On regaining consciousness, remembrance of the past occurred to her, and after thanking Hanumān, who restored her to her former form, she returned to Kailāsa. She complained to Śiva that she could not witness the Kama-Rāvaṇa war. Then Śiva told her thus: ‘You go to the Dravida country and be put up in the Śvayambhūvāna temple there. I shall be born there as Kamā, compose the Kāmīnavya in Tamil and get connected with the dolls-play. Then you would be able to enjoy the story of Śrī Kama, especially the Kama-Rāvaṇa war, both by hearing and seeing the same in better manner than by actually seeing the war. Bhadrākāli acted according to this bidding of Śiva. Then lived a great scholar named Sāṅkara-Śrīvaiṣṇava close to the temple. His wife was Gṅakārvāla. Lord Śiva, as decided upon previously was born as the son of Ācāryavaṇi. He came to the temple as a widow woman. She was worshiping Śvayambhūvāna for the gift of a child. But, Gṅakārvāla, who feared scandal in her, was a widower, becoming a widow, forsook the child in the temple precincts and left the place. One Gaṇeśa could see the orphan child, and took it to Jayaśimha, and the Gaṇa chief, that Kamā, without children brought up the orphan child as though it had been his own child! Since the child was recovered from the foot of the flagstaff, it was named Kamā. Kamā, who was very intelligent even in his infancy, but lazy by nature turned out to be a great scholar and good poet in Tamil by the time he grew up to be a youth. And he became, consequently a prominent member in the ‘poets’ assembly of King Gola. When to his name was added the plural suffix ‘iḥ’ as a token of great respect he came to be known as Kamāpā." Once King Gola asked Kamāpar and Orṭakkūṭa another member of the poets’ assembly to compose in Tamil poetry the story of Śrī Kama. The King’s direction was that Orṭakkūṭa should compose his poem upon the incident, Sātvāmbhandana (building a bridge in the sea up to Lanka) and Kamāpar should write the story of the war in his poem. Orṭakkūṭa completed the task allotted to him within six months. But Kamāpar had not attempted to write even a single line. Having been informed about the matter the King ordered that the poem, Rāma-yān, should be recited in the Kama-Rāvaṇa war day itself. Kamāpar, who began writing his poem the same day with the object of completing it in the night itself fell asleep without writing anything at all. When
BHADRAKĀLIPPĀTṭU

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 Rāmagāna story fully written in verse on his desk. Kampar inferred that the poem was composed by Sāndhībhāgavat, the presiding deity of his 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 (Yudhākāna Kathā) began to be exhibited as dolls-play in the presence of the idol of the Devi in the temple. Thus Siva incarnated himself as Kampar, recited the story of the Rāma-Rāma war in the temple, and hearing it Bhadrakali danced.

The above is the chief legend about Kampar.

BHADRAKĀLIPPĀTṭU (Pāṭṭu-Song). Folk song very popular in Kerala temples. The practice is to sing songs in praise of Bhadrakali.

BHADRĀKALIPAṭṭU. A king of ancient India he once left his kingdom of Jāckṣa, Jathaka, and took refuge in South India (Sāhā Parva, Chapter 14, Verse 26).

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

BHADRĀKĀLIPĀṬṭU. Daughter born to Kṣiṣita prajāpati of his wife, Krodhavāgī. The ten daughters of Krodhavāgī are: Mṛgās, Mrganāvadī, Harī, Bhadrākālimā, Mārṇa, Ārdvā, Śvetā, Surabhi, Śrīrā and Kadru. (Sarga 14, Aranyā Kṣāra, Vāṃbikī Rāmāyana).

BHADRĀKĀLIPĀṬṭU. A very poor brahmin. This brahmin had six wives and two hundred and forty-four daughters. (Nārada Purāṇam).

Once, hearing the glory of Bhadrākāla (giving away land to the poor), 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 Kāśmīr and begged for some land which when received was immediately given as gift to poor brahmans. After that he went and bathed in the Pāpanākana (whora situated in the mount of Veṣṭā Valley) Bhadrākali got salvation by this good act. (Skanda 2.1.19).

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

BHADRĀKALIPAṭṭU. A forest on the top of the Mountain where the river which lies to the east of Mahākami. This is a tree called Kāliyana in this forest. This is a very sacred tree standing miles high above other trees and is being worshipped by the Vṛddhacāraṇa. 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 Bhāṣa mention the tree. (Kāliyana Parva).

Parva says that this tree Kāliyana stands towering miles high bearing flowers and fruits at all times of the year. The Vṛddhacāraṇa worshipping it are white, strong and majestic. The women drinking its juice are lotus-complexioned, beautiful, Moon-faced, well versed in music and dance and having a life-span of over a thousand years, remaining young all the time."

BHADRĀKALIPAṭṭU. A king in the region of Kāmaṇḍ. His only son, Sudhaman, was very much devoted to Siva 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 at his guest and the King then requested him to make his son withdraw from his Siva-worship. But Parāśara then told him about the previous life of Sudhaman and consoling him persuaded the King to do the Rūdhribhiseka (uninterrupted pouring of cold water over an idol of Siva) by himself. The King then entrusted the state with his son and left for the forest accepting an ascetic life. (Śakunda Purāṇa, 3.3.20-21).

BHADRĀKALIPAṭṭU. A king Uṛdabala Mahārāja performed a demoniac yāga to destroy this king. (Śatapatha-brāhmaṇa).

BHADRĀKALIPAṬṭU. A king whom the Purāṇa extol as having ruled Saurasiṇḍa in Daṇḍaparayaṇya. At the forest of Naimisha sage Sūta told the following story to explain how Lakṣāṇa (godless of wealth) took her abode in the forest.

Bhadrākali (Bhadrākaliṇa) who was ruling Saurasiṇḍa had seven sons and a daughter of his wife, Sureciaṇḍikā. The daughter was named Śyāmbalī. Once truthful, Śyāmbalī was sitting under a green-wood tree with her playmates playing with diamonds and gold and when the godess of wealth disguised as an aged brahmin woman went to the gates of the palace and asked for permission to see the queen, Sureciaṇḍikā. The servants pressed for details about her and then she said this: "My name is Kamalā. My husband is a man named Bhuvanāśava and we live in Daṇḍakā. Your queen in her previous birth was a Vaśyā woman. One day she quarrelled with her husband and beat her hard and then crying loudly she ran out of the house. I met her and when she told me her story instructed her to perform a Pūṇyavrata (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. Yamā, 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 Yamā were about to drag them to their land when the angelic servants of Viṣṇu with the insignia of Śaṁkha-Cakra-Gāda on their lapela arrived there and those messengers of Lakṣāṇa held by Śvapakāṣā cut off the ropes and carrying them in a Rajālakṣa chariot took them through noble paths to the land of Lakṣāṇa. They lived there happily for a period calculated at the rate of a thousand years for one week of Pūṇyavrata 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 Pūṇyavrata and I come here to remind them of it."
enquired about the incident. On hearing the story from the woman Syāmābālī got instructions regarding that Punyavrata from the old woman and started observing it. Within four weeks she got married and went to her husband's house. After Syāmābālī's departure from the palace the wealth of the King began to wane and they became too poor that at the request of the king Bhadrāvāvā went to his daughter to ask for help. The daughter gave his father a block of solid gold dropped in a paper. But on his return he found the palace when he opened the bundle he found there a block of charcoal instead of gold. On seeing the mishap the king burst into a cry.

Suratīcandrīkā then went to her daughter and was well received and attended to. During her stay there the Punyavrata day of the month came and the daughter tried her best to make the mother also observe the fast. But the poverty-stricken queen broke the fast without her daughter's knowledge by eating what remained in the dishes of the children. But the next month Syāmābālī compelled her mother to observe the fast and Suratīcandrīkā took the Vrata successfully. A few days after that Suratīcandrīkā returned home and to her amazement found everything in plenty which were once more. (Chapter 11, Bhaga 2, Padma Purāṇa).

BHADRAŚRENYA. A Helaya King who was ruling a state with Māhīmatī as capital. He had fought many wars with Dīvodāsa, king of Kāśi. (See under Divodāsa).

BHADRAŚYAVĀ I. A king of Pūruvamā. He was the son of Pūruvavādī. Bhadrāśvā had ten sons: Rāghu, Kṛṣṇa, Samruddhyā, Gṛiṣṭhyā, Cī currently, Śrīhāsdeśa, Dvārakā, Mānibhāṣa, Kṛṣṇa and Mānibhāṣyā. (Chapter 278, Agni Purāṇa).

Once Agastya went and stayed for seven days in the palace of Bhadrāśvā and his wife Kāntimati. Everyday Agastya used to speak in glowing terms about Kāntimati and asked about the reason for it, replied, 'The previous birth Kāntamati was a servant girl in a wealthy house. The master of the house once entrusted her with the task of seeing that none of the temple lights went out on the night of Dwadashi in the month of Tulā (August-October). She did her duty so willingly and sincerely that she was born as a queen and you a king'. Then Agastya gave them instructions about that Vrata which both Bhadrāśvā and Kāntimati observed sincerely, receiving as a result a benediction from Visnu. (Vāyu Purāṇa).

BHADRAŚRENYA II. Agnīdhra, son of Priyavrata and grandson of Manu, got nine sons of his wife Pūrvacitti, a celestial maiden. One of the sons was Bhadrāśvā. His brothers were Nābhi, Kīṁpurava, Hari, Nāyaka, Darma, Ghatamaya, Kuru and Ketumāla. The country ruled by Bhadrāśvā was called Bhadrāśvā lying to the east of the mountain Gandhamadāna. (Pañcatama Skandaḥ, Bhāgavata).

BHADRAŚVĀ. An island near the mountain of Meru. Dharmaputra was ruling this land and Sahajāya once described this land to Dharitāryā. (Chapter 14, Śatā Purāṇa and Chapter 7, Bhāma Purāṇa).

BHADRATANU. An immoral brahmin. On the advice of Daṇa he became a devotee of Visnu and attained salvation. (Padma Purāṇa, Kriya, Chapter 17).

BHADRATUNGA. A sacred place; a dip in the holy waters of this place would entitle one to Brahmayā. (Vana Purāṇa, Chapter 62, Verse 80).

BHADRĀVAYA. The abode of Pārvatī and Parvaśvara. The glory of it is described in Chapter 62, Vana Purāṇa, M.B.

BHADRĀYU. A king who was a devotee of Śiva. He was a lover and in his life he suffered much, even the pangs of death. His wife was the dutiful and good natured lady, Kāntimati.

On the sixteenth birthday of Bhadrāyuvī the Saiva appeared before him in the name of Rāma and blessed him after instructing him on the precepts of Rājadharma. He further gave him a dagger and a coach as weapons and twelve thousand elephants. With the might of all these, Bhadrāyuvī became unconquerable. (Śiva Purāṇa, Sāmrudrāsanahitā).

One day, while Bhadrāyuvī was ruling the country, Śiva came in the guise of a tiger and carried away the wife of a brahmin. Bhadrāyuvī, a firm protector of his subjects gave his own wife to the brahmin and prepared himself to give up his life in fire. Śiva greatly pleased at this selfless act of Bhadrāyuvī befriended a true King appeared before him and blessed him and gave back the brahmin his wife. Bhadrāyuvī in his previous birth was a King named Mandarā and Kāntimati in her previous birth was Vīshālī, queen of Mandarā. (Śanda Purāṇa, 3.3.12; 3.14).

BHAGA I.

1) General. One of the twelve Ādityas born as sons of Kaḥya-prajāpati by his wife, Aditi. Viṣṇu, Sakra, Arvāmuna, Dēśā, Viśā, Viśvāsā, Savitā, Mitra, Varuna, Anu and Bhaga—these are the Dvādāṣṭādyas, and they were Devas famous as Tūṣās in the last Ātmāsamantavarta.

2) Other information. (1) Bhaga married Siddhā, and the couple begot three sons called Mahīma, Viṣnava and Prabhā and three daughters called Siṃhavatā, Varanahā, and Ādi.(2) Bhaga participated in the birthday celebrations of Arjuna. (M.B., Adi Parva, Chapter 122, Verse 66).

3) At the time of Khāṇḍavādha (burning of the Khāṇḍava forest) Bhaga, as a supporter of Indra, who was fighting Arjuna and Śrī Kaṇa, sprang upon the enemies with a sword in hand. (M.B., Adi Parva, Chapter 236, Verse 36).

4) Bhaga shines forth in Indra's assembly. (M.B., Sabhā Parva, Chapter 7, Verse 22).

5) Bhaga was also present at the installation of Subrahmanya as commander of the fighting forces. (M.B., Sāya Parva, Chapter 45).

6) After Devayāna (Deva age), the Devas assembled together and decided upon the share of yajñas due to each of them, and in thus fixing shares they left out Rudra. Enraged at this neglect Rudra made a bow and fought against the Devas. During the fight Rudra, with the point of his bow, extracted the hands of Savitā, the eyes of Bhaga and the teeth of Śiva. Ultimately the Devas satisfied and pleased. Rudra, who returned to Bhaga and others the eyes etc. which had been extracted. (M.B., Saŭkṣitā Parva).

BHAGA II. Certain Purāṇas refer to Bhaga as one of the eleven Rudras. But, this view is not universally accepted.
BHAGA III

BHAGA III. A vedic god considered to be the lord of wealth, power, and happiness. Bhaga is also one of the six Adityas mentioned in the Rigveda, viz., Bhaga, Mura, Aryama, Varuna, Daksya and Amla. (Rigveda, 1.27).

BHAGADA. An attendant (woman) of Subrahmanya. (Salya Parva, Chapter 46, Verse 26).

BHAGADATT'A. Bhagadatta was King of Prayyojita-pura. Mahabharata furnishes the following information about him.

1. Bhagadatta was born from a limb of the asura called Baskala. (M.B.; Adi Parva, Chapter 67, Verse 9).
2. He was present at the wedding of Pushali. (Adi Parva, Chapter 185, Verse 12).
3. Known also as lord of the Yavanas (Yavanadhisa). Bhagadatta was a friend of Parshu, and that friendship was transferred to Yudhishtira too. (Sahhaka Parva, Chapter 14, Verse 14).
4. The triumphal tour of Arjuna in connection with the Rajasuya yajna performed by Yudhishtira evoked feelings of jealousy in the heart of Bhagadatta, and he fought against Arjuna. The courage and prowess of Arjuna exhibited in the fight astonished Bhagadatta, who congratulated Arjuna on his supreme courage and admitting defeat yielded to Arjuna. (Sahhaka Parva, Chapter 26, Verse 7).
5. Bhagadatta, along with the Yavanas was present at the Rajasuya of Yudhishtira. He also made presents of horses of very high pedigree and very costly gems etc. (Sahhaka Parva, Chapter 51, Verse 14).
6. Karna once defeated Bhagadatta in fight. (Vana Parva, Chapter 254, Verse 5).
7. In the great war he, with his army, fought on the side of Duryodhana. (Udyoga Parva, Chapter 19, Verse 15).
8. During the first day of the war Bhagadatta fought a duel with the King of Vrajata. (Bhishma Parva, Chapter 45, Verse 49).
9. He was defeated in his fight with Chakrata. (Bhishma Parva, Chapter 64, Verse 59).
10. In the fight which took place after the above defeat Bhagadatta caused Bhojaena to faint in the field. (Bhishma Parva, Chapter 64, Verse 13).
11. And after that he defeated Chakrata in fight. (Bhishma Parva, Chapter 83, Verse 40).
12. Next ensued the combat with King Dasarna in which the king was defeated. (Bhishma Parva, Chapter 9, Verse 48).
13. It was not long after this that Bhagadatta cut off the hands of the Karna-deva. (Bhishma Parva, Chapter 95, Verse 73).
14. Vishaka, the charioteer of Bhima-sena, hit by the arrows of Bhagadatta fell down and fainted. (Bhishma Parva, Chapter 95, Verse 76).
15. Bhagadatta and Suyakshi fought against each other. (Bhishma Parva, Chapter 111, Verse 7).
16. Chapters 113 and 114 of the Bhishma Parva describe the combat fought by Bhagadatta with Bhimasaena and Arjuna.
17. Bhagadatta and Drupada fought with each other. (Drona Parva, Chapter 14, Verse 40).
18. Bhagadatta killed king Dasarna. (Drona Parva, Chapter 26, Verse 36).
20. He shot the Varunavstra (arrow given by Vipasa) on Arjuna. (Drona Parva, Chapter 29, Verse 17).
22. After his death, his son, Vajradatta became King of Prayyojita. Arjuna killed Vajradatta also. (Alavamedha Parva, Chapter 78).
23. King Subhala, who was Bhagadatta's grandfather, attained Indraloka on account of the greatness of his tapas. (Alavamedha Parva, Chapter 26, Verse 10).

BHAGANANDA. An attendant woman of Subrahmanya. (Salya Parva, Chapter 46, Verse 11).

BHAGAVADHYANAPARVA. A sub-parva of Udyoga Parva. It comprises chapters 72-150 in Udyoga Parva.

BHAGAVATA. One of the eighteen famous Puranas. Gaya is the main theme of this Purana and based on it it dwells on the greatness of Dharma (duty) and states about the dharmas of Sivas and Viakalpa. (See under Purana).

BHAGAVAD GITA.

1. General. The Bhagavad Gita is a poem consisting of 650 verses divided into eighteen chapters. The Gita covers chapters 25-45 in the Bhishma Parva of the Mahabharata, and it is in the form of a talk or discussion between Arjuna and Lord Krishna. The mighty armies of the Pandavas and the Kauravas were arrayed on opposite sides for mortal combat on the field of Kuruksetra when Arjuna, overcome by grief at the prospect of fathers, brothers, preceptors and other kinsmen fighting and killing one another expressed to his charioteer, Sri Krishna his aversion to fighting. But, the Lord pointed out to the unwilling Arjuna, by unique and various arguments, his imperative duty, under the circumstances, to fight and fight in heroic earnestness with the result that Arjuna shed his disinclination to fight and entered the fray, which ended in the ultimate victory of the Pandavas. And the dialogue between Arjuna and Krishna, and especially the great teaching of Krishna on the field form the theme of the Gita. The Gita contains three spheres or fields of teaching; the krama yoga (philosophy of action), bhava yoga (philosophy of knowledge) and bhaktya yoga (philosophy of devotion). The three yogas are treated each in six chapters. The theme of the Gita is philosophy, and it is revered as one of the most sublime philosophical texts of the Hindu religion. Many a great thinker and philosopher like Acharya Shankara, Ramanujacharya and Madhvacarya have annotated, and written commentaries on the Gita. There is a school of thought which believes that the Gita was taught to Arjuna by Krishna himself on the battlefield in something like tabloid form and that Vyasa accumulated the mighty teaching in its present form. The poet, Bana, who flourished in the 7th century A.D. and the great Shankara, who lived in the 8th century believed that the Gita was sung by Krishna himself. But there are some modern thinkers, who argue that the Gita was composed some time between the third and fourth centuries B.C. and it was interpolated into the Mahabharata in the second century A.D.

The Gita has translations in all the languages of the world. The whole world has acclaimed it as a very
weighty and valuable contribution in the sphere of philosophy.

2) Theme of the Gitā. It has been mentioned above that the Gitā forms chapters 25-45 in the Bhāgavata Purāṇa of the Mahābhārata. The subject-matter of each chapter of the Gitā is given below

Chapter 25. Arjunaśāstra:—Both the armies take positions in Kuruksetra. At the sound of the conches Arjuna is tormented and sorrowful at the prospect of killing relations, preceptors and kinsmen.

Chapter 26. Śrīsākhyā yuga.—The greatness and majesty of the Śrīsākhyā and the Karma yugas.

Chapter 27. Karma yuga:—The need for action according to the Jñāna and the Karma yugas.

Chapter 28. Śrīnārāma Viśvākara yuga.—Power of Saguna Brahma (Brahma with attributes), Nīkṣaṇa-Karma yoga (Action with an eye on the result); spiritual greatness of various yajñās.

Chapter 29. Sāmāyula yuga:—Śrīsākhyā yoga, Nīkṣaṇa-Karma yoga, Jñāna yuga, Jñāna yoga with Bhakti.

Chapter 30. Āmāsīyānanda yuga.—Nīkṣaṇa-Karma yoga, Āmāśāhāsana, Jñāna-yuga.

Chapter 31. Jñāna yuga.—Jñānavijñāna, origin of the world, Śrīvatsa and Kusa aspects of Īśvara, worship of other Devas.

Chapter 32. Tārakabhauma yuga:—Seven questions of Arjuna about Brahma, Āmāśāhāsana and Karma. Śrī Kraṇa’s answers thereon to Bhakti yoga, the Śuddha and the Kraṇa margas.

Chapter 33. Rājaśīla sāya yuga.—Jñāna and Viśvākara, origin of the world, Śrīvatsa, Jñānavijñāna, Śrīnārāma Sākṣātkaśāsana, Bhāgavatākṣāsana.

Chapter 34. Viśvākara yuga:—Bhāgavat’s Viśvākara (Divine attributes), Bhakti yoga.

Chapter 35. Viśvākaraśāstra yuga:—Arjuna’s prayer to be shown Viśvākara (emancipator), description of Viśvākara by Śrī Kraṇa and Sākṣātkaśa, Śrī Kraṇa reveals Viśvākara to Arjuna; fear-stricken at the sight, Arjuna sings the praise of Kraṇa.

Chapter 36. Bhaktinīyā:—The great benefits of worshiping God with form and without form.


Chapter 38. Goṣṭhapakabhauma yuga:—The greatness of Jñāna; world’s origin from Prakti and Purusa, the three gunas, satva, rajas and tamas, means to attain god; marks of Yuṣṭaṭāpiśisu.


Chapter 40. Daśāsvarna sāmpadiśāyāka yuga:—Good actions, evil deeds, scientific actions and unscientific actions.

Chapter 41. Śraddhā śrāvaksabhāga yuga:—Descriptions of Scientific tapas, diet, yujñātapas and dāna. Interpretation of Om.

Chapter 42. Mahāsākhyā yuga:—Tyāgam, Śāmśākhya theory, Vānapārhanas, Jñānānāthā, Nīkṣānāsakṣātkaśāsana with bhakti and the greatness of the Gitā.

(Another story about the greatness of the Gitā, see Duṣṭāsana II.)

BHAGAVATI. The words Bhagavān and Bhagavati mean Paramātmā (universal self) and Prakrti (Nature and its modifications) respectively. Prakrti is also called by the name Śakti. The following elucidation once given by Mahāvīra about Bhagavān and Bhagavati is greatly illuminating.

Time, space, atmosphere and the universe (Brāhmaṇda) are, just like Paramātmā, eternal. This is the truth and reality. Below this eternal Gokula exists Vaikunthahloka, which also is, like the former, eternal. Just like this, Prakṛti, which is a supporter of bhakti and is also without beginning or end (Sanātana) too is eternal. In the same manner as flame exists in fire inseparable from it, moonlight in moon, beauty in the lotus flower and brightness in the sun, so does nature exist in soul inseparable from it. In the same way as the goldsmith cannot make gold ornaments without gold and the potter cannot make pots without clay, the Paramātmā and Panātman cannot be unattended by Prakṛti. Prakṛti (Nature, Devī) is all powerful. ‘Para’ becomes powerful enough to do everything when he joins the Devī.

The sound ‘Sa’ means welfare and good fortune, and the sound ‘ki’ means prowess. Hence “Śakti” means the embodiment of welfare and prowess or she, who is the giver of welfare and prowess Bhagavati comes in her own knowledge, affluence, riches, fame and strength. As the Paramātmā is always with and inseparable from such Bhagavatī he is called Bhagavatī also. When Prakṛti and Paramātmā remain combined it is called Prabhābhma, which possesses neither form nor attributes. And, when Prakṛti and Purusa separate, of their own accord, they assume forms and attributes.

The above is Saiva doctrine in a nutshell. The Vaisnavas do not accept this position. They ask, “How is it possible to have brightness or effulgence without there being an effulgent one?” Therefore, the Vaisnavas believe in the existence, at the centre of an effulgent sphere, of a thing possessing the utmost effulgence and brightness equal to that of Brahma. This ‘thing’—Deva—is very efficient and effective to remedy sorrows due to birth, death, disease etc. and to bring the lifetime of Brahma is just one minute only. This Deva is called Paramātmā, Paramāḥbrahma and Kraṇa by the Vaisnavas. ‘Kraṇa’ means maximum devotion (love) towards Paramātmā, and ‘na’ means he who becomes slave to such devotion. Hence Kraṇa means he who becomes a slave to the love of his devotees. There is another meaning also for the word Kraṇa. Kraṇa means all and ‘na’ means seed or root; and thus Kraṇa means he, who is the root of everything. In the very beginning there was only this Kraṇa; and this Lord, subject only to his own will and pleasure, divided himself into two, the left side becoming woman and the right side man. (Devī is the least he wants to be marked.)

BHAGINI. A word used in addressing women. Verse 129 in chapter two of the Manusmriti lays down that the wife of another person and women who are not one’s relatives should be addressed either as Bhavati, Subhage or Bhagini.

BHAGIRATHA.

BHAGIRATHA


2) Reclus: Many years had not lapsed after his coronation as King when, in the heart of Bhagiratha spiritual thoughts began to crop up. A great sage called Triloka was his guru. Once Bhagiratha asked the guru what was the means to get rid of worldly sorrows, and the guru replied as follows:—

The ego will be annihilated when the tendencies and cravings towards objects of the senses are absolutely suppressed and the whole and perfect truth is realised through knowledge, the practice of concentration etc. The ego will not disappear as long as one does not become one's real self by completely overcoming the sense of pride, shame etc. which form the outer case of worldly life. The egoless state is the ultimate achievement and most supreme state. Oh! Bhagiratha! if you would get rid of sentiments like pride etc., give up all attachment to material objects, become fearless and gift away, with thoughts concentrated on the inner self, all your wealth to enemies, and then move among those enemies, without any sense of ego and pride about that material body, and take alms from them (enemies) and also give up me, who am your preceptor in the matter of knowledge; then you will become the most sublime Brahma'. This advice of the guru affected him so much that Bhagiratha, holding his duties firmly in mind, engaged himself in spiritual practices, and after spending some time thus he performed, according to rules, the Agnistoma yajña aimed at gifting away everything. All wealth like cows, land, horses, gold etc. were distributed in gifts to noble brahmans and the poor folk according to their eligibility for the same. Within three days he had gifted away everything except the clothes he was wearing. And, then he invited his neighbouring enemy king and gave to him, without the least hesitation, the kingdom which he had been heir of all wealth. The ministers and other citizens felt very sorry about the whole thing. But, Bhagiratha left the country at once for other places having with him only the clothes he was wearing. He spent his days in various places and forests where he was not known even by name. Ere long, Bhagiratha attained ultimate spiritual solace. And, then he accidentally came to his former kingdom, which was then being ruled by the enemy King. The ministers and other citizens to whose houses he went begging for alms recognised him, and with sorrow unborne they prevailed upon him to accept the throne again and rule the country. Bhagiratha rejected their request, and, after staying there for some time, he started for other places. During this wandering of his he met his old preceptor, Triloka, and both of them, in company, toured for some time cities and forests. They felt it very painful to keep on to their body like that. They thought like this: Why should the body be kept like this? What if this material object continues to exist or perishes? But let it (the body) continue as long as it wills, without any way being against the order of things and ethical practices? And, in this frame of mind they traversed the forests. Now, the minister of a distant kingdom who was on the look out for a successor to the King who had died heirless, persuaded Bhagiratha to accept the kingship of that country. The ministers of Bhagiratha's former kingdom also now requested him to resume his old kingship, especially since its new ruler had already expired. Bhagiratha obliged them, and became once again King of his own country. (Jñānavāsīgham).

3) Bhagirathaprayasam, (Humatayon or Humaless effort). Sagara, an old predecessor of Bhagiratha had two wives called Keśi and Sumati. Keśi had one son named Asamajña and Sumati had 60,000 sons. Sagara once conducted an Aitavendra yajña in the Indo-Gangetic plain, when Indra stole away the sacrificial horse and kept it quite near to sage Kapila who was doing tapas in Pātaḷa. The 60,000 sons of Sagara set out in search of the horse and found it out in Pātaḷa. At the sight of the horse they shouted themselves hoarse. Enraged at this sage Kapila reduced those sons of Sagara to ashes which emanated from his eyes.

After entrusting Asamajñas with the duty of performing the funeral rites of his 60,000 sons Sagara expired. Asamajña transferred that duty on to Anumāṇa, and he to Bhagiratha. Bhagiratha did penance on the sea shore concentrating his mind on Gaṅgadevi. The Devī appeared before Bhagiratha and asked him to choose what boon he would, and he requested the Devī to perform the funeral rites of 60,000 sons of Sagara remaining in the form of ashes in Pātaḷa. To this Gaṅgadevi replied that the earth will not be able to withstand the impact of her powerful flow, but she shall, if Śiva permits, flow into his matted hair. And, Gaṅgadevi asked Bhagiratha to first get that permission. This did not dishearten Bhagiratha, who went to mount Kailāsa to do penance so that Śiva might grant him his prayer. He thus did penance for 1000 years. Śiva appeared to him and agreed to receive the rushing flow of Gaṅgā water on his matted head and, accordingly Śiva stood in position to receive the rushing waters of Gaṅgā, and Gaṅgā flowed on to his head. Even the most powerful flow of Gaṅgā water on his head did not cause Śiva to move from his position even by a hair's breadth. This awakened the conceit in Gaṅgadevi, understanding which Śiva contained her on his head. Without finding any outlet the waters of river Gaṅgā flowed along the matted hairs of Śiva for thousand years. So, Bhagiratha had once again to please Śiva. Thus pleased again Śiva shook his matted head and one drop of water fell on the ground, and that is the river Gaṅgās in North India. The Gaṅgā flowed along plane ground to Pātaḷa and performed the funeral rites of Sagara's sons. (M.B. Vana Parva, Chapter 105; Vālmikī Rāmāyaṇa, Bāl Kanda, Canto 42; Brahmāṇḍa purāṇa, Chapter 97; Bhāgavata, Navamā Skanda, Kampa Rāmāyaṇa (Tamul), Yuddha Kānda, Padma Purāṇa, Part 4, Chapter 21).

4) Other Information.

(1) Bhagiratha is a member of Yāna's assembly and so were his. (M.B., Sabhā Parva, Chapter 8, Verse 11).
(2) Śiva bestowed boons on him. (Vana Parva, Chapter 180, Verse 1).

*According to verse 12, Chapter 25, of Vana Parva, Bhagiratha is the son of Dilipa. But most of the Purāṇas refer to him a the son of Anumāṇa.
BHĀGIRATHI had faith in the great efficacy of making a gift of cows. (Anuśāsana Parva, Chapter 26, Verse 25)

(4) He married his daughter to Kautsa. (Anuśāsana Parva, Chapter 131, Verse 25).

(5) Once Bhāgiratha made a gift of one lakh of cows with calves to Mahārṣi Kekhāla, and attained Uttamolaka. (Anuśāsana Parva, Chapter 137, Verse 27).

BHĀGIRATHI. Another name of Gaṅgī. (See under Gaṅgī).

BHĀGNARATHA. A synonym of Citaratha. (Citaratha).

BHĀGURI. A man of great erudition. Bhāguri was noted for his proficiency as a Sarvāstiva Pandit (scholar of all sciences), Vyākaranakāra (grammarians), Kolaśāra (etymologists), Jtvitāśāstra (Astronomer) and Sutrādāra (authority on Sūtras).

BHĀIRAVA, 1. A nāga belonging to the Bhūrataṛtra Vanśa. There is a reference to this nāga in Mahābhārata, Adi Parva, Chapter 51, Verse 17. He was burnt up at the Sarpasatra performed by King Janamejaya.

BHĀIRAVA II. A Pārṣada of Siva.

1) Āraha. Immediately after his birth, this terrible nāga subjugated all the Devas without getting the permission of Siva. Enraged at it, Siva turned him into a tree by a curse. But Siva was soon pacified and lifted the curse by declaring that those who offered pūjā to the gods would get the full reward for their worship only if they offered pūjā to Bhāirava also. Bhāirava became a tree at once as he was cursed. He became a tree because he subjugated the gods Therefore that tree came to be called "DAMANAKA" tree (Damana=Subdue). It has another name, "TĀTIRI" tree. Even now, pious people offer pūjā to this tree. (Agni Purāṇa, Chapters 52-80).

2) Birth. Once Brahmā and Viṣṇu became swollen with pride. In his haughty way, Brahmā insulted Siva. Under the insult, Siva was infuriated and out of the fire of his fury was born Bhāirava with his black form. (Liṅga Purāṇa I 90).

3) Brahmadhātus. As soon as he was born, Bhāirava rushed towards Brahmā and pinched off his fifth head which had insulted Siva. By this, he incurred the sin of Brahmadhātus. For the expiation of this sin, as ordered by Siva, Bhāirava started on a journey to go abegging, with Brahmā’s severed head in his hand. Siva then created a woman named "Brahmadhātus" and asked her to follow Bhāirava. Although Bhāirava visited many holy places, he was not able to liberate himself from the sin of Brahmadhātus. At last, at the suggestion of Siva, he went to Vāraṇasī and washed off his sin. Brahmā’s head which he carried, was also deposed there and the place became famous under the name of "Kapilamocana tirtha". (Siva Purāṇa, Satarudra Samhita).

4) Family. In Kālīkā Purāṇa, there is an elaborate account of the family of Bhāirava. According to this Purāṇa, Vijaya, the repaid King of Vāraṇasī was born in the family of Bhāirava. Kālīkā Purāṇa also says that Vijaya destroyed the Khāṇḍavi city and set up the Khāṇḍavi forest in its place. According to Kālīkā Purāṇa, Bhāirava and Vetasī were, in their previous births, two Śivaparāsadas named Mahākāla and Bhṛṇi. It was by the curse of Pārvati that they were born as mortals in their next birth. (Kālīkā Purāṇa 59).

The Purāṇas mention eight Bhāiravas called Asītāngka, Runa, Cāgṛa, Krodha, Unmatta, Kapali, Bhīṣaṇa and Samhāra.

5) Shape. Bhāirava has a terrible shape. He wears the crescent moon and plaited hair on his head. His weapons are, sword, arrow, dagger, bow, trident, rope etc. At times he is dressed in elephantskin. He has five faces. Serpents are his ornaments. (Agni Purāṇa, Chapters 52-80).

BHĀIRAVI. One of the eight Ambas. They are: Rudrācākara, Rudracandana, Nāṭakā, Mahākās, Siddhācāmugdikā, Siddhayogeśvari, Bhāiravi and Rāpavidyā. All these are the eight different forms of Devī. (See the word DEVI).

BHĀJAMAN. A Yādava King, whose father was Satvata and mother Kaumāliyā, and they had, beside Bhājaman, another son called Saivata or Andhaka. Bhajaman married the two daughters of Śrījaya, named Bahyakā and Upabhuyakā, whom by him got six sons. (Bhāgavata, Namavarna Sandhā).

BHĀJYA. An acarya in the line of the Rākṣa disciples of Vyasa. Bhājya studied Vaiṣṇavism under the feet of his guru Bhājai. (Bhāgavata, Dvīpāda Sandhā).

BHĀJSAKA. A Śūdra singer. In Purāṇa Purāṇa the following story is related about this Śūdra. Bhājsaka, who was once going aimlessly somewhere, felt extremely thirsty and quenched his thirst by drinking water which was found near the small platform raised for the holy Tulsi shrub. The sanctity of the water thus drunk was washed away all the sin attached to him. Some time later he was killed by a forest-dweller, and he attained swargaloka (heaven). Bhājsaka, in his previous birth, was a king who led a voluptuous life, and he, once, robbed a very beautiful woman of her chastity, and it was as a punishment for the sin that the King had to be born, in the next birth, in the womb of a Śūdra woman. (Purāṇa Purāṇa, Brahma Kanda, Chapter 22).

BHAKTI. A Devī born in Drāvida deśa (Southern India). Once Devī, along with her two sons, Jāna and Vauṣījā, started on a walking tour to Gokula and Vindavāna via Karpātaka, Mahārṣi Vagīja (Gujarat). During the long tour the mother and her sons became aged. But, as soon as they set foot on Gokula and Vindavāna old age quitted Bhākati and she became young again. But, her sons remained old. So the mother requested Nārada to turn them young again. Nārada read out to them the Vedas, the Vedānta (Upaniṣads) and the Bhagavad Gītā, all to no purpose. Bhākati’s sons still remained old. Then Sanakā, Sanandā and Sanatkuṇāra asked Nārada to read out the Bhāgavata to them. Nārada did so, and the sons of Bhakti Devi became young again. (Purāṇa Purāṇa).

BHALARANA. A king. Though by birth he was a brahmin he became a Vaiśya because of doing things belonging to the Vaiśya community like trade and commerce (Mārkaṇḍeya Purāṇa). According to the Bhāgavata, Viṣṇu Purāṇa and Vaiṣṇav Purāṇa, Bhalādana was the son of Nābhaṅga.

BHALLĀTA. A king of the line of Bhārata. He was the son of King Visvavaksa and father of King Bhārada. (Namavarna Sandhā, Bhāgavata).
BHALLĀTA(M) A place of habitation in ancient India. Bhīmasena conquered this land during his victory march. (Śloka 5, Chapter 30, Sañhā Parva, M.B.)

BHĀLUKI I A boy, who was a member of Yudhiṣṭhīra's assembly. (Sañhā Parva, Chapter 6, Verse 15).

BHĀLUKI II A maharāja. He also accompanied the Pāndavas to Dvārakā. (Vana Parva, Chapter 27).

BHĀLUKI III An ārya. He was a disciple of Lāṅgali, a member of the Sāma line of disciples of Vyāsa. (Vīva Parāṇa).

BHĀMAHA A critic who lived in the sixth century A.D. He was one of the top critics in the Sanskrit language. His important work is "Kāvyālaṃkāra." This is also called Bhāmalālmkāra by a few. There are six chapters in this. The first chapter deals with Kāvyāśāstra, the second and third with Alāṃkār, the fourth with Kāvyādhyāya, the fifth with Nātya and the sixth with Sabdādhyāya. As against Daṇḍi Bhāmaha separates "Kathā" from "Ākhyāyika." According to him the requisites of a good Kāvyā are sweetness, pleasantness and liveliness. Dāndi prescribes ten attributes for a good Kāvyā. Bhāmaha expresses the opinion that Vaiṣṇavi is no Alāṃkāra at all. In a wider sense it is 'atitāvyākta' (exaggeration). But Bhāmaha admits it has a place in Kāvyā.

BHĀMINI Wife of Avikīt, King of Vaiśali. The famous Marutta is the son born to this couple. The Markandeya Purāṇa states that Bhāminī once went to Nāgala to give refuge to the serpents there.

BHĀNĀVI A river. Śrī Rāma and Lakṣmana on their way to the forest from Cītrakūṭa crossed this river. Bhānāvi. (Sarga 52, Ayodhyā Kañcā, Vālmiki Rāmāyaṇa).

BHĀNĀYANI A maharāṇi. This sage sits in Devaloka and worships Indra. (Śloka 12, Chapter 7, Sañhā Parva, M.B.)

BHĀNDIRA(M) An ancient forest. It was in this forest situated in Andhak that Śrī Kṛṣṇa with his cowherd champs conducted his childhood exploits. There was a very huge tree of name Bhāndira in this forest and it was under this great tree that Kṛṣṇa and his friends met daily for their play. This forest is on the northern bank of Ganga in front of Kṛṣṇaghat in Vṛndavana. The Purāṇas proclaim it was there that Brhatā śrama conducted the marriage of Kṛṣṇa with Radhā. (Chapter 23, Sañhā Parva, Dākṣigālā Pāṭha, M.B.)

BHĀNGA A serpent born in the Takṣaka dynasty. Bhūṣa was burnt to ashes at the Serpent Vajra performed by King Janamejaya. (M.B., Chapter 57, Verse 91).

BHĀNGAKĀRA I A king, son of Avikīt and grandson of King Karu of the Lunar dynasty. (Ādi Parva, Chapter 94, Verse 53).

BHĀNGAKĀRA II A king of the Yadu dynasty. He attended the grand celebrations held at Mount Raivata. (Ādi Parva, Chapter 218, Verse 11).

BHĀNGASURI I Another name of King Rutaparna.

BHĀNGASVANI (BHĀNGASVANA) A king in ancient India. For the story of his transformation into a woman refer to para 42 under 'Indra'.

BHĀNU I A son born to Kṛṣṇa of Satybhabāma. (Dañama Skandha, Bhāgavata).

BHĀNU II Son of Dyau; this Bhānu as a guru of Śūrya. (Śloka 42, Chapter 1, Ādi Parva, M.B.).

BHĀNU III A devangadhara born to Kaśyapa prajāpati of his wife Śrī. (Śloka 47, Chapter 65, Ādi Parva, M.B.).

BHĀNU IV He is the son of an agni called Purāṇa. He is born of the spiritual essence of Agīra and Cyavana. This Bhānu is called Manu and Brhadbhānu. (Chapters 220 and 221, Vana Parva, M.B.).

BHĀNU V A king of ancient Bhārata. This king took a flying tour of Kurukṣetra in Indra's acropod to witness the battle between Arjuna and Droṇa. (Śloka 9, Chapter 56, Virāṭa Parva, M.B.).

BHĀNU VI A vādāva. He learnt the art of archery from Pradhyumna. Sañhadeva married the daughter of this Bhānu called Bhūmamati. (Vana Parva, 180, 27 and Harivamsa 229.12).

BHĀNUDEVA A brother of Sakuni. In the Mahābhārata battle he fought against Bhīma and died. (Śloka 24, Chapter 157, Droṇa Parva, M.B.).

BHĀNUKOPA A demon. He fought against Sañkarṣaṇa. (Aurava Kañcā, Skanda Parāṇa).

BHĀNOUMATI I A king of the dynasty of Śrī Rāma. He was the father of a king called Sañkṛadvana. (Navaśa Skan, Bhāgavata).

BHĀNOUMATI II A son born to Kṛṣṇa of Satybhabāma. (Dañama Skandha, Bhāgavata).

BHĀNOUMATI III A prince of Kaliṅga. He fought on the side of the Kuravas and was killed by Bhīmasena. (Chapter 54, Bhīma Parva, M.B.).

BHĀNUMATI I The daughter of Bhāru, a leader of the Yadavas. When Śrī Kṛṣṇa went with his retinue of Yadavas to visit the holy palace called Pandaraśaka the Yadavas conducted a wine festival. During that festival a demon of the name Nīlukṛta carried away Bhūmamati. This was because of a curse to Bhūmamati from Durvasa when Bhūmamati did not respect once when they met at the garden of Raivata. Durvasa had after the curse consorted her by assuring her that she would be saved and married by Sañhadeva, one of the Pāndavas. True to this, Bhūmamati was married to Sañhadeva in the presence of Nārada and Kṛṣṇa. (Viśva Parva, Chapter 80).

BHĀNUMATI II Daughter of Kṛṣṇa. She was the wife of Ahimayat, a king of the Pīru line of monarchs. They had a son named Sañkarṣaṇa.

BHĀNUMATI III Daughter of Agīras. She was extraordinarily beautiful. (Śloka 2, Chapter 218, Vana Parva, M.B.).

BHĀNUSENĀ A son of Karna. He was killed in the battle by Bhīmasena. (Śloka 27, Chapter 48, Karna Parva, M.B.).

BHĀRADVĀJA I Another name of Dirghatama.**

** Dirghatamas is also called Bhāradvāja. But the Bhāradvāja of poetic fame is not Dirghatamas. Dirghesravas is the son whom Bhāraṣṭra illegitimately got of Manu. His brother's wife. There was then another legitimate child in the womb of Manu. Knowing thus the devas told her 'Bhūmamati' meaning 'bear the fruit of two' and to the son of Bhūmamati the name of Bhāradvāja also. The real name of this son was Dirghatamas or Viśratha. Dirghatamas is not the Bhāradvāja who was the father of Droṇa. The famous Bhāradvāja was the one who was vanquished. Dirghatamas or Viśratha was the adopted son of Bhārata, son of Duryodana. (Bhāgavata and Kāmaṇḍūkāyana). For details see under Bhārado I and Dirghatamas.
Bharadvāja II. The sage Bharadvāja of Purānic fame.

1) **General information.** Ayodhyā Kāṇḍa of Kaṇṭha Rāmacarita states that this sage was the son of Atri Mahāraja. He lived for many thousands of years. He was connected with Vālmikī and the story of Śrī Rāma. Bharadvāja was for many years a disciple of Vālmikī. He was present with Vālmikī when the hunter killed one of the couple of Kṛṣṇa when Vālmikī and Bharadvāja reached the shores of the river, Tamaśa, that day Vālmikī told Bharadvāja thus: "Look, Bharadvāja, what a clean ghat this is! The water is pure and clear. Place your water-jug here and give me my vaikaśa. We will go down here in this second water". Then Vālmikī taking the vaikaśa from the disciple walked along the shore admiring the beauty of the forest trees and found on his way the historic Kṛṣṇa couple. (Sarga 2, Bāja Kāṇḍa, Vālmikī Rāmacarita).

2) **Bharadvāja and the study of Vedas.** Bharadvāja gave himself mutually to the study of the Vedas. He obtained from Indra a boon to extend his term of life on earth to many thousands of years by different stages, each stage covering a span of a thousand years of life. All these years he devoted to an incessant study of the Vedas. Finding the term not sufficient for completing the study of the Vedas he appealed to Indra again for extension and Indra appearing to him before three mountains and giving him three handfuls of sand told him thus: "What you have studied about Vedas till this time is equivalent to the amount of sand I have now given and what is yet to be studied about the Vedas is as big as the three mountains before you". Any other mortal being would have been disheartened by this revelation made by Indra, but not Bharadvāja. Undaunted he continued his studies. (Bhāgavata).

3) **Bharadvāja in the role of a seer.** The śūraṇa of Bharadvāja was in Čitrakotī and Śrī Rama and Laksmanā were in the beginning of their exile went to Śrī Rama accepting his blessings. Bharata on his return from Kekaya knew about the exiles of his brothers and hoped to bring them back to Ayodhyā. He went in search of them with a large retinue of soldiers and men. Keeping the rear outside, Bharata went to the śūraṇa of Bharadvāja. The latter decided to give Bharata some advice and his people a grand reception and calling Viśvakarmā to his side asked him to arrange a royal banquet that night. Devas, Gauḍhaśvams, Apsarasas, Asādikās and all such people were invited for the night. Renowned dancers from devalika like Gṛhadūsti, Hemā, Viśvēti Mitrākṣi and Akanbhāsa appeared for entertainment. Even Vaṁśarī took part in the dance. Dehes of food came to the guests of their own accord. The night came to an end wonderfully and at daybreak everything vanished and all were amazed at the magic of the night. (Sarga 91, Ayodhyā Kāṇḍa, Vālmikī Rāmacarita).

4) **Drona's origin.** Drona was the son born to Bharadvāja of a celestial woman, Ghrācā. (see under Drona).

5) **How Bharadvāja died once but was born again.** See under Arvāvan.

6) **The name Bharadvāja.** This is how the connotation of the word is explained. Bharadvāja: bhare āśayān

Bhāre devān bhare dvījān

Bhāre ca bhāryāmavvijād

Bharadvājaṁśi jāthahān

I protect even those who are not my sons, I protect my disciples, I protect devas and the brahmāns. I protect my wife and all there I do with ease and so I am named Bharadvāja. (Bhāgavata).

7) **Other details.**

(1) Bharadvāja once gave refuge in his śūraṇa to Manōrāma, daughter of the King of Kalinga and her son (See under Manōrāma).

(2) The sixth mandala of Āgṛveda contains the songs of Bharadvāja.

(3) He was among the sages who once went to Dvārrakā and cursed Śiṃba. (See under Śiṃba).

(4) Bharadvāja had a daughter Devavatāni whom Viśvāvas married and got the son, Kubera. (See under Kubera).

(5) Once Bharadvāja was travelling through an uninhabited forest with his son when he became exhausted by hunger and in then begged of a śūrakśa, Prthu, several cows (Śloka 107, Chapter 1, Manuḥmārti).

(6) This sage took part in a birthday celebrations of Agnā (Śloka 57, Chapter 122, Atri Parva, M.B.).

(7) Because of the blessing of Bharadvāja Bharata got a son named Manōrāma. (Śloka 14, Chapter 129, Atri Parva, M.B.).

(8) Bharadvāja taught the secret of the missile Āgniya to Agnāveda. (Śloka 33, Chapter 129, Atri Parva, M.B.).

(9) He worshipped Ṣrīnara sitting in the council of brahmās. (Śloka 22, Chapter 11, Saṁsāra Parva, M.B.).

(10) This sage came to the battlefield during the Mahabharata battle and requested Drona to lay down his missile. (Śloka 25, Chapter 196, Drona Parva, M.B.).

(11) Once Brahma Mahāraja asked him some questions on the creation of this universe and Bharadvāja gave him satisfactory answers. (Chapter 162, Saṁsāra Parva, M.B.).

(12) This sage performed the sārvabhauma-Purāṇa and gave a son to Duvedaśa. (Chapter 35, Anuśāsana Parva, M.B.).

Bharadvāja III. The eldest son of the Agni, Śamya. (Śloka 5, Chapter 219, Vana Parva, M.B.).

7) **Bharadvāja IV.** A renowned sage. Bharata, a King of the Pūrā line of kings, had no son and as he was spending his days in sorrow Manuṛa gave Bharadvāja this Bharadvāja as a son. Bharadvāja who was by birth a brahmān from then onwards became a Kṣatriya. (Maṇya Purāṇa 49. 27-39 and Vāyu Purāṇa 99. 152-158).

Bharadvāja V. A mahārasa born of the line of Anīras. He was the father of Yavakritā and a friend of Raibhya, son of Viśvāmitra. Once Raibhya created a Kriyā and that Kriyā killed Bharadvāja's son Yavakritā. Unable to bear the loss of his son Bharadvāja was preparing to give up his own life by jumping into the fire when Arvāvan brought to the life Yavakritā and gave him to the sage. Immensely pleased at the regain of his son Bharadvāja ended his life on earth and went to heaven. (M.B., Vana Parva, 165-168).

Bharadvāja VI. A brahmāra who lived in the Parvamavanāra. He was living on the shore of Gaṅgā doing rigorous penance. One day desiring of conducting a special type of Yajña he went to bathe in the
river along with other sages. There he saw the celestial cow, Ghrudā, standing in all splendour after her bath. Bharadvāja had seminal emission and from that was born a daughter, Śrutavatī, to him. (Chapter 47, Śaṅkha Parva, M.B.).

BHARADVĀJA VII. A great scholar well-versed in all the Sūtras. He is the author of ‘Bhārataastra’ and ‘Grahaastra’. (The Vārāhīyāśa of Bombay keeps a hand-written copy of his work Grahaastra written in Pāṇḍeya script).

BHARADVĀJA I. A Mahārāja. It was he who convinced Dvaitasena, father of Suyāvāna that he (Suyāvāna) would be endowed with long life. (Vana Parva, Chapter 286, Verse 16).

BHARADVĀJA II. The collective name of a particular sect of preceptors mentioned in the Upāsanas. The Bhrāhaśāmya Upanisad refers to this sect of preceptors as disciples of Bharadvāja, Pārabhāya, Valaka, Kuśikā, Aitareya, Āsūrāyaṇa and Bajjavāpāyaṇa.

BHARADVĀJA IIII. A grammarian. According to the Rkṣtratri, prāśikāsya of Śāmaveda, it was Brahmā, who first composed the science of grammar. This science was handed over by Brahmā to others in the following order: Brahmā → Brhaspati, he to Indra, Indra to Bharadvāja and he to his disciples. Pāṇini has discussed the grammatical concepts of Bharadvāja. Āryaśāmya and Vaiśeṣikā have quoted the opinions of this grammarians.


BHARADVĀJA JĀTÍRTHA. One of the five sacred places (balīing grītis in sacred rivers). (See Varga).

BHARADVĀJA. A famous Indian river mentioned in the Purāṇas. (Bhūmika Parva, Chapter 9, Verse 29).

BHARADVĀJA PUTRA. A preceptor, who was a disciple of Parāśarputra. In the Brhad-tyākṣopanisad he is referred to in many contexts as Vatsamānāputra.

BHARANI. One of the twentyseven constellations. Punya is assured if one gives as gift a cow to a brahmā on that day. (Śloka 35, Chapter 30, Avanīśāna Parva, M.B.)

BHARATA I Son of Dusyanta born of Śakuntalā.

BHARATA II. Son of Dusyanta born of Śakuntalā.


Birth. Dusyanta was once hunting in the forests when he hit a fawn with his arrow. The fawn fled to the śrama of Kañava Muni and the king followed it. On reaching the śrama grounds he saw Kañava watering the plants helped by his companions Anasāyā and Priyamvāda. Dusyanta and Śakuntalā fell in love with each other at first sight. Kañava was absent from the śrama and they married according to the Gāndhavita rites and Śakuntalā became pregnant soon. The king gave her his signet ring as a sign of faith and left for his palace. When Priyamvāda left her Śakuntalā fell into a deep revieve and she never knew about the arrival of the sūtra pregant sages. Durvasa to the śrama Durvākas mistook her as duece-pectful and cursed her saying that she would be forgotten by the man of whom she was thinking then. Śakuntalā never knew about the curse also.

Kañava Muni when he returned to the śrama and knew everything, sent Śakuntalā to the palace of Dusyanta. But King Dusyanta never recognised her and when Śakuntalā was returning deeply grieved Menākha her mother, took her and left her in the śrama of Kañava. There Śakuntalā delivered a son. The boy grew brave and fearless and he could subdue even the wildest of animals around there. Kañava, therefore, named him Sarvavāmanas.

Once when Dusyanta was returning home after visiting Indra he saw Śakuntalā, recognised her, and took her and the boy to his palace. This was the boy who later on became known as Bharata. (Chapter 37, Śaṅkha Parva, M.B.).

3) Marriage and explan. Bharata was a partial incarnation of Mahārāja. Even while he was young he became a ruler and conquering the world destroyed the wicked. Bharata had three wives. All the sons born to them were bad and so the mothers killed them all. Agrieved over the loss of his sons he worshipped the devas to get a son for him. At that time the great preceptor Brhaspati forcibly married Manātā the wife of his brother. Manātā was pregnant then and when the child born from Brhaspati was a boy with two children. On delivery she threw the child of Brhaspati in the forests and went away with the other son.

The Devas took care of the discarded child and named him Bharadvāja and gave the child to Bharata. Bharata gave the boy the name Vītātha (Dirghatama). Bharata ruled over his land for twentyseven thousand years and the land was, therefore, called Bharata. (Śloka 90, Chapter 2, Śaṅkha Parva, M.B.).

After ruling the land ideally he left for the forests entrusting the land to his son, Vītātha. (Navamārī, Bhāgavata).

Vītātha also was called Bharata and he had five sons: Sihotra, Suhotra, Gaya, Gārbiha and Suketra. (Chapter 10, Śaṅkha Parva).

BHARATA II. Son of Dārakatha.


2) Birth. Dārakatha, King of Ayodhya, had three wives: Kausalyā, Kaikēy and Sunitī. Kausalyā gave birth to Śri Rāma, Kaikēy to Bharata and Sunitī to Laksmana and Sātrughna. Kaikēy, mother of Bharata, was the sister of Yuddhājīrā, Raja of Kekyra. Bharata was born on the day of Pūjya. (Śloka 14, Sarga 18, Vālmīkī Rāmāyana).

Dārakatha remained in sorrow without children for a very long time and then he performed a Pratikāmēṣṭi-yāga (A sacrificial ceremony to get children) with the Mahārāja Rāyānāja as the officiating priest. From the sacred fire arose a divine figure carrying a pot of pudding and it was after taking that pudding that the wives of Dārakatha became pregnant. (Sarga 15, Bālākāṇṭha, Vālmīkī Rāmāyana).
3) Till the end of Śrī Rāma’s forest life. The sons of Dārarātha married the daughters of Janaka, King of Mithilā. Śrī Rāma married Sītā, Bhārata, Mūrdhva, Lakṣman, Urmālī and Satrughna, Sruṭakṣir. Dārarātha made arrangements to crown Rāma as King and then leave for the forests and lead an ascetic life. At that time Bhārata and Satrughna were in the country of Kekaya with their uncle, Yudhājīt. When the day of coronation was drawing near, Kāikeyī demanded of Dārarātha the execution of two boon which were once promised by Dārarātha to her long ago during a battle between the devas and asuras. One of them was to crown her son, Bhārata, as king and the other to send Rāma to the forests for a period of fourteen years. Dārarātha was shocked to hear that, but, without any hesitation, Rāma and Lakṣman accompanied by Sītā went to the forests and Dārarātha overcame with immense grief caused by this unpleasant turn of events fell dead. Messengers were sent then to Kekaya to bring Bhārata and after traveling for three days Bhārata and Satrughna reached Ayodhyā. Though they were not informed of the death of their father they were worried all the way because of the news about the two boon which their father had given them. On reaching Ayodhyā they were shocked to find all the roads deserted and arriving at the palace they found it silent and gloomy. Kāikeyī then told them that had happened and when Bhārata knew that his mother was at the root of all this calamity his rage knew no bounds. Forgetting himself he drew from the sheath the glittering sword and stood before his mother with the drawn sword wavering to strike or not to strike and musing to himself “No. Not a woman and not one’s own mother, No, it should not be done”. Immediately after this was decided, he swung the sword straight to his throat. But adroitly Satrughna intervened and swept away the sword before it fell at its aim. This strong move of Satrughna brought Bhārata to his senses and he looked at his mother and immediately that he said his words turned pale like a flower brought near a burning flame. Bhārata immediately changed into the dress of a Saṃyāṣī and started to go to the forests. Satrughna followed his brother. Vasiṣṭha also started. The news spread like wildfire and people began to crowd at the palace eager to follow the brothers. Very soon a huge procession was seen moving towards the forests. Vasiṣṭha and Arunātśā in a chariot in the front, Kauśalyā and Sūmitrā in another next to it and Bhārata and Satrughna closely following the chariots, walking. People joined the procession from behind. The great crowd of people reached the banks of the river Gaṅga. Goja coming to know of the great exile of people from Ayodhyā through spies went and saw Bhārata, at first in disguise, and later as himself made his acquaintance. He then took Bhārata and Satrughna across the river to the presence of Śrī Rāma at Cīitrakūṭa. When they reached Cīitrakūṭa only Bharata-Satrughna, Vasiṣṭha and Arunātśā, Kauśalyā and Sūmitrā entered the Āraṇa of Śrī Rāma, all the others remaining outside. When Rāma and Lakṣman were told about the death of their father they were filled with grief. All the sons, then, Vasiṣṭha officiating performed the obsequies of their father. Rāma and Bharata then discussed the future. Śrī Rāma persisted in his vow and said he would return to his country only after fourteen years and insisted that Bharata should rule the country during that period. Bharata accepted the arrangement saying that if his brother did not come back after fourteen years he would give up his life by jumping into the fire. Śrī Rāma then gave his sandals to Bhārata who accepting the same with due respect returned home followed by others. On reaching Ayodhyā Bhārata did not go to the royal palace which he considered as empty because of the absence of his brother, Rāma and abhorrent because of the presence of his mother, Kāikeyī. Instead, he went to a nearby village called Nandī and installing the sandals there lived there and ruled the country.

4) Return of Śrī Rāma. Śrī Rāma when he came back to Ayodhyā after fourteen years was crowned King. Bhārata got two sons of his wife Māndvī, Subhashī and Sūrāsena. While they were thus living happily in Ayodhyā, message was sent through an ascetic by Yudhājīt from Kekaya that some gandharvas were creating trouble in that country. It was the state of Sūndhu in Kekaya which was subjected to this molestation and on the advice of Rāma Bharata went and subdued the trouble, killing the gandharvas. He then created two towns on either side of Sūndhu and made his two sons the Kings of those states. When Śrī Rāma gave up his life in Saryā river and rose to heaven as Viṣṇu Bhārata and Satrughna also gave up their lives and took the forms of the conch and the wheel which adorn the hands of Viṣṇu. Utara Rāmāyana.

BHARAT III

I. Birth of Rāṣṭha.

1) Genealogy and birth. Descending in order from Vissu-Brahma - Śva-vamhitavanam - Priyavrata - Agnīdhra-Nābhi-Rāṣṭha-Bhārata

Emperor Priyavrata partitioned his empire to his eight children. Agnīthra got Jambudvīpa. Agnīdhra had nine sons: Nābhi, Kampanāra, Harivāra, Ḫaltā, Bhūnya, Hravaṇa, Kuru, Bhabha and Kumbha. Nābhi's son Marudivei got the land called Hamā. Nābhi married Merudivei and got a son, Rāṣṭha. Rāṣṭha had a hundred sons and Bhārata was the eldest. (Chapter 1, Anumāṇ 2, Viṣṇu Purāṇa).

2) Marriage, administration and entry into Āraṇa life. Bharata took over the administration of the country at the death of his father, Kāśītha. He married Pācājāi daughter of Viṣṇu-pūraṇa. They had five sons, Sumati, Rāṇṭrābhīti, Sūdrāsana, Avaraṇa and Dḥūṃrakete. The Pācācama Skandha of Bhāgavata contains a statement to the effect that India got the name Bhārata from this king. (It is worthwhile remembering at this juncture a previous statement that the name Bhārata was obtained from Bhārata, son of Dvayānta). Bhārata like his forefather was very erudite and affectionate and always respected his duties. He always meditated on Brahmā and in his heart there shone the Parama-puruṣa in the figure of Vīśvdeva adorned with Śrivatava, Kuṣṭubha, Bhaumā, Sankhā, Cakra, Gāḍa and Padma. He ruled the country for a crore of years and after that dividing the country among his sons went to the Āraṇa of Paṇāka Mahārāja to spend the rest of his life there. On the rocks lying in the river flowing in front of the Āraṇa were the marks of Cakra on one side and Nābhi on the other and the river therefore came to be known as Cakranābhi. Bathing in this river
BHARATA (MAHĀBHĀRATA)

An epic written by Vyāsa.

1) General information. The Mahābhārata is an epic. Bharata is acclaimed as the first emperor of Bharata. The theme of this great epic is the fight between the two lines of princes belonging to the dynasty of Bharata. That is why the book is called Mahābhārata. The great size of the volume and the greatness of the wisdom contained therein have contributed much to its getting the name, Mahābhārata. Once the devas put the Mahābhārata in one pan of a balance and the Vedas in the other pan. Then the devas were convinced that the Mahābhārata weighed more than all the Vedas put together. (Sūkta 269-271, Chapter 1, Adi Parva, M.B.).* This book contains over a lakh of verses. There is no subject on earth which is not dealt with in the Mahābhārata. None of

* Purāṇaśāstra sarvaḥ samayaḥ tulyaḥ dīgām
   Āstivṛhīnyāh sarvarheshvyaḥ Vedābhyaḥ bhūyadhikāḥ yadda
   Tadā prabhūtā dharmamahābhāratatamastu
   Mahātvaḥ ca guruvāḥ ca dharmamann vatsyaḥbhū
   Mahābhārataḥ bhāraviyac ca Mahābhāratasyayac.
the world's epics is so big as Mahābhārata. In size the Mahābhārata is double that of Homer's Iliad and Odyssey put together. The following points about it is worth mentioning now:

Yathā samudra bhagavan
Yathā ca himavān gīrīḥ
Khyāṭāvābhubhā ratisnādhi
Tathā bhāratamucyate

Mahābhārata is not a mere epic. It is a whole literature in itself containing a philosophy which has been an unceasing and perennial source of spiritual strength to the people of India. Above all, it has for its core the Gītā which is perhaps the noblest of scriptures.

The Mahābhārata comprises eighteen books, each book being called a Parva. There are 2109 chapters in it, the chapters differing in size. Besides, there is an annex called Harivamsa which deals with the life and history of Lord Kṛṣṇa.

2) Contents: The contents of each Parva are succinctly given below: The Parvas are so named as to give a hint of their central theme.

(1) Ādi Parva. (Ādi—beginning). Pāndu and Dhṛtarāṣṭra, king of the Candra dynasty, are brothers. Bhīṣma brought them up. Dhṛtarāṣṭra was born blind and he got as his hundred children of his wife Gāndhāri. They were called the Kauravas. Pāṇḍu had two wives Kunti and Madri and got of them five sons called the Pāṇḍavas headed by the eldest Yudhishṭhira.

(2) Subha Parva (Subha—court). The Pāṇḍavas and Kauravas lived together in the court at Hastinapura. There, the Kauravas entered into a game of dice with Yudhishṭhira and through the devious tactics employed by the keen-witted Śakuni, Yudhishṭhira was defeated and he lost everything he possessed. The Pāṇḍavas were then compelled to go into exile to the forests for twelve years and spend another year after that incognito. If they were found during that period of incognito they were to go into exile for another term of twelve years. The Pāṇḍavas accompanied by Pāṇḍu left for the forest for the first time.

(3) Vana Parva (Vana—forest). This is one of the longest of Parvas and describes the life of the Pāṇḍavas in the forest Kānyaaka. The well-known stories of "Nala Carita" and "Kīrtiñjñāyī" are told in this Parva.

(4) Virāṭa Parva. (Virāṭa—Name of a King). The Pāṇḍavas after completing their term of exile in the forests spent the year of their life in incognito at the court of King Virāṭa. Many wonderful events took place during their stay there and this Parva deals in detail about them.

(5) Bhīṣma Parva (Bhīṣma—The First Generalissimo of the Kauravas). The great Mahābhārata war was fought in the vast expanse of Kurukṣetra lying to the north-west of Kṛṣṇa. Bhīṣma was the first generalissimo of the Kauravas and Dhṛṣṭadyumna of the Pāṇḍavas. Vyāsa describes the events of the battle classifying it according to the generalissimos of the Kaurava army giving the four generalissimos a Parva each. Bhīṣma fought for ten days and was struck down on the tenth day by an arrow from Arjuna.

(6) Droṇa Parva (Droṇa—The second Generalissimo). When Bhīṣma fell Droṇa took charge as the supreme commander. This Parva deals with the fight under his command. Droṇa was killed in the end by Dhṛṣṭadyumna.

(7) Karna Parva. (Karna—The third generalissimo). This Parva deals with the war under the command of Karna. Karna fell in the end at the hands of Arjuna.

(8) Subha Parva. (Subha—The fourth and last of the Generalissimos). When Karna fell Subha took over charge of the Kaurava army. As the war was coming to an end most of the big warriors of the Kaurava army were killed. In the end Bhīṣma and Duryodhana met in a grim fight with maces in which Duryodhana was killed. This Parva deals with the final stage of the battle.

(9) Suptika Parva. (Suptika—pertaining to sleep). This Parva tells us the tragic story of how Kṛṣṇa, Kṛṣṇabhauma and Atavatthāmā who were the only three left with Duryodhana after the great battle went into the camp of the Pāṇḍavas at night and killed all the brave warriors of the Pāṇḍava army, excepting the Pāṇḍavas, who were sleeping in their camp unaware of the foul play lying ahead.

(10) Śrī Parva. (Śrī—woman). This Parva deals with the great lamentation in the battlefield, after the war, of Gāndhāri and other women.

(11) Śantī Parva. Yudhishṭhira was crowned king and even at that time Bhīṣma was lying on his bed of arrows awaiting death. Before taking up his duties of the state Yudhishṭhira went to where the grandure lay dying and took his blessing and instruction in dharma. This instruction of Bhīṣmabhauma to King Yudhishṭhira of the three dharmas, Rajadharmā, Apo-dharmā and Mokṣadharmā is the famous Śantī Parva.

(12) Anuśāsana Parva. (Anuśāsana—Instruction). Bhīṣma still on his deathbed continues his instructions on several topics, like duty, freedom and lasting, giving entertaining stories to illustrate the essence of his teaching. This Parva is devoted to this.

(13) Aṣvamedha Parva. (Aṣvamedha—yaga conducted by emperors). This Parva deals with the yaga conducted by Yudhishṭhira when he became the emperor of Bhārata.

(14) Aśvamedhīkā Parva. (Aśvamedhīkā—yaga conducted by emperors). This Parva deals with the yaga conducted by Yudhishṭhira when he became the emperor of Bhārata.

(15) Kauravas Parva. (Kauravas—Life in a hermitage). Dhṛtarāṣṭra, the blind and his wife Gāndhāri accompanied by Kunti left for the forest and lived there for two years in a hermitage. One day the forest caught fire and the three without trying to escape sat on the ground facing eastwards in yoga posture and calmly gave themselves to the flames. This is dealt with in the Ādi Parva.

(16) Māsaka Parva. (Māsaka—Mace). This Parva gives the story of how the Yādavas fought against each other with maces and were destroyed and how Dvārakā sank down into the ocean. It describes the death of Śrī Kṛṣṇa and Balarāma also.

(17) Mahāprāṇahita Parva. (Mahāprāṇahita—Death). Dharmaputra entrusts his kingdom to his successor and along with his four brothers and wife Pāńcī sets out on a long journey to Mahānru to never to return. This journey to death is detailed in this Parva.

(18) Vayugrahita Parva. (Vayugrahita—Heaven). This Parva describes the entry of the Pāṇḍavas and their relatives into Svarga, Heaven.

(19) Mode of Narration. Most of the verses in the Mahābhārata are in the Anātup metre. At certain places other metres also have been used. There are prose pieces also in it. There are twenty notable pieces, three in Ādi Parva, seven in Vana Parva, seven in Śantī
BHARATA (MAHABHARATA)

Parva and three in Anusāna Parva. All the pieces are statements by realized souls. The style of the poetry is simple and the method of presentation lively. At times the imagination of the poet extends up to the horizon. Though there is a flow of spiritualism throughout the matter is purely mundane.

4) Authorship. Bhagavān Vyāsa is believed to be the author of Mahābhārata. He was a contemporary of the Pāṇḍavas and the Kauravas. Many of the events of the Mahābhārata were personally witnessed by Vyāsa. He took three years to write this book. The following slokas will support the above:

Kurvajaya kulaśāhānām
Drayam vyātum ca yateḥstham /
Tāsrayam bhagavān Vyāsa
Vargayāmśa Bhārata. //

(Padma purāṇa)

Tribhūvānādhi sadaśodhīyādhi
Kṛṣṇagadāpyaṇya muniḥ /
Mahābhāratavāmaśkhyānām
Krīvamāṇamūrtamāt. //

(Sloka 35, Chapter 2, Ādi Parva.)

The Varāha Purāṇa states that Vyāsa composed the Mahābhārata at a period when the end of Devapura yuga merged with the dawn of the Kaliyuga. The Bhagavata states that Śrī Kṛṣṇa paved away on the first day of Kaliyuga. The Bhagavata is devoted to admire and praise the life of Śrī Kṛṣṇa. This book is also written by Vyāsa. This sloka found in the first Chapter of Ādi Parva clears the doubt:

Vāsudevasya māhātmayam
Pāṇḍavānām ca satyātma /
Durvṛtyaṁ Bhāratarāpyaṇām
Uktavān Bhagavānṛ. //

The original name of the Bhārata which Vyāsa composed was Jayā. In the first Chapter of Ādi Parva is this sloka to support this statement:

Nārāyanaṁ namakṣraya
Nara caiva nara-viṣhnaḥ /
Devī Sarasarati caiva
Tato Jayamudrayast//

After the death of the Pāṇḍavas and the Kauravas the disciples of Vyāsa, Saṁjña, Jaimini, Païla, Suka and Vaiśampāyana gave this book great publicity. They wrote books based on this story of Bhārata of which only the Bhārata of Vaiśampāyana and the Āṣva-medha Parva of Jaimini are now available.

Vyāsa's Bhārata was first expounded by Vaiśampāyana at the Sarpa-satra of Janamejaya. At the request of Janamejaya, Vaiśampāyana added some more facts to the original work known then as Jayā. Jayā with the accretions came to be known as Bhāratasamhitā. Śrīva who narrated this story to Saunaka and others at the forest of Naimiṣāṇa added some more matter to the Bhāratasamhitā and made it larger. The present Mahābhārata is this expanded edition.

The following facts prove that the Mahābhārata has thus passed through three stages of evolution:

1) This book is known by three names: Jaya, Bhāratasamhitā and Mahābhārata.

2) There is a reference to the three parts of the book in Sloka 66, Chapter 1 of Ādi Parva.

3) There are three different opinions regarding the total number of slokas in the Mahābhārata. According to Ugrāravas there are 8800 verses, according to Vyāsa 24000 verses and according to another statement a lakh of verses.

4) The narration appears to be of three different kinds, descriptive, philosophical and oratorical, indicative of three different authorships.

5) Śrīva and Vaiśampāyana have made accretions to the original work 'Jaya' of Vyāsa.

Viewed with these facts we are led to believe that Vyāsa has composed only the very essence of Mahābhārata comprising 8800 slokas and that work was known as 'Jaya' as referred to in the first invocatory verse of the epic. Vaiśampāyana added a few verses of his own and brought the number to 24,000 and gave the book the name of Bhāratasamhitā. It was Śrīva who made many more additions and made the book so big as to fetch it the name of Mahābhārata. The epic which is now current among us contains a lakh of verses and it took perhaps centuries to get this transformation of the book from 'Jaya' to 'Mahābhārata'.

6) Period of publication. The Kāli Varśa starts from 3102 B.C. The great Mahābhārata war was fought at a period when the end of Devapura yuga merged into the dawn of Kali yuga as could be gathered from the following verse from the epic:

Antare caiva samprāpiye
Kaliṇḍvaparayorāhītī /
Samanastapānacake yuddhān
Kurupāpiṇḍa sarvatem //

(Sloka 13, Chapter 2, Ādi Parva.)

So it can be deduced that the great war was fought round about 3102 B.C. Dhṛtarāṣṭra lived for eighteen years after the great battle and the Pāṇḍavas ruled the country for 36 years. (Śrī Parva, M.B.). It was when Śrī Kṛṣṇa died that the Pāṇḍavas ended their rule and commenced the Mahāprāsthāna. So it can be surmised that Śrī Kṛṣṇa lived for 36 years after the war.

1 (a) Jaya mārgaeriḥ/yaḥ
Śravane yājñavebhād (Śloka 22, Chapter 61, Ādi Parva).

(b) Castrapācāra-nilapāri
Gaṅga bhāratasamhitām
Upākṣayātravānāvävād
Upākṣayanāni śakta praveśe dhrātārāṣṭrapaḥ

(Sloka 79, Chapter 1, Ādi Parva).

2 (a) Manvādhi Bhārataṁ keśād
Antakśādhi caṅgāpare
Tathāparā caṅgāpare
Vipraḥ samamantādhi 

3 (a) Idam ṭatāsastram tu lokānām pumyānām
Upākṣayānāṁśe bhāratasamhitānāṁ
Caḥurvānāṁśe bhāratasamhitānāṁ
Upākṣayānāṁśe bhāratasamhitānāṁ
Aṣṭau bhārataśāstrasāṁ yātāṁ bhāratāṁ
dhrātārāṣṭrapaḥ ca

(Adi Parva, Chapter 1).
Sri Kṛṣṇa died on the first day of Kali yuga, 3102 B.C. Therefore it is clear the Mahābhārata battle was fought in 3138 B.C. There are indications in other purānas to support this theory. There was that rare phenomenon of a Saptarṣiṇa yoga (Combination in astronomical position of seven planets) while King Parīkṣit, son of Arjuna, was ruling the country. This happened in a month of Magha (January) and a probe into the date of such previous occurrences revealed that a similar one had happened in the month of Magha in the years 3177 and 477 B.C. (Next one is to happen in 2222 A.D.). This phenomenon repeats itself in every hundred years and so it is to be believed that one of the kind happened in 3077 B.C. precisely during the period of Parīkṣit. It is therefore confirmatory to the statement that the great war occurred in 3138 B.C.

The Pāṇḍavas ruled the country for 35 years after the war and Vyāsā wrote this divine epic after the death of the Pāṇḍavas. Vyāsā took three years to complete his work. Therefore it can be well concluded that Vyāsā wrote the epic in 3100 B.C. The Pāṇḍavas commenced their Mahāśāra-dīna after entrusting the administration of the state into the hands of Parīkṣit. This must have happened in 3102 B.C. Parīkṣit ruled the country for 65 years and so his son Janamejaya became King in 3032 B.C. It was after two years of his becomung King that he conducted the Sarpasāra and it was at this Sarpasāra that Vaiśampāyana first expounded 'Jaya' (Mahābhārata) to the sages assembled there.

This fixing of the date of Mahābhārata is based on the conclusions arrived at by the pandits of Bharata, but foreign chronologists differ from us. They argue that it was in the 10th century B.C. that the Mahābhārata battle took place on the strength of the following:

The theme of the Mahābhārata is a fight between Kurus and Pāṇḍavas. After the war the two join and there is a statement in the Yajurveda of a people-formed by the merger of the two. Therefore the great war should have happened in the 10th century B.C. It was a period of hero-worship and songs on the heroic deeds of the Kurus and Pāṇḍavas were sung and handed over from one generation to the other and gradually those songs took shape in the form of the Mahābhārata.

There is another school of thought. In the Mahābhārata, Brahmā is given great prominence. But in Vedic times Brahmā was not counted at all. During the golden period of the Buddha Brahmā had a conspicuous hold on Hinduism. Therefore it should be deduced that the Mahābhārata was written during the 6th century B.C. There were about 8,000 verses in the Mahābhārata.

Towards the second stage of Mahābhārata the epic grew in size bringing into its fold about 24,000 lokas. It was at this stage that the Mahābhārata got a vastrapīṭhe colour and Sri Kṛṣṇa was adored as an incarnation of Viṣṇu. Mahābhārata who visited India in 300 B.C. records that the majority of Hindus were vastrapīṭhe at that period. There are references in certain parts of the Mahābhārata to Greeks and Buddhists. Therefore a set of foreign chronologists conclude that those portions of the Mahābhārata could have been written only after Buddha and after the attack on Bharata by the Greeks i.e. by 300 B.C.

The third stage of the Mahābhārata is its present form and it was at this stage that it included new philosophy in it. The Dharmaśāstraḥ of Manuṣautra became popular in the 5th century A.D. and therefore the third stage of the Mahābhārata must have started before then, in the 3rd century A.D.

BHĀRATA II. (Bhāratavarṣa, India.)

The purānas describe the earth to be constituted of seven continents: Jambudvīpa, Pañca-pāda, Śālimalī-dvīpa, Kuśadvīpa, Kuraṇadvīpa, Śākadvīpa and Pūkāravīpa. Of these India is Jambudvīpa.

The Bhāratavarṣa was constituted of nine islands at that time in the following positions: In the centre was Ikṣvāku and to the east was Bhūdvarṣa. To the south-east was Hrṣīyaka and to the south was Bhārata. To the southwest was Hari and to the west was Kṛṣṇa. To the north-west was Cambhaka and to the north was Kūravarṣa. Beautiful Kāṁipurāna varsa stood to the north-east of Ikṣvāku. There was neither the passage of time nor the fear of ageing or death in any of these continents excepting Bharatavarṣa.

This Bhāratavarṣa itself is a group of nine islands each separated from the other by oceans and thus made not easily accessible between each other. Indradvīpa, Kāśmirā, Tāmraparṇa, Gadhastāmā, Nāgadvīpa, Kuṭāla, Simbāla and Vārana are the eight others and the ninth is this island of Bharatavarṣa. This island is called Kumbhā also. On the eastern boundary of this island live Kṛṣṇas, on the western side, Yavanas, on the southern boundary Andhuras and on the north Turuskas. In the Centre live the Brāhmin, Kauriyas, Vaśiyas and Śūdras.

BHĀRATASAMHİTA

BHĀRATHI

ing rivers. Siva, Parvati, Nirmindya, Tāpi, Vēṇa, Nāda-
dhava, Vattaram, Sundhika, Kumudavati, Tōya, Rēvi, Mahāvānu, Durgāyā and Anuṣṭāvī. Those originating
in the base of the Sāyana are the following great rivers:
Godavari, Bhimavati, Kṛṣṇa, Vēṇa, Sundāravati, Vai-
manjara, Suprājāyā, Vālīya, Kāveri, Dugdhdha, Nālinī,
Vārānṣā, and Kāvachāya. Those arising from Sūktāman
are the Jāmpī, Kṛumāla, Tāmāvarinī, Vatūjuk, Upāravati, Sundhika, and Sundhāma. All these rivers are very
sacred and are considered to be abodes of sin, mothers of the universe and waves of oceans. There are
four rivers besides these.

The Madhyapadeśa comprises the following states:
Māra, Kurāha, Kūnakal, Kākalā, Kōsala, Vrish, Ākāla,
Bākāla, Kālatyārada, Aparaṇā, Sāhira, Phalava, Khet-
aka, Gāndhāra, Yavana, Sundhik, Sāvitra, Bhadraka,
Śatadブラva, Lāhika, Phārāvata, Māraka, Mahāra, Uruka-
ḍihāra, Kekaya, Damuḍa, Kāmboja, Darada, Anga,
Lokika, Vēsa, Tāsara, Bālīya, Dārada, Aīrya, Bhārā-
ḍa, Pradāna, Phaladaka, Kamavika, Vakakā, Vaiśavi-
ka, Ćābika, Tānagana, Aīsā, Aivāhika, Kṛṣṇa, Tarnā,
Harasā, Tarasara, Pragya-yasa, Vaiśākha, Vedita, Maiā,
Tāmāvāraka, Magadha, and Ananda. The states lying
south of the following are the following: Pancha, Kretu,
Gha, Kula, Janaka, Māṇi, Komāla, Mahāvānu, Māhāvā-
nu, Kali, Vādika, Vasā, Aruna, Sabara, Pulinda,
Vaiśrāvaya, Vaṇīnī, Damalika, Phāraka, Yānaka, Sākṣi,
Aśaka, Bhamadaha, Vaṇīnī, Kāma, Audhra, Udihāra,
Uduhī and Nakadake. The western states are
Sāpapata, Vaiśāvayā, Durā, Gālīkā, Puliya, Sunūt,
Timarpa, Tāpasa, Kūrakā, Bimā, Nāśikā, Sunarar-
mana, Dīnakā, Sundhāla, Sāravata, Vaṇīnī, Surāṣṭa,
Avantya and Āhit. The following states lie adja-
cent to Vaiśākha: Kāvachā, Ekalava, Meeta, Dēkā, Utir-
manara, Uḍhara, Gopā, Kāvachā, Tovala, Kośala,
Trantya, Kūra, Durā, Vaiśākha, Vaiśākha, Nālīka,
Anāja, Tundikera, Vaiśākha, and Avasū. There
are a few more states which are attached to moun-
tains: Nālīka, Hanumangā, Kupatha, Tanigata,
Kāla, Kātha, Prāvanarū, Omā, Aplista, Suhūhika,
Sagartia, Kūtia, Tomaṇa, Saśkhi and Adrika. (Chap-
ter 13, Vaiśāna Parāṇ)

BHĀRATASAMHĪTA. Another title of the Mahābhārata.
(See Bhārati 1.)

BHĀRATI. A famous river mentioned in the Purāṇas.
It is stated in Verse 25, Chapter 222 of the Vaiṣṇa Parāṇa
that Agni (fire) originated in this river.

BHĀRATI. Daughter of the Agni called Bhārata.
(Gītā, Chapter 219, Vaiśāna Parāṇa, M B.)

BHĀRAVī. A Sanskrit poet who flourished in the 6th
century A.D. He is the author of the māhākāya called
Kriṣṇamāhārāmahāyāna. Kumārasambhava, Kriṣ-
ṇamāhārāmahāyāna, Sutavaśād and Nivasād are the five
1. Yemkōya na veise shāram arthābhāvaśe vēiohi jñānavēma. सा
Mahākāya in Sanskrit with established reputation.
In the Ehohe records of A.D. 634 Bhāravi is held up
in praise along with Kālidāsa. The theme of Kriṣṇa-
junīvalī's Sāiva, in the guise of a hunter, attacking Arjuna
immersed in penance. Bhāravi's literary style is simple
and sweet. In the use of similes he is second only to
Kālidāsa. Among his books only Kriṣṇajunīvalī has been
found out yet.

BHAṚGA I. Grandson of Dviveda, a King of the Pāru line.
Dviveda got a son named Pratardana. Bharga
and Vatsa were the sons of Pratardana. (Chapter 278,
Agni Purāṇa.)

BHAṚGA II. A synonym of Siva.

BHAṚGA (M). A village of ancient India. (Sīkṣa 51,
Chapter 9, Bhāsa Parāṇa, M.B.)

BHAṚGA. One who belongs to the Bṛug dynasty.
(See Bhṛgu.)

BHAṚGA (M). A city in ancient India. (Bhūṣa Parāṇa,
Chapter 9, Verse 50.)

BHAṚMYĀŚYA. A famous king of Pañcāla Deśa. He had
five heroic sons headed by Muṅga. (Navana Skandha,
Bhāgavata.)

BHĀRATARI. A famous Sanskrit poet.
1) Birth. He was the son of Vidyāśāgara, a great
brahmin scholar, who lived in Pañcāla. There is a
legend about the birth of Bhārati in Uttar Bhāratā
Vidyāśāgara while young learning the Vedas from his
guru. But he was not satisfied with that study and
went on to learn more about all the sāstras and so he started
on a tour to find out a guru who would teach him all
he wanted. On his way he met several great scholars
but none came up to his standard of a guru. One day
he started on a tour, after a long journey he reached a mountain
valley. Washing his hands and feet in a nearby river
and quenching his thirst he went and sat down under a
banyan tree to rest. The cool breeze sent the tired
brahmin to sleep and he slept.

A Brahmarkāśa who was living on the top of the banyan
tree when it became midday descended from the
tree to perform the sacred rites of the day and found
a man lying asleep. By the sacred thread on his body
the Brahmarkāśa surmised that the man was a brah-
min and woke him up. Waking up Vidyāśāgara found
his surprise the bearded Brahmarkāśa standing be-
fore him and after mutual enquiries Vidyāśāgara told
him of his mission. The Brahmarkāśa told him thus:
"Boy, let your name Vidyāśāgara (ocean of learning)
in true life. I am acquainted with many sāstras
and I shall teach you everything I know. But there
are certain conditions for the same which you have to
observe. You must live with me for six months
and should fast during that period behaving yourself as
one under a vow. I shall, however, teach you a
mantra which would help you to remain unaffected by hunger,
thirst or sleep. If you are prepared to accept these
terms and become my disciple I shall quench your thirst
for knowledge. Vidyāśāgara willingly agreed to his terms
and became his student.

Both of them then climbed on the banyan tree and the
Brahmarkāśa sat in his usual place on a branch on the
tree and Vidyāśāgara on a branch just below it. The
instructions started and continued for six months.
Vidyāśāgara never felt thirst or hunger during that
period. When the teaching was complete the Brahma-
rayatikāvya kavīdtāra-Kālidāsa Bhārāvīkāvya. 1)
groom of her husband and that prostitute thought thus: "Of what use is my life when my lover is dead? I will live for ever." So thinking she sent for her lover and giving him the mango explained to him the greatness of the thing. But the horse-groom was well devoted to his wife and desiring that his wife should remain young always gave it to her. The groom's wife was a servant-maid of the palace and it was at the time of her departure from the palace after her day's work that she was given the mango. A little horse-groom and so she carried it home in her hand. Bhartrhari who was returning from somewhere to the palace saw the woman carrying the mango and questioned her and knew how she got it. On coming to the palace he sent for the horse-groom and though at first the horse-groom tried to shield the queen, he was compelled to tell the truth in the end. The truth pained him much. She said: It was this wicked and unfaithful woman whom I was believing to be very chaste and loving. Woman can never be believed. Look, she has fallen in love with an ugly-looking servant of mine and unless she was her lover she would not have given this mango to him. It is better that this matter is pursued any further now. We will decide about the future course of action later." Thinking thus, he sent away the horse-groom and went to his bed-chamber and lay there immersed in thoughts. The horse-groom immediately informed the queen of everything that took place and the queen felt sorry that her secret had come to light. She knew that besides the punishment that her lover would get her name would also be blackened and so decided to kill her husband. Thinking thus, she sent away the horse-groom and went to the bed-room and told her husband thus with much pretended affection: "It will take some time for your lunch to be ready. Let not you lie in an empty stomach. Eat this mango." So saying she placed the bread in the hands of Bhartrhari and left the room. Bhartrhari suspected that this bread was prepared by her with poison to kill me. It is better to give up living with her. There is no doubt about it. Of the four ästras the fourth, Sanuṣās, is the last. It is pleasant and sorrowless. Therefore gradually that Sanuṣās should be accepted." Thinking thus he came out from his room with the bread and placed it in his somewhat empty stomach and ate the bread remarking "Ottappam vivicetum" (The otta will burn the house). Then taking an earthen bowl for begging he left the house unnoticed by anyone. The moment Bhartrhari left the house the house caught fire and everything in it was burnt to ashes. Bhartrhari remonstrating all and changing himself into the robes of a sannyäsī went about begging by begging. After some time he decided that he would never beg but would eat only that which others gave him voluntarily. He had by that time reached a big temple in south India where in one of the entrances to the temple, the east one, was sitting the famous sannyäsī Pāṇāṣānti Pillārī Bhartrhari, therefore, went and sat at the western entrance with his bowl before him. Whatever food fell into the bowl was taken by him. Sometimes for days together he went without food but he was never sick or felt weak.
One day a beggar went to the eastern gate and asked Pañjani Pillayār for alms. Pillayār said, "I am also a beggar like you. I have nothing in my hand to give you, but there is a man sitting in the western gate. He is a rich man and he may give you something". The beggar went to Bhārtrihari and asked for alms. Bhārtrihari also expressed his helplessness in the matter. But then the beggar said, "The man sitting at the opposite entrance told me that you were a rich man, Bhārtrihari smiled. He knew then why Pañjani Pillayār said so. A man who has renounced everything need not keep even a bowl to beg. The bowl was a luxury and a sign of wealth. Bhārtrihari threw away the bowl and remained at the temple entrance till the end of his life. It was while sitting there that he wrote his famous poems.

4) His well-known works are: (1) Tāc Śītī Sātaka (2) The Śrīgāna Sātaka (3) The Vairāgī Sātaka and (4) The Subhāsita.

BHAKTRIŚHĀNA (M). A very holy place in ancient India. It is said that even those who merely visited this place would get the benefit of performing an Ātiveśa yāga. The place got its importance because Lord Subrahmanya lived there. (Sloka 76, Chapter 84, Vana Parva, M.D.)

BHĀRJARI. A daughter of Dakṣa-prajāpati, she prajāpati, at one stage beguished sixty girls of Vairātī and gave them to Kaśyapa, who distributed them among several Devas. Bhāru was the woman so given to the Viśvādevatās. (Harī Vamā, Chapter 3).

BHARUKA. A king of the Solar dynasty. He was the son of Sudena and father of Bhāhu. (Navamā, Skanda, Bhāravāya).

BHIKUKKASSA (M). A village of ancient India. Śrīdass lived there. At that time of the Kajāṣyā of Dharmaputra these Śrīdass brought gifts to the king. (Chapter 51, Subhā Parva).

BHIKUKKAPPAĀDA. A particular kind of bird found in the Kingdom called Cittākā-apuvarga. These birds carry their strong beak carps in their caves and eat them. (Bhābra Parva, Chapter 7, Verse 12).

BHIKYRA. Wife. Bhāsana points out the sanctified importance of Bhāryā (wife) as follows:—
Without her even, the palace will prove itself to be just a forest. She will be a great support (to the husband) in the matter of dharma (duties) artha (wealth) and kāma (enjoyment of material comforts). (These three precede the ultimate state of Mokṣa (salvation) and the wife will be a great support in fulfilling the conditions during the last three stages.) While on tour in foreign places she will remain faithful to him and instil confidence in him. Bhāryā is great wealth to man.
In his forlorn hour on earth the wife is of great help to man. To him, who is suffering from diseases and is otherwise in distress there is no remedy (medicine) like a good wife. There is no relative like a wife. In the matter of practising dharma there is no other support to match the wife. If one has no good wife at present, a lot will be driven to the forest; the home will be like a forest. (Śānta Parva, Chapter 144).

BHĀSA. A very prominent dramaticist in Sanskrit. As Bāna and Kālidāsa have noticed him in their works, it may safely be assumed that Bhāsa lived in an earlier period. Since Prathmā nātaka and Abhiśeka nātaka, which are universally admitted to have been composed by Bhāsa, depend for their themes on the Vālmiki Rāmāyaṇa, it is clear that Bhāsa lived after Vālmiki. Kālidāsa's period has not yet been fixed beyond doubt. It is almost settled that Bāga lived sometime between the sixth and seventh centuries A.D. Prof. Keith has been of the view that Vālmiki lived before the 4th century B.C. In the light of all such factors it could be presumed that Bhāsa lived in the period between the 4th century B.C. and 6th century A.D.

Though Bhāsa has so many glories to his credit he does not fully match Kālidāsa, and this might have been the reason why Indians did almost forget Bhāsa with the advent of Kālidāsa on the literary arena.

We are not in a position to name with unerring definiteness the works of Bhāsa. The general belief is that he has written nearly twenty three dramas. In 1922, Pandit Gaṇapati Śāstri unearthed from various sources thirteen dramas of Bhāsa. Three of them, viz. Pratibhāya-gandharvāyaṇa, Svapnavāsavadatta and Avimāraṇa owe their themes to the Brhatkāthā, while Pratimā nātaka and Abhiśeka nātaka have Rāmāyaṇa as their basic inspiration. Out of the eight remaining dramas six, viz. Madhyama vyāvāya, Paścātāra, Dātvāya, Dāttagāhorācaka, Karpābhāra and Uruḥbhalga owe their themes to the Mahābhārata, while the last two dramas, Bāhācārita and Cārūdattā are dependent for their themes on anecdotes about Śrī Keśasarṣaṇa and on vāka stories.

Though Dr. Gaṇapati Śāstri has strongly contended that all the above thirteen dramas were written by Bhāsa himself, his view has not yet received universal acceptance. Whatever that be, it is an admitted fact that Svapnavāsavadatta is by far the best among the thirteen dramas. It is a continuation of the story of Pratibhāya-gandharvāyaṇa. The wedding of king Udayāna and Vasavadatta is the subject matter of Svapnavāsavadatta. With his killing of the Rākṣasa 'Avi' the Sauvīra king comes to be known as Avimāraṇa, and Avimāraṇa's falling in love with Kuraṇi, daughter of Kuntībhūja forms the theme of the drama, Avimāraṇa. In Pratimā nātaka it is told the story narrated in Rāmāyaṇa from Ayodhyā-kānda to Paṭākābhāṣa. Abhiśeaka nātaka codifies the stories in the Kiṣkindhā Kānda and Sundara Kānda of the Rāmāyaṇa and describes the coronations of Sugrīva and of Śrī Rāma. Though the characters in Paścātāra are borrowed from Mahābhārata the story is entirely Bhāsa's. Madhyama vyāvāya, Dātvāya, Dāttagāhorācaka, Karpābhāra and Uruḥbhalga are one act plays. These five plays have as their basis some of the anecdotes in the Mahābhārata. In Cārūdattā is treated the love story of Cārūdattā and Vasantisena.

Indispensable evidence is still lacking to credit Bhāsa with the authorship of all the thirteen plays referred to above.

BHĀŚAS. (See Bhāsi).

BHĀŚAKARNA. A military captain of Rāvaṇa. Hanumān killed him in fight. (Vālmiki Rāmāyaṇa, Sundara Kānda 46, 47).

BHĀSI. Daughter of Tāmrā, Dakṣa's daughter. Kaśyapa prajāpati married the following daughters of Dakṣa: Aṣṭotri, Diti, Danu, Kušā, Tāmrā, Krodhaavati, Manu and Anāla. Tāmrā had five daughters. Bhāsi, Śvēnu, Bhūţarājī and Śukil. And, the sons of Bhāsi are the Deva sect called the Bhāsas. (Vālmiki Rāmāyaṇa, Aranyā Kānda, Canto 14).
BHÅSKARA. One of the Dvådaśådityas born of Kaśyapa and Aparajita. [Anuśåstra I, arca, Verse 150].

BHÅSKARA-CARYA. A master astronomer of ancient India. He was the title of the author of the text, who is the narrator of ancient experts, that the earth is round in shape.

BHÅSKARI. An old maharshi of India. He accompanied the Bha∫a who visited Bhasa on his bed of arrows. [Sānti Parva, Chapter 47, Verse 12].

BHASMA. (Sacred ash). To know a story about the greatness of Bhasa see under the word Durjaya.

BHASMASURA. A demon. There is a mention about this demon in any of the Sanskrit purånas but ‘Sivallåmåra’ in Maråathi contains the following story about him.

Bhasmåsura was born of the Bha∫a dust (ashes) on the body of Siva. Pleased at the great devotion of the demon towards him Siva asked him to name any boon which he wanted. Bhasmåsura said that he wanted the power to burn to ashes anybody on whose head he placed his hand. Bhasmåsura became arrogant with the boon and he became a nightmare to the whole world. Then Mahåbhåvåpu appeared before him in the form of Mahå, an attractive dancer and alluring him by her charm started on a dance called Måukanåtya. During the course of this dance Bhasmåsura was forced to place his hand on his own head and the moment his head touched his hand he was burnt to ashes.

BHÅSVÅRA. One of the two attendants presented by Śrīra to Subrahmaṇya; the other was named Subhå- råja. [Sānti Parva, Chapter 45, Verse 31].

BHÅTÅNÅRÅYAŚA. A sanskrit poet who flourished nearly about A.D. 700. Våcyamåhåra, a drama in six acts is the only performance of him. The poem of Bhasmåsura in this book has not been found out yet. Contesting the dhvanivåda (the rhetorical theory that in poetry suggested or implied meaning is superior to the explicit meaning) of Ånandavardhanaçåryya, he established the rasåvåda (that sentiment is supreme in poetry). Ahbhåjavåpuna also has supported the rasåvåda. Hence it may be inferred that Bha∫jana∫yaka lived in the period after Ånandavardhana and anterior to Ahbhåjavåpuna. Bha∫jana∫yaka’s theory is that Abhidhå, Bha∫javåtavåra and Bha∫jåkaråvåra should be the three excellences of good poetry.

BHÅTÅTI. A sanskrit poet who lived in the 7th century A.D. His most important composition is the Mahå- kåvyå; Råjåmunåmåsi which became very popular and famous by the name Bha∫jika∫yåya. This mahåkåvyå deals with the story of Råmåya∫a in its twentytwo Kågåś (cantos). The kåvyå is believed to have been composed at Valabhi in obedience to the request of King śrīdhårasena.

BHÅUMA I. The fourteen Manu. In the time of this Manu, the person called Suci will be Indra. Under his control there will be five groups of Devas. These groups are called Cåkåså, Përvitras, Kåni∫has, Bhråjkås and Våpåvårdhadhås. The Saptåstis (seven sages) of that Manvantara are Aguhåhu, Śuci, Sukra, Mågådha, Agnidhå, Yukta∫ and Jita. At that time, the sons of Manu who will be protecting the earth will be Ur, ga∫hårabuddhi and other Kings. [Vi∫gu Purå∫a, Chapter 3].

BHÅUMA II. Another name of Naråkåṣu. (See the word Naråkå∫a). Another name of Naråkåṣu. (See the word Naråkå∫a).

BHÅUMA III. A Råkå∫sa born to Si∫måkå by Våpårâcåti. Paruså-Råma killed him. [Brahåmå∫a—3-6-18-22].

BHÅUTYA. See the word Marvåntåra.

BHÅVA I. One of the eleven Rudras. He was the son of Śiva and grandson of Brahma. [Chapter 66, Ådi Parva, M.B.].

BHÅVA II. A sàntåna Våyvådeva. [Chapter 60, Ådi Parva, M.B.].

BHÅVA III. One of the sons born to Ka∫yopa of Sura- bhi.

BHÅVA (M I). A famous forest mentioned in the Purånas. Bhåva was near the Våmåmanda mountain, which was close to Dåvåkåkå. [Såhå Parva, Chapter 38].

BHÅVA. One of the twelve Devas born to Bhrågvåru∫ Rå∫ of his wife Dїvåyå.

BHÅVÅBHÅTI. A Sanskrit poet who lived in the 7th century A.D. His important works are the three dramas, Målåmådåha, Målahåvåråcåati and Ðåtåråmåcåati. Bhåvåbhåti was a brahmin of the Ka∫yopa- gosa. He was the son of one Ni∫kåkå and one Jåtmåkarå. He was a great devotee of Śiva and he got his name Bhåvåbhåti later because of this. His original name was Ni∫kåkå. Bhåvåbhåti was born in Padma- pura in the state of Vådåbå. But Bhåvåbhåti spent most of his life in the palace of Yåṣådhåmårå, king of Kanåså.

Bhåvåbhåti’s first drama is believed to be Mahåvår- åcåati. There are seven acts in this. The theme is based on the story of Śrī Råma. But there are some variations from the original Råmåya∫a in this drama. Bhåvåbhåti states that even at the time of the svayamvara of Såtå, Råvåga was a suitor. There is an opinion among certain critics that Bhåvåbhåti did write only up to the 6th act in this drama. The rest was written by another poet named Subrahmanya. Målåmådåha is a drama of ten acts. It is a love-story of Målåti and Mådåha. Målåti was the daughter of the minister of Ujåjåyå and Mådåha was the son of the minister of Vådåbå. It was while Mådåha was having his education in Ujåjåyå that he came to love Målåti. It was Kåmåndåki who was a classmate of both the ministers and who became a sanyåskåtri later who pulls the string of this love story. The king of Ujåjåyå wanted Målåti to marry Nåndåna, a friend of his. But Målåti did not love him. Yet afraid of getting the displeasure of the king, Målåti’s father decided to give her in marriage to Nåndåna. In despair Mådåha was about to commit suicide when from the temple nearby Mådåha heard an agonised weeping. He rushed to the site of the sound and found to his bewilderment the gruesome sight of Målåti being dragged for sacrifice by a sorceress named Kapålåkåndå∫ålå helped by her guru Aghåråga∫ånå. Mådåha killed Aghåråga∫ånå and saved Målåti. Disappointed Kapålåkåndå∫ålå swore that she would seek revenge on Mådåha and disappeared. Målåti went back to her parents. Her elder sister of Nåndåna and Måkåranda, a friend of Mådåha became lovers. Once Mådåyanåkå∫å was attacked by a tiger in a śiva temple and Måkåranda saved her from
the wild beast, and they became lovers thereafter. The proposal to give Mālāti in marriage to Nandana was still pending. The day was fixed and a day before that by a clever ruse played by the keen-witted Kāmaṇṭakī Mālāti and Mādhava eloped together. Mākāranda, friend of Mādhava, was disguised and dressed in bridal robes and Nandana little suspecting the trick played on him married the substitute. Before they went to the bridal chamber for the night Nandana’s sister came to see her new sister-in-law and the moment she put her eyes on her she understood who it was and that night they also eloped. Thus poor Nandana was left alone.

Kapālakundalī by her sorcery separated Mālāti from Mādhava but luckily Sudārśana, a disciple of Kāmaṇṭakī saved her from Kapālakundalī. Later Mālāti married Mādhava with the permission of the King. This is the story of Mālāti-Mādhava. Uttarakāmaratna is a play of seven acts. The theme is the story of Rāma after his return to Ayodhya after the exile. It begins with the renunciation of Sītā by Rāma and ends with the vanishing of Sītā. All these three dramas used to be enacted during the festival of Koliṇḍaṇātha at Ujjayini. The predominant emotion in Mahāvīranarasi is Vīra, in Mahādevamādhava, Śṛūgāra and in Uttarakāmaratna Kāruṇaya. In expressing and elaborating the emotion of Kāruṇa Bhavabhūti excels Kālidāsa. The one draw-back which keeps him second to Kālidāsa is his lack of humour and wit. The sanskrit poet Dhanaṭapī in his book ‘Tikakamāda’ speaks about Bhavabhūti thus:

Spāṣṭrām utra mātra
Padamāyasya pravartita
Nājakesa nājastivra
Bhāratī Bhavabhūtinā //

BHAVAYA. A follower of Skandadeva. (Chapter 45, Sālady Parva).

HAVANMĀNYA. A king of Pūruvānē. He had five sons: Bhraṭakṛṣṇa, Nara, Garga, Maṇḍāvīrya and Jaya. (Chapter 19, Anūta 4, Vīru Parāṇa).

BHAVANIKĀ. A companion of princess Mrgaṅkāvatī. (See Śrīdravata).

BHAVATI. The word prescribed by Manus to be used while addressing women. Not all women should be addressed like that. All women are not your relatives and the wives of others should be addressed using any one of the following words: Bhavati, Subhagā or Bhavāni.

arapantu tu ya stri syād
asaṃbaddhā ca yonītaḥ
Tam bṛyād bhavānyeyam
Subhagā bhavati t. (a).

(Maṇuśrut, Chapter 2).

BHAYAVAYA. A muni, whose glory is sung in the Rygveda. He married Romā, daughter of Bhṛṣṭapun. Once she approached her husband with the request for coalition, and the husband laughed at her. (Rygveda, Maṇḍūkā 19, Anuvākā 19, Śrīkta 127).

BHAVIN. A female attendant of Subrahmanyā. (Sālady Parva, Chapter 44, Verse 11).

BHAVISYA PURĀṆA. This purāṇa contains the instructions given by the god Śrīsya to Manu. There are about fourteen thousand books in this purāṇa and they deal with almost all subjects on earth including such important ones like, Śṛīti (creation), Kālaṇa (time), Garbhaḍāna (conception), Godāna (gift of cows), Ātralamadharmas (duities of a hermit) Līṅga Sāstra (science of sex), Viṣachitā (treatment of poisoning) and Āyurveda (medical science). (Chapter 272, Agni Purāṇa).

BHAYVI YĀRĀMAYA. The part after Uttarārāmāya. Uttarārāmāya states about Bhavivāyāmaya being sung by Kuśa and Lava in the presence of Śrī Rāma.

BHĀVUKA. A king of the solar dynasty. He was the son of Raviya and father of Cakrodhāta. (Bhāgvatav, Navama Skandha).

BHAYA I. A son of Dhrūva. He got his wife Śambhu two sons, Śrīpi and Bhaviy. (Chapter 13, Anūta 1, Vīru Parāṇa).

BHAYA II. A clan of devas in Raivatamanvantara. Parimiti, Priyāntīścaya, Mātu, Māna, Vasticata, Vījaya, Sūjaya and Syoda are some of the prominent devas of the clan. (Brahmāṇḍa Purāṇa, 2.36, 71-72).

BHAYA III. One of the Saptarṣis (seven sacred sants) of Daksāṣavaṁya Manvantara.

BHAYA. A demoness, sister of Kāla who presides over the lord of death. She was married to his son of Brahmin and brother of Prahlāda, Vidyutāṣa was their son and he married Silakṣaṇā, daughter of Sunḍhya. (Uttara Rāmāyaṇa).

BHAYA (M). Hītra is the wife of Adharma. They got a son named Ānra and a daughter named Nikṛti. From them were born Bhaya, Naraka, Mayā and Vedanā. Of these Mayā produced Mṛtyu, destroyer of matter. Vedanā got her husband Raivava son named Dvākha. From Mṛtyu were born Vyādhi, Jāra, Soka, Trīpaṇ and Krodha. (Chapter 20, Agni Purāṇa). Another version about the birth of Bhaya is found in Slokā 54, Chapter 66 of Ādi Parva, M.B. Adharma married Nikṛti and to them were born Bhaya, Mahābhaya and Mṛtyu, three sons of demoniac disposition. These three sons led a sinful life.

BHAYANKARA I. A prince of the country of Sauvira. He was a dependant of Jayadratha. It was this Bhayankara who followed Jayadratha with his flag when he was trying to kidnap Pāṇḍūrī. Arjuna killed him. (Chapter 253 and 271, Vana Parva, M.B.).

BHAYANKARA II. A saṅkīta Visvadeva. (Chapter 91, Anūṭā Parva, M.B.).

BHAYANKARI. A follower of Subrahmanyā. (Slokā 5, Chapter 46, Sālady Parva, M.B.).

BHEDI. A female attendant of Subrahmanyā. (M.B. Sālady Parva, Chapter 46, Verse 13).

BHELA. A disciple of Puruvavasā Atreyas who was an Āyurveda acarya. He was a contemporary of Agnivesa and has composed a work on Āyurveda, entitled ‘Bhelavali’.

BHERISVATĀ. A female attendant of Subrahmanyā. (M.B. Sālady Parva, Chapter 46, Verse 26).

BHĪMA. Bhūmasena, one of the five Pāṇḍavas. (1) Genealogy. (See genealogy of Arjuna).

2) Birth and childhood. King Vidvratārya of Candra vamsa (lunar dynasty) had two sons called Bhṛṣṭapun and Pañch. The elder brothers (Dury̤dhana etc.) were sons born to Dury̤dhra of his wife Gāndā, and the captives Dharmapatra, Arjuna, Nakula, Sahadeva and Pāñch only...
Pândavas were the sons of Pându and his wives Kunti and Márî. Dharmaputra, Bhima and Arjuna were the sons of Kunti, and Nakula and Sahadeva of Márî.

Kunti directed a mantra gifted to her by Durvûsas towards Vayûbhagavan (the wind-god) and the result was the birth of Bhima. Hence he is called Vayû-putra (son of the wind-god). At the time of his birth a celestial voice announced that the boy would grow up to be the strongest among the strong. (Adi Parva, Chapter 122, Verse 3). On the tenth day after birth the child Bhima fell from his mother’s lap on rock. Bhima was not injured in any manner by that fall, although it crushed the rock into power. (This story is told in the southern texts of the Mahâbhârata in Chapter 132 of Adi Parva).

The naming ceremony of the child was performed by the Maharâjas, who stayed at Satasrajra. Kalyâpa Mahâraja, family priest of Vasudeva performed the ceremonies like wearing of the sacred thread. Bhima learned fighting with the gâda (club or mace) from Suka, the famous Rajâraja.

The Kauravaas and the Pândavas spent their childhood in Hastinapura. Drûnâcarya taught them fighting with weapons. The Kauravaas and the Pándavas often engaged themselves in children’s games. In all such games Bhima used to hurt and defeat the Kauravaas, and to this fact the unending hatred of the Kauravaas towards Bhima owed its origin. Once they administered poison to Bhima who fell down unconscious, and then they threw him into the depths of the Gaûgâ (Ganges). Going deeper and deeper in the waters Bhima, at last, reached the Nâgâlokâ, where the nágas (serpents) bit him which neutralized the effects of the poison in his body. Then he got acquainted with a nágâ called Arya, who introduced him to Vasûki, king of the nágas, and Vasûki presented him with much wealth and other costly gems. But, what use was all this wealth to Bhima? Then Vasûki agreed to give him a divine drink, which would give the user of it the strength and elephantine strength drained at the draught eight potfuls of that divine drink, and thus he became tremendously strong. But, he had to wait in Nâgâlokâ for eight days so that the drink might be thoroughly assimilated, and on the ninth day the nágas saw him off in all pomp and splendour. Bhima returned to his mother and brothers and consoled them, who were terribly anxious at his absence.

When the training of the princes in the use of weapons was over a competition or test was conducted. Durvûdhana and Bhima entered into a ‘club-fight’, and when Kûrça tried to intervene in the fight his nobility was questioned by Bhima. Durvûdhana then insulted Bhima. Arjuna agreed to present King Drupada before Drûnâcarya as gurû-daksîna to him. In the fierce war the Pándavas fought with Drupada, Bhima annihilated the elephant division of the latter’s army. And, afterwards Bhima underwent higher training in club-war at the hands of Balabhadrarûma. (Adi Parva, Chapter 136, Verse 4).

3) The Pándavas left Hastinapura. As enmity between the Kauravaas and the Pándavas began growing stronger and stronger, Durvûdhana, with his father’s permission, removed the Pándavas to Vârañjâvata and settled them there. They were put up there in a palace specially made of lac. The Pándavas divined the secret of it and escaped from the fire, when the palace was set fire to. (Verse 10, Chapter 147 of the Adi Parva states that it was Bhima, who set fire to the palace. Escaping thus through a tunnel the Pándavas travelled a great distance in the forest. Kunti and four of her sons got tired by the exertions of the travel and were forced to sit down for rest on the way. Bhima continued the journey carrying the mother and his four brothers on his shoulders. With their entry into Hiduñâba forest the weakness left them, and they became their former selves.

4) Hiduñâba killed. Kunti-devi and four sons slept under the shade of a tree at dusk, and Bhima kept guard over them. There dwelt in the forest a Rûkṣas called Hiduñâba with his sister, Hiduñâba. Hiduñâba looked around that particular day from the top of a tree, and detecting Bhima mouth watered. He deputed Hiduñâba to bring Bhima over to him. Hiduñâba approached Bhima, whose fine figure kindled feelings of love in her. She desired to have him as husband. Hiduñâba having not returned even after a long time Hiduñâba went over to the spot, and there finding Hiduñâba in love talks with Bhima he got terribly angry. He wanted to kill Hiduñâba. Bhima, who could not suffer the killing of a woman in his presence rushed against Hiduñâba. The noise of the fight awakened the other Pándavas from sleep, and at the instance of the Kauravaas Bhima killed Hiduñâba. Thus rendered helpless and forlorn Hiduñâba again craved Bhima for love. On the suggestion of Kunti, whose heart melted at the sight of Hiduñâba’s helplessness, Bhima took her as his wife. But, one condition was stipulated for their enjoying the honey-moon. The condition was that they might enjoy honey-moon, from dawn to dusk, in the sky and on mountain tops. Hiduñâba, who was endowed with magic powers carrying Bhima with her. And, after dusk Bhima was to be returned to Kunti. Accordingly Bhima and Hiduñâba spent one year, and to them was born a son called Ghaûtakara. Promising that he shall return when wanted, Ghaûtakara went into the forest. The Pándavas also left for the village called Ekakkâra. (Adi Parva, Chapters 147-154).

5) Killing of Baka and the wedding of Pâñcali. While at Ekakkâra Bhima killed the Rûkṣas called Baka and freed the people of the village from their distress. Afterwards the Pándavas attended the Svañâvrama (Tree choice of the husband by woman) of Pâñcali, who became their wife. There Bhima defeated Sâla in fight. And, the Pándavas duly returned to Hastinapura. (For details see Baka, Pâñcali and Arjuna).

6) Again to forest. On their return to Hastinapura the Pándavas took their residence in the palace built by Maya. There Maya presented a magnificent club to Bhima. (Sabhâ Parva, Chapter 3, Verse 18). It was Sri Kûra, lord of Dvárakâ who served as the right hand of the Pándavas. Jàrâsandha, who was then King of Magadhâa fought with Kûra eighteen times and got defeated. Yet he did not yield, and at last Kûra decided to do away with him. Kûra, Arjuna and Bhima, in disguise, set out for Magadhâa. They entered Jàrâsandha’s palace and challenged him to a duel. Bhima and Jàrâsandha clashed, and at the instance of Kûra Bhima rent the latter in two and threw him on the ground. Though Jàrâsandha was alive again, Bhima rent him
in two and threw away the two parts to two places. (M. H. Sabha Purva, Southern Text, Chapter 24). The main impediments and threats in their way thus having been removed, Dharmaputra decided to perform Rāja-Yāga. Bhima was deputed to conquer all the kingdoms in the eastern part of India. Bhima achieved the object and returned with great wealth to Indraprastha. Though Bhima got ready to kill Śūpāśāṇa, who alone refused to acknowledge the sovereignty of Yudhishthira, he also yielded to the tactful advice of Bhishma. The Rāja-Yāga Yajña went off quite successfully. It was Bhima, who, after the Yajña was over, took Bhishma and Yudhishthira to Hastinapura. Afterwards, in the contest in the game of dice played between Dharmaputra and Duryodhana, the Pāṇḍavas lost everything. The Kauravas, anxious to Pāṇcilī into the assembly hall and attempted to strip her naked in public. Bhima who got enraged at this shouted that the hands of Yudhishthira who played dice should be burnt in fire. (Adi Purva, Chapter 68, Verse 5). And, Bhima took then and there the terrible pledge that he would, with his hands stained by blood from the chest of Dūsāsana, who tried to rip Pāṇcilī naked, that he would fight ten times as much with the scull. He also swore that he would break the thigh of Duryodhana. In uncontrollable rage Bhima shouted that he would turn into ashes all those who took part in the game of dice. Bhima took also the vow that all the Kauravas would be killed.

According to the terms and conditions laid down with regard to the contest in the game of dice the Pāṇḍavas went into the Kāṃkṣa forest to live there for twelve years and then to live incognito for one year. 7) Life in forest and life incognito. There lived in Kāṃkṣa forest a Rākṣasa called Kīrmīra, brother of Bāla, whom Bhima had killed on an earlier occasion. Kīrmīra, who was awaiting an opportunity to avenge the murder of his brother, now dashed with Bhima in the forest. Bhima was very angry and30

east dropped near Pāṇcilī a Saugandhika flower. And, Bhima set out in the north-east direction to fetch Saugandhika flowers for Pāṇcilī, who felt a special liking for them.

Walking and walking Bhima entered Kāditavana. Hanumān, his skin wrinkled and hair grey due to old age, was living in this forest. He obstructed the path of Bhima. Hanumān awoke from sleep and raised his tail with a terrific sound. Bhima walked up to the place whence the sound was heard. In the clash that ensued between Hanumān and Bhima the former came out victorious. Hanumān, however, congratulated Bhima and directed him on the path to the saugandhika forest.

Bhimasena reached the saugandhika forest, which was being guarded by the Rākṣasas called Krodhavāsas. Bhima overcame them, collected the flowers and returning with them stayed in the Badarikāśrama with his brothers and Pāṇcilī. Here it was that Bhima killed Jātāsura. (For details see Jātāsura II).

Four years were thus spent; yet Arjuna had not returned. The Pāṇḍavas continued their journey northward. On the 17th day of that month, Bhima and the other two Pāṇḍavas crossed the Himālayas. They were duly received by the maharṣis, who directed them in their onward journey. Continuing the journey they reached the Aśrama of Arajīvena whence, after crossing various mountain peaks and still walking they reached Kubera's Alakāpurī when a Yakṣa called Manimāna obstructed their further progress. Bhima killed Manimāna and the other Yakṣas who rushed to his support. Finally Kubera himself saw Bhima and blessed the Pāṇḍavas.

While they were returning from Kubera's palace Bhima was caught by a python. But, it was really Nahusa transformed into a python on account of a curse. Bhima killed it and it assumed its original form as Nahusa. (See Agastya, Para 8). By this time Arjuna had obtained Pārūpatāstra from Śiva and he duly returned to his brothers, and the Pāṇḍavas continued their journey in the forest.

Meantime, knowing that the Pāṇḍavas were put up in Dvaitavana, the Kauravas started for their dwelling place in a procession led by Duryodhana with the army and camped nearly two furlongs away from a pool in Dvaitavana. While thus camping Duryodhana clashed with a Gandharva called Citraesāna, who with a number of his comrades came to the pool for water games, and in the encounter the latter made Duryodhana prisoner. Bhīmāsena who witnessed the scene very much laughed at Duryodhana. But, Arjuna intervened and set free Duryodhana and others.

The Pāṇḍavas again entered the Kāṃkṣa forest, and it was at that time that Jayadratha abducted Pāṇcilī. Bhima killed Kotikāsya who acted on behalf of Jayadratha. (See Kotikāsya). Moreover Bhima captured Jayadratha, got his head shaved clean and declared that he was a slave of Dharmaputra. It was here at Dvaitavana that Dharmadeva tested the Pāṇḍavas, who had gone to a nearby pool to fetch water; all the Pāṇḍavas except Yudhishthira died at the pool, but they were brought back to life again. (See Dharmapura, Para 7).

1. When enraged, Hanumān's tail was as high as the flag of Indra, and produced a thunderous sound. As though the mountain were rumbling through their mouth, the sound produced by the excited elephants the sound reverberated all around the mountains. In the middle of Kadālitavana, on a mighty rock, Bhima saw Hanumān.
twelve years' forest-life of the Pāṇḍavas now came to an end. According to the advice of Dharmādeva the Pāṇḍavas selected the Virāṭa palace for their life incognito, Bhīmasena assuming the name Vallava (Valala). And, here Bhīma killed in a duel Jitumā, the pugilist. (See Jitumā II). It was also here that Bhīma killed Kīcaka and the Upākīcaka. (See Kīcaka). On another occasion, at the instance of Yuddhishtira Bhīma took Sudharmā, King of Daśārtha to Yuddhishtira captive; but he was later set free. Next year the Pāṇḍavas defeated Duryodhana in the fight in connection with the theft of the cows of the Virāṭa King, and then they declared that their forest life and life incognito were over.

8) Bhīma in the great war. Even after the return of the Pāṇḍavas after the forest life and life incognito the Kauravas refused to give them half of the kingdom. So, both the parties began preparations for war. Given hereunder is the main incident relating to Bhīma from this period to the Svaragdārāha (going to Heaven) of the Pāṇḍavas after relinquishing the kingdom in favour of Parīkṣu, including their victory in war and the administration of the country.

(1) Sañjaya described to Dṛḍharaśtra the prowess and achievements of Bhīma. (Udyoga Parva, Chapter 50).
(2) Śrī Krṣṇa before leaving for the Kaurava assembly for compromise talks asked for the views of Bhīma about the whole problem, and Bhīma opined that peace was preferable to war. (Udyoga Parva, Chapter 74).
(3) When Śrī Krṣṇa admonished Bhīma he opted for war and waxed eloquent about his heroism and prowess. (Udyoga Parva, Chapter 76).
(4) Bhīma wanted Śikhaṅgu to be appointed chief of the army. (Udyoga Parva, Chapter 161).
(5) Bhīma sent back with an insulting reply Ulikka, who was sent by Duryodhana to the Pāṇḍavas with a message. (Udyoga Parva, Chapter 163).
(6) Bhīma questioned Dharmaputra who, when the armies had taken position on opposite sides, went on foot to the Kaurava assembly without bow and arrows. (Bhīma Parva, Chapter 48, Verse 17).
(7) The world shuddered at the war cry of Bhīma. (Bhīma Parva, Chapter 44, Verse 8).
(8) On the first day of the war Bhīma fought a duel with Duryodhana. (Bhīma Parva, Chapter 45, Verse 19).
(9) In the fight with the Kalingas Bhīma killed Saṅkra-deva. (Bhīma Parva, Chapter 24, Verse 21).
(10) Bhīma killed Bhānūmān. (Bhīma Parva, Chapter 54, Verse 39).
(11) He killed Saryadeva and Sañjaya, who guarded the chariot wheels of Śruṭūyūs, King of Kaṅgīra. (Bhīma Parva, Chapter 54, Verse 76).
(12) Killed Kevumān. (Bhīma Parva, Chapter 54, Verse 77).
(13) Annihilated the elephant division of the Kaurava army, and rivers of blood flowed. (Bhīma Parva, Chapter 54, Verse 103).
(14) Defeated Duryodhana. (Bhīma Parva, Chapter 58, Verse 16).
(15) Fought against Bhīma. (Bhīma Parva, Chapter 63, Verse 1).
(16) Fought against the whole lot of Kauravas, and in this fight eight sons of Dṛḍharaśtra viz. Senāpati, Jārāsandha, Senṛṣaṇa, Ugra, Virabhāku, Bhīma, Bhūmaratha and Sulocana were killed. (Bhīma Parva, Chapter 64, Verse 32).
(17) Fought a fierce war against Bhīma. (Bhīma Parva, Chapter 72, Verse 21).
(18) Fought with Duryodhana. (Bhīma Parva, Chapter 72, Verse 17).
(19) Defeated Duryodhana the second time. (Bhīma Parva, Chapter 75, Verse 11).
(20) Defeated Krītavarmā. (Bhīma Parva, Chapter 82, Verse 60).
(21) Killed Bhīma's charioteer. (Bhīma Parva, Chapter 88, Verse 12).
(22) Killed eight more sons of Dṛḍharaśtra. (Chapter 88, Verse 13, Bhīma Parva).
(23) Struck by the arrow of Bhīma, Dronaṣārya fell down unconscious. (Bhīma Parva, Chapter 94, Verse 18).
(24) Killed nine more sons of Dṛḍharaśtra. (Bhīma Parva, Chapter 96, Verse 23).
(25) Defeated Bālīka. (Bhīma Parva, Chapter 104, Verse 18).
(26) Fought a duel with Bhūrīkṛavas. (Bhīma Parva, Chapter 110, Verse 10).
(27) Killed ten mañjūsūṣus (heroes in chariot war) of the Kaurava army. (Bhīma Parva, Chapter 113).
(28) Dṛḍharaśtra applauded the prowess of Bhīma. (Drona Parva, Chapter 10, Verse 13).
(29) Bhīma fought with Viśvāmitra. (Drona Parva, Chapter 14, Verse 27).
(30) Defeated Sañjaya in club fight. (Drona Parva, Chapter 15, Verse 8).
(31) Fought with Dhurmasaṇa. (Drona Parva, Chapter 25, Verse 5).
(32) Killed Aniga, king of the Miśra tribe. (Drona Parva, Chapter 26, Verse 17).
(33) Fought with the elephant of Bhagadatta, was defeated and ran away. (Drona Parva, Chapter 26, Verse 19).
(34) Attacked Kṛṣṇa and killed fifteen warriors of his. (Drona Parva, Chapter 32, Verse 32).
(35) Fought with Viśvāmitra, Citraśena and Vikarna. (Drona Parva, Chapter 96, Verse 31).
(36) Fought with Alambūsa and came out victorious. (Drona Parva, Chapter 106, Verse 16).
(37) Fought with Kriṣṭavarmā. (Drona Parva, Chapter 114, Verse 67).
(38) Consoled Yuddhishtira who was in great perplexity. (Drona Parva, Chapter 126, Verse 39).
(39) Defeated Droṇa again. (Drona Parva, Chapter 127, Verse 42).
(40) Killed Kuṇḍajñabha, Suṣena, Dirghalocana, Vṛndāraka, Abhayā, Raudrakārma, Durvīmocana, Vinda, Anuvinda, Suvarmā and Sudarśana. (Drona Parva, Chapter 127, Verse 60).
(41) Thrust off Dronāṣārya along with his chariot eight times. (Drona Parva, Chapter 128, Verse 18).
(42) Defeated Kṛṣṇa in fight. (Drona Parva, Chapter 122).
(43) Killed Duṣṭāla. (Drona Parva, Chapter 129).
(44) Defeated Kṛṣṇa again. (Drona Parva, Chapter 131).
(45) Killed Durjaya, son of Dṛḍharaśtra. (Drona Parva, Chapter 133, Verse 15).
(47) Killed Durmaraśa, Dussaha, Durmada, Durdhara (Duradhiṣṭhara) and Jaya. (Drona Parva, Chapter 135, Verse 30).

(48) Defeated Karṇa again. (Drona Parva, Chapter 136, Verse 17).

(49) Killed Citra, Upacitra, Citrākśa, Cārucitra, Śārāsana, Citrāyudha and Citravarman. (Drona Parva, Chapter 136, Verse 29).

(50) Killed Satruṣūya, Satrusaba, Citra (Citṛabha) Citrāyudha (Agrāvyadhi) Dṛgha (Dṛghavarman) Citra-

(51) Defeated Karṇa again. (Drona Parva, Chapter 139, Verse 9).

(52) Destroyed many bows of Karṇa. (Drona Parva, Chapter 139, Verse 19).

(53) To capture Karṇa bereft of his arrows, Bhima jumped into his chariot. (Drona Parva, Chapter 139, Verse 74).

(54) Bhima tumbled to the ground unconscious at the blows of Karṇa. (Drona Parva, Chapter 139, Verse 91).

(55) Gave directions in Arjuna to kill Karṇa. (Drona Parva, Chapter 146, Verse 3).

(56) Killed the prince of Kaṅgī by thrashing and kicking him. (Drona Parva, Chapter 155, Verse 24).

(57) Killed Jayārāma, Dhrūva, Durmada and Daśakarṇa by pushing and beating them. (Drona Parva, Chapter 155).

(58) Rendered the great hero Somadatta unconscious by thrashing him with his club. (Drona Parva, Chapter 157, Verse 11).

(59) Killed Baśīka. (Drona Parva, Chapter 158Verse 11).

(60) Killed Nagadarta, Dṛghatatha (Dṛghāśvan) Mahā-

(61) Killed the elephant named Avatthāmā and spread it false news that Avatthāmā (son of Drona) was killed. (Drona Parva, Chapter 169, Verse 15).

(62) Fought against nārāyaṇastra. (Drona Parva, Chapter 199, Verse 15).

(63) In the fight with Avatthāmā Bhimā’s chariot was killed. (Drona Parva, Chapter 199, Verse 42).

(64) Killed Keśadhṛīti, the King of Kalica. (Karṇa Parva, Chapter 12, Verse 25).

(65) Fought with Avatthāmā and fell down unconscious by the blows dealt by him. (Karṇa Parva, Chapter 15).

(66) Killed Bhūmaśena, son of Karṇa. (Karṇa Parva, Chapter 46, Verse 27).

(67) In the next fight killed Viśiṣṭa, Viśaṇa, Kṛṣṇa (Kṛṣṇa), Nanda and Upananda. (Karṇa Parva, Chapter 51, Verse 12).

(68) Defeated Durvodyanana again. (Karṇa Parva, Chapter 61, Verse 53).

(69) Taking upon himself all the responsibilities of the war, deputied Arjuna to guard Dharmarāja. (Karṇa Parva, Chapter 65, Verse 10).

(70) Defeated Śākuni. (Karṇa Parva, Chapter 81, Verse 24).

(71) Fought fiercely with Durvodyana. (Karṇa Parva, Chapter 82 and 83).

(72) Killed Dūṣāsana in accordance with his (Bhima’s) old pledge and drank the blood from his (Dūṣāsana’s) chest. (Karṇa Parva, Chapter 85, Verse 28).

(73) Killed ten sons of Dṛṣṭarātra, viz. Nisang, Kavaci, Pāśi, Dandadharā, Dhanurghrata, Atlupu, Salā, Sandhā (Satyasandha) Vātavega and Suvacara. (Karṇa Parva, Chapter 84, Verse 2).

(74) Next, single-handed Bhima killed 25000 infantry men. (Karṇa Parva, Chapter 93, Verse 28).

(75) Defeated Kṛiśvarvā. (Salya Parva, Chapter 11, Verse 45).

(76) Did club-fight with Salya. (Salya Parva, Chapter 12 Verse 12).

(77) Defeated Durvodyana again. (Salya Parva, Chapter 16, Verse 42).

(78) Killed the charioteer and horses of Salya. (Salya Parva, Chapter 17, Verse 27).

(79) Killed another 25000 infantry men, single-handed. (Salya Parva, Chapter 19, Verse 49).

(80) Killed eleven sons of Dṛṣṭarātra, viz. Durmaśa, Śrutānta (Cārtṛa) Jairā, Bhūribha (Bhīmabala) Ravi, Jayāsañca, Sūjata, Durvisāha (Durvisāha). Durvisacana, Dusprachā (Duspradhāsana) and Śrūtānta.

(81) After that killed Śudarṣaṇa, son of Dṛṣṭarātra. (Salya Parva, Chapter 27, Verse 43).

(82) In the club fight that ensued between Durvodyana and Bhima, Durvodyana’s thigh was broken by the blows with Bhima’s club. (Salya Parva, Chapter 50, Verse 47).

(83) Then Bhima kicked Durvodyana on the head. (Salya Parva, Chapter 59, Verse 4).

(84) Bhima rushed forward to get hold of Avatthāmā, who was then sitting with Vyāsa on the Gaṅga shore. Bhima challenged him. (Sauptika Parva, Chapter 13, Verse 16).

(85) Consoled Pāṇḍali by giving to her Avatthāmā’s gem. (Sauptika Parva, Chapter 16, Verse 26).

(86) Bhima apologised to Gāṅgādhara. (Sri Parva, Chapter 13).

(87) Bhima made Yudhīśṭhīra to retract from his intention to renounce the world and become a Sanyāśīn. (Sānti Parva, Chapter 19).

(88) Yudhīśṭhīra installed Bhima, as crown prince. (Sānti Parva, Chapter 41, Verse 9).

(89) Yudhīśṭhīra settled Bhima down in the palace of Durvodyana killed in war. (Sānti Parva, Chapter 44, Verse 6).

(90) As directed by Vyāsa, Nakula and Sahadeva were put in charge of protecting the Kingdom. (Avadhūda Parva, Chapter 72, Verse 19).

(91) It was Bhima who, along with the brahmins, measured the yājñabhāmbā, in connection with Yudhi-
Bhima, son of King Pariksit and brother of Janamejaya. (Âdi Parva, Chapter 3, Verse 1). It was this Bhima who, at the yajña conducted at Kurukṣetra, attacked, without reason, the son of Sarama, a dog of the Devas.

Bhima III. A Deva gandharva delivered by Muni, the wife of Kaśyapa prajāpati. (Âdi Parva, Chapter 63, Verse 42). He took part in the birthday celebrations of Arjuna. (Âdi parva, Chapter 122, Verse 53).

Bhima IV. Yet another Bhima, grandson of King Avikrita of the Lunar dynasty and son of Pariksit is mentioned in Chapters 94 and 95 of Âdi Parva. His mother was Sayasā. He married Kumārī, daughter of Keksya Rāja and they had a son called Pratyāravas.

Bhima V. Father of Dīvedaisa, king of Kāśī. (Udyoga-parva, Chapter 117, Verse 1).

Bhima VI. A Śūdra who attained Svarga as on his head fell water with which the feet of a brahmīn was washed. The following story about him occurs on page 619 of the Padmapurāṇa.

In the dvāpara yuga there lived a Śūdra called Bhima, who engaged himself in the profession of Vaiśya. An outcaste from practices pertaining to Śūdras he enjoyed life with a Vaiśya woman. He was a terrible fellow, who had killed many brahmīns, and also enjoyed the wives of many, elderly people including his teachers. He was a robber as well. Once he went to a brahmīn house, and with the object of robbing his wealth spoke to him in a pathetic tone as follows:—"Respected sir, you will please listen to my grievance. You appear to be kind-hearted. Please give me some rice, or else I will die this very moment.

Brahmin: "Oh hungry guest! There is no one here to cook food. I shall give you daily two meas, which you may cook yourself. I have neither father, mother, son, brothers, wife nor any other relatives. All of them are dead and gone. The unfortunate fellow that I am, I am staying here alone. No servants or others here."

Bhima: "Oh revered brahmīn! I too am a lonely person. I shall live here for ever serving you. I am a Śūdra."

These words of Bhima pleased the brahmīn so much that he cooked some food quickly and served the Śūdra with it. He stayed with the brahmīn for that day onwards. His idea was to rob the brahmīn of his wealth at some convenient time and get away. But, since he used to pour on his head everyday the water with which the brahmīn's feet were washed he got redemption from all his sins.

One night a thief got into the brahmīn's room to steal his earnings. Seeing the thief Bhima rushed at him to give him a good thrashing. But, the thief, in the twinkling of an eye, cut off Bhima's head and escaped from the scene. At once there came down the attendants of lord Viṣṇu to lead Bhima to Vaikuntha. A divine chariot drawn by Ṛṣaḥjanasas (swans) also came down. Bhima got into the chariot and reached the abode of Viṣṇu.

Bhima VII. Father of Damayanti. (See Damayantī).

Bhima VIII. One of the hundred sons of Dhitrārāma. He was killed by Bhima, one of the Pandavas. (Âdi parva, Chapter 64, Verse 86).

Bhima IX. Verse 17, Chapter 94 of Âdi Parva. Mentions about one Bhima born to King Ithin of his wife Rathandhāri. This Bhima had four brothers, viz., Duryaṁta, Śūra, Parvāsu and Vasu.
BHIMA X. One of the five attendants given to Subrahmanyam by the Deva called Ananta Purusha, Vaṣa, Dahati and Daḥana were the other four. (Sāya Parva, Chapter 43, Verse 34).

BHIMA XI. A king of ancient time. He sits in yama’s assembly worshipping yama. There are hundred kings in yama’s assembly, having the name Bhima. (Sabhā Parva, Chapter 3, Verse 29). It is on account of the presence of the hundred Bhimas that the difficulties of the people are lifted. (Vana Parva, Chapter 3, Verse 11). These one hundred persons were kings in ancient days. Owing to several adversaries they left their kingdoms for the assembly of yama. (Sant Parva, Chapter 227, Verse 49).

BHIMA XII. A yāduva king, the father of Andhaka. This Bhima was a contemporary of Śrī Rama. He conquered Madhavapura founded by Satrughna after killing the Daitya called Madhu. (Vana Parva, Chapter 22, Verse 13).

BHIMA XIII. A friend of Kārvāka, king of Lanka. It was on the top of Bhima’s house that Hanumān rested for the first time after arriving at Lanka. (Vaisākha Parva, Chapter 28, Verse 1).

BHIMABALI. (Bherukalala). One of the hundred sons of Dhṛtarāṣṭra killed by Bhima. (Sāya Parva, Chapter 26, Verse 14).

BHIMABALI. One of the five Viniyakas born from the asura called Pāpaśyaya. These Viniyakas cause difficulties and obstructions to the yoghis of Devata. (Vaisākha Parva, Chapter 221, Verse 12).

BHIMABHATATA. A Yāduva king, father of Bhima. The following story has reference to his past life. On the death of Sutadhara, king of Ekadavayagaram the younger of his two sons, Satyadhara drove out of the kingdom the elder brother, Sīladhara. Thus ousted from his kingdom Sīladhara did penance and got from Siva the boon that Satyadhara be killed while he himself be made a gandharva. Owing to the blessing of Siva Satyadhara died, and he was born again as a gandharva, son of Ugrabhata, king of Kātilakamara, and Sīladhara was born as Bhīmahattata, brother of Samaṛadhana. On the death of Ugrabhata Bhīmahattata, after killing Samaṛadhana avenged the throne. And, on one of these days, he was transformed into a wild elephant as the result of the curse of a yoghi. But, he remembered his previous existence, and, though turned into elephant, could speak like men. Bhīmahattata became a gandharva because he received and treated well once a traveller and related to him his (Bhīmahattata’s) own story. (Katvivāsa-gaṇa Śaṅkunata-bhaka).

BHIM JAMU. A king in ancient India. He remained in the assembly of yama serving the latter. (Sāya Parva, Chapter 8, Verse 21).

BHIMĀKA. A Rākṣas, who used to attack the kings of Kāṣaṇa and Kosalā often. Finally the above kings jointly encountered him. He was killed by King Harīvani. (Brahma Purāṇa).

BHIMARATHA I. A king of the family of Vīṣṇumātra. His father was Kṛṣṇaṇa and Dīvṛda his son. (Bhūgaga, Namārpaṇa).

BHIMARATHA II. One of the hundred sons of Dhṛtarāṣṭra killed in the war by Bhima. (Bhīma Parva, Chapter 64, Verse 36).

BHIMARATHA III. A hero who fought on the Kaurava side. It was this Bhimāratha who stood at the centre of the gāruḍa vyahā (army formation in the form of the bird garuda, Kite) set up by Drona. (Drona Parva, Chapter 29, Verse 12). He killed Śala, the Mleccha king and a supporter of the Pāṇḍavas. (Drona Parva, Chapter 23, Verse 26). When Yuddhikaśi was king at Indraprastha Bhimāratha sat in Pāṇḍava assembly as a comrade of the Pāṇḍavas. (Sabha Parva, Chapter 4, Verse 26).

BHIMARATHI (Bhim). A river in the South exotiled in the purānas. Sons of those who bathe in this river will vanish. On its shore is a sacred place called Pândhara-pura. (Vana Parva, Chapter 98, Bhīma Parva, Chapter 9).

BHIMASARA. One of the hundred sons of Dhṛtarāṣṭra. (Adi Parva, Chapter 67, Verse 99).

BHIMAVEGA. One of the hundred sons of Dhṛtarāṣṭra. (Adi Parva, Chapter 57, Verse 99).

BHIRU. A son born to Manikadra and his wife Punnayani. (Adi Parva, Chapter 57, Verse 99).

BHISANA. Son of Baka. From the day his father was killed by Bhima Bhīsana was impatiently waiting for revenge. When the Pāṇḍavas began the Asvamedha yajña he obstructed it at a place near Ekaśekha. Arjuna fought and killed him. (Janmāvan Parva, Chapter 22, Verse 1).


2) Birth and Boyhood. Bhīma’s name in his boyhood was Devavrata. He was the eighth son of Sāntanu, a king of the lunar dynasty and Gaṅgādevi. This boy was the human embodiment of Dyaus, one of the Aṣṭavāaus. Sāntanu’s father was the āthru of another king, Mahābhīṣaka. The story concerning this, as given in the Mañabhārata is as follows:—

King Mahābhīṣaka after his death, attained Viṣṇuloka. Once he went to visit Brahmā at Sāyaṇa. At that time Gaṅgādevī was also present in Brahmā’s assembly. In that pinus atmosphere, a gentle breeze began to blow and Gaṅgādevi’s clothes were slightly deranged. Just at that moment, Mahābhīṣaka took a stealthy glance at her and she also returned that glance. This was noted by Brahmā who turned both of them into human beings by a curse. Gaṅgādevi begged pardon and Brahmā lifted the curse and blessed her that the Aṣṭavāaus would come to the earth to be born as her sons and that afterwards she could come back to Heaven. After that Gaṅgādevi was born as a mortal woman in the world under the name Gaṅgā and she spent her days in the forests near the Gaṅgā river valleys.

In those days the ruler of the Lunar dynasty was a king named Pratīpa. Having no children, he went to the bank of the river Gaṅgā and performed tapas there. Gaṅgādevi who was moving about in the forest near by, saw the king deeply absorbed in his tapas. She approached him and sat on his right thigh. She wanted the King to be her husband. He explained to her that the right thigh is the proper seat of a daughter-in-law.
and so she would become his son's wife in due course. In due course of time, Pratipa had a son, Santanu, born to him. When Santanu grew up into a young man, one day he went for a hunt to the Gangā-valley and there he met Gaṅgādevi. He fell in love with her at first sight and courted her. Gaṅgādevi agreed to become his wife on condition that he should not say anything to displease her and if she violated that condition she would leave him. The king accepted the condition and they became man and wife.

At about that time, the wife of Dyō, one of the Āstavats, happened to see the sacrificial cow of the sage Vasītṛa and wished to have it. She expressed her desire to her husband, Dyō, who, with the seven varus went and took away by force, Vasītṛa's cow. Vasītṛa in his anger cursed the Āstavats to be born as mortals. They repented and begged pardon from Vasītṛa. The sage told them that all of them would be born as the sons of Gaṅgādevi and all except Dyō, who actually stole the cow, would return to Heaven at the time of birth itself. As for Dyō, he would continue to live in the world for a long time, as an adventurous hero. Gaṅgādevi became pregnant and gave birth to her first child. She carried the child to the river Gangā and threw it into the river. Santanu who followed her up to the river bank, did not say anything against her, remembering his promise.

Seven children were born to her and she threw all of them into the river in this way. When she gave birth to the eighth child, Santanu insisted that he would not allow her to throw away that child into the river. As he had violated the condition, the angry Gaṅgādevi left the palace with her child. She named it Devavētra and brought him up in the forest. The sage Vasītṛa and Gaṅgādevi taught him all branches of knowledge. Thirty-two years later, the king went to the same forest for hunting. He saw a handsome boy stopping the flow of the river Gangā. Getting interested in the boy, the king approached him. But by that time he had disappeared. The king prayed to Gaṅgādevi to appear and he appeared. The king returned to the palace with the child. He appeared with the child and after handing over the child to him vanished. The king returned to the palace with the child. (M.B., Ādi Parva, Chapter 100).

3) The name Bṛhma. Devavētra was anointed, as heir-apparent. One day King Santanu reached the forest near the Gangā river valley, for hunting. As he was hunting, absorbed in the beauty of the forest scenery, he felt the perfume of musk filling the air in the forest. He wondered from where it could come. He went on and on trying to find out the source of this smell until he reached the cottage of a fisherman. The fisherman had a daughter named Satyavati. It was from her that the fragrance of musk spread all around. The king fell in love with her at first sight. He asked the fisherman to give the girl in marriage to him. But the brave fisher-

man did not yield to the king's demand immediately. He laid down several conditions, one of which was that Satyavati's son should succeed to the throne of Santanu. The king was in a fix. Devavētra was the oldest son and heir-apparent. To deny kingship to his son would be highly improper. Unable to find a solution to this difficult problem, the king returned to the palace, much depressed and gloomy. There he avoided all company and took to his bed, passing his time in sadness and solitude.

When Devavētra knew about his father's condition, he called the Munis and asked them about it. They told him everything in details. At once, without informing even his father, Devavētra went to the fisherman's cottage on the bank of the river Gangā and begged for Satyavati on behalf of his father. The fisherman repeated his former condition, Devavētra agreed that Satyavati's son shall be given the right of kingship. The fisherman pointed out that disputes were likely to arise between Devavētra's sons and Satyavati's children regarding the right of succession to the throne. At once Devavētra stood up and made a solemn pledge that he would remain a bachelor for life. The fisherman gave Satyavati to Devavētra to be taken to the King. Devavētra took her to the palace and presented her to his father. The king, when he came to know of the fact, was played by his son in the matter, rose from his bed and embraced Devavētra with tears of joy and gratitude. The gods showered flowers on the scene. Because he had taken such a solemn oath, it was declared that henceforth he would be known by the name "Bṛhma". The loving father Santanu also gave him a boon that Bṛhma would die only when he wished. (M.B., Ādi Parva, Chapter 100).

4) Affairs of the Kingdom in Crisis. Two sons named Viesitavrīya and Citrāngadā were born to Satyavati by Santanu, who died shortly afterwards. As desired by Satyavati, Bṛhma crowned the boy Citrāngadā as king. Although Citrāngadā's reign was a prosperous one, it could not last long. Once a Gandharva named Citrāngadā attacked him, but Bṛhma protected him. This conflict lasted for three years, the Gandharva Citrāngadā killed the King Citrāngadā. It was Bṛhma who performed the funeral rites of the King Citrāngadā. After that Viesitavrīya was crowned King.

It was at that time that the Śvayamvāra of the three daughters of the King of Kāśi, Ambā, Ambikā and Ambalikā, was held. Bṛhma thought that it would be good if Viesitavrīya married them. So Bṛhma attended that function. The presence of Bṛhma who was an old man, at the Śvayamvāra, frightened the girls. The other kings who were present, stopped him from entering the place, since he had taken an oath to remain a lifelong bachelor. The old Bṛhma stood up and spoke at length about the eight different forms of marriage and after defeating several kings like Śālva, he seized the three daughters of the King of Kāśi and took them with
him in his chariot to Hastinapura. Preparations were made for the marriage of Vichitravirya with the three princesses. Then Ambāi approached Bhīṣma and told him that she had already dedicated her heart to the king of Śālva. Bhīṣma generously allowed her to return home. (For the rest of Ambāi's story, see the word "Ambāi"). Vichitravirya married Ambāika and Ambāikā. He ruled over the country for seven years at the end of which he died of consumption. The dynasty faced a crisis, as there was no one to succeed him. Satyavati approached Bhīṣma with a suggestion to beg children by Vichitravirya's wife. But Bhīṣma stood firmly on his solemn oath to continue as a life-long bachelor. (M.B. Adi Parva, Verse 102-104)

5) Bhīṣma's Wine-Pulling After that, Satyavati summoned Vīśa to Hastinapura and sent him to Ambāika, Ambāikā and their maid by him. Ambāika gave birth to Dīrtarāṣṭra, Ambāikā gave birth to Pāṇḍu and the maid gave birth to Vidura. They grew up and Dīrtarāṣṭra married Gandharī and Pāṇḍu married Kunīti and Mādrī. Duryodhana and his brothers were born to Dīrtarāṣṭra, while the Pāṇḍavas were born to Pāṇḍu. Pāṇḍu died at the Satāśrigā vana and Mādrī observed sati by jumping into his funeral pyre and burning herself alive. After that, the Kauravas and Pāṇḍavas who lived in the palace at Hastinapura, split up into two broods. When the palace made of lac was destroyed by fire, the Pāṇḍavas went into the forest and came back to the country after their marriage with Bhīṣma. Bhīṣma asked the sage Pulastya about the importance of pilgrimage. (Vana Parva, 82, Verse 4)

bhīṣma advised Duryodhana to be on friendly terms with the Pāṇḍavas. (Vana Parva, Chapter 253, Verse 44, Verse 41).

6) He performed the death anniversary of Pāṇḍu. (M.B. Adi Parva, Chapter 127, Verse 1).

7) He engaged Draupādaya to teach archery to the princes. (M.B. Adi Parva, Chapter 130, Verse 77).

8) He burst into tears and wept bitterly on hearing that the Pāṇḍavas were burnt to death in the palace of lac and was about to offer them Jalaśaśi. Just then, Vidura came to him and secretly informed him that the Pāṇḍavas were not dead. (M.B. Adi Parva, Chapter 149, Dākṣiṇāyana Paṭha).

9) He advised Durumadhana to give half the kingdom to the Pāṇḍavas. (M.B. Adi Parva, Chapter 202).

10) He had taken part in Dharmaputra's Rājāśyā Yajña. Dharmaputra had entrusted to Bhīṣma, the arrangements for that yajña. (M.B. Sābhā Parva, Chapter 35, Verse 6).

11) He advised Yudhishthira to give the highest place of honour in that yajña to Śrī Kṛṣṇa. (M.B. Sābhā Parva, Chapter 36, Verse 28).

12) Bhīṣma ridiculed Śītāpāla (Sābhā Parva, Chapter 33).

13) Śītāpāla insulted Bhīṣma. (Sābhā Parva, Chapter 41).

14) Bhīṣma stopped Bhīṣma who rushed out to kill Śītāpāla. (Sābhā Parva, Chapter 42, Verse 13).

15) It was Bhīṣma who narrated the life story of Śītāpāla. (Sābhā Parva, Chapter 43).

16) In the battle against Śītāpāla, Bhīṣma selected powerful Kings to help Śrī Kṛṣṇa. (Sābhā Parva, Chapter 45).

17) One among a group of Prathālī Pratāhā Pratāhā Indraprastha as their capital. In the gambling contest between Dharmaputra and Duryodhana, the Pāṇḍavas lost their kingdom and everything and so they went to the forest again. They lived for twelve years in the forest and spent one year in the palace of the King of Vṛśā. At that time the Pāṇḍavas reappeared in the battle terms with the heat of King Vṛśā. (Verse 1, Chapter 5)
(26) As desired by Duryodhana, Bhīṣma declared the Kshatriyas and Mahārathis who belonged to the Kaurava side. (Udyoga Parva, Chapters 163-168).

(27) Bhīṣma described all the Mahārathis of the Pāṇḍava side to Duryodhana. (Udyoga Parva, Chapter 169-172).

(28) Bhīṣma told Duryodhana that Śiṅkhāṇḍi and the Pāṇḍavas should not be killed. (Udyoga Parva, Chapter 172, Verse 20).

(29) Bhīṣma offered pājā to Parāśurāma. (Udyoga Parva, Chapter 123, Verse 27).

(30) Ardhī who was allowed by Bhīṣma to marry her lover, Kīrāṇā, was rejected by him and returned to Bhīṣma again. But he did not accept her. Although Parāśurāma pleaded with him on behalf of Ardhī, Bhīṣma did not marry her. (Udyoga Parva, Chapter 178, Verse 32).

(31) In connection with Ambarī' case, a duel was fought on the field of Kurukṣetra between Bhīṣma and Parāśurāma. Bhīṣma started the duel after asking for the permission of Parāśurāma. Pleased with the fight, the Vasus presented to Bhīṣma the Pārvāpāna arrow. But he did not use that arrow against Parāśurāma, since the gods and Nārada prevented him from doing so. After returning the gods' gifts and Gāṇapati, Bhīṣma stopped the fight and prostrated at the feet of Parāśurāma. (Udyoga Parva, Chapters 178-185).

(32) Bhīṣma narrated to Duryodhana the story of Ambarī who was re-born as Śiṅkhāṇḍi. (Udyoga Parva, Chapters 188-192).

(33) Bhīṣma himself told Duryodhana that he had the strength to annihilate all the Pāṇḍavas. (Udyoga Parva, Chapter 198, Verse 14).

(34) Before the beginning of the battle, Yudhīṣṭhira went to Bhīṣma and asked for his permission to start it. Bhīṣma granted him permission and blessed him. (Bhīṣma Parva, Chapter 43, Verse 44).


(1) On the first day of the battle a duel took place between Bhīṣma and Arjuna. (Bhīṣma Parva, Chapter 45, Verse 8).

(2) In the battle Bhīṣma killed Śvetā, the son of king Vīrāṭa. (Bhīṣma Parva, Chapter 48, Verse 3).

(3) There was another terrible fight with Arjuna. (Bhīṣma Parva, Chapter 52).

(4) Śiṅkhāṇḍṛi killed Bhīṣma's charioteer. (Bhīṣma Parva, Chapter 64, Verse 111).

(5) Seeing that the army of the Kauravas was being scattered in all directions by the violent strokes of Arjuna Bhīṣma ordered to stop the second day's battle. (Bhīṣma Parva, Chapter 55, Verse 42).

(6) Bhīṣma challenged Śrīkrīṣṇa for the fight. (Bhīṣma Parva, Chapter 59, Verse 46).

(7) Fought again with Arjuna. (Bhīṣma Parva, Chapter 60, Verse 25).

(8) Bhīṣma gave orders to Droṇācārya and Duryodhana to save Bhagadatta who fell in danger. (Bhīṣma Parva, Chapter 64, Verse 64).

(9) Bhīṣma told Duryodhana that Arjuna and Kṛṣṇa were the incarnation of Nara and Nārāyaṇa. (Bhīṣma Parva, Chapters 63-68).

(10) Bhīṣma praised the greatness of Brahmānudāra Ṣotra. (Bhīṣma Parva, Chapter 68, Verse 2).

(11) Seeing Śiṅkhāṇḍṛi rushing forward to oppose him, Bhīṣma put an end to the battle. (Bhīṣma Parva, Chapter 69, Verse 29).

(12) A terrible fight took place between Bhīṣma and Bhīmena. (Bhīṣma Parva, Chapter 70).

(13) There was another fight with Arjuna. (Bhīṣma Parva, Chapter 71).

(14) Bhīṣma wounded Bhīmena and defeated Śiṅkhāṇḍi. (Bhīṣma Parva, Chapter 71, Verse 21).

(15) Bhīṣma wounded King Virāṭa. (Bhīṣma Parva, Chapter 73, Verse 2).

(16) Duryodhana was frightened by Bhīmena's deeds of valour, was encouraged by Bhīṣma. (Bhīṣma Parva, Chapter 80, Verse 8).

(17) He deprived Dharmaputra of his chariots. (Bhīṣma Parva, Chapter 86, Verse 11).

(18) When Bhīmena killed Bhīṣma's charioteer, the horses turned round and ran away, dragging the chariot with them. (Bhīṣma Parva, Chapter 88, Verse 12).

(19) He ordered Bhagadatta to fight with Ghatotkaca. (Bhīṣma Parva, Chapter 95, Verse 17).

(20) He swore that all except Śiṅkhāṇḍi would be killed. (Bhīṣma Parva, Chapter 98, Verse 4).

(21) Śiṅkhāṇḍṛi and Bhīṣma fought again. (Bhīṣma Parva, Chapter 104, Verse 29).

(22) Bhīṣma killed 14,000 Mahārathis who belonged to the Cetha, Kāśi and Karṣā country. (Bhīṣma Parva, Chapter 106, Verse 18).

(23) Bhīṣma explained to Dharmaputra the method by which he (Bhīṣma) could be killed. (Bhīṣma Parva, Chapter 107, Verse 76).

(24) He declared that he would not fight with Śiṅkhāṇḍi, who was neither man nor woman. (Bhīṣma Parva, Chapter 108, Verse 43).

(25) He allowed Yudhīṣṭhira to launch an attack on himself (Bhīṣma). (Bhīṣma Parva, Chapter 115, Verse 13).

(26) Bhīṣma shot by Arjuna's arrow, fell down unconscious. (Bhīṣma Parva, Chapter 117, Verse 64).

(27) Bhīṣma who recovered and rose again, killed Śiṅkhāṇḍi, brother of king Vīrāṭa. (Bhīṣma Parva, Chapter 118, Verse 27).

(28) Bhīṣma routed the Pāṇḍava army most disastrously. (Bhīṣma Parva, Chapter 118, Verse 119).

(29) He considered the misery of life and the sweetness of death. (Bhīṣma Parva, Chapter 119, Verse 34).

(30) Bhīṣma who was wounded by Arjuna's arrows, described to Dussākana, the heroine of Arjuna. (Bhīṣma Parva, Chapter 119, Verse 56).

(31) Arjuna shot his arrow at Bhīṣma and made him fall down from his chariot. (Bhīṣma Parva, Chapter 119, Verse 87).

(32) He told Hanumā that he would remain alive until the sun came to Uttaraśaṇa. (Bhīṣma Parva, Chapter 119, Verse 104).

(33) Bhīṣma who fell and lay on a bed of arrows begged for a pillow to the Kings. (Bhīṣma Parva, Chapter 120, Verse 34).

(34) When he found that they were not paying any heed to his entreaties, he asked for a pillow to Arjuna. (Bhīṣma Parva, Chapter 120, Verse 28).

(35) He exhorted the Kings to put an end to the battle. (Bhīṣma Parva, Chapter 120, Verse 51).

(36) Bhīṣma begged for water to Arjuna. (Bhīṣma Parva, Chapter 121, Verse 18).
(37) He advised Durvudhana to end the battle. (Bhīṣma Parva, Chapter 121, Verse 38).
(38) As Krīṣṇa wished for ‘Virāsvarga’ (Heaven for the valiant) Bhīṣma permitted him to fight. (Bhīṣma Parva, Chapter 122, Verse 3)...

(43) After giving his advice to Yudhīśhṭhīra, Bhīṣma gave his permission to enter Hastināpura. (Anuśāsana Parva, Chapter 166, Verse 50).
(44) He gave advice to Dīhtrāsunā regarding his duties and responsibilities. (Anuśāsana Parva, Chapter 167, Verse 30).
(45) He asked for Śrī Kṛṣṇa’s permission to renounce his body. (Anuśāsana Parva, Chapter 167, Verse 37).
(46) With Śrī Kṛṣṇa’s permission, Bhīṣma renounced his body. (Anuśāsana Parva, Chapter 168, Verse 2).
(47) The Kauravas performed the funeral rites and Jalājlī (purification by sprinkling water) of Bhīṣma (Anuśāsana Parva, Chapter 169, Verse 5).
(48) Gangādevī lamented that Śīkhanda, who was neither man nor woman, killed Bhīṣma. (Anuśāsana Parva, Chapter 166, Verse 21).
(49) Vyāsa and Śrī Kṛṣṇa told Gangādevī that Bhīṣma died by Arjuna’s arrow. (Anuśāsana Parva, Chapter 168, Verse 30).

(50) On a later occasion Vyāsa invoked into the river Gaṅgā, those who died in the battle and among them Bhīṣma was also present. (Aṣṭāvaśīka Parva, Chapter 32, Verse 7).
(51) After his death, Bhīṣma remained in Heaven as Dvārā, one of the Aṣṭāvaśīka. (Vārgāvāgaṇa Parva, Chapter 5, Verse 11).

*BHOJA V*

BHOJA V. A term used for greeting elders. When saluting an elderly person, the term “Bhīṣma” is used as a suffix to his name.

For example:

"Somaikāma nāma abham asmi bhīṣma"
Bhīṣma tāladān kirtayedanci
Svaya nāmābhāvidvidane
Nāmābhāvā bhīṣma bhīva hi
Mlobhīva rādhīla srāṇaḥ Ṛṣi
taḥ (Manusmṛti, Chapter 2, Verse 124)

*BHOGAVĀN.* A mountain—Mahābhārata, Śāhā Parva, Chapter 30, Verse 12 says that in the course of his triumphal over-running of the eastern lands, Bhīṣma została conquered this mountain also.

*BHOGAVATI I.* Nāgala or Pātāla. When Sugrīva sent monkeys in all directions in search of Śītā, he gave instructions to them to go and search for her in Bhogapata. Vānuka Rāmaṇya, 41st Sarga, Kṣiṇḍhāknāḍa describes the place as the city infested with serpents (nāgas) and guarded by them. Vānuka, King of serpents, lives there.

*BHOGAVATI II.* Gaśgai of Pātāla. (M. B. Śāhā Parva, Dakṣinātaya Paṭha, Chapter 38).

*BHOGAVATI III.* A place of holy bath at Prayāga. It is better known as Vānuka tirtha. Mahābhārata Vana Parva, Chapter 83 says that a bath at this tirtha is as efficacious as an Aṣṭaṃśaḥga yajña.

*BHOGAVATI IV.* Another name for the river Sarasvati. (M. B. Śāhā Parva, Chapter 24, Verse 20).

*BHOGAVATI V.* A female attendant of Subrahmanyā. (M. B. Śāhā Parva, Chapter 46, Verse 8).

*BHOJA I.* A king of the ancient country named Mārtiśāvā. In Mahābhārata Ādī Parva, Chapter 185, Verse 5, we see that this king had attended the Svanayavara of Draupadi. He was slain by Abhimanyu at the battle of Kurukṣetra. (M. B. Drona Parva, Chapter 18, Verse 8).

*BHOJA II.* A king of Yaduvanā, Mahābhārata, Śāhā Parva, Chapter 166, Verse 79 says, that he died under the stroke of the sword of Mahārāja Uṣṇara. Bhogavanta takes its source from this king.

*BHOJA III.* A king who became renowned as a Sanskrit scholar. It is believed that he lived from 1018 to 1054 A.D. His capital city was Īhā. Bhogavata is credited with the authorship of two scholarly books entitled, "Sarasvatikālaghāthāraṇa" and "Śrṣikārvākṣāti". Of these, the first is a compendious volume in five chapters, dealing with the merits and defects of poetry, figures of speech, etc. Bhogavata observes that besides the four styles (in poetry) laid down by Rudrakā, there are two more styles, namely, "Avanī" and "Māgadhī".

*BHOJA IV.* A follower of Sūkṣa. In Rgveda, 3rd Mantra, 58th Avasvāka, 7th Sūkta we find that this Bhogavata had given help to sage Vāsishthī in performing his Aṣṭaṃśaḥga yajña.

*BHOJA V.* A king of Kānvakṣuṭa. Once this king Bhogavata met a woman with a fantastic shape. Her body was of
human shape while her face was that of a female deer. When the king asked her about her strange shape, she related her past history as follows:—“In my previous birth, I was a female deer. On one occasion the whole of my body except my face, was plucked in a river and those parts of the body under the water were transformed into human shape. From that day, I have been changed into this form.”

On hearing her story, the king took her to the holy river and immersed her again in it. She was at once transformed into an actual woman and the king married her.

(Skanda Purāṇa, 7-2-2.)

BHŌJĀ. An exquisitely beautiful virgin of the country, Sauvira, Mahābhārata Droga Parva, Chapter 10, Verse 33 says that Śāyaki abducted her and made her his wife.

BHŌJA (M). (BHŌJĀVAMSĀ). This is a branch of Yaduvamśa. (M.B. Ādi Parva, Chapter 217, Verse 18).

BHŌJAKAṬA. The capital of Vidarbha. Once Saludeva, one of the Pāṇḍavas conquered this city. It was at this place that Śrī Kṛṣṇa defeated Rukmi, the brother of Rukmini at the time of Rukmini’s Svayamvara. The original name of Bhōjakaṭa was “Kuṇḍapuṭra”. (M.B. Sambhā Parva, Chapter 31 and Udyoga Parva, Chapter 158).

BHŌJIKA. A Bhāṛmanā. (See the word Pāt ālpatā).BHŌJIYA. A Bhōja princess. She was abducted by Jyāmagha of the Yādava family and married to his son, Vidarbha. (See Jyāmagha).

BHŌJĀVAMSĀ. A meaning a comic, stupid or eccentric person. Bhōsas are of eight kinds. Those who feel derided, those who bubble, those who are obstinate, sophists, those who indulge in hollow laughter, those who pretend to be blind, those who pretend to be deaf, and those who try to assert their self-importance—are the eight classes of “Bhōsas”.

BHĪRAMĀRA. A prince of the land of Sauvira. He was a comrade of Jayadratha. M.B. Vana Parva, Chapter 268 describes how Bhīrama walked behind the chariot of Jayadratha with banner in his hand, when the latter abducted Pīcā, Bhīrama was killed by Arjuna.

BHĪRAMAṬ. A Rākṣaka who was the follower of Jambhāsura. As directed by Jambhāsura, he took birth in the house of Kaṟjapa to kill Gaṇeṣa. One day she treacherously poisoned sweets to Gaṇeṣa. Gaṇeṣa detected her treachery and fisted her to death. (Gaṇeṣa 2-21).

BHĪRĀSAKARNA. A Rākṣasa. He was the son of Kekamatt, by the Rākṣasa, Sūnaḷi. They had ten sons—Prahaṣa, Akampana, Viṣaka, Kalakāṃku, Dhūmāka, Daṇḍa, Suprakāśa, Saṅhārāṇa, Prākṛtva, and Bhīrāsaṅkarāṇa and four daughters—Vēkā, Puspokatā, Kaṅkasi and Kusumāṭa. (Uttara Ramāyaṇa).

BHĪRUG. 1) General. A sage, the son of Brahmā. He was the founder of Bhīruga vanas. Members of the Bhīruga vanas are called “Bhīrugavas.” Bhīrugavas has been reputed for many of its members who were Ṛṣis of great sanctity and grandeur.

2) Bīrī. A sage. “Utsangūd Nārada jājot Daṅka ‘mṛgūt iḥ svayambhūvaḥ / Prāṇāvāsī ṣaṅkāta Bhīrugavas kārakratrakatu.’”

*Bāṇaka was born from Brahmā’s skin (tvak). But in M.B. Ādi Parva, 5th Chapter, we find another version regarding his birth. In that passage we read that Bhīruga was born from “Vahum” (fire). In the light of these two statements, we may examine Bhīruga’s birth.

Bhīruga had two incarnations. The first time he was born from Brahmā’s skin. In course of time, the sage Bhīruga became famous in the Dakṣayāga, this sage was present as one of the Ṛtviks (officiating priests). On that occasion, Satidevi who was in rage and grief because her husband (Siva) was not invited to the yāga, committed suicide by jumping into the sacrificial fire. Hearing about this, Siva was enraged and the monster spirits who emerged from his matted locks caught hold of the Ṛtviks. Bhāgavata caaturthā skandha says that the Bhūtā named Naḍalīvarā, who emerged from Siva’s locks, caught hold of Bhīruga and killed him.

Therefore the Bhīruga who was born from Brahmā’s skin must be considered as having died at Dakṣayāga. Bhīruga was born again in Vaivasya Manvantara. This second birth was at the famous Brahmaṇyaśa of Varuṇa. He was reborn in Varuṇa’s son. This child who was born from Brahmā’s semen which fell in the sacrificial fire, was brought up by Varuṇa and his wife Carṣapī. Consequently Bhīruga is referred to as “Varuṇaputra” and “Carṣapūtra” in some Purāṇas. Since he was born at Varuṇa’s yāga he is sometimes called “Varuṇī Bhīruga”.

3) Bhīruga Vanaśa. (Bhīruga family). Each birth of Bhīruga gave rise to a separate family. They are given below separately—First birth: Bhīruga and his wife Khyāṭi had a daughter Lāmekī and three sons, Dhātā, Vidhātā and Kavi. Mahāmeru’s daughters, Ayāti and Niyati became the wives of Dhātā and Vidhātā, respectively. Two sons, Prāña and Mṛkṣṇa were born to those two couples. Mārkaṇḍeya was born to Mṛkṣṇa and from Mārkaṇḍeya, was born Vedācīra. Prāṇa had a son, Dyutimān who had a son Rājāvan. From that Rājāvan, Bhīruga Vanasa multiplied. The family tree of this first Bhīruga Vanasa is given below:— (See Viṣṇu purāṇa, Part 1, Chapter 10).

<table>
<thead>
<tr>
<th>BRAHMĀ</th>
<th>Bhīruga</th>
<th>Khyāti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhātā</td>
<td>Ayāti</td>
<td>Niyati</td>
</tr>
<tr>
<td>Pṛṣṭha</td>
<td>Mṛkṣṇa</td>
<td></td>
</tr>
<tr>
<td>Dyutimān</td>
<td>Mārkaṇḍeya</td>
<td></td>
</tr>
<tr>
<td>Rājāvan</td>
<td>Vedācīra</td>
<td></td>
</tr>
</tbody>
</table>

Second Birth: The second Bhīruga Vanasa is the family which took its origin from the second birth of Bhīruga as the son of Varuṇa. Varuṇa’s son, Bhīruga married the woman, Pulomī. They had six children who were, Bhītu, Gyavana, Vajraṣṭrī, Suci, Sukra, and Savana. By his first wife Bhūthā, he had his sons, “Ekaḍāsa Rudras” (eleven Rudras) and “Rudra Pārsadās”
Bhrigu set out to Devoloka. First he went to Brahma's assembly. There, in the presence of Brahma who was seated in the midst of many Munis, Bhrigu took his seat on a stool. Brahma was provoked by this act of disrespect. Bhrigu left the place without a word and went to Siva's place. Siva rose from his seat and approached him to embrace and welcome him. Bhrigu, shrank back, saying, "Do not touch me?" Siva became angry and was about to hit him with his trident when Pervati stopped him.

Bhrigu then turned his steps to Vaikuntha, the abode of Siva. There he saw Mahavishnu in a deep slumber. Seeing Mahavishnu whose task is the preservation of the world, sleeping like an irresponsible person, Bhrigu gave him a kick on his breast. Vishnu who sprang up suddenly, saw Bhrigu standing before him. He begged pardon of the sage. He declared that he would carry Bhrigu's footprint permanently on his chest as a sign of his repentance for having shown disrespect to the Maharshi. This footprint still remains on Visnu's chest and is known by the name "Srivatsa". In this way, the Munis came to the conclusion that Mahavishnu is the noblest of the Trimurtis (Bhrugava, Daśamah Skandha).

6) The origin of Bhrigu Tirtha. There is a sacred spot called "Bhrigu Tirtha" on the western side of Daśāvathāra medha. It is here that Bhrigu once offered tapas to Siva. Owing to the austerity of his tapas, his hair became matted and discoloured. His body was completely covered with earth heaped up by termites. When Siva was still not propitiated, Pervati interceded with him on behalf of Bhrigu. Siva agreed to bless Bhrigu.

Siva sent his bull to the place where Bhrigu was sitting. The bull in the course of its gambols broke up and destroyed the earthen covering on his body which was made by the termites. Bhrigu became angry and chased the bull. But he was stunned by the sight of the bull rising up to heaven through the air. A divine light spread there. Siva appeared before him and asked him what boon he wanted. Bhrigu prayed that the place where he was doing tapas should become a holy spot. Siva granted his prayer and from that day, the place became famous under the name "Bhrigu Tirtha".

1) Devi Bhāgavata, Saatmika Skandha says that Bhrigu had married two daughters of Daksha. Mahabhirathā Anusāsana Parva Chapter 85, Verse 127 says that Bhrigu had seven sons, namely Ceyava Vajrasana, Suci, Aurva, Sukra, Taranva, and Vaṃsana.
Brahmā and other Devas and the Kinnaras still worship this Bhṛgu Tirtha. All sin is removed by a mere sight of this sacred Tirtha. Those who bathe in the holy water of this place attain Heaven and they will not be born again. Even, by hearing about the greatness and glory of this Bhṛgu Tirtha, one will be cleared of all sins and find an easy way to Śivaloka. (Padma Purāṇa, Chapter 20).

7. Other details. (1) It was Bhṛgu who gave the boon for having progeny to Sagar, King of the solar dynasty. Sagar, with his two wives, Ketini and Sumati, performed tapas at Bṛgu prasāvana in the Himalayas. After a hundred years, Bhṛgu, who was pleased, blessed the king that he would have numerous children by one wife and one son who would be progenitor of a vamśa, by the other wife. (Vālmiki Rāmāyaṇa, Bāhikāṇḍa, 38th Sarga).

(2) Once when some Munis went to Dvārakā, Śamba and other Yādavas mocked them and the Munis cursed them. Bhṛgu was one of those Munis. (See the word Śamba).

(3) Parāśurāma, after exterminating the Kṣatriya kings, went to the Abhimaṇa of Bhṛgu, the founder of the family, and received his blessings. (Brahmacharī Purāṇa, Chapter 62).

(4) Bhṛgu Mahārāṣṭra was a prominent member in Yudhīśṭhira’s assembly. (M.B. Chapter 4, Verse 16).

(5) He was also a member of Indra’s assembly. It was by Bhṛgu’s brilliance that Indra’s glory was heightened. (M.B. Sabhā Parva, Chapter 7, Verse 29).

(6) Bhṛgu was a member of Brahmacchā’s assembly also. (M.B. Sabhā Parva, Chapter 11, Verse 19).

(7) Once Bhṛgu blessed his son Rekha and his daughter-in-law Satyavatī that they would have children. (M.B. Vana Parva, Chapter 116, Verse 35).

(8) Śrī Kṛṣṇa who went as the messenger of peace to Hāsināpurā, travelled in Dākinīvarta, along with the sage Bhṛgu. (M.B. Udyeğa Parva, Chapter 63, Verse 27).

(9) Bhṛgu entered the scene of battle between the Kurus and Pāṇḍavas and tried to persuade Dragācārya to withdraw from the fight. (M.B. Droṇa Parva, Chapter 190, Verse 34).

(10) Once Bhṛgu lectured on the origin of the earth, Philosophy of Life, etc. (M.B. Śanti Parva, Chapter 128).

(11) Bhṛgu explained to Bharadvāja how the Pañcābhūṭas except the sky originated (Śanti parva, Chapter 183).

(12) Bhṛgu discussed in a logical manner, the principle of life and the transmigration of the soul. (Śanti parva, Chapter 187).

(13) He made a critical examination of the merits and defects of racial discrimination. (Śanti parva, Chapter 187).

(14) Once Bhṛgu bestowed Brahminhood on a King named Vīṭhavāya. (M.B. Anuśāsana Parva, Chapter 30, Verse 57).

(15) He got the name “Bṛgu” because he was born out of fire. (M.B. Anuśāsana Parva, Chapter 85, Verse 105).

(16) It was Bhṛgu who gave the necessary advice to Agastya to depose Nāhūta from Indra’s post.

(17) There is a story that Nāhūta kicked Agastya on the head while the latter was carrying Nāhūta’s palanquin and that Bhṛgu, who was hiding on Agastya’s looks of hair, cursed Nāhūta and changed him into a python. (M.B. Anuśāsana Parva, Chapter 100).

BHRGUṬRTHA. A place made sacred by the performance of tapas by Bhṛgu. (For more details see the 6th para under Bhṛgu).

BHRGUTUNGA. A peak on which the sage Bhṛgu performed tapas. Rekha had lived there with his wife and children. (Vālmiṇī Kṛṣṇaṇa, Bāhikāṇḍa, 61st Sarga).

BHRNG. A Mahārāṣṭra who was a devotee of Śiva. Once he went to Kāśī and began to go round Śiva to pay homage to him. But since Pārvatī and Śiva were sitting together as one body, he could not go round Śiva separately. He did not have much reverence for Pārvatī. So he took the form of a female tigress (Bṛṅgī) and bored his way through a hole made in the place where the bodies were united. The tigress was not aware that Pārvatī was angry at this slight shown to her and cursed him to become physically weak. His legs became so weak that they were unable to support his body. So he prayed to Śiva again and he blessed him with a third leg. In this way Bṛṅgī became a Mahārāṣṭra with three legs. (Mahārāṣṭra).

BHRUSUNDI. A fisherman. He used to earn his living by theft. Once when the Mahārāṣṭra Mudgala was passing through a forest, Bṛuṇḍi stopped him. But in the presence of the Brahmana’s offspring the Mahārāṣṭra, the fisherman was dazed. Mudgala took pity on Bṛuṇḍi and advised him to worship Lord Ganeśa.

From that time Bṛuṇḍi gave up his evil ways and, accepting the advice of Mudgala, started the worship of Ganeśa with single-minded devotion. As a result of it, an elephant’s trunk began to grow from the middle of his forehead. Bṛuṇḍi who thus acquired a shape closely resembling Ganesa, was visited by Indra, mis-taking him for Ganesa. (Ganeśa : 167).

BHC (H). In the creation of the world, the Lord broke the beginningless “Aṇḍa” (the primal egg or seed) and from it the sound “Om” emerged. The first sound of it was “BHŪH”; the second was “BHUVĀH”; and the third was “SVAH”. So the combination “Bhū Bhuvā Śvabh” was formed. Then came the most admirable and superlative effulgence of the creator (Savitā). That radiance dried up all water. A little of the water became a highly viscous substance. This viscous matter gradually solidified and became the earth. Where the ṅāḍa originally was became the source of that supreme effulgence. As it was the first radiant light, it came to be called Śādīya (adi-first). The great progenitor Brahman seemed to emerge from the centre of the ānḍa. The garbhrī (the water contained in the ānḍa) became the oceans and rivers of the world. (Vāmāna Purāṇa, Chapter 43).

BHÚJAKETU. A king who fought on the side of Dur-yodhāna in the Bāhūra Yudhā.

BHŪJĀNGA. A son of Kaśī of Kāśyapa prajapati.

BHÚJUYU. A Rājaṣī (royal sage), the son of Tugra. King Tugra sent his son with an army across the sea to conquer the enemies in a distant island. When the boat
in which they sailed had reached mid-ocean, it was caught in a storm and wrecked. The prince and the nobleman were both drowned. At that time the prince prayed to the Avisnas who saved Bhujyu from drowning and carried him back to the palace in boats and chariots travelling through the air. This story is given in the Kṛṣṇadeva where the adventures of Avisnas are described.

BHŌKAṆA (Landscape). The cause of earth-shake according to ancient belief is given below:—

The earth is being supported and held in its position by an elephant called Virāpākṣa. When he feels the burden too heavy he shakes his head and earth tremors follow.

Vāṁśikī Rāmāyaṇa, Bālakānda, 40th Sarga.)

BHULINGA (N). A bird which lived on the opposite side of the Himalayas. The cry of this bird resembles “MĀ SĀHASA.” But this bird lived by pecking at and eating the flesh between the teeth of a lion. Siṣṭupāli mentioned this bird as an example to illustrate that Bhismas advice was at variance with his practice.

The bird exhorts people not to act in a rash way (MĀ Sāhasa) and at the same time acts rashly.

BHUMANYU I. A king who was the grandson of King Dhupanta and the son of Bharata. From Mahābhārata Aḍi Parva, Chapter 94, Verse 19, we see that he was born by the blessing of Bhadravāja. His mother was Sunandā, daughter of Sarvasena, King of Kāśi. When Bhumanyu grew up, his father Bharata entrusted him with the affairs of the Kingdom. Bhumanyu had six sons by his wife Puṣkarini; they were Divyadhata, Subhota, Subhata, Sukavi, Suyauj, and Rcika. In Mahābhārata, Aḍi Parva, Chapter 95, Verse 33, we see that he had another son Subhota by a woman Vījaya, a Dākāhā maid.

BHUMANYU II. There is another Bhumanyu, grandson of Kuru, a King of the Lunar dynasty and son of Dhrtarāṣṭra, mentioned in Mahābhārata, Aḍi Parva, Chapter 94, Verse 39.

BHUMANYU III. A Deva Gandharva. He participated in the celebrations connected with Arjuna’s birth. (M.B. Aḍi Parva, Chapter 91, Verse 35).

BHŌMI I. The earth.

1) General. The Purāṇas maintain that Bhūmi has a Devī (goddess). The births of Bhūmi and its basic goddess are in two different ways.

In Mahābhārata, (Dākṣikāyā Pātha) says that the goddess Bhūmi was the daughter of Brahmā and that she was married by Mahāviṣṇu. The earth on which we live is the Mitapūrṇa of which the basic deity is this Lādīmedī. Of the many versions given in the Purāṇas regarding the origin of earth, three are given below:

1) Long ago, towards the end of the age of floods, the earth was in a liquid state. At that time, Siva cut open his thigh and let fall a drop of blood in the water. It assumed the form of an ‘aṅḍa’ (egg). Siva took that egg and split it. A man came out of it. From him was made Nature (PraKRIT). For the creation of the Universe.

2) Mahāviṣṇu lay on the surface of water which spread everywhere in the beginning. A lotus sprang up from the navel of Viṣṇu and from its top Brahmā was born. Liquid matter began to flow out of Viṣṇu’s ears on both sides. From it were born two Rākṣasas named Madhu and Kaśītabha. They persecuted Brahmā. Mahāviṣṇu woke up and killed Madhu and Kaśītabha. The thick fat of these Rākṣasas hardened into the earth. (Devī Bhāgavata, Navama Skanda).

3) In the beginning Mahāviṣṇu (Mahāvīrāṯa Purusa) spread everywhere. In every pore of that Mahāviṣṇu, who was lying on the surface of the water, there was a Brahmāeda. In course of time that Viṣṇu obtained mind. That mind stood connected with each of these pores equally. Later from it were formed the “Pāścamahābhūtās”. From their combination was formed the Bhūta called “Mahā Prthvi”. It was cut into many pieces and each of the pieces was deposited in each pore. It was these Prthvi pieces which became “Bhūmīs” at the time of creation. At the time of the floods, these Bhūmis sank again into those pores as before. In each of these Brahmadās, there are the earth, mountains, forests, oceans, the seven islands, Himavān, Meru, Sun, Moon, Stars and other planets. Also, each of them has its own Brahmā, Viṣṇu, Siva and other Devas. Since all the different Bhūmis in all the Brahmadās had been formed artificially, they all perish in the floods. (Devī Bhāgavata, Navama Skanda).

3) Bhūmi Devī (Goddess Earth) is the wife of Mahā Viṣṇu. In Varāha Kalpa (Age of the Pig) the Asura Hiranyakṣa carried the Earth and Submerged it under water. At once Mahā viṣṇu appeared in the form of a Pig and lifted up the Earth on its horns. When the Earth floated on the surface of water like a lotus leaf, Bhūmi Devī who was pleased, stood up in her charming figure. Mahāviṣṇu fell in love with her and with the brilliance of a crore of suns, had sexual union with her for the period of one Devavārṣa. It is from that time that Bhūmi Devī became Mahāviṣṇu’s wife. As a result of their union, a son named Maṇgalā was born to them.

Ghūṣa is the son of Maṇgalā. Maṇgalā has another name, Covva. After the birth of Maṇgalā, at the behest of Lord Viṣṇu, all people began to offer worship to Bhūmidevi. Mahāviṣṇu himself first worshipped her by reciting the mantra “Om Hriḥ-Śrīn-Śrīn-Ṭatāyādhi-Vaḥāyā Devi Śvāh”. After that this mantra became popular for worshipping Bhūmidevi. (Devī Bhāgavata, Navama Skanda).

Narakaśura was Bhūmidevi’s son by Hiranyākṣa, the Asura. When Hiranyākṣa, in the form of a pig, carried Bhūmidevi on his horns to Pātāla, the horns came in contact with Bhūmidevi and she became pregnant. In Bhāgavata, Daśama Skanda we read that Narakaśura was born as the result of this contact. (See the word Śītā).

Śītā was the daughter of Bhūmidevi, born on another occasion. Śītā was married by the Kosala King Śrī Rāma. When she was abandoned by her husband, she was at last accepted by Bhūmidevi within her own self. (See the word Śītā).

4) Bhūmi and Brahāda. Since Bhūmidevi had been the wife of the Asura Hiranyākṣa she has also been called the mother of the Asura clan. Hiranyākṣa’s brother was
BHŪMIPATI. A king of ancient India. There is a reference to this king in M.B. Udyaṇa Parva, Chapter 117, Verse 14.

BHŪMISAYA. A king in ancient India. M.B. Sānti Parva, Chapter 166, verse 75 says that King Amśurayana gave a sword to Bhūmiṣaya who gifted it to Bhūmiṣaya, the son of Duryodhana. 

BHUKATI. A vīvadeva. (M.B. Amūdāsana Parva, Chapter 91, Verse 32).

BHŪRI. A king of the Kuru dynasty. Somadatta, king of the Kuru dynasty had three sons, Bhūri, Bhūrīstrava and Sāla. In M.B. Ādi Parva, Chapter 188, we read that they had attended the Śvayānvara of Draupadī and in Sabha Parva, Chapter 94 it is said that they had taken part in Yudhīśvara’s Rājaśayya. In Drona Parva, Chapter 166, we read that this King Bhūri was slain by Sākyas during the war between Kauravas and Pandavas. After death, Bhūri obtained a place with the Vīvadevas. (M.B. Śvārgarohanā Parva, Chapter 5, Verse 146).

BHUKRI. A son of the sage Svāma. Vāsā’s son, Svāma married Pārvī, the daughter of Vīvadeva. She had four sons by Śvāma, who were named Kṛṣṇa, Gauraprabha, Bhūri and Devarātra. One of them named Kṛṣṇa. (Devī Bhāgavata, Prabhāṣa Skandha).

BHUKRIRA. (Bhūma). One of the hundred sons of Dhitarāṣṭra. Mahābhārata, Salya Parva, Chapter 26, Verse 14 says that at the battle of Kuruksetra he was slain by Bhūmasena.

BHUKRĪDUHMUNA I. A king in the assembly of Yama. He attained Īravana (Śvārgaloka) by virtue of his having performed gatiṃ (gilt of cow). (M.B. Śvāma, Chapter 6, Amūdāsana Parva, Chapter 76).

BHUKRĪDUHMUNA II. A Mahārāja. This sage once went to Hastināpura as a messenger of peace. On the way he met with Kṛṣṇa whom he reverently worshipped by doing Prakāṣāmāṃ.

BHUKRĪDUHMUNA III. He was the only son of Virādyūma, a king. Bhūmīdunya was lost somewhere in the forest. (M.B. Sānti Parva, Chapter 227, Verse 41).

BHUKRIHAN A Kāśyapa. Bhūri was a king in ancient times. (M.B. Sānti Parva, Chapter 277, Verse 51).

BHUKRIKIRTI. A king. He had two daughters, Campikā and Sumati who were married by Lava and Kuśa respectively. (Ānanda Rāmāyaṇa, Vīvāha Kāṇḍa).

BHŪRĪŚRĀVA (BHŪRĪŚRĀVAYAS). 

BHŪHIC II. Wife of Drūva. This Bhūmi, devi, the daughter of Śitumā had two sons named Kaipa and Vatsala, by Drūva. (Bhāgavata, Caturdhśa Skandha).

BHŪMI III. Another Bhūmi, who was the wife of a king named Bhūmīpah, is mentioned in M.B. Udyaṇa Parva, Chapter 117, Verse 14.

BHŪMĪNAYA. A warrior who fought on the side of the Kauravas. He took his position in the centre of the Garuda Vyūha (name of a phalanx) formed by Droña. (M.B. Droña Parva, Chapter 28, Verse 13).

BHÚMI PARVA. A subdivision of Bhūmaparva in Mahābhārata. Chapters 11 and 12 of Bhūma Parva are included in this.

In Ācestūda, Chapter 276, we see another statement that Satagu, king of the Lunar dynasty, had three sons. Devāpi, Bhālima and Soudaka and of them Bhālima had four sons, Somadatta, Bhūmī, Bhūrīstrava and Sāla.
BHUSHUNDA

All these Mātris assembled together on one occasion to celebrate a festival in the sky. There was a display of many kinds of entertainments at that time. Disputations in spiritual matters, music, dancing, drinking and other forms of hilarious activities were freely indulged in. In another part of the sky, their vehicles were also enjoying themselves with similar celebrations of drinking, dancing, and merry-making. The swans who were the vehicles of Brāhmidevi were dancing in one place, intoxicated by drink. Caṇḍa, the crow, who was Alambuša’s vehicle, also joined their company. Completely absorbed in their delirious raptures, the intoxicated swans indulged so freely in their amorous pleasures with Caṇḍa that they became pregnant. At last when the merry-makings ended and all of them dispersed, the swans became aware of their plight and informed Brāhmī about it. The gracious goddess (Brāhmī) told them that in their present state they were unable to discharge their duties in drawing her chariot and so they were allowed to go and enjoy themselves wherever they liked. After this she entered into a trance. The swans in the fullness of time, gave birth to twenty-four sons. We, the twenty-one brothers, are those children. We, and our mothers went to Brāhmidevi and offered worship to her for a long time. As a result, the Devi woke up from her trance and pleased with us, gave us her blessing. After that, we went to our father (Caṇḍa) and offered our devotion to him and prostrated before him and Alambušadevi. They blessed us. We asked our father to suggest a most suitable place for a secluded life. This Kalpa Vṛkṣa is the secluded place recommended by him. We paid obeisance to our father and Alambušadevi and came to settle down here. Many ages have passed since then. Now your visit and holy presence here, have liberated me from all worldly bonds and ennobled my life. My twenty brothers lived for many Kalpas and yugas at the end of which, convinced of the meaninglessness of worldly life, renounced their bodies and attained Sivaloka.

On hearing this, Vasiṣṭha asked Bhushunḍa to tell him more about his past life. Bhushunḍa resumed his story:—

"Long ago, the whole earth was full of big rocks, without trees, forests or mountains. After a great flood the surface of the earth was covered with ashes. In one caturyuga (a period equal to the length of the four yugas, Kṛta, tretā, dvāpara and Kali) the earth was filled with forest trees and in another Caturyuga, mountain ranges appeared. I have seen an age in which Brāhmaṇas were drunkards, Śūdras were virtuous and women of noble families committed adultery. You have now been born in the eightieth Jana" as the son of Brāhma. You were born once from the sky, at another time from water, then from the mountain and again from fire. I can remember this earth sinking into the ocean five times and Lord Viṣṇu taking the form of a tortoise, lifting it up, above the water. I have seen the ocean of milk being churned twelve times. I know that Hiranyakṣa had taken the earth three times to Pātala (underworld). The Lord has incarnated six times as Bhūrgava Rāma, Incarnation of Buddha has taken place in six Kalyyugas, Tripurādāhana (burning of the Tripurasūras) has taken place thirty times. Daksina yāga was broken up twice. Lord Śiva has slain ten Indrās. He fought seven times with Śri Kṛṣṇa for the sake of Bāṇa. I also remember another epic entitled
“Rāmāyana”, containing one lakh of verses and dealing with metaphysical problems. I have seen the customs of Kṛṣṇa being followed in Kaliyuga and the customs of Kaliyuga being followed in Kṛṣṇa.”

Having heard the whole story, Vasiṣṭha gave his blessing to Bhūunda and left the place. (Jñāna Vasiṣṭha, Bhudīdpādāgīra).

BHŪTADRĀMĀ. An Indra. This Indra is different from the actual Indra. There is a reference to this Indra in Mahābhārata, Ādi Parva, Chapter 96, Verse 28.

BHŪTAYOTI. A king who was the father of Vasu and son of Sumati.

BHŪTAKĀRMĀ. A warrior who fought on the side of the Kauravas in the battle at Kurukṣetra. He was killed by Satīnaka, the son of Nakula. (M.B. Droṇa Parva, Chapter 22, Verse 23).

BHŪTALAYA (M). A famous village in the purānas. It was a resort of thieves and robbers. Dead bodies were often thrown into the river which was flowing through this village. Mahābhārata, Vana Parva, Chapter 129, verse 9 says that it was against Saśtas to bathe in this river.

BHŪTAMATHANA. A warrior of Sūrabhimanyu. (M.B. Salva Parva, Chapter 39, Verse 69).

BHŪTASAṬĀPA. One of the leaders of Hiraṇyaka, (Bhagavata, Saptama Sākunda).

BHŪTASĀRA. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He had taken his position in the “Garuḍasāvitrā” (name of a phalanx) formed by Droṇachārya. (M.B. Droṇa Parva, Chapter 20, Verse 6).

BHŪTAS. A set of beings created by Rudra.

1) General. A Mānav class or sect in ancient India. In the Purāṇas, this Mānav sect is classified into four subdivisions.

2) Birth. In the Brahmāṇḍa Purāṇa there is the following story about the birth and shape of Bhūtās:

Bhūtās are one of the subdivisions of Pulāma’s creations. Long agnīs are given to the Rudra, Nilābhita, to perform the function of creation. Accordingly he begot thousands of Bhūtās in the womb of his wife Satī. All the issues were the exact replica of his own figure. Lean limbs, long ears, thick hanging lips, red eyes, bushy eyebrows, long, pointed and protruding teeth, long nails, matted dirty hair, etc. were the grotesque features of these Bhūtās. These music-haters used serpents as their Yajñopavita (sacred threads). These spirits who loitered in Śiva’s assembly were, as a rule, naked and carried skulls on their heads. But at times they wore fantastic dress with elephant skin. Their chief weapons were, trident, bow, sword, etc.

3) Bhūtā Chaṭṭa. In the Purāṇas, Rudra is acknowledged as the Bhūtā Chaṭṭa. That is why Rudra is known by such names as “Bhūtāniyakas”, “Gaṇaṇaṇa”, “Caṇḍakau-cara”, “Bhavaparājada”, etc. But since the common name Rudra is used for the ruler (king) of all the Bhūtās, Vāmana Purāṇa declares that Rudra is not an individual. Both Vāmanapurāṇa and Matsyapurāṇa represent Virāhadra and Nandikāśvara as two Rudras who are the masters of Bhūtās. (Matsyapurāṇa 181, 2; Vāmanapurāṇa 4, 17).

In Vāmana Purāṇa, the number of Bhūtās is given as 11 crores. Śkanda, Śākhu, Bhairava are the chief among them. Under them are innumerable Bhūtās. Ashes and Khaṭavānga, etc. are their weapon. The emblem on the banner is a cow or a bull. That is how the Gaṇaṇaṇaṇaṇkas have got the titles like “Māyaśrāvaka”, “Māyaśrāvaka”. (Vāman Purāṇa 67, 1-23). 4) War with Asura. In the war between Śiva and Andhakāsura, the Bhūtās fought on the side of Śiva. It was Vināyaka, the master of the Bhūtā hordes who first came into conflict with the Asura. In that battle Andhaka defeated Vināyaka. After that, Nandi, another leader of the Bhūtās, attacked Andhaka jointly with Vināyaka and defeated him. At last, Andhaka approached Śiva himself for protection, and Śiva received him and appointed him as commander of one of his hordes of Bhūtās. It is this Andhakāsura who later became famous under the name of Bhṛtih. In this way, the Bhūtās had fought many battles with the Asuras, joining the party of the Devas. But at the time of Dākṣa’s yajña, they joined the party of the Asuras and opposed the Devas. Although the Bhūtās won all the battles they fought both on the side of the Devas and on the side of the Asuras, in the end they had to leave north India and to come and settle down in south India. By the time of Viśvavata, the Bhūtās had already become South Indians.

BHŪTIVARMA. A Rākṣasa who was the friend of Kāmaḥbhuti. (Kathasatīsagga).

BHUVANA I. A Mahārāṣtri who visited Bihāra when he was lying on the verge of death. (M.B. Anuśāsana Parva, Chapter 26, Verse 81).

BHUVANA II. A saṃśātana Viśvadeva. There is a reference to him in M.B. Anuśāsana Parva, Chapter 39, Verse 35).

BHUVANA III. A saṃśātana Viśvadeva. There is a reference to him in M.B. Anuśāsana Parva, Chapter 39, Verse 35).

BHUVANA. Bhṛtihpāti’s sister. She was married to Prabhās, one of the Aṛavas. A son named Viśvakarmā was born to them. (Brahmāṇḍa Purāṇa, 3-3-21).

BHUVANESĀ. See the word Bhadrasrārvas.

BIBHATSU. One of the ten names of Arjuna. He got this name because he resorted from doing loathful acts. “I will never resort to loathful deeds in war. Therefore the devas and men call me Bībhatsu”. (Mahābhārata, Viśvā Parva, Chapter 44, Stanza 18).

BHUMI. A. A minister of Rudra. Bhūmikāvāna. (Bhuvanapatībhānava).

BHŪPA. See the word Bhīṣma.

BHIDUJAS. A son born to Ādiiti by the blessings of Viṣṇu. (Pudhā Purāṇa, Bhūmikāvāna, Chapter 3).

BLILA. (VIĻVA). A devotee of Viṣṇu. There is a story in Skanda Purāṇa about Blīva who lived as a Yājñapātī first and then was converted to a Śaivaite. In the beginning Brahmā created many things among which Viṣṇu (stāpa) (Crusade religion) also was created. Under that tree an anonymous man began to live. Brahmā gave him the name Viṣṇu. Being pleased at the behaviour and devotion of Blīva, Indra asked him to turn the wheel of administration of the earth. Accepting the offer Blīva requested Indra to give him the Vajra (diamond) for the smooth running of the administration of the earth. And Indra handed over the vajrayudha (diamond-weapon) to be at his disposal, when he thought about it, if the occasion required it. Once Kapilla a Śaivaite reached the palace of Blīva. After a long conversation both became fast friends. One
day there was a debate between Bilvaka and Kapila as to whether penance or action (doing one's duty) was appreciable. In this discussion Bilvaka lost the equilibrium of his mind and thinking of the diamond-weapon of Indra cast off the head of Kapila. In Kapila there was the power of penance as well as the power of Siva. So through Siva Kapila got immortality. In the meanwhile Bilvaka went to Yagya and got a boon that every living thing in the earth should fear him. But the boon was futile. This was a turning point for Bilvaka. The mind of Bilvaka changed to devotion for Siva. He concentrated his attention on the worship of Sivalinga at the forest of Mahâkâla. One day Kapila came by that way and was greeted by Bilvaka with honour and regard, and they again became fast friends.

BILVAKA. A famous serpent born to Kaśyapa pra-jâpati of his wife Kadru. (Mahâbhârata, Aiti Parva, Chapter 35, Stanza 12).

BILVAKA'TRITIYA. A holy place in Haradvâra. It is mentioned in Mahâbhârata, Anuâsâna Parva, Chapter 25, Stanza 13 that those who bathe in this holy Bath will attain heaven.

BILVAKA'DUJA. A serpent. The father of this serpent was Kaśyapa and mother, Kadru. (M.B. Âdî Parva, Chapter 35, Stanza 12).

BILVAPÂTRA. A serpent born in the family of Kaśyapa pra-jâpati. (M.B. Udyoga Parva, Chapter 103, Stanza 14).

BILVATEJÀ. A serpent born in the family of Takṣaka. This serpent was burnt to death by falling in the sacrificial fire of Jauamajâya. (M.B. Aiti Parva, Chapter 57, Stanza 9).

BINDUGĀ. A Brâhmaṇa who lived in the village of Bâskalâ. Being a frequenter of the houses of harlots and of various other mean habits, he had led his wife Çâcalâ also to lead an immoral life. Once Binduga called his wife and told her thus: “You may continue the life of a harlot; but all the money acquired must be handed over to me.” Thus they continued their lives and after their death both were reborn as devils in the mountain of Vindhyâ. In the midst of their life as devils, once it chance for Çâcalâ to hear the Siva Purâna recited and she got her shape of devil changed. She requested Pârvatî to change the shape of her husband also. Pârvatî sent her attendant Tumburu to Binduga to tell him the story of Siva and thus he also got his form changed. (Siva Purâna Mahâbhâma).

BINDU 4ATĪ. The queen of the great King Mándhâta. Bûmattû was the daughter of the King Sâlabindu. Pu ukatsa and Mucukunda were the two sons born to her from Mándhâta. (Devil Bhagavata, Sûrdha 7).

BINUSÂRAS. A holy place famous in the Purânas.

The following information is obtained from the Purânas about this holy place.

(1) Bindusara lies on the north of the Mount Kailâsa. (Mahâbhârata Sâbhâ Parva, Chapter 3, Stanza 2).

(2) It was at Bindusara that Bhágiratha did penance to bring down Gañghî to the earth. (Sâbhâ Parva, Chapter 3, Stanza 10).

(3) Devendra performed hundred sacrifices at this place. (M.B. Bhûra, Sâbhâ Parva, Chapter 3).

(4) Once Siva performed a sacrifice at Bindusaras. (Sâbhâ Parva, Chapter 3).

(5) Śrî Kṛṣṇa did penance here for several years to get righteous. (Sâbhâ Parva, Chapter 3, Stanza 11).
was pleased at the virtuous character of the son of the Vaiśya. So taking him, as if he was God, placed him on his chariot and took to the city. The people gathered round him and anointed him as their King. The son of the Vaiśya became King. He never even thought of women who are generally fickle and wicked. The wicked wife of the Vaiśya's son took the harmless man on her shoulder and wandered about saying, "The enemies of my husband have put him in this plight. Because of my conjugal fidelity I carry him thus and earn our daily bread. Please give us food!" In this manner she spent her days in begging. Thus wandering from place to place she reached the city where the Vaiśya's son was the King. The people, seeing her loyalty to her husband, honored her and spoke highly of her. Hearing that a very loyal wife had reached his city the King sent for her. The King recognized her instantly. But she did not know him. He learned of her deeds of the past one by one, and began to weep and scold her. Finally when she understood that the King was her husband she was dumb-founded. The amazed ministers looked at each other. The King revealed everything to them. The ministers disfigured her and drove her away.

BODHYA, a famous teacher-priest. Once there was a discussion between Nātha and Bodhya on Philosophy. The summary of what Bodhya said is as follows:—

Before I advise others, I do it myself first. I am the teacher of none. I take the world as my teacher. I learned the lessons of harmlessness from snakes, disappointment from Pāṅgala the hermit, self-sacrifice from animals, concentration from the archer, and loneliness from a maid who is a spinster. (M.B., Śanti Parva, 171, 56, 61.)

This hermit came to the King Yavāti and taught him philosophy and ethics. The whole of the Chapter 171 of Mahābhārata, Śanti Parva, comprises the exhortations of this hermit, which are known by the famous name Bodhya-Gītā (Song of Bodhya).

BRAHMĀ: A king. Agastya once approached this King and requested him for some wealth. (See the word Agastya).

BRAHMĀ:

One of the trimūrtis of the Hindu Pantheon. The trimūrtis are Brahmā, Viṣṇu and Siva.

1) General information. God who is the creator of the Universe. It is mentioned in the Purāṇas that Brahmā creates, Viṣṇu preserves and Pāramāṣiva destroys the universe.

2) The birth of Brahmā. The birth of Brahmā is from the navel of Viṣṇu. It is mentioned in Devi Purāṇa, Skandha 1, about the birth of Brahmā as follows:—

In the beginning Mahāviṣṇu lay on a banana leaf in the shape of a baby and began to think, "Who am I? Who created me? Who sustains me? Who is going to work?" and so on. At that time an etheral voice said:—

"Śarvaṁ khalidvāmanor nāyaśaṁ saṁsthānam..." Mahāviṣṇu was amazed at this etheral voice. He did not know whose oracle it was. Still He lay meditating upon the words. Then Mahādevi, with four hands and weapons such as Śanikha (sconch); Candra (moon), Gada (club), Padma (lotus) and maidens who are propitiators and having worn glorious clothes and ornaments, and accompanied by Śaktis (powers) named Rati, Bhūti, Buddhi, Mati, Kṛiti, Dhṛti, Smriti, Saḍbhā, Mohā, Saḍbhā, Śvāhā, Kāmo, Nītā, Dāya, Gati, Tviṣ, Kāpa, Sāvyati, Śaptakā and Tandā, appeared before Mahāviṣṇu, who was struck with wonder. Mahādevi said, "Oh, Viṣṇu, what is there to wonder at? Every time the universe is subjected to creation, preservation and destruction, you are born thus due to the great power of the supreme spirit. It seems that you have forgotten those matters. Know that the supreme power is beyond qualities. We are all with qualities, Your main quality is Śattva. From your navel Brahmā will be born. His attribute is Rajoguna (activity, passion or motion). From the middle of the eyebrows of Brahmā, will be born Rudra, whose attribute will be Tāmasaṅgata (darkness). Brahmā, with the power of penance, will acquire the ability of creation and by his attribute of Rajoguna will create the world in the ocean of Bhūtā and śakti, who is the preserver of that world. The same world will be destroyed by Rudra at the end of the Kalpa (world age)".

Accordingly from the navel of Viṣṇu a lotus grew up and in that lotus flower Brahmā took his form. The same Brahmadeva did penance before Mahāviṣṇu and Jagaññā, who were pleased at his penance and gave him all the boons he wanted. After that Brahmā began the work of creation. He created with his mind the Saptarśi, (seven sages) and then the Prajapāti (the lords of emanation). From them all the movable and the immovable in the universe came into existence. (Devi Bhāgavata, Skandha 7).

In manusmrti, Chapter 1, the following stanza about the creation of Brahmā occurs:

"Tadādjayamabhavat baimam
Sahavaimītramprahambhah /
Tasmā jāne śvayam Brahmā
Sarvalokakāyabahbhah" //

That egg was as radiant as the Sun, with the colour of gold. Brahmā the great grandfather of everything in the world took birth by himself in it. From the supreme power, an egg fell on the water which was the first creation. That egg became a germ of golden colour. Creating a life, which had done penance in its former births in such a way as to enable it to become Brahmā, in the golden germ of the egg, the supreme power entered the life that is to become Brahmā as its inner guide. That Brahmā is known as the Piṭāmaha (Grandfather of the manes) or Pātimahāgrandfather of all the worlds.

Vāmanapurāṇa Chapter 43 states as follows about the creation of Brahmā:—

Ages before the beginning, when all the worlds with everything they contained were submerged in the single ocean of the great flood, the germ of living things formed itself into a king of birth. Who had been inside the egg went to a long sleep. The sleep continued for a thousand yugas (ages) when Brahmā woke up; as Śattva guṇa (purity) was the foremost attribute of him, he saw that the world was void. When the thought of creation occurred in his mind Rajoguna (activity or passion) became his foremost attribute. Kajas is the attribute that creates and without that we cannot preserve. At the time of destruction Tamoguna (darkness) becomes the foremost attribute. That Bhagavān (supreme

1 Iśāna sarvaṁ tuḥaḥ abh eva, Saṁtaḥnam anyad nāti. All these are myself. Except me there is nothing eternal.
Spirit) the Purusa (the Male creative Energy) pervades over everything, in all the living worlds. That Eternal Being is Brahman, Visnu, Siva.

Knowing that the world was lying in pure water, the Bhagavân (Supreme Being) cut the egg open. From it the Otkâra (the sacred syllable ‘Om’) emanated. The first sound of it was “Bhūḥ,” the second sound, “Bhūvāḥ” and the third sound “Svabh.” So they came to be known as “Mahábhūvāḥ Svabhāḥ” even when the glorious radiance of the sun was born from it and Brahman the grandfather of the worlds originated in the centre of the egg.

3) Instigation to compose Rámayâna. It was Brahmâ who instigated Valmiki to compose the Rámayâna.

A fowler of the forest tribe shot down one of a couple of storks which were carrying on love-making, on the banks of the River Tamâś. Seeing this Valmiki cursed the fowler. The curse came out of the mouth of Valmiki in the form of a verse: “mā niśāga pratīdhikam tvaram-gamaṁ śatviṁ samāḥ, yath kramāmuttiṁ sinkiṁ, avadhiḥ kānamadhiṁ,,” which according to hearsay, is the first piece of poetry in the world. Brahman who was attracted by the poetry came to the hermitage of Valmiki and instigated him to compose the story of Râma. In verse form, it is stated in Vâlmiki’s Râmayâna: Bala-kânda, Sarga 2, that the Rámayâna was composed thus.

4) Râvaṇa is given a boon. It was Brahmâ who made Râvaṇa an ever-powerful hero. Penance was done by Râvaṇa in the vicinity of the Himâyâna and Brahmâ appeared before him and granted him the boon that no arrow that he shot would harm him. (Vâlmiki Râmayâna, Bula Kânda, Sarga 16).

5) The loss of a head. Long ago Siva plucked off a head of Brahmâ. This story occurs in various purâṇas with slight changes. Two of them are given below:—

(1) In olden days, in the period of Satyayugya, Mahâviśnu did penance in Svetâdvipa (the island Sveta) to obtain the Râma lila. Being deeply engaged in the study of Brahmacidya, Brahmâ decided to go to another place and began to do penance for the suppression of passions. Both were doing severe penance. So they began to walk in order to take res from the penance. On the way they met each other. One asked “who are you?” The other also asked the same question. The talk ended in a contest as to who was the greater of the two. Each claimed himself to be the supreme power of the world. Neither of them was prepared to recognize the claims of the other. In the midst of this contest, a phalus, ex-ordinarily bulky and fair appeared before them and a sibilant voice said from the sky: “You need not quarrel as to who is superior. He who reaches the extremity of this phalus is the superior person. So both of you proceed, one upwards and the other downwards and find out the end.” Hearing this Vishnu went downwards to find out the bottom and Brahmâ, upwards to the top. Vishnu travelled for a long time and finding no end thought the attempt futile and returned to the starting point with disappointment and sat down. Brahmâ travelled upwards for a long time and found no end. On the way he saw the petals of a paradisiac flower, coming down from the sky. Brahmâ took it and joyfully returned and said haughtily to Vishnu: “See, I have taken this flower from the head of the Phalus. I have brought this to convince you. You have been defeated. So can you not admit that I am the superior?” Mahâviśnu did not believe the words of Brahmâ. So he called the Pândânas flower to him and questioned it. The Pândânas flower took false oath and witnessed in favour of Brahmâ, who had asked, the flower beforehand to be on his side. Mahâviśnu did not believe this either and said, “Let Siva be witness to this flower”. Siva at these words appeared before them and revealed the deceit played by Brahmâ and the flower and then cursed the Pândânas flower that he should not have a place among the flowers of Oblation to Siva. Then Siva got angry and plucked off a head of Brahmâ. That is the skull Siva uses for receiving alms. (Devî Bhâgavata, Skanda 5.)

(2) In days of old all the worlds with everything in them were under water in a single ocean. The Sun, the Moon, the Stars, air, fire, everything was destroyed. A day of utter darkness appeared. Grass, bush all were destroyed. Nothing could be seen and recognized. All existents and non-existents were destroyed. Bhagavân, (Supreme Being) was sleeping continuously for so many thousands of nights. At the end of the night Bhagavân awoke and attributed the attributes of the night. He stood ready for the work of creation. He, the knower of all Vedas and Vedângas appeared in the shape of a wonderful being with five faces. Another being with three eyes, matted hair, a trident in one hand, and a garland of beads in the other, and with darkness as its attribute took shape. That being was called Purusa (the male creative energy). Then the Mahâtmâ (the Supreme Being) of ancient times (Egotism). It affected Brahmâ and Siva. Overcome by egoism, Siva said to Brahmâ:—“Who are you? Who created you?” Swelled with egoism Brahmâ asked in reply:—“Who are you? Who are your parents? Let me hear it.” This talk ended in a quarrel. The origin of Bhagavân (the Lord) was from this quarrel. Immediately after his birth the Lord took an arsarlephate but did not have any identity. Siva being defeated by Brahmâ, bowed his head and coloured. While Para-mâyâ was standing angrily thus, the fifth face told him, “You, who are having three eyes and whose attribute is darkness! look here! I will tell you all. You, who wear air garments, and ride on an ox, are the destroyer of the world.” Hearing these words Siva grew more and more angry, opened his third eye you down and Brahmâ to burn him. Seeing the faces shining like the Sun Brahmâ said, “When you heat on water, bubbles will appear. But do they have any prowess? Hearing this, Siva plucked off the head of Brahmâ with the tip of his finger nails. (Vâmanâ Purâṇa, Chapter 2.)

5) Changing Vijayalaksmi to Lâlakālaksmi, by curses. Vijayalaksâmi, one of the eight Laksâni, was the treasury-keeper of Brahmâ. Once she became careless in discharging her duties. Brahmâ got angry and cursed her.

“You go to Râvaṇa and keep his tower”. She humbly requested for absolution from the curse. Brahmâ said, “At the time of the incarnation of Sî Râma, a monkey-hero named Hanumâṇ will reach Lâlakâ in search of Sî Râma’s wife, whom Râvaṇa had kidnapped. You will obstruct him, and he will strike you dead. On that day you will be absolved from the curse and you will return here instantly.” Accordingly Vijayalaksmi was born in
Lañū under the name Lañūlañūmi. When Hanumān jumped to Lañū she prevented him, and he struck her down to the ground. (Ṛāmpi Rāmāyana, Sundara Rāmāyana).

6) Brahmā curing the daughters of Himavān. Three daughters named Kutilā, Rāginī and Pārvati and a son named Sunātha were born to Himavān by his wife Menā. The three daughters went to the Himalayas for penance, to get Śiva as husband. They were not even six years old then. The devas saw them. The Ādiyīs and the Vāsugūs took Kutilā who was doing penance, to the world of the gods. All the gods gathered together and asked Brahmā. “Oh Lord, be pleased to tell us if this girl will be able to bear a son who could kill Mahiṣāsurā.” Brahmā replied. “This poor girl will not be capable of bearing the radiance of Śiva. So let her go away.” Kutilā got angry at Brahmā and said “Lord, I will try to become fit to bear the unbearable radiance of Śiva. Hence, I will do penance properly and please Viṣṇu and make Śiva bow his head. I take a vow to that effect.” Brahmā became angry and told Kutilā, “You, wicked Kutilā, you did not succumb to my words. So by my curse you will be turned to water.”

Kutilā having been cursed by Brahmā became water and joined to the world of Brahmā. Seeing the flood of water, Brahmā made cause-ways on four sides with the Vedas of Kg, Yajus, Sāṃśa and Atharva. Thus being tied up she stays in the world of Brahmā. The Devas took Rāginī also before Brahmā and put the same question. The reply of Brahmā was the same as before. She also got angry and said to Brahmā, “I will do great penance so as to enable to give birth to one in my family to be the killer of Mahiṣāsurā.” Brahmā cursed her also. “You are deliberately disobeying my words which even devas won’t gamsay. So you will become the colours of the twilight.” Thus she became the last colours of the twilight, and her body was divided among the Pleiades. (Vāmanī Purāṇa, Chapter 51).

7) Going a boon to a tiger and golden colour to Pārvati. The first name of Pārvati, the daughter of Himavān was Kāli. She was given this name (Kāli) because of her dark complexion. After the marriage Śiva and Pārvati led a household life in the golden house built by Viśvakāma. Once Śiva called Devī humorously, by the name Kāli. Pārvati got angry and said to her husband, “A wound by an arrow will be cured. If you cut down a tree by an axe it will sprout again. A wound inflicted by hard words will never be cured. The arrows of words shoot out of the mouth. Those who are hit by them suffer pain day and night. Wise people should not shoot them at others. You have violated that principle. So my lord, I am going to do intensive penance. I will endeavour to create such a condition, that you may not call me by the name Kāli again.” Saying thus, Pārvati bowed before Paramēvara and bidding good-bye, she went up into the air and reached the peak of Himalayās and thought of Jayā, Vījaya, Jayantī and Aparajitā. Instantly they arrived to see Kāli. They got permission and stayed with Pārvati to attend on her.

While Pārvati was engaged in doing penance, a tiger, with his weapons of tusks and claws came there from the jungles of the Himalayas. Umā (Pārvati) was standing on one leg. The tiger began to think, “I shall do it when it is needed”. Thinking thus, it gazed at the face of Devī with staring eyes and consequently it lost its balance. Pronouncing the word Brahmā Devi did penance for a hundred years. After that Brahmā, the Lord of the three worlds appeared before her and said to her “I am much pleased. Your penance was flawless. Ask your boon.” Kāli replied, “Oh, Lotus-born! First give this tiger a boon. It will please me.” Then Brahmā gave the wonderful tiger leadership of the Ganas, devotion to Śiva, invincibility and righteousness. After giving the tiger this boon Brahmā told Pārvati, “Now, Ambikā, ask your boon. Don’t hesitate, I will grant the boon.” Then Pārvati asked the boon. “Brahmā, give me golden colour.” Brahmā said “Let it be so”, and disappeared. The dark complexion of Pārvati disappeared. She got the colour of the lamenent of the lotus flower. From the disc of Viśnu and Śiva she became gold. Pārvati went to Indra and asked for a gift. Indra requested Pārvati on behalf of heaven. “Let me have her. Let this Kausikī be my sister. Because she was born from you, Kośa (outer skin) she is Kausikī. I am also Kausikī,” Devi gave the beautiful Kausikī to Indra, Sahāraṇā (Indra who has thousand eyes) took her to the Vindhya mountains; when they reached there Indra told her. “You stay on this mount, honoured and revered by gods. You will be known as Vindhyaśakti (who stays on the Vindhya). He consecrated the goddess there. She was given a lion as her carrier (Vāhana) “You destroy the asuras” saying to Indra returned to Heaven. (Vāmanī Purāṇa, Chapter 54).

8) Brahmā became river. Long ago in the period of Cātuṣa matavantara (the age of a Manu), Brahmā decided to perform a sacrifice on the Sākyas mountain and preparations were made for it. Brahmā came with Viṣṇu and Śiva. Bhṛgu and the other hermits took their seats. Mahāviṃśu called Svarādev, the wife of Brahmā. But she was very slow in coming. The hermit Bhṛgu said to Viṣṇu: “You yourself have gone to call Devī. But she is very slow. The auspicious moment is coming to an end. So how are we to commence the rites?”

“If Svara does not appear before the end of the stipulated time we shall set Gāyatri in her place,” said Viṣṇu. Śiva also agreed to it. So Bhṛgu seated Gāyatri on the right side of Brahmā and the rituals were performed. By then Svara reached the sacrificial hall. When she saw that Gāyatri was placed in her place and the rituals were performed she became angry, because of her quarrel with her co-wife. She called out: “Where the person to whom respect is due, is not given respect and where the person who ought not to be respected is given undue respect, there, scarcity, death and fear will be rampant. She dared to sit on the right in my place. So she will grow lean and be younger as her will. Then Iott appeared and asked for a gift. All of you will become rivers because you have placed a person lower than me in my position.” Hearing the curse of Svara, Gāyatri rose up trembling, and cursed Svara also to become a river. Before Svara was changed to a river, Brahmā and the other gods rose up and requested for absolution from the curse. Svara said, “O gods, it is because you placed Gāyapati in the beginning of the sacrifice, that this break, due to my anger, has been caused. My curse cannot be futile. So each of you change to a river by your portions and we, your wives, will also become rivers by our portions, and flow to the west.”
Thus Brahma, Vignu and Maheshvara became rivers with their portions. Brahma became the fast-flowing Kukudmati, Mahaviṣṇu changed to river Kṛṣṇa and Śiva, the river Vesi. The devas also changed their portions to rivers and flowed from the Śaha mountain to the east and their wives changed to rivers by their portions and flowed to the west. Śveta and Gūdai fell as two rivers to the west and then joined together as one river called Sāvitrī Vignu and Śiva who were consecrated at the sacrifice by Brahma came to be called Baḷa and Atibala (Powerful and more powerful). This is the origin of the rivers in Kerala. (Padma Purāṇa, Chapter 113).

9) Brahma is not worshipped. Long ago Brahma and Vignu went to see Śiva near Himavān. They saw a shining phallos there in front of them. It was of immense size. One of them went downwards and the other upwards to find out the end of it. Both returned without reaching the top or the bottom and by penance they pleased Śiva who appeared before them and asked them what boon they desired. Brahma asked Śiva to take birth as his son. Śiva did not look upon this and said that nobody would worship Brahma because of his extraordinary desire (namely, to have Śiva as his son). Vignu requested that he should be made a servant at Śiva's feet. So Vignu incarnated as Śiva's Sakti (power). That Sakti is Parvati. So Vignu and Parvati are one and the same in sense. (Kathāprākārama, Kāthāprākāramabakam, Taṇṭaṅga).

10) The abode of Brahma. It is said in Devī Bhāgavata, Skandha 8, that the abode of Brahma is on the top of Mount Mahāmeru. There are nine towns there. Mano-vatī which is in the centre, is the town of Brahma. The east of Mano-vatī stands Amaravātī, the town of Indra. On the south-east corner there is Rajovatī which is owned by Agni (fire-god). Dvāravatī is on the south of Brahmamārī there is the town of Sanyamani which is the town of Yama (God of death). On the south west corner there is the town of Nīlī. It is named Kṛṣṇapānam. On the west there is the town called Śraddhavatī. It is the abode of God Varuṇa. On the north-west corner there is the town called Gandhavatī which is the abode of Bhagavān Vāyu (Wind-God). Dvāravatī north to Brahmamārī stands the town of Kuṭera (God of wealth). It is known by the name Mahodaya. On the north east corner there is the city of Śiva. It is known as Vasovatī.

11) The sons of Brahma. Brahma is the creator of all the living things in the world. Still mention is made in the Pṛāgīs about countless divine persons who were born from the mind and body of Brahma, directly and indirectly. They are given below in groups.

(1) Mārici, Aṅgiras, Ati, Pulasta, Pulaha, and Kuṭru.
(2) It is mentioned in the Mahābhārata, Ādi Parva, Chapter 65, Stanza 10, that these six grand hermits were born from the mind of Brahmā.
(3) Dhīnā and Vidyātā. It is mentioned in Mahābhārata Ādi Parva, Chapter 65, Stanza 51 that these two were good sons born to Brahmā.
(4) Rudra. Mention is made in Agni Purāṇa, Chapter 26, that Brahma had a roaring son who was named Rudra.
(5) Svaṇambahava Manu. It occurs in Bhāgavata Skandha 11, that Manu Svaṇambahava was the son of Brahma.
(6) Kandarpa (Kanadēva - Cupid). In Kāthāśārita-

śagara, Lāvāṇakalabhaka, Taṇṭaṅga, it is mentioned that Cupid was born from the egoism of Brahmā.

6) Madhuka and Goliṣṭha. In Utara Rāmāyaṇa, mention is made that from the playful habit of Brahmā, a giant named Madhuka and a giantess named Goliṣṭha were born.

7) Bīgura. It is mentioned in Mahābhārata, Ādi Parva, Chapter 5, Stanza 9, that the hermit Bīgura was the son of Brahmā.

8) Jāṭāvān. It is seen in Kātipa Rāmāyaṇa that Jāṭāvān was born from the sweat of Brahmā.

9) The Sanakas. In Bhāgavata mention is made that the Sanakas (Sanaka, Sanandana, Sanātanu and Sanat-kumāra) were sons of Brahmā.

10) In Mahābhārata, Amūsāna Parva there is a passage given as the words of Vasiṣṭha spoken to Bīgura, about the birth of many of the sons of Brahmā. "May I tell you a story I have heard long ago about the revelation of Brahmā of himself?"

Lord Rudra took the form of Varuṇa and performed a sacrifice. Many hermits, all the devas, Agni and others, Vasiṣṭha (Exclamation in sacrifice) which took body, and all yajñāṅgas came to the sacrificial hall. All the expedients, all the glories which are thousands in number took shape and came to the sacrifice. Rgveda arrayed in garments of hermitism came there. All the omens, all the voices, all the emotions, all the etymologies of pronouncing Veda Sūktas, all the marahadvikas, Oṃkāra (the syllable Oṃ) the eye of all the Vedic metres and their theories, all restrictions and donations, all Vedas, Upaniṣads, accomplishments, Śavītī, the past, the near future and distant future, all came there. The Lord Śiva held everyone of them. He offered his spirit by his spirit. The sacrifice took many forms and shed radiances. Paramāśiva is heaven, the sky, the earth, the ether and the husband of the Earth, is the lord of all accomplishments, is noble and the lord of radiance. This Lord is lauded by the names Brahmā, Śiva, Rudra, Varuṇa, Agni, and Prabhlavātī. Śiva is the King of all the worlds. Penances, sacrifices, vows embalmed by fast, all the directions and gods of directions, Indras, celestial maidens, mothers of the worlds, all these assumed forms and came to the sacrifice in multitudes. Everybody who witnessed the sacrifice of Parāvencevarā, who was in the form of Varuṇa, was greatly pleased. Seeing the pleased celestial maidens standing in rows passion arose in Brahmā. He had seminal discharge. Āditya (the Sun) took the earth on which the semen fell and threw it into the sacrificial fire, which blazed furiously. Brahmā who became the offerer of oblation had discharge again. He got it in the sacrificial ladle and with recitation of spells offered it in the sacrificial fire as if it was ghee. The powerful semen contained the three attributes of Sattva, Rajas and Tamas. From the attribute of Rajas arose the living world which had activity as its purpose. Radiance is the quality of Sattva which entered the living and non-living world. It gives light to everything. It also gives the power of discrimination. From the semen offered in the fire, three sons with body and the attributes of demi-gods came out. The male who had originated from the flame called 'Bharjana' became Aṅgiras. The male who originated from the burning coals became Kavi. Over and above these three radiances, other radiances also originated from the sacrificial fire. From the Marlic
(rays) of the fire. Marici the father of Kasaya was born. From the Kusa-grass spread on the floor of the hall of sacrifice, the Bala-khyas were born. Attu also was born from the Kusa-grass. The noble hermits called Vaikhanasas, who have grown powerful by penance and became the seat of all good qualities, were born from the sacrificial ashes. From the stream of fire which are the eyes of the sacrificial fire, the hardworn Adins were born. The rest of the Prajapati were born from the ears of the fire. From the pores of the skin of fire were born the hermits, from the sweat the 'chandas' (metre of Vedas) and from might, the mind. For this reason the Vedic scholars and knowers of the Sruti and those who see the superiority of Vedas, say that fire is a combination of all the gods. The trees that feed the fire are called Masis (months), the sap of the tree is called Paksha (half of the month i.e. full moon to new moon and new moon to full moon), the path of the tree is called night and day and the flames are called Mahaksas (auspicious moments). Rudras were born from the blood of fire and the golden coloured gods, the Mitras, also were born from the blood of fire. From the smoke of the fire, the Vayus, from the flames of the fire the Attus, and the Adityas of the extreme radiance were born. The planets and stars which stand in their places in the sky are the charcoal of the fire. Brahma declared that fire was Brahman, the supreme spirit, eternal and the giver of all wishes. The sinless Malada, who was in the form of Varuna said, "This sacrificial fire is mine, and I am the sacrificer." Soma, the sons born at the first fruits of the sacrifice are mine. So Bhrgu, Aigra and Kavi are my sons, no doubt. Let everybody who moves along the sky know that these three are my sons, the fruit of my sacrifice." Agni said, "These are born from my organs. They had been depending on me for their sustenance. So they are my sons." Brahma the teacher of all the worlds and the grandfather of all living beings, said, "They are my sons. I offered my sperm to the fire, and these sons were born therefrom. How can they be claimed by anybody else? Here, I am the utterer of the spell and the offerer of the sperm, I am the owner of the sperm. Am I not the owner of the fruit? There is no contest on the point that the birth of Bhrgu and others is from the emanation of my sperm." The Gods who heard these arguments bowed their heads before Brahma and greeted him, said, "Lord Brahma, It is not only us that are born from you, but the entire world of living and non-living is born from you. So let Agni and Deva in the shape of Varuna have their wishes." 12) Brahman and the giantess Karkata. In days of old, a ferocious giantess named Karkata lived on the northern side of the Himalayas. Because of the hugeness of her body and the scarcity of food she became famished. She began to do penance for the alleviation of her hunger and thirst. She stood on one leg in the Himalaya Mountain, fixing her eyes on the sun in the day and on the Moon in the night, and the severe penance continued for a thousand years. Then Brahma appeared before her and told her that she could ask for any boon. She said, "I wish to become a Suci (Needle) as hard as iron, having the form of disease. This is the boon I pray for, Brahma." Brahma blessed her and said, "Let it be so, my daughter, you shall be a sauci (needle) with the prefix 'V' that is Visvaki (Sapindic cholera). You can eat those who eat stale food, those who are wicked, those who sit in places where they ought not to sit and those who are hard-hearted. Enter into their bodies and affect their hearts, spleens and life-breaths. Thus carry out the work of destruction? You can affect both the good and the bad. But good people should not be killed. So to save them from death, you can use this mantra (spell).


Saying these words Brahma disappeared. Karkata made her body smaller and finally assumed the shape of a needle. After that she began her work by entering the body of those who had lost their energy because of illness, in the form of a needle of gout and caused cholera, and the body of those who were lean and worn and weary, in the form of internal cholera. Thus assuming two bodies and killing countless people she travelled for a long time in the earth and the sky, until she herself felt aversion to her work. When she remembered her original form she loathed the needle-form. Karkata again went to the vicinity of the Himalayas and began to do penance, which lasted for another thousand years. Thus she became pure and by the power of thinking, she acquired spiritual knowledge. Then she wanted to be saved from the mire of birth and death, to attain which, she did penance for yet another thousand years at the end of which, the highly pleased Brahma appeared before her and said, "Daughter Karkata, all the darkness is erased from your heart and you have attained deliverance from delusion. Now I will bless you according to your wish. Receive your original body and walk about in the world, eating the ignorant, bad beginners, the impudent, those whom you hate in bad places and dwell in bad places."

She became a giantess again, but as she had attained purity of soul, she engaged herself in deep meditation which was free from doubt. The meditation lasted for a long time. Finally her mind waned. Then she remembered about worldly things and felt hunger. She remembered, "Brahma has ordained the wicked as my food. So shall I seek them." Thinking thus she went to a jungle in the vicinity of the Himalayas. That was the dwelling place of foresters. In that dark night the King and the minister of the foresters approached the place where Karkata sat. Karkata seeing them thought, "Let me know first if they are good or bad." So she decided to ask them some questions.

She asked them in a voice like thunder, "Who are you? Are you enlightened sages or ignorant fools? say quickly." The King of the foresters hearing this replied in a cynical way. "You insignificant ghost? What is your form? Where do you sit? Let us see your powerless body. Who is there to fear at your sound which is like the humming of a she-beetle?"

Hearing this reply Karkata showed her tusk and laughed loud, to spread light and to verify them. They heard that loud roaring sound of her laugh and saw her huge form in the light. But those mighty heroes were not at all shaken by the sound they heard or the sight they witnessed. The Minister looked at her and said, "Hei, giantess? These delusions of yours will have no
effect on us. Even if a number of mosquitoes like you come before us, they will be only dry leaves before wind. You are acting like this merely for food. So what is your need? Tell us, we will satisfy you”. Hearing the words of the minister Karkta knew that her might was useless before such valiant men. She thought them to be sages. So she said “Hey mighty heroes. Who are you? Tell me the truth”. The minister said: “This is the King of forest and I am his minister. We came to this walk to find out and punish wicked people like you”.

The giantess appreciated them and said: “I am about to put some questions to you. If you give me suitable answers you will be saved.” The King agreed. The questions put by her are given below in the order they were asked-

1) Inside what atom which is unit and multiple at the same time, do the lokhas of universes originate and vanish as bubbles in a sea?
2) What does shine as ether and non-ether?
3) What is that which is something and nothing?
4) What is that which is going and not going at the same time?
5) What is that which has taken form from voidness?
6) What is that which is moving and at the same time stationary as a rock?
7) Who draws pictures in clear sky?
8) In what seed do the worlds exist as a big tree in its seed?
9) From what substance can the living and non-living things in the worlds, not be separated as the foam and waves can be separated from the sea?
10) What substance is dualism not separate from (others) as fluidity from water?

The reply given by the minister to each question is given below in the order of the questions.

1) Hey, Giantess: All the questions you have put before us ceased in figurative words discernable only to the Vedda sages, are concerned with the supreme Being. The atom is the supreme spirit which is beyond all knowledge of the mind and the senses. As it is without organs of action it is an unmanifested as the sky.

2) The imperial supreme Being, having no substance, pervade everything. This supreme Being, Brahman, is pura knowledge (Jñānavarṇita). It is the sky and the non-sky.

3) As it is indescribable the imperial supreme spirit is nothing, but as it is a reality it is something.

4) As it pervades everything accessible, the imperial supreme spirit has the quality of motion. But as it has no emotions and as there exists no space beyond, it is motionless.

5) As it is inaccessible to others the supreme spirit is having no existence, but as it is the essence of everything that is good, it has existence.

6) The supreme spirit is the radiance of motion or activity and as there is nothing else to be found out, that is, as it doesn’t know anything else it is as rigid as a rock.

7) In the clear sky the supreme spirit draws the pictures of the universe.

8) Exists in the supreme atom.

9) As the entire visible world cannot be separated from the supreme spirit nothing is other than the impersonal supreme spirit.

10) The differentiations of the various worlds are mere appearances of the supreme spirit and so dualism is of the same figure.

The king drew Karkta nearer to the imperial supreme spirit. He advised her not to commit slaughter. She accepted the advice. The king asked her to come to his palace assuming the form of a beautiful woman. She asked, what could be a giantess as food. The king said: “You good woman, we shall find out a way for that. You change yourself to a beautiful woman wearing golden ornaments and stay in my palace for a while. I shall arrange to gather sinners, robbers and all other wicked people who are to be given capital punishment, in thousands from various places, and shall give them to you. You can take your original form and take them all to the peaks of the Himalaya and feed on them.

Gluttonous people like to eat in solitude. After having eaten sumptuously, take some sleep, and a little rest in meditation. When you wake up you come again and tie away people desired to be killed. The work done for the sake of righteousness is not a sin. It is said to be equal to mercy. When your desire for meditation is over you must come to me. If an attachment of love is formed even with bad persons it is difficult to break the love.”

Karkta obeyed the king. They all reached the palace. After six days thousand wicked persons were sentenced to death, were brought before the king, from his own country and the various dependent countries, and were given to Karkta. In the night she took her original form, gathered all the wicked people, who deserved killing and bidding goodbye to the king, went to the Peaks of the Himalayas (Jñānavaisāṭha).

Brahman and Hanuman: At the end of the day of Brahman there was the treat to the gods and to the demons. The king Brahmā went to sleep. He woke up next morning and after the usual morning ablutions, prepared for creation. He looked around at the sky, and saw some heavens still engaged in usual activities. He was amazed at this unusual occurrence. Ten Brahmās and the countless devas (gods) under them were doing their routine work. Brahmā stared at the worlds for a long time thinking “How is it”. Then he by his divine power caused one of the suns, working in a heaven, to come to him, and asked him. “Who are you, shining one? How have these worlds come into existence?”

The sun said with humility. “Your sons Marici and others erected a beautiful city called Suvarntaṇjam, in a corner of Jambudvipa in the valley below Kailāsa. A Brahmā named Indu arose from that hall. The Brahmā who was a Vedic scholar, righteous and peaceful, led the life of a house-holder with his wife for a long time. But they were childless. So they went to Kailāsa and did penance to get children. They entered a natural arbour which was quite silent and began severe penance. Śiva appeared and said that they would get children.

In course of time, ten sons were born to them. After a long time, when the sons had reached manhood the old parents died. The sons felt very sorry. They regarded life as short and full of woe and misery. So they went for
penance, as they had no relatives left to care for them. They abstained from all the pleasures of the world and reached Kaśyapa. They began to meditate upon the shortness of life. “What is there which is noble in this world? Is there anything except woe and misery? How simple is the desire of man for greatness? One thinks himself prosperous if he becomes a house-holder. The head of the village is more prosperous than a house-holder. The King of a dependent state is more powerful than the head of a village. An independent King is far more prosperous than a dependent King. When we think of the state of an emperor how simple is an independent king! When compared with Indra, the Lord of the three worlds what is an emperor after all? But there is nothing glorious in the state of Indra also as it ends in a Brahmānudṛṣṭa (a period in the life of Brahmā). So what is there substantial and eternal? “Brahmā alone is eternal and indestructible,” said the eldest brother. “Concentrate your mind and say to yourself, ‘I am the supreme Being Brahmā seated on a lotus’, and meditate upon it and pray for it and knowledge of Brahmā will be conferred upon you.” They understood this and thus the ten brothers became Brahmās. There are ten heads of Brahmās. Brahmā is the sky of mind. I am the sun who creates day and night in one of them,” saying thus the Sun went away. Brahmā commenced his activity. (Jñānavāśītha).

14) The age of Brahmā. Forty-three crores twenty lacs of human years is one four-yuga period called “Devacaturyuga” (a period of four yugas of the devas or gods). One thousand four hundred yugas will make one Mahāyuga (great yuga). A Mahāyuga is a day time of Brahmā. During the period of one Mahāyuga, that is, during one day of Brahmā, fourteen Manus, one after another, help Brahmā in doing the work of creation. This is the time of the seventh Manus in the present day time (Kalpa) of the present Brahmā. The period of six Manus are over in the present day time of the present Brahmā. Vaivasvat is the present Manus. Brahmā wakes up in the morning—the beginning of a Kalpa. Those which underwent destruction in the night, are created again in the morning. As Brahmā wakes up daily in the morning, what are the things created before, which do not undergo destruction? At that time there will remain, without destruction, six or twenty-four tattvas (principles) which are natural creations. These twenty-four principles are not the creation of Brahmā. He who is beyond names, He who created Brahmā in the lotus flower, created them. Brahmā who was originated in the lotus which grew from the navel of Nārāyaṇa performs the work of creation guided by these twenty-four principles. The work of creation performed by Brahmā is called Pratīṣṭhāra (substitute creation). Everything Brahmā created in the day time will be destroyed in the evening. After a day time is over there is the night time and sleep for Brahmā. The life of Brahmā is hundred years, that is thirty-six thousand Brahmā days and one Brahmā nights. At the expiry of this period the life of Brahmā will come to an end, and will dissolve in Nārāyaṇa. Thus crores and crores of Brahmās have appeared and passed away and in future also crores will appear and pass away. (Bhāgavata).

15) The creations and substitute creations of Brahmā. The creations performed by Brahmā are of two kinds. The first is Sarga or creation and the second is Pratīṣṭhāra or substitute creation. In the first Kalpa when a Brahmā is born from the lotus, certain creations are made and the things thus originated do not undergo destruction in the evening or at the end of the Kalpa. They are the sarga or creation. On that day and every day of the life of Brahmā they help Brahmā in the work of creation. In a sense they could be called Pratīṣṭadhvam (the lords of emanation). But as most of them have not left sons, and for other reasons also, they are not well known by that name. Only the persons mentioned here have as long a life as that of Brahmā. The Sānakhas, Kardamana, Marici, Atri, Angiras, Pulasta, Pulaha, Kratu, Bhrigu, Vasistha, Dakṣa, Narada, Dharma, Adharma, Niṛti, Sarasvatī, Kāma, Atharva, the Manas, Agni, Sīhāṇu, and Śvāyambhūva: these do not end at the end of a Brahmā’s day (or Kalpa) and will be dissolved only when Brahmā is dissolved. A Brahmā creates in his first morning not only persons from Sānaka to Śvāyambhūva, but also creations which have a history only up to the end of that day, such as the lokas (worlds) of Bhūloka, Bhuvarloka and Svararloka, and minerals, plants, animals, humanity etc. Sarga or creation is called Purkṣa Śrāj (natural creation). Pratīṣṭhāna or substitute creation is called Aprkṣa Śrāj or unnatural creation. At the end of the Kalpa, Samantarākṣitī (Fire which destroys the universe) and Samvantaka varṣa (Rain which destroys the universe) will occur and all the unnatural creations will be destroyed. In all the morning, following the first morning of a Brahmā substitute creation takes place, and they are destroyed at the end of each Kalpa by Samantarākṣitī and Samvantakāra (Bhāgavata).

16) Other information.

(1) Brahmā was once born under the name Candra from the womb of Anāśya the wife of hermit Atri. (See Anāśya).

(2) From the passion of lust of Brahmā, a daughter named Sarasvatī was born and Brahmā married her. (See Sarasvatī).

(3) It is seen in Bhāgavata, Skandha 11, that the caste system came out from the mouth of Brahmā.

(4) It was Brahmā who gave the name Indrajīt (he who overcame Indra) to Mughlanda the son of Rāvaṇa because he had defeated Indra. (Uttara Rāmāyaṇa).

(5) When the life time of Śri Rāma was about to come to an end, Brahmā sent Kāla (time—the God of death) in disguise to the presence of Śri Rāma. (See Rāma).

(6) In the burning of Tripruṇa, Brahmā was the charioteer of Śiva. (See Tripruṇa).

(7) Once Brahmā performed sacrifice on the head of Gayāśura (a giant). (See Gayāśīthra).

(8) Once Brahmā went to the hermitage of Vyāsa, and advised him to compose Bhārata and to propagate it in the world. (M.B. Ādi Parva, Chapter 55).

(9) It was Brahmā who gave the name poetry to the work of Vyāsa and employed Ganaśāni as the scribe of Vyāsa. (M.B. Ādi Parva, Chapter 1, Stanza 61).

(10) At the sacrifice of Varuṇa, Brahmā begot Bhrigu the hermit from the sacrificial fire. (M.B. Chapter 5, Stanza 8).

(11) Dakṣa was born from the right thumb of Brahmā and from his left thumb was born the wife of Dakṣa. (M.B. Ādi parva, Chapter 66, Stanza 10).
(12) Dharmadeva incarnated from the right breast of Brahmā. (M.B. Adi Parva, Chapter 56, Stanza 3).
(13) The hermit Bhṛgu broke open the heart of Brahmā and incarnated from there. (M.B. Adi Parva, Chapter 66, stanza 41).
(14) Sukratrasound the worlds round, the instruction of Brahmā. (M.B. Adi Parva, Chapter 66, Stanza 42).
(15) Brahmā gave boons to two asuras (demons) Sundarā and Upaundha. (M.B. Adi Parva, Chapter 208, Stanza 17).
(16) Viṣṇukarmā created Tītattvam according to the instruction of Brahmā. Brahmā gave her a boon. (M.B. Adi Parva, Chapter 211, Stanza 23).
(17) When Agni suffered from indigestion, Brahmā instructed that the forest Khāndava should be burnt to cure him. (M.B. Agni).
(18) Brahmā made the bow called Gāṇḍiva. (M.B. Adi Parva, Chapter 224, Stanza 19).
(19) At the end of thousand yugas Brahmā performs a grand sacrifice near the holy place Bindusaras on the top of the mountain Hiranyakṣīra. (M.B. Sabha Parva, Chapter 3, Stanza 15).
(20) Brahmā has a divine council. A complete description is given of this council in Mahābhārata, Sabha Parva, Chapter 11.
(21) Brahmā cursed Hiranyakāśipu and gave him a boon that he would not be killed by any sort of weapons. (M.B. Sabha parva, Chapter 38, Dākaṇḍā Parāśāra, Dākaṇḍā Parāśāra, Dākaṇḍā Parāśāra, Dākaṇḍā Parāśāra, Dākaṇḍā Parāśāra).
(22) Brahmā wears a divine crown for the sake of Indra. (M.B. Sabha Parva, Chapter 53, Stanza 14).
(23) Brahmā had evoked a Yāga (a post to which sacrificial animals are tied) near Bhrāmarāja in Dvārakā. (M.B. Vana Parva, Chapter 54, Stanza 66).
(24) Once Brahmā performed a sacrifice in Priyāga (Allahabad). (M.B. Vana Parva, Chapter 87, Stanza 17).
(25) Brahmā sang a hymn once for the holy place of Pārāra tirtha. (M.B. Vana Parva, Chapter 82, Stanza 18).
(26) It was according to the instruction of Brahmā that the devas went to Duddhica and requested for his bone. (M.B. Vana Parva, Chapter 106, Stanza 8).
(27) Brahmā once performed a sacrifice called 'Jīṣṭiṣṭha' at Kurukṣetra. This sacrifice took one thousand years for its completion. (M.B.Vana Parva, Chapter 120, Stanza 4).
(28) The devas (gods) got angry because Brahmā lifted the earth taking the shape of a hog. But Brahmā pacified them. (M.B. Vana Parva, Chapter 142, stanza 45).
(29) Once Brahmā created a city, called Hiranyakapura, for the asuras (demons) named the Kalakeyas and told them that it would be destroyed by human hands. (M.B. Vana Parva, Chapter 173, Stanza 11).)
(30) Brahmā was born from the lips in the navel of Viṣṇu. (M.B. Vana parva, Chapter 203, Stanza 10).
(31) Brahmā granted a boon to a King named Dhundhu. (See Dhundhu).
(32) Brahmā was the father of Pulasita and the grandfather of Rāvaṇa. (M.B. Vana Parva, Chapter 274, Stanza 11).
(33) Once Brahmā instructed the devas to take birth as monkeys. (M.B. Vana parva, Chapter 376, Stanza 8).
(34) Once Brahmā got angry thinking how to destroy the living creatures which were increasing prolifically. (M.B. Drogo Parva, Chapter 52, Stanza 46).
(35) Death came into being from the body of Brahmā. (M.B. Drogo Parva, Chapter 53, Stanza 17).
(36) Death was given the boon of destruction of the living beings. (M.B. Drogo Parva, Chapter 53, stanza 21).
(37) Once Brahmā took the devas (gods) to the presence of Viṣṇu because they had fled away fearing Viṣṇu. (M.B. Drogo Parva Chapter 94, Stanza 53).
(38) Brahmā prophesied that Arjuna would come out victorious in the fight between Karna and Arjuna. (M.B. Karna Parva, Chapter 87, Stanza 69).
(39) Brahmā presented the hide of a deer to Subrahmaṇya, who was going to the battle field. (M.B. Sāhya Parva, Chapter 46, stanza 52).
(40) Brahmā granted a boon to Cārvaka. (See Cārvaka).
(41) Brahmā gave Rudra a sword. (M.B. Śānti Parva, Chapter 166, Stanza 45).
(42) Brahmā pacified Siva who got angry, at the sacrifice of Dakṣa. (M.B. Śānti parva, Chapter 283, Stanza 45).
(43) Once Brahmā took the form of a swan and exhorted the Sudhyaganas. (M.B. Śānti parva, Chapter 229).
(44) Once there arose a fight between Mahāviṣṇu and Brahmā, and Brahmā pacified both of them. (M.B. Śānti Parva, Chapter 542, Stanza 124).
(45) Once Brahmā went to the mount Vaijayanta and talked to Siva about the glory of Mahāviṣṇu. (M.B. Śānti Parva, Chapter 350 Dākṣiṇārya Pāthā).
(46) Once Brahmā talked about the nobility of Brahmaṇas. (M.B. Anuśāsana Parva, Chapter 35, Dākṣiṇārya Pāthā).
(47) Brahmā gave the devas (gods) the earth as a gift for performing sacrifice. (M.B. Anuśāsana Parva, Chapter 66).
(48) Once Brahmā made a speech to Indra about the importance of giving cow as gift. (M.B. Anuśāsana Parva, Chapter 74, Stanza 2).
(49) Brahmā granted a boon to Surabhī. (M.B. Anuśāsana Parva, Chapter 83, Stanza 36).
(50) Brahmā originated the Prajāpatis by offering his sperm into the sacrificial fire at the sacrifice of Varuṇa. (M.B. Anuśāsana Parva, Chapter 85, Stanza 99).
(51) Once Brahmā gave the devas (gods), Rāṣṭras (hermits) and the Nagas (serpents) the ekākṣara-ṃantra (the one-syllable-spell) 'OM'. (M.B. Avastāveda Parva, Chapter 26, Stanza 9).
(52) In almost all the Purāṇas Brahmā is called 'Catur-mukha' (having four faces) and to substantiate this the following story is given in the Matsya Purāṇa. Brahmā created Satārīpū with half the portion of his body, and accepted that bright and beautiful woman as his wife. He could not bear his beautiful wife to be away from his sight even for a moment. So much had he become attached to her.
One day Satārīpū was walking round Brahmā. The daughters born from his mind also were seated close by. So he could not turn round and round and look at his wife as she was moving. To solve this problem, in place of one face, there arose four faces.
Once Satārīpū was walking in the air. To see her at that time there arose a fifth head on the top of his matted hair. It is this face that was plucked off by Siva.
(53) Various stories occur in the purāṇas regarding how Siva plucked off the fifth head of Brahmā. They are given below.
(1) Once Brahmā praised Śiva and pleased him and asked him to become his son. Śiva did not like it. He got angry and cursed. "I shall become your son. But I will pluck off your fifth head."

(2) In the beginning Brahmā created the incarnation of Śiva, called Nîlalohita also, along with the creation of worlds and everything in it. In later creations Brahmā did not think of Nîlalohita. Seeing Brahmā carrying on the work of creation forgetting him, Nîlalohita got angry and cursed Brahmā, "Your fifth head will shortly be destroyed."

(3) After Brahmā became five-faced the brightness of the devas began to decrease day by day. Seeing this the conceited Brahmā said to Śiva: "I am the first who got existence in this world. So by all means I am the eldest." Hearing this Śiva got angry and plucked off the fifth head of Brahmā and threw it away. (Mâyapuruṣa, 183, 84-86).

When the fifth head was gone, the rest of the heads were benumbed. The sweat which flowed from them was thrown into the earth by Brahmā. Out of it came a terrible monster, which began to chase Śiva, who could not hold of it and gave it to Viṣṇu. (Skanda, 3, 13, 4).

(4) In the Śiva-Rudra collections a story occurs about the quarrel between Śiva and Brahmā. Once Brahmā fell in love with Sati the wife of Śiva; coming to know of this Śiva tried to kill Brahmā. Mahâ-viṣṇu tried to pacify Śiva, but it was of no avail. Śiva took away the fifth head of Brahmā and made him ugly, and consequently Brahmā became invisible in the world.

(5) Once Śiva showed his daughter Sândhīyâ to Brahmā who grew lustful instantly; Śiva invited Brahmā by showing this ill-owned passion of his to his sons (Brahmā’s sons). As a revenge Brahmā created Sati and invited Śiva through Dakṣa. (Skanda, 2, 2, 26).

(7) Various names of Brahmâ and their meanings: In Amârakosa, the following names are given to Brahmâ.


Brahmâ—he who increases.
Surajeyâth—a he who came into being before all the suras (gods). Paramesthâ—in his own accord or born of the Supreme Spirit.
Svâyambhû—he who dwells in the world of truth or Parama.
Pitâmâhâ—grandfather of the manes such as Aryamâ and others.
Hirâyasagarbho—having the golden egg (mundane eggs) in womb.
Lokâså—the god of the worlds.
Svâyâmbhû—born of himself.
Caturânaâ—he who has four faces.
Dhaâsâ—who holds or bears everything.
Abjasaro—born of lotus. (äbja)
Drahiç—who hurts suras.
Virâchî—he who creates.
Kamâlânâh—who sits on lotus.
Srañjä—he who creates.
Prajâpati—father of prajñas (Lord of progeny).
Vedâ—he who creates.
Svâyâmbhû—he who creates.
Viçârâjâ—he who creates the world.
Vidhâ—he who does or decides or judges.
Nâbhijnâ—he born from the navel of Viṣṇu.
Arya—he born from the egg.
Mahâvâhanâ—who who swan as his conveyance.
BRAHMĀ. See Parabrahmâ.
BRAHMĀ. A kind of marriage. The bride is adorned with all kinds of ornaments and is taken to bridegroom; and given to him as wife. This is called Brahmā marriage. Mahâbhârata, Adi Parva, Chapter 73, Stanza 8 states that this mode of marriage was allowed to all the four castes of ancient Bhârata.
BRAHMĀBHIL. An individual of a dynasty of teachers.
(See Gûraparâmpara)
BRAHMÂCARI I. See Brahmacarya.
BRAHMÂCARI II. A devagandharva (a class of Gods) born at Kâtyâpaprajâpati of his wife Pûthâ. He took part in the Birth festival of Arjuna. (M.B. Adi Parva, Chapters 65 and 122).
BRAHMÂCARYA. In ancient India an ideal life was considered to pass through four stages, and Brahmâcarya is one of the stages of life. The four stages are Brahmâcarya (Vedic student vowed to chastity), Gârhasthya (married householder), Vânaprastha (forest hermit) and Sannyâsa (an ascetic who has renounced the world). Brahmâcarya, the first stage of the four is considered as the period of education. The rules and conduct of a Brahmâcâri are given in Manusmriti, Chapter 2.

The Brahmâcâri who lives with the teacher has to obey certain rules and principles. He should bathe in the river at sun-rise and offer oblations to gods and manes. A Brahmâcâri has to abstain from using honey, meet, fragrance, flowers, flower of chrysanthemum (I. d.) women, cured, milk, ghee, churned-curd, slaughter, bathing oil, anointing the body with curritium, sandal, umbrella, lust, anger, covetousness, dance, music, gambling, slander, ridicule, falsehood, and causing injury to others. A Brahmâcâri should go to bed alone. Semon should not be made to discharge through lust. If seminal discharge occurs in dream he should take bath early in the morning and worship the Sun, pronouncing the mantra or spell 'Pûnâ' thrice. The Brahmâcâri should live on alms. It is the duty of the brahmâcâri to bring water, flower for oblation, cowdung, soil and durbhā (grass) for the teacher. He should receive alms only from the houses of those who believe in the Vedas and sacrifices. He should not go to the house of his teacher or his heirs and their families for alms. Provided there are no other houses he may receive alms from the houses of his teacher’s relatives and in the absence of such houses he may approach the houses of his teacher and in the absence of such houses he may receive alms from the house of the teacher. He should fetch ‘Camata’ (fuel chiefly from buxus ferox) from a place of purity in the
forest, as instructed in rules and dry it in the sun; in the absence of which it may be got dried in a sheltered place. This thread should be put in the sacrificial fire in the mornings, at noon, and in the evenings. If a healthy Brahmacāri fails in doing his duties consecutively for seven days it will be considered that his vow of Brahmacarya is broken and then he will have to take the vow of Avakṣyagam again. Without waiting for the order of the teacher, the Brahmacāri (student) should engage himself in devotion and meditation and in the service of the teacher daily. When the student is before the teacher he should stand with folded hands controlling his body, speech, brain, sensitive organs, and mind. Only when he is asked to sit, should he do so before the teacher, lowering the portions of his body which are to be covered, with clothes. He should rise up in the morning before his teacher wakes up, and go to bed only after the teacher has retired for sleep. When his teacher calls him, he should not give reply lying, sitting, walking, eating or looking in the opposite direction. He should not gainsay the teacher. The student should attend to the orders of the teacher and comply with them sitting if the teacher is sitting, standing if the teacher is standing, standing close by when he is facing the opposite direction, folding his hands when the teacher is lying or sitting near. The student should have his seat and bed one step lower than that of his teacher. The student should not sit in a careless manner in places where the teacher’s eyes could reach. He should not utter the name of his teacher. If anybody speaks ill of his teacher he should close his ears and run away from the spot. If a Brahmacāri scoffs at his teacher, he will be born as a donkey and as a dog if he scorches him, and as a worm if he steals the wealth of his teacher and as a beetle if he becomes jealous at the greatness of his teacher. When the teacher is angry the Brahmacāri should not go near him. The Brahmacāri should not speak unasked. A Brahmacāri could sit with his teacher only when they are in a vehicle, or on a camel or in a tower or on the steps or on rocks or in a boat. He should consider the teacher of his teacher as his teacher. He should not address his parents who visit the house of the teacher, without the permission of his teacher. He should respect learned men, holy men, sons of the teacher and those who are born of his family, as a teacher. If the wife of the teacher is of the caste of the teacher, the brahmācāri should consider her as his teacher. If the wife is not of the same caste the brahmācāri needs only to stand up and make obeisance to her. A brahmācāri should not apply oil to the body of his teacher’s wife, wash her, massage her body, and comb her hair. A brahmācāri may even shave his head or grow matted hair. He should never sit at sunrise or sunset for learning Vedas etc. the student should not give the teacher cow’s ears, clothes etc. as free gifts beforehand. On completion of education, when the student asks the teacher for permission to get married, he should give the teacher what he demands. A brahmācāri who has fulfilled his vows can get married. If he dies before his vows are fulfilled, he will attain heaven after his death.

BRAHMADATTA I. A famous king of Kānpīlaya pura. 1) Birth. Brahmacatta was born in the family of Bhālakṣatra who was a viceroy of the Solar dynasty.


2) Pūjāvān birth and kunjyu. In Padmapurana, Chapter 10, there is a story stating how the seven sons of Kauśika, a hermit, became fishermen by a curse and how they got salvation and attainment of heaven by offering oblations to the manes. The story is given below. Brahmacatta was the birth of Pittavartti, one of those seven sons. In days of old there was a hermit named Kauśika in Kuruksetra. His seven sons, Śarīra, Krodhana, Himuna, Paśu, Kavi, Vāgdūstha and Pittavartti were studying under Garga, a teacher. Their deeds were as bad as their names indicated. Their father died. The sons were in want. There was no rain anywhere in the world. These brothers had taken the milking cow of their teacher Garga to the forest for grazing. They decided to kill the cow of their teacher. The youngest of them said, “If we kill the cow we can use it as offerings to the manes, and the sin will not be visited on us.” The elder brothers agreed to it. Accordingly Pittavartti killed the cow and began sacrifice to the manes. Two of the elder brothers were detailed to give oblations to the devas, and three of them to offer oblations to the manes. One was detailed to be the guest and himself as the sacrifice. Thus remembering the manes the sacrifice was completed with the necessary rituals. In short, those seven hermits got divine power and became daring wicked men and ate the cow of their teacher. They told the teacher that the cow was eaten by a tigress and gave him the calf. In course of time they all died and were born again as wild men in Daṇapura. But because of their offerings to the manes they had retained memory of their previous births. So they fasted in holy baths and discarded their lives before the people. They were born again as deer in the mount of Kāhalajā. Because of the power of knowledge and the penance and fast they discarded the body of deer in Prapatana and got rebirth as Čakraśīva (rudy goose) in the lake called Manasāsāras. In this birth their names were Sumanas, Kusuma, Vasu, Girardarshi, Sudarshi, Jñāta and Jñānapāraga, names suitable to their character. Those seven loving brothers were saints by virtue of their harmony with the Supreme spirit. But owing to mental disturbance three of them lost their attainment. Seeing the pleasures that King Anuha of Pañdāla was enjoying by his wealth, vehicles, big army and beautiful women one of the Čakraśīvas, Pittavartti, the devoted Brahma, who being loyal to his father had performed sacrifice and given offerings to the manes, desired to become a king. The other two brothers seeing the wealth, glory and power of the two ministers, wished to become ministers. Thus Pittavartti was born as the son of Anuha with the name Brahmacatta and the other two were born as Pundarika and Subalāka, sons of the two ministers. Brahmacatta was anointed as King of
Pāñcāla in the great city of Kāmpīya. The King loved his father. He was mighty and powerful. He was regular in performing sacrifices and giving offerings to the mans. He had the attainment of harmony with the supreme spirit. He understood the thought and speech of birds and animals. He married Sannati, the daughter of Sudeva (Devada); she was in her former birth the cow of Garga.

One day the King was walking in the garden with his wife. He saw two ants. The minute creatures, who were husband and wife were engaged in a petty quarrel. The male one, with loving words, pacified the female one, who instantly came close to her husband and they became happy. The King felt anxious at this conversation of the ants, and he laughed. Because of the attainments of his previous lives, he had the power to understand the language of animals. Seeing the King laughing without any reason, the queen Sannati asked him why he laughed. She said that there was no reason whatsoever for the king to laugh just then. The King replied, "Oh, beautiful one! Just now there was a quarrel between a female and a male ant. I heard it. That is why I laughed. There is no other reason; the queen did not believe the King.

She thought that the King had been seeding her. She asked him how he came to understand the language of such creatures. The King could not answer her question. He fasted for seven days. On the seventh day Brahmā appeared before him and told him, "The King will know everything from the words of a Brahmin, whom the King would meet when he goes to walk in the streets."

Brahmadatta returned to the palace and spent the night there. Next morning he started with his wife and ministers, for a walk. When they left the palace they saw an old Brahmin coming towards them. Seeing the king the Brahmin recited a verse:

"Brahmanasa kārūnīkṛta
Vṛddhāṇaḥ putraḥ kṣīnatvā
Vṛddhāṇaḥ putraḥ kṣīnatvā
dwajānāḥ ruddhi āceśānānām.

Then, are we, now living here?"

When the King heard this verse the memory of his former births revived and he fell down in a swoon.

This is a reason why the old Brahmin recited the verse. The Ruddy geese mentioned before took their next birth as sons of a poor Brahmin in the same way. They had the memory of their previous births. They were called Dhruvavati, Sarvadadhi, Vidyācandana and Tapodhika, names suitable to their character. The Brahmin boys decided to go for penance to attain supreme bliss. Then the poor father asked them, "My dear sons, what is this? You are going away leaving your poor and aged father. Is that dutiful?" The sons replied, "We will tell you a way to earn wealth. You recite to the King, to-morrow morning this verse, which we will teach you now. You will get plenty of wealth." The boys taught their father this verse and then they went to the forest. Their father, the old Brahmin, came to the gate of the palace at Kāmpīya. The King was Brahmadatta.

There is another story how Brahmadatta became the King of this place. Long ago Aruba, the King of Pāñcāla did penance before Brahmā, who appeared before the King and asked him what he desired. The King made his request that he might have a son who should be a mighty hero, a learned man, a great hermit and who could understand the language of all living creatures. Brahmā granted him both and thus Brahmadatta was born at Aruba. It was before this Brahmadatta that the Brahma recited his verse and it was that King who swooned and fell down.

The two ministers were Subhala the son of Bhābhroya who was the author of the Kāmāśāstra and Pundarika the son of Pāñcāla who propagated the science of medicine. They also remembered about their former births and also fell down unconscious. When they recovered the King Brahmadatta and the minister Subhala and Pundarika bemoaned the loss of powers they had attained before by devotion, meditation, penance and sacrifice. They cried, "Fate has made us desirous of the objects of our senses and we have lost our harmony with the Supreme Spirit." They repeated the cry again and again and they spoke about the blessings obtained by offering oblation to their mans. Brahmadatta gave the old Brahma plenty of wealth and several villages and sent him fully satisfied. Then he anointed his capable and fully qualified son Visvakarma as King and with his retinue returned to Mānasā-saras for penance.

1) A bird as his wife when he was King. When Brahmadatta was the King of Kāmpīya a bird named Tapatiya became his friend. Her head was purple coloured and body black. By and by this bird became the king's wife. A daughter named Sarvasena was born to Brahmadatta by his bird-wife. The King had sons by other wives. Tapatiya would wash her child and place her in the cradle early in the morning and then go to the forest and fly about in the air. She would return in the evening and tell the King news all over the world. It went on like this for a long time. Once, when there was nobody in the room a prince took Sarvasena from the cage and choked her to death. Tapatiya returned and seeing the dead body of her daughter waited for a long time. Finally she pecked out the eye of the prince and flew away into the air. (Harivalisana, Chapter 29).

BRAHMADATTA II. Another King who ruled over Kāmpīya. This King was the son of the hermit Gātī and his wife Somada, a Gandharva woman whose father was Urmilā. When he was ruling Kāmpīya, Kāmarūṭha was the King of Kānāiskoṭi. One hundred beautiful daughters were born to the King Kuṭamā. One day while they were playing in the jungle Vāturīyagā (wind god) saw them and grew lustful. But they did not yield to his request. So he got angry and cursed them and they became lumpy-backed. The King was very sorry. He presented his hundred lumpy-backed daughters to King Brahmadatta, who, by his divine power straightened their backs. When they regained their former form they became the wives of Brahmadatta. This story occurs in Vālmiki Kāmāya, Balākāyana, Sargas 32 & 33.

BRAHMADATTA III. Mention is made in Mahābhārata, Bhāvishya Parva, Chapter 194, about another Brahmadatta. He was the King of Siva. Though he had two wives he had no children. Finally by the grace of Siva two children were born to them. They were called Hemā and Dībhaka. (For further information see Dībhaka).
BRAHMADATTA IV. A king who ruled over the country of Káti. One night he saw two swans flying in the air. They were of golden colour. There were a number of swans around them. They seemed like two lightnings in the midst of white clouds. Brahmadatta wished to see them again. His desire increased to such an extent that he had desire for nothing else. He consulted his ministers and made a lake. Every creature which seemed beautiful to him was brought to that place. Hearing these two swans also came there. By and by they tamed them and asked them how they got the golden colour. The swans said thus: "Oh King! you might have heard of the famous mountain Mandara, which is the field of games of the Devas (gods). At the time of the churning of the milk sea when this mountain was used as churn-drill, Amritá (celestial nectar of immortality) touched this mountain. So the flowers, fruits and roots in the vicinity of this mountain got the power of removing death, wrinkles etc. Candráčáda also will come to this mountain occasionally to play on the top of it and so it became more glorious than the mount Kaúśaka. One day while Mahádeva was playing in those gardens, he had to leave on an urgent matter concerning God. So he left Párvati there and went away. Devi began to walk about in those gardens with pangs of separation. Spring season came. The Gápas (servants of Siva) and the maids of Párvati attended on her. One day Mañjúśripevara, a Gápa, bankers after Candrálekhá, daughter of Jayá. She had been engaged in fanning Párvati and Amritá (celestial nectar). Candrálekhá reciprocated his love. Understanding this Pingelvara and Guhévala, two gápas looked at each other and smiled. Seeing this Devi looked round with anger to see what caused them to smile. They squinted their eyes and showed Mañjúśripévara and Candrálekhá to Devi. Because of separation she had been much worried, weary and sad. So all these affairs came to her mind. She said: "It is good that you behave like this when I am in this plight! The two are making love. Seeing that, you are laughing. May these two dots of fire be born on the earth and become husband and wife there. Let you two who laughed before me without humility also be born on the earth, first as poor Brahmánas, and then as Bráhmarájas (demon friends), outcastas, robbers, dogs with tails cut off and finally as various kind of birds." Thus she cursed the four of gápas. Then a gápa named Dhúrjáta said to Párvati: "Devi, this is a fortunate time. They have not committed any severe crime." Devi got angry at him and cursed him too: "May you also be born on the earth as a human being." After this Jaya the loved maid of Párvati requested her for absolution from curse, for all. The Devi said that all of them would get absolution at the place of penance of Bhráma and other gods and would return here. Of these, Candrálekhá and her husband and Dhúrjáta would be happy on the earth. The two others would lead a miserable life on the earth." (Káthádvanúpaniṣad, Padhávatilambha, Táranátha 1).

BRAHMADÈVA. A warrior who fought on the side of the Pândavas against the Kauravas. He was one of the ten Bhráma and the Supreme Being which is the root of the origin of the universe. At a time long ago, which is beyond reckoning, there was nothing but an egg. This egg was split into two and from it a male

BRAHMADUMBARA. A holy place in Krunuksetra. In Mahábhárata, Vana Parva, Chapter 83, Stanza 71, it is said that this place is auspicious to Bhráma.

BRAHMÁNYA. Killing a Bráhmana is called Bhráma-náya. In ancient India killing a Bhráma was considered to be a great sin. He, who committed this sin had to build a hut in the forest and live there for a period of twelve years, or make an alma-pot called 'Kámavádivaśa' and wander about begging alms, to purify his soul, or else to attempt to jump into a blazing fire thrice with bowed head, or perform one of the three sacrifices Atrimedha, Svargit or Gosava. If none of these was possible, he had to give all the wealth he had to Bhráminas well-versed in Vedas, as gift. It is mentioned in Agni Purāna, Chapter 169, that if any of the vows mentioned above was performed he would be absolved from the sin of Bhráma-náya.

BRAHMÁJIT. A son of Kálanemi. (Bhrámaṇa Puráṇa 35:38).

BRAHMAMŚIDHYÁ. A river, famous in the Puráñas. Mention is made about this river in Mahábhárata Bhráma-parva, Chapter 9, Stanza 32.

BRAHMAMÚHOTÁ. The period of forty-eight minutes before the sun sets is called Brahmamúhota. The deity of this period is Bhráma. In Agni Purána, Chapter 155, it is instructed that one should wake up at this period and engage in prayer and meditation.

BRAHMÁNA. (BHRÁMAṆ). (1) Origin. Bráhmanas, Káatriyas, Vaiśyas, and Súdras are the catvarásyas or the four castes. The Puráñas say that the four castes originated from different parts of the body of Bhráma. See Kánuśánta, Chapter 1, Stanza 67.

"Sárvásyaśya tu sargasya
Guptyartham sa mahádyuth
Mukhabhútratpajánām
Páhyaktamáphalpayāt.

(With a view to sustain the world, Brahms ordered activities, for the four castes (Bhrámaṇa Káatriya, Vaiśya, and Súdra) who were born from his face, arms, thighs and feet). From this statement it is seen that the Bhrámaṇas were born from the face, Káatriyas from the arms, Vaiśyas from the thighs and Súdras from the feet of Bhráma.

2) The activities of a Bhrámaṇa. The duties of a Bhrámaṇa are, performing sacriifice, learning Vedas and teaching Vedas, giving gifts and getting remuneration. A Bhrámaṇa has two births in one life. Till the time of investiture with the sacred string is one birth and from that period onwards is the second birth. So a Bhrámaṇa is called 'dvija' or twice-born.

The Bhrámaṇas were allowed to do the works of agriculture, keeping cows, trade and commerce and Kudála (money-lending). Living on the interest of money giving out as loan is Kusódha. But they should not trade on products from cow, jaggery, salt, lac and flesh. The suffix 'Sámaṇ' should be added to the name of Bhrámaṇa. A Bhrámaṇa can have four wives.

BRAHMÁNA(M). See Veda.

BRAHMÁṆA. The word BrahmáṆa means the apada of Bhráma (and-e.gg), the Supreme Being which is the root of the origin of the universe. At a time long ago, which is beyond reckoning, there was nothing but an egg. This egg was split into two and from it a male
child with the radiance of innumerable suns came out. This wonderful child was helpless. After his birth he cried for a while, because of hunger and thirst. He got no help. There was nobody to feed it. So this wonderful child looked up and lay there. This helpless child was called 'Vīrāprūpa' (the next emanation from Brahmā) by those versed in the Purāṇas. The boy was so called because he was the most material of materiality. But he was an atom of atoms and the first figuration of God. From each pore of the skin of the great vīrā, who was the base of all the worlds, a universe came into being. Thus all the countless universes were born. Each universe has its own trinity of Brahmā, Viṣṇu, Śiva and devas (the bright ones), the protectors of the eight zones. One universe comprises fourteen worlds or rājas, from Pāhāla to the Brahmāloka (from the nether world to the upper world or the realm of Brahmā). Countless such universes exist. Over and above all these universes there is Vaiśravatā, and above Vaiśravata there is another world with an area of fifty crore yojanas (league), called Goloka (the world of cow). The two worlds Vaiśvata and the Goloka are eternal. Bhūluka (the earth) consists of seven islands and sixty-four peninsulas. There are seven lower worlds and seven worlds below. The seven upper worlds are Bhūluka, Bhuvanalo, Svarga-loka, Janaloka, Tapoloka, Satyaloka and Brahmalo. Thus a universe consists of fourteen worlds. This is the idea given by the Purāṇas about Brahmāṇḍa. (Devī Brāhmaṇa-vata, Skandaḥ 9).

Mention is made, in the Viṣṇu Purāṇa, Amā 2, Chapter 7, about the construction of Brahmāṇḍa.

This Brahmāṇḍa, like the seed of the Kapuṭha tree (Vītara—'the wood-apple'), is covered under, above and all around by aparākṣa (eggshell). The aparā (egg) is covered by water ten times the egg in volume. This water-shell is covered by a shell of fire. Around the shell of fire there is the shell of air and the air-shell is covered with ether. Around the shell of ether there is the shell of water. The shell of earth is the shell of glory and the shell of glory is covered by Prakṛti, the Divine Nature. It is immeasurable. Prakṛti contains numberless Brahmāṇḍas. As oil exists in sesame, God pervades the whole universe. This is the connection between Prakṛti and Purāṇa. (The Nature and the Supreme Spirit).

BRAHMĀNḍA-PURĀṆA. One of the eighteen Purāṇas. This purāṇa contains a talk by Brahmā about the glory of Brahmāṇḍa. There are twelve thousand verses in this purāṇa. (Agni Purāṇa, Chapter 272).

BRAHMĀNḍAPĀṬIṬṬU. (Pāṭu—'song'). A performance connected with the temples of Kerala.

BRAHMĀṆJALI. When a disciple stands before his teacher he should have both his arms folded. Folding both arms in this way is called Brahmatilāli. (Manusmṛti, Chapter 2).

BRAHMĀṆṆALAYA. See Manvantara.

BRAHMĀṆṆAPUṆAṆA, (BRAHMĀṆṆAPUṆAṆA). This is a great book of twenty-five thousand verses taught to the great hermitage of Kārttikeya by Brahmā. It is mentioned in Agni Purāṇa, Chapter 271, that if a copy of this book is taken and offered to a Brahmīn on the full moon day of the month of VaśĪkha with cow and water, the giver will attain heaven.

BRAHMĀṆṆAPUṆAṆA. The abode of Brahmā. Brahmāpurāṇa is on the summit of Mahāmār, with an area of fourteen thousand yojanas (league). Around it is a city, at the four sides, (East etc.) and at the four corners (South-East etc.) there are eight towns, very big and beautiful, kept by eight protectors such as Indra and others. The river Cakṣus which springs from the feet of Mahāviṣṇu wets the whole of Gondarāṇḍala (Lunar region), falls down on the Brahmāpurāṇa and dividing itself into four rivers called Śita, Alakanāṇḍa, Cakṣus and Bhadrā flows in four directions. The river Śita flows through the top of the mountains and passes through the mountain in the east called Bhadrārī, falls in the Eastern Ocean. The river Alakanāṇḍa flows to the south and reaches Bhārata. Then it divides into seven rivers which unite in the ocean. The river Cakṣus passes through the mountains in the west and enters the country called Ketumālavarṣa and then flows into the ocean. The river Bhadrā passes through all the mountains in the north and flows through the north country of the Kūrīṇa and falls in the North Ocean. The mountain of Mahāyān in the west and the mountain of Gondaramadana in the east are as long as the mountain of Nilagiri in the north and the mountain of Mahāyān in the south. Mount Meru shaped like an earing stands in the middle of these four mountains. (Viṣṇu Purāṇa, Amā 2, Chapter 21).

BRAHMĀṆṆALĀ. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 87, Stanza 23, that the moment one visits this holy Bath in the river Ganges, one would attain heaven.

BRAHMĀṆṆALĀS. A holy place in Drāmarāyā. If a man fasts in this holy place for one night, he would reach the world of Brahmā. In this holy place there is a peg driven down by Brahmā himself. One who walks round this peg will attain the fruits of performing a Vājapeya yajña (a drinking sacrifice). There is another holy bath of the name Brahmatrās in Gayā. (M.B. Amāśāna parva, Chapter 25, Stanza 92).

BRAHMĀṆṆAVANTI. Tenth Manu. (See Manvantara).

BRAHMĀṆṆAS. See Brahmatrās.

BRAHMĀṆṆASTHANA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 103, that a person who visits this holy place will get the fruits of performing Aṅvanāyā yajña. (Horse sacrifice).

BRAHMĀṆĀstra. This is known by another name Brahmatirāstra also. This weapon was given to Agastya by Śiva. It is mentioned in Mahābhārata, Adi Parva, Chapter 158, Stanza 9, that Agastya gave this weapon to Agrāvā, who gave it to Drūga and Drūga gave it to Arjuna and instructed him about the use of it as follows:

"You should never shoot this arrow at man. If it is used against a mean people the three worlds would be destroyed. It is said that this weapon has no parallel in the world. Keep this pure, and give ear to what I say. If an enemy, other than human being attacks you, this weapon may be used to kill him in battle."

BRAHMĀṆŪTTHA. A holy place in Kurunāṭhara. It is mentioned in Mahābhārata, Vana Parva, Chapter 85, Stanza 113, that a non-brāhmaṇa who bathes in this holy place will attain Brahmāṇāvata, (the state of being a brahmaṇa).
BRAHMATUNGA. A mountain. Arjuna dreamed that Śrī Kraṇa and himself went to the presence of Śiva. Brahmätunga was a mountain that Arjuna saw on the way in his dream-travel. (M.B. Droṇa Parva, Chapter 80, Stanza 51).

BRAHMAVAIVARTAPURĀNA. One of the eighteen Purāṇas. Śāvārini Maṇu taught this Purāṇa to Nārada. The theme of the Purāṇa is the story of Rādhandhara. This Purāṇa contains eighteen thousand verses. It is stated in Āgni Purāṇa, Chapter 272, that this Purāṇa is good to be given as a gift on the full moonday of the month of Māgha.

BRAHMĀVARTITA. A holy place situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 53, that he who takes a bath in this holy place will go to the world of Brahmā. Maṇuprithivi, Chapter 2, Stanza 17, refers to this Brahmatvarta.

Maṇu says as follows:

"Sarasvativedayatayodesvanjavitad安东尼 / Taddevanimitāni deśām Brahmatvartvam prakāśita. //

"The place between the two rivers Sarasvatī and Drāvadvat is called Brahmāvarta, which was made by the devas."

BRAHMAVEDHYA. A river, famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 30.

BRAHMAYAJNA. A special sacrifice to be performed by a Brāhmin only. The rules and rituals of the sacrifice are given below:

The Brāhmin should rinse his mouth three times. Then he should wipe his mouth twice and face once. Then he should take water in his hand and sprinkle it on his hands and legs, and then sprinkle it on his head, eyes, nose, ears, chest and forehead. After that uttering the name of the place, date, time, star etc. he should say to himself, "I am beginning to perform Brahmayajna." For this he should have to place two darbhas (grass—Poa cynocephala) in his right hand, three in his left hand, one on the seat, one each on his Brahmastring (sacred string worn by brāhmins), hair and legs, and then think of the time, place, etc. and say to himself, "I am about to perform Brahmayajna to please the gods known in the Sūktās (hymns in the Vedas for the absolution of all my sins)." Then recite Gāyatrī (sanskrit) thrice. Then recite the following Vedic mantras or spells, in the order given: Mantras beginning with; "Āgnihotre", "Yadāgāna", "Āgnirvai", "Mahāśāma", "Pāṁdhāna", "Satōmārapāṇamānava", "Mahāvāraṇya", "Ug tvorje", "Agānāyāhi" and samsādevī. Then in conformity with the number of brāhman used, he should recite the grammatic Śutra known as Vṛddhirādāc. (Devī Bhāgavata, Skanda 11).

BRAHMAYONI. A holy place in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 143 that one who bathes in this holy bath will attain the world of Brahmā.

BRAHMĀHUTAM. A sacrifice. There are five kinds of sacrifice, known as: Abhuta, Huta, Prahuta, Brahmatuta and Prāchita. Abhuta is sacrifice to Brahmā, Huta is sacrifice to devas or Gods, Prahuta is sacrifice to Ghosts, Brahmatuta is sacrifice to man and Prāchita is the sacrifice to the manes. (Manusmṛti, Chapter 3).

BṚBU TAKSA. A king of the period of the Vedas. He was liberal and interested in architecture and all kinds of construction work. In the Rg Veda and Sāmkhyāya Sūtras Śrīta Sūtra mention is made that this king offered plenty of presents to the hermit BharadvaJa.

BṚDHĀSA. A king. It is mentioned in Mahābhārata, Vana Parva, Chapter 96, that Agniya once went to this king and begged him for wealth.

BṚHADANTA I. A king of the country known as Udkita. Once in a battle, Arjuna defeated this king. Thenceforward he was friendly with the Pāṇḍavas. Bhṛhadanta offered Arjuna a good deal of costly presents. In the battle of Bhṛharata, this king fought on the side of the Pāṇḍavas and was killed in the battle. (M.B. Saṁhitā Parva, Chapter 27, Ādi Parva, Chapter 185, Udiyogī Parva, Chapter 4, Droṇa Parva, Chapter 23 and Kṛṣṇa Parva, Chapter 9).

BṚHADANTA II. Brother of the king Kṛṣṇadhūrti. He fought against the Kauravas and was killed in the battle. (M.B. Droṇa Parva, Chapter 25; Kṛṣṇa Parva Chapter 5).

BṚHADĀŠYA I. An ancient hermit. He had much respect for Dharma pura. It is stated in the Mahābhārata, Vana Parva, Chapter 52, that Bhṛhadāṣya went to the forest Kāmyaka with 30,000 people and narrated the story ‘Nalopākhyāna’ to Dharmaputra in order to divert his mind from the thought of the loss of his kingdom. When he had finished the story he taught Dharma pura, the two important spells, Akṣaraśaya and Aḍāśiśaya.

BṚHADĀŚYA II. A king of the Ikṣuūk dynasty. His father was Śravasta. The King Kuvalayāvasa was the son of Bhṛhadyasva. (M.B. Vana Parva, Chapter 122, Stanza 7).

BṚHADĂTMA. A king of the Aṅga dynasty. (Āgni Purāṇa, Chapter 278).

BṚHADBALA I. A king in ancient India. (M.B. Ādi Parva, Chapter 1, Stanza 237).

BṚHADBALA II. Son of Suba, a King of Gāndhāra. He was present at the Pāñcatī Śayāmvara (marriage of Pāñcatī) with his brothers Śakuni and Vṛṣa. (M.B. Ādi Parva, Chapter 183, Stanza 5).

BṚHADBALA III. A king of the country known as Kosala. During his conquest of the East, Bhūmaśena defeated this King. This powerful King of Kosala had given fourteen thousand horses, for the Ṛṣi śastra (imperial inauguration) of Yuddhishṭhira. He fought with Abhimanyu and Ghatotkaca in the battle of Bhṛharata. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 40, Stanza 29, that Abhimanyu killed this Bhṛhadbaḷa in the battle.

BṚHADBALIKĀ. An attendant of Subrahamanyas. (M.B. Śalya Parva, Chapter 46, Stanza 4).

BṚHADHĀNU. A fire. A hermit who had acquired great knowledge in Vedas and Vedāṅgas (scriptures) also has this name. (M.B. Vana Parva, Chapter 291, Stanza 8).

BṚHADHĀSA. See Bhṛhadkirti.

BṚHADHĀŚA. A daughter of the Sun. It is mentioned in the Mahābhārata, Vana Parva, Chapter 221, Stanza 9, that Bhṛhadhāśa was the wife of the Agni (fire) called Bhānu.

BṚHADHĀRA. See Bhṛhadkirti.
BRIHADDAHALA I  A great King of Kosala. He gave fourteen thousand best horses for the Rājasīya (imperial inauguration) sacrifice performed by Yudhishtira as present. In the battle of Mahābhārata, Bṛhadhala sided with the Kauravas and fought against the Pāṇḍavas and was killed in the battle by Abhimanyu. (M.B. Droṇa Parva, 46; 24; Bhāgavata, Skanda 9).

BRIHADDAHALA II. The son of Subala, the king of Gandhāra—Bṛhadhala attended the Pañcārīva Svayamvāra (marriage of Pāñcālī), with his brother Śākuni and Vṛṣaṅka.

BRIHADDAHALA III. A king of the Yādavas. He was the son of Devabhāga, the brother of Vaśudeva. (Bhāgavata, Skanda 9).

BRIHADDAHALADHAVAYA. A hermit who was a leper. It is stated in Bhāma Parva of Bhāvaya Purāṇa that this hermit recovered from leprosy by Sun-worship.

BRIHADDAHALADHAVAYA. A Rākṣasa (giant). This giant wandered about stealing the wealth and women of others. One day Bṛhadhādha happened to meet with Keśiṇi, the beautiful wife of king Bhimakesa. The lustful giant was about to take her away, when she told him thus:—‘I hate my husband very much. So I am ready to come with you, of my own accord.’ Taking her in his chariot the giant went to Gaṅgāsāgara amāgama. When she learned that this place was under the rule of her husband, she died of fear. Being unable to bear separation from Keśiṇi, the giant also died. As these two had died at the holy place of Gaṅgāsāgara amāgama, both attained the world of Viṣṇu. (Skanda, Kṛṣṇāpara). Bṛhadhavayana.

A river in India. This river is famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bhīma Parva, Chapter 9, Stanza 32.

BRHAHDARBAHA. Son of emperor Śili. (For further information about him see Aṣṭaka).

BRHDGIRI. A person named Yati. He was one of those who were against sacrifice. (For further information see Giri).

BRHDGGURU. A king in ancient India. Mention is made about this king in Mahābhārata, Ādi Parva, Chapter 1, Stanza 233.

BRHDGKUŚU. A king of the family of Bhārata, (Bhāgavata, Skanda 9).

BRHDGISHA. A king of the Puru dynasty. (Agni Purāṇa, Chapter 279).

BRHDHATII. A king. He went to the forest to lead a life of retirement after having installed his eldest son on the throne. He began to do penance in the forest for the attainment of heaven. One day the hermit Śākayan in appeared before him and told him that he might ask any boon. Accordingly the king said, ‘Tell me, what eternal Truth is and give me Spiritual knowledge.’ The hermit complied with his request. (Maitri Upanisad).

BRHDHATORA II. A king of the Ārīga family. It is stated in Aṇgipuruṣa, chapter 277 that he was the son of Jayadratha and that Viśvāmitra was the son of Bhṛdratha. The Lāmuras, a forest tribe of the mountain of Gṛīḍhakī, were saved by the King from the attempt of extermination of the Kastriyas by Parāśurāma. (Mahābhārata, Santi Parva, Chapter 49; Droṇa Parva, Chapters 57 and 62).

BRHDHATORA III. A king of the Puru dynasty. This Bhṛdratha was one of the seven sons of Gīrīkā, Kula, Yado, Pratyaṅga, Bala, Matsyākha and Vṛṣa were the brothers of Bhṛdratha. A son named Kaūṣṭra was born to Bhṛdratha. (Agni Purāṇa, Chapter 275).

BRHDHATORA IV. Son of Upārīca, the king of Cedi, Upārīcā made his son Bhṛdratha, King of Magadha. In course of time he became a powerful emperor. This Bhṛdratha was a mighty warrior-king with an army of three aśāvahāna (an aśāvahana is a complete army consisting of 21,970 horse- and 102,550 infantry). Though he had married two daughters, the King of Kaśā he was childless. The sorrowful king went with his wives to a hermit named Cāndakādhūka and pleased them by giving them precious stones. The King told the hermit about his sorrow due to lack of children. The hermit gave them a mango fruit and said that the King should enthroned the son who would be born by eating the mango, and return to the forest for penance. The hermit gave eight bourns for the son who was to be born.

The King and his wives returned to the palace and divided the mango fruit into two and both of his wives ate the fruit and became pregnant. Each of them gave birth to a child. The lifeless forms of these half children were thrown out. A giantess called Janma joined them together and instantly the pieces joined together and became a living child. The giantess took that child and made a present of it to the King. That child grew up and was known by the famous name Jārāsandha. From that time onwards Giantess-worship began in Magadha. When Jārāsandha came of age the King appointed him to the hermitage of Cāndakādhūka with his wife and began to do penance. After coming to the forest Bhṛdratha killed a giant named Rṣabhā and with his bête made three Big drums and placed them in the city. The sound of one beat on the drum will last for a month. When Bhīma, Arjuna and Śrī Kṛṣṇa came to Magadha to kill Jārāsandha they broke these drums. (M.B. Ādi Parva, 53; Sābhā Parva, Chapters 17, 19 and 41). Bṛhadhatarav. A king who lived in a portion of an asura named Śūkṣma. This king was present at Pañcāl svayambara (marriage of Pañcālī). (M.B. Ādi Parva, Chapter 67, Stanza 105).

BRHDHATORA VI. An Agni (fire). As this Agni is the son of Varuṇa he has got the name Vasuśīva also. A son named Pracūra was born to this Agni. (M.B. Vana Parva, Chapter 220).

BRHDVATI. A river in India, pūrṇically famous. Mention is made about this river in Mahābhārata, Bhīma Parva, Chapter 9, Stanza 30.

BRHDVISA. A king of the family of Bhārata. (Bhāgavata, Skanda 9).

BRHDKUŚ. He was the son of the hermit named Pāñcajanya. He was transformed to a god, who is remembered at the beginning of the sacrifice known as agnihotra. (M.B. Vana Parva, Chapter 22, Stanza 13).

BRHDHYUMNA. See Arvāvasu.

BHJAYOTI. The son born to Arvāvasa of his wife Subhā. (M.B. Vana Parva, Chapter 218, Stanza 2).

BHAKA. A deva Gandharva. (A class of God). It is mentioned in Mahābhārata Ādi Parva, Chapter 122, Stanza 57 that this Gandharva was present at the Birthday celebration of Arjuna.

BRHNANMAI. See Bhātikirti.
BRHANMANAS II

BRHANMANAS II. A hermit. This hermit was one of the seven sons born to Aṅgiras of his wife Sumā. (M.B. Vana Parva, Chapter 206).

BRHANMANTRA. See Bhārati.</BRHANMEDAS. A king of the Yudāvas. He was the son of Vapuśmān and father of Śrīdeva. (Śrīmṛta Purāṇa, 1.24:1-6).

BRHIANNA. The name adopted by Arjuna during the concealment of the Pāṇḍavas in the Kingdom of the Vṛṣṇis (for further information see Arjuna).

BRHANTA I. A king, Yudhikāra performed a horse sacrifice. Arjuna was taking the sacrificial horse round, for the conquest of the North when King Brhanta opposed him. Arjuna defeated him and brought him under subjugation. He presented Arjuna with a large quantity of precious stones. (M.B. Ādi Parva, Chapter 177).

In the battle of Mahābhārata Brhanta fought on the side of the Pāṇḍavas, and was killed by Dūśasāna. (M.B. Karna Parva, Chapter 4).

BRHANTA II. A warrior on the side of the Kauravas. He was the brother of Kṛṣṇadhvaja. Brhanta was killed in a fight with Śāyāki. (M.B. Karna Parva, Chapter 4).

BRHANTA. One of the seven mothers of Subrahmanya. (M.B. Vana Parva, Chapter 118, Stanza 10).

BRHASPATI. The teacher of the devas (Gods).

1) Birth. The father of Brhaspati was Aṅgiras, the son of Brahmā. Brahmā grew anxious, at the sight of some celestial maidens who were present at a sacrifice performed by Rudra; and he had seminal flow. Vitūrīa, the siren, sends in fire. From that time the devas such as Marici, Bhṛgu, Aṅgiras and others were born. The name Aṅgiras was given because he was born out of aṅgāra (live-coal). Eight sons were born to Aṅgiras by his wife Vamūda. They were Ustāthya, Brhaspati, Vavyāsa, Sānti, Ghora, Vīrūpa, Sāvamarta and Sudhānvā. All of them were sages who had attained oneness with the supreme spirit by knowledge, and who had been free from worldly pain. Of them Brhaspati, Ustāthya and Sāvamarta became famous through all the worlds. In some purāṇas Vamūda, the mother of Brhaspati, is given the name Śraddhā also.

It is stated that Brhaspati had a sister named Aṅgirā. She was a follower of the Brahman cult. She became the wife of Prabhāsa the last one of the eight Vivas. Vīvā—armā was her son. (Bhāgavata Skandha 4, Mahābhārata, Ādi Parva, Chapter 6).

2) Is Brhaspati the son of Agni? In some purāṇas Brhaspati is described as the son of Agni. Its authority is given below. Aṅgiras, the father of Brhaspati was once doing penance in his hermitage. When the fire of penance increased the brightness of the real fire, Agni (fire) stood before Aṅgiras and said "O Lord! If your brightness surpasses mine. From this day onwards you are the real fire. So you shall be the first fire and I will be the fire of Prajāpati which is the second fire."

Because of this boon of Agni, the devas (gods), recognized Aṅgiras also as a fire-god. So in some Purāṇas Brhaspati is mentioned as the son of Agni (fire-god). (Bhāgavata, Skandha 4).

It is stated in Mahābhārata, Vana Parva, Chapter 229, that the mother of Brhaspati had another name, Subhā, and that Brhaspati had six more brothers, born later, named Brāhākṛiti, Bhaṭṭiyu, Bhṛdahṛṣṇa, Bhṛdakaṁṣa, Bhṛdāntrapita and Bhṛdābhāka and that Aṅgiras had the name Bhānumātha also.

9) Teacher of the Devas. The story of how Brhaspati became the teacher of the devas, is given in the Bhāṣṭābhārata, Chapter 76 as shown below:

"The Suras and the asuras (the gods and the demons) became enemies from time immemorial, regarding the possession of wealth and prosperity in the three worlds. To secure victory in the battles the gods made Brhaspati their teacher and likewise the asuras made Sukra their teacher."

The devas and asuras began to fight for prosperity and wealth. At that time the devas selected Brhaspati and the asuras selected Sukra, as their teacher.

4) The conjugality of Brhaspati. Tārā was the wife of Brhaspati. She was very beautiful. Seeing Candrā's handsome figure she doted on him. There arose several quibbles over this affair. Finally the devas intervened and Tārā was given back to Brhaspati. Budha was born to Candrā by Tārā. The individual called Tārā in the family of the monkeys, was a son of Brhaspati. It is mentioned in Vālmikī Rāmāyaṇa, Bāla Kāṇḍa, Sarga 17, Stanza 10 as follows, which proves this fact.

"Brhaspati begot the mighty monkey Tārā." In the Rāmāyaṇa, Mandala 1, Anuvāka 19, Sūkta 28, it is mentioned that Brhospati had a daughter. Her name was Romśā. When her husband teased her Romśā said to her husband: "You please come and feel your hand on my body. Don't think that my organs are small. Though I am hairy like the goats of Gandhāra, I have got all the organs fully grown." This is the statement in the Rāmāyaṇa. In the Utrāna Rāmāyaṇa, it is stated that Brhospati had a Brāhmana son named Kuśadhvaja, and that a daughter named Devavati was born to Kuśadhvaja. Devavati was born from his mouth while Kuśadhvaja was engaged on devotional recitation of the Vedas. Sitā was the rebirth of this Devavati. It is stated in the Mahābhārata, Ādi Parva, Chapter 67, Stanza 69, that Drona, the son of Bharadvaja, was born from a portion of Brhospati. Kacca was another son of Brhospati. For full particulars of the story how Devavati (daughter of Sukra) hankered after Kaśa, see 'Kaca': Mention is made in Mahābhārata, Vana Parva, Chapter 219, Stanza 1, that Brhospati had a wife called Gāndhāramatī and that the gave birth to six Agnis. In Kāmpa Rāmāyaṇa, Yudhakāṇḍa mention is made that Brhospati had a daughter named Sulekhā. Six sons and a daughter were born to Gāndhāramatī. The six sons were six Agnis (fire) : In sacrifices the burnt offerings and the ghee were the portions meant for the great and mighty fire Śāmyu, the son of Brhospati. It is to satisfy this great fire which blazes with numberless pointed tongues, that in sacrifices such as Cāturmāya, Aivameṣa etc. animals are slaughtered. The daughter of Dharmas was the wife of Śāmyu. The name of the wonderful being (Sāmyu's wife) is Sāiyā. A son named Dipi and three daughters were born to Śāmyu. The son of Dipi is Bharadvaja who is the recipient of first portion of Ghee oblated in sacrifice. On all full-moon days offerings of sacrifices are meant for Bharadvaja. Bharadvaja had a son named Bhārāva and a daughter named Bhārāti. Bharadvaja the Agni is said to be the son of the Agni who is Prajā—
Bṛhaspati. Thus Bṛhaspati got the famous name ‘the great’. Bṛhaspati married Vīrā and a son was born to them called Vīra. This Vīra like Soma is the recipient of sacrificial ghee, according to the belief of the Bṛhadmaṇḍas. As this Vīra is the recipient of the second ghee offered in sacrifice, as Soma, he is known by names such as Rathaprabhu, Raṭhadvāna and Kumbharetas. Vīra married Nāgāva and became the father of Śiddhi—Śiddhī the Agnidvarsī—who is remembered in all fires and ten of the ten of Brahma’s fires. The last fire in which has no action on present fame and vigour has the name Nīcīyavāna. Nīcīyavāna praises the earth. Satya is the son of Nīcīyavāna. Satya which blazes by flame determines time. Satya is known by another name Nīśkṛtī. The Agni Svāna spreads diseases. The Agnis called Vipulaśubha, Yatutumā and Brahmaśri are invoked in simple domestic sacrifices by Brahmans. The awful fire Bāḍavāna is supported by life. The sixth son of Bṛhaspati and Tārā is called Śvetākyā. The oblation offered to this Agni is known as Udādvara. Svāhā was the daughter of Candraśvetā. Svāhā had three sons. They are three Agnis called Kāmāgni, Aṃogha, and Uṣṭhira. (Bṛhāvata, Sandhā 4).

6) Persuasion of Bṛhaspati. The enmity between the devas and asuras increased day by day. Śukrācārya the teacher of the asuras began to do penance before Siva in the Himālayas, with a view to get a divine spear or incantation to destroy the devas. The duration of the penance was thousand years. Indra came to know of this secret and sent his daughter Jayantī to get the spell from Siva by deceit. She stayed with Śukra as his disciple and servant. Thousand years passed by. Śiva appeared before Śukra and gave him the spell, capable of destroying the devas. When he was about to return Jayantī accepted him as her husband in cause of his familiarity with her, of a long standing, he could not refuse her request. Śukra told her that he would become her husband, for a period of ten years and that during that period both of them would be invisible to the world. Thus the couple began an invisible life.

Bṛhaspati thought of making the best use of this period. He presented himself as Śukrācārya and went to the Aśuras, who thinking that their teacher had returned after a long penance gave him a loving and sincere welcome. Bṛhaspati sat on the seat of Śukrācārya and began to exhort the asuras in such a manner that within the period of ten years he was able to remove factionalism and hatred from them.

At the expiry of ten years’ invisible life Śukra returned having sent Jayantī away. The asuras saw two Śukras together and were amazed. They declared that the real Śukra was he who had been teaching them for the last ten years. Being dismayed at the ingratitude of the asuras he cursed them that they would shortly be destroyed and then left the place. At this juncture Bṛhaspati also assumed his rea form and returned to heaven. Thus the asuras became a people without a leader like sheep without a shepherd. At last they approached their teacher Śukra who became their teacher again, when they begged for his pardon. But he said that his curse could not be recalled. But he gave them absolution by saying that they would regain their lost power during the time of the Manu Sāvāni. (Devi Bṛhāvata, Sandhā 4).

7) Cursing Rāvaṇa. Once Rāvaṇa was returning haughtily and proud after having defeated the devas and conquered heaven, when Sulekha the daughter of Bṛhaspati got terrified and ran away to hide herself from him. Rāvaṇa chased her and when she was caught he ordered to ravish her. Bṛhaspati got angry and cursed Rāvaṇa. “You, who have grown rich by the darts of Cupid, will meet with death by the darts of Rāma”. (Kampa Rāmaśaya, Yuddha Kanda).

8) Bṛhaspati and Hanumān. Aśānā the mother of Hanumān was a servant of Bṛhaspati in her previous birth. Her name then was Puṣṭikākṣa. She once went to fetch water. At that time many Vidyādhars young people, both male and female, came there and engaged in amorous acts. Puṣṭikākṣa witnessed these love-scenes for a long time and then returned home. It is mentioned in Kampa Rāmaśaya that Bṛhaspati cursed her to be born in the next birth as a female monkey. Aśānā gave birth to Hanumān. When he grew up Hanumān desired to learn Vedas and Sanskrit (scriptures). Hanumān approached Bṛhaspati to learn from him. But Bṛhaspati was not prepared to teach a monkey who jumped about everywhere. The disappointed Hanumān went to the Sun, who asked him how it could be done by him as he was engaged in travelling without stop. Hanumān said that he would move in front of the sun always. Thus Hanumān who had been rejected by Bṛhaspati became the disciple of the Sun. (Uttara Rāmaśaya).

9) Other information.

(1) It is mentioned in Devi Bṛhāvata, Sandhā 1, that Bṛhaspati was the teacher of the hermit Suka.

(2) In Agni Purāṇa, Chapter 51, it is instructed that Bṛhaspati should be consecrated in temples as wearing a necklace of beads (Elaeo carpus seeds) and a water pot.

(3) Mention is made in the Mahābhārata, Adi Parva, Chapter 169, Stanza 21 that Bṛhaspati gave Bhrādvāja Agnayāstra (the arrow of fire).

(4) During the period of emperor Prithu, when the Earth-goddess was changed into a cow the gods employed Bṛhaspati to milk the cow to obtain the things they needed. (M.B. Droṇa Parva, Chapter 69).

(5) Once Bṛhaspati gave Subrahmaṇya a stick as a present. (M.B. Śalya Parva, Chapter 46).
(6) Once Bhraspati advised Indra to use sweet words. (M.B. Santi Parva, Chapter 86).
(7) Once Bhraspati got angry with Mahâvîsiu at the sacrificial hall of Uparícarasúva. (M.B. Sânti Parva, Chapter 336, Stanza 14).
(8) Bhraspati cursed the Jaladevátás (goddesses of water). (M.B. Sânti Parva, Chapter 242, Stanza 27).
(9) Bhraspati and Candra are said to be Brâhma’s Kings. (M.B. Avamadâ Parva, Chapter 9, Stanza 8).
(10) Candra: Bhraspati was a deep thinker and one who had firm convictions in many matters. He was a man of vast knowledge. Every movement of the gods had its origin in the brains of Bhraspati. There is no philosophy which does not contain the exhortations made by Bhraspati at various times to the devas (gods) or kings or hermits.

BRÂHÂTKARMA  A king of the family of Ainga. (Agni Purâna).

BRÂHÂTKÂTHA  See Guṇâdhya.

BRÂHÂTKAYA  A king of the family of Bharata. (Brâhâvata, Skandha 8).

BRÂHÂTKITI  A king in ancient India. His name is made about this king in the Mahâbhârata, Adi Parva, Chapter 1, Stanza 237.

BRÂHÂTKIRTI  A son of Aşigars. Mention is made in Mahâbhârata, Vana Parva, Chapter 218, that seven sons, named Brâhâkirdti, Brâhâjyoti, Brâhâdhronâna, Brâhâdmanâ, Brâhadmantra, Brâhadbhrâsa and Brâhspatî and a daughter named Brâhrudâmûti were born to Aşigars and his wife Subhû.

BRÂHÂTKRÂJÀ  A king. Scion of the family of Bhagiratha. In the Mahâbhârata, Adi Parva, Chapter 158, Stanza 21, it is mentioned that this king attended Pârdâl Svayamvûra (Marriage of Pârdâl).

BRÂHÂTKRÂJÀ  II. A king of the country called Kekaya. On the first day of the battle of Bhârata at Kuruksetra, this king fought with Krpa, the teacher. Later he was killed Krimchadhârî in the battle. In Mahâbhârata, Drona Parva, Chapter 125, mention is made that he fought with Drona, the teacher and was killed.

BRÂHÂTKRÂJÀ  III. A king of the country known as Nishadh. In the battle of Bhârata, he fought on the side of the Kauravas and was killed in the battle, by Dhrishtijivanâ (Drona Parva, Chapter 337, Stanza 65).

Bhârata: Bhraspati was king of the Purâ dynasty. King Suhotra was his father. King Brâhspatî had three sons, Ajandîtha, Dvîmîtha and Purumîtha. (Agni Purâna, Chapter 278).

Bhârâtâsama  A teacher born in the family of Aṣigars. The Ksatriyas of his time had troubled and harassed him a great deal. Mention is made in Atharva Veda that the Ksatriyas met with destruction as a consequence.

Bhârâtsma  (M.). The name of a hymn. (Rgveda, Mandala 1, Anuvâka 10, Sakta 52).

Bhârâtsena  A king born of the family of Bharata. (Brâhâvata Skandha 9).

Bhârâtsena II  An asura (opponent of gods) born from a portion of Krodhavâsa, a daitya (asura). Laksmâna, the daughter of Bhârâtsena was one of the wives of Sri Kûpa. In the battle of Mahâbhârata, Bhârâtsena was on the side of the Kauravas.

Bhârâtsena III  A teacher. It is mentioned in Gauraḍa Purâna that Nârâda had taught Bhraspati, Brâhma-vidyâ (theosophy).

Bhârâtsena  A female attendant of Damayantî. Mention is made in Mahâbhârata, Vana Parva, Chapter 60, that when Nala was defeated in the game of dice, Damayantî sent Bhârâtsena to inform the ministers about the defeat of the King.

Bhârâtâ  Another name of the Sun. (M.B. Adi Parva, Chapter 1, Stanza 42).

Bhârâtâ II  A king born to Kâleya, an asura. (M.B. Adi Parva, Chapter 67, Stanza 59).

Bhârâtâ  (M). A song of Sâma (composition—one of the four expedients) originated from the head of hermit Pûrâñjanya. From the face of this hermit another song of Sâma called Kauhantara also originated. These two songs of Sâma are very effective expedients. So they are called Tarâsrîras (quick effective). (M.B. Vana Parva, Chapter 229, Stanza 7).

Bhârâti  Mother of Cûkumarsu, Two sons, Sîghi, and Bhavya were born to Dhruva by his wife Sambhû. Surchâya, the wife of Sîghi gave birth to five sons, Ripu, Rûpanjâya, Vipra, Vrkal and Vrkaçâjas. These sons were sîsîîs. Bhati was the wife of Ripu. Cûkumarsu was born to Ripu and Bhati. (Vîşnu Purâna, Amâsa 1, Chapter 13).

Bhârâti II  One of the seven horses of the Sun. The seven horses of Sun are, Gâyatris, Bhati, Ushîk, Jagati, Trijî, Anuvîp and Paikiti. (Vîşnu Purâna, Amâsa 2, Chapter 8).

Bhârâtva  A devgañchârava (a class of gods). In the Mahâbhârata, Adi Parva, Chapter 125, mention is made that this king born had participated in the birth celebration of Arjuna.

Bhârâna (Bilhana)  A Sanskrit poet who lived in the 11th century A.D. Bhrâna is the author of Vikramâdâvavani, Caurapâcâsikâ, Karpausandhari and such other works. Of these Karpausandhari is a four-act play. The theme of the play is Kâmedeva the king of the Cûkayas marrying Karpausandhari, a vidyaâdharî woman. The King at first sees her in a dream and falls in love with her. She then appears before him in the guise of a boy. But the intelligent minister recognizes her by her fragrance and introduces her to the King and the King marries her. Bhrâna had written his drama on the model of Mâlavikângunîttra, Rûmîvall and such other dramas.

Buddha  A celestial maidservant. She was the hand-maid of Vargga a celestial beauty. (For further information see Vargga).

Buddha I  Son of Candra.
1) Birth. Bhraspati the teacher-priest of the devas had a very beautiful wife named Târâ. One day seeing the handsome figure of Candra, Târâ became amorous. Candra was the Disciple of Bhraspati. It was not right on the part of the wife of the teacher to feel amorous towards a disciple. Bhraspati came to know of the affair and sending for Candra asked him to return his wife. Both Candra and Târâ did not pay any heed to Bhraspati. Both sides were about to engage in a battle. The devas arrayed themselves on both sides. Seeing that this was not an honourable thing some devas tried for a compromise. Finally Candra returned Târâ to Bhraspati. At this time Târâ was pregnant. Both Candra and Bhraspati claimed the paternity of the child in the womb of Târâ, who witnessed that Candra
was the father of the child. All accepted the words of Tašk. Budha was the child Tašk gave birth to.

2) Marriage and birth of a child. Budha grew up to be a youth. During the period the King Sudumna one day entered Kumāravatana (a forest) and was changed to a woman. When the King became a woman the name adopted was Ila, who grew amorous of Budha. The famous King Purīravasa was the son born to them. (For more information see Ila, Candra and Purīravasa)

3) Other information

(1) Budha wears a necklace of Rudrāka beads (Elaco Carpus Seeds) and has a bow. (Agui Parāya, Chapter 51).
(2) Candra performed the anointing ceremony of Budha. (Bhāgavata Skanda 9).
(3) Budha is a luminous member of the assembly of Brahmā. (M.B. Sahā Parva, Chapter 11, Stanza 29).

UDHA II. A hermit. Once he spoke about the impotence of Vānaprastha (retirement in the forest). It is mentioned in Mahābhārata, Sānti Parva, Chapter 244, Stanza 17, that this hermit spent the whole of his life in Vānaprastha (retirement in the forest) and at the age of seventy he died.

BUDHA III. A scientist on ethics. He has written a book called Dharmakāraka on the different kinds of rites of consecration, initiation etc. from formation in the womb till Upanayana (investiture with the Brahman string), different kinds of marriages, Pahcāmahāyānas (the five essential sacrifices) Śraddha (offering to the manes), Pākavya (simple domestic sacrifices), Somavāga (drinking the moon-plant juice at the soma sacrifice) and such other matters of ethics.

BUDHA IV. A Brahmāna who lived in Gauda. Budha who was the incarnation of all vices drank too much and spent a whole night lying unconscious on the veranda of the house of a harlot. His father became anxious about him as he had not returned though the night was already advanced much. He searched everywhere and finally came to the place where he was lying unconscious. He reviled the son, who getting angry killed his father then and there.

After that he returned home. His mother advised him to leave off his vices. His wife shed tears before him. Seeing that his mother and wife wereΠ in an end to their lives, he put an end to their lives. Once this Brahmāna carried away Sulabha the beautiful wife of hermit Kalādhāti and ravished her. Sulabha cursed him and made him a leper.

Budha wandered about and reached the city of King Śrāsarana. On that day the King was about to go to Heaven with the entire city by airplane. However, hard the pilots might try the plane would not move an inch. Then the devas told the King: "Drive away the leper there. The vices of that sinful murderer have made the plane stationary."

Śrāsarana who was kind and righteous, neared the leper and cured him with caturākṣantarana (a spell of four letters) and got ready to take him also to heaven. (Ganeśa Parāna 1: 76).

BUDDHA. The founder of Buddhism. Some consider him to be an incarnation of Viṣṇu. In days of old in a battle the devas were defeated by the asuras and the gods approached Viṣṇu with their grievance. Mahāviṣṇu incarnated as the son of Siddhodana with the name Gautamabhuddha (Siddhārtha). Then he went to the asuras and made them reject the Vedas and the laws thereof. All the Daityas (Asuras) became Buddhists. There is a story in Agnipurāna, Chapter 16, that thus it was the purpose of Buddha to convert every asura to Buddhism and send him to hell. The story given above is in accordance with the Purānas. The following are the facts gained by historic investigation.

Gautama Buddha was born in B.C. 569, in Kapilavastu near the Himalayas. His father was Siddhodana. He was born in the family of the Śakys. The word Śakya is another form of the word Kauriya. The real name of Buddha was Siddhārtha. Siddhodana brought up his son in such a way that he should not be subjected to any sort of mental pain or worry. So he kept Buddha aloof from the outer world. Thus he spent his childhood in comfort and pleasure. Once by chance he happened to see a sick man, an old man and a dead body. The sight made him thoughtful. He began to think about the removal of sorrow and pain from the world and bringing about peace and comfort.

The change that appeared in the son worried the father. So, at the age of sixteen, he made Siddhārtha marry Yasodharā. A son was born to them. But the mind of Siddhārtha was restless, distressed and agitated. One day Siddhārtha discarded everything and went out of the palace alone.

Siddhārtha wandered from place to place learning from various teachers. But he did not find peace. Once on a full-moon day while he was sitting in meditation under a banyan tree he got 'Bodhi' (insight or conviction). From that day onwards he began to be known by the name 'Buddha'. After that he came to Kāśi, and told his disciples how he got Bodhi or conviction. The number of his followers increased day by day. Thus Buddhism came into being. Buddha said that the reason for pain and sorrow in the world was desire and that sorrow could be eradicated only by controlling and overcoming all desire. To attain Eternal Bliss one should be true and righteous in thought, deed and word and that 'Not Killing' was the foundation of righteousness. Buddhism spread everywhere in Bhārata.

Gautama Buddha died at the age of eighty.

BUDDHAGHOSHA. An ancient Sanskrit poet. It is believed that he lived in the 4th century A.D. The most important work of this poet who was a Buddhist, is 'Padyacādāmanī'. The life of Buddha is described in this book in ten Kāvyas (poems or sections). A similarity to the poems of Kalidasa and Aśvaghosa is seen in this poem. Buddhaghosa is said to have reached Ceylon in 357 A.D. and translated some Buddhist literature.

BUDDHIL. A wife of Dharmadeva. In Viṣṇu Purāna Anuśa 1, Chapter 7, it is mentioned that Dharmadeva had married thirteen daughters of Dakṣa. They are Śraddha, Lakṣānti, Dharī, Tuṣā, Medhā, Puṣṭi, Kriyā, Buddhī, Lajjā, Vapha, Sānti, Siddhi and Kirtī.

BUDDHAKAMĀ. An attendant of Sudrahmānaya. (M.B. Sāya Parva, Chapter 40, Stanzas 12).

BUDDHISM (Buddha-MATA). The origin of Buddhism was in the sixth century B.C. This new religion was shaped out of Hinduism that prevailed at that time. Buddhism which had its origin in North India, prevailed everywhere in India up to the eleventh
century A.D. During that period there was an overflow of this religion to the other parts of Asia. Now this religion has its sway over the people of Burma. 90% of the population there, are adherents of Buddhism. 80% of the people of Thailand, 60% of the people in Ceylon and Japan and 17% in China are new Buddhists in India, Pakistan and the Philippines the Buddhists are only a minority. Even though Indonesia is a Muslim country there is a small class of Buddhists there. Cambodia, Laos and Tibet are also to be considered as Buddhist countries. In Nepal there are only two religions, Hinduism and Buddhism. In countries outside Asia there are followers of Buddhism. Statistics reveal that there are one hundred and sixty-five thousand Buddhists in North America, one hundred and thirty-five thousand in South America, and ten thousand in Europe. The number of Buddhists in the world today is 130,311 croses.

C

The letter C has two meanings, viz., evil people and pure man.

CAĐIYA. Śūtupāla, king of Cedi. Dhrṣṭaketu, King of Cedi, is also known by this name. It was this Caidiya who was supposed to have been created by Dhrṣṭayumna in the great battle. (Kāraṇcāvyā: A battle array in the shape of a stork). (Sloka 47, Chapter 56, Bhiṣma Parva).

CAGTRARĀTHA. A prince born to King Kuru of his queen Vādhini (Sloka 50, Chapter 94, Adi Parva).

CAGTRARĀTHA(M). A forest of purūjīc fame. Once King Yaśastī enjoyed socia! acts with the apses Vāścī in this forest. (Sloka 38, Chapter 13, Adi Parva). It was here in this forest that Pāṇḍu spent some days once with his wives Mātri and Kuntī. (Sloka 46, Chapter 118, Adi Parva).

CAGTRARĀTHA Parva. A sub-division of Adi Parva. (See under Mahābhārata).

CAGTYA. A mountain. This mountain is situated near Giriñjā, the capital city of Magadha. This mountain was very dear to the people of Magadha. The followers of Bhadradasa deemed it as the Holy Mountain and worshipped it. (Chapter 21, Sañbha Parva).

GAKTA. (See Brahmādatta II).

GAKRAI. A son of Vāsuki, the Nāga king. He died at the serpent yajña (Sarpa Satra) of Janamejaya by falling into the fire. (Adi Parva, Chapter 57, Verse 6).

GAKRAI. II. One of the three attendants given to Subrahmanya by Vīṣṇu, the other two being Sañkrama and Atikrama. (Sālīya Parva, Chapter 45, Verse 40).

GAKRAI. III. One of the two attendants presented to Sañkhaveśa by Vṛṣṇi, the other one being Anucakra. (Sālīya Parva, Chapter 45, Verse 40).

GAKRAI(M). I. Sudārśana Cakra (disc) of Mahāviṣṇu. The Vāyu Purāṇa contains the following story about the origin of the Cakra. Sūryadeva (the Sun God) married Sañjî, daughter of Visvākarmā. But, due to the insatiable heat of her husband the marital life of Sañjî became miser-
able, and so she requested her father to lessen the heat of Sūrya. And, accordingly Viśvākarmā ground Sūrya on a grinding machine and thus diminished his effulgence. But, the grinding could diminish only 1/8 of that effulgence, which glowing red-hot dropped on the earth, and with that Viśvākarmā made the Sudārśana Cakra, the Tristūla, the Puspakāvanā and the weapon called Sakti. Out of these four things the Tristūla came to be possessed by Śiva, the Puspakāvaṇā by Kubera and Sakti by Brahmā. The Sudārśana Cakra which was glowing like anything was deposited in the sea. (Visṇu Purāṇa, Part 3, Chapter 2).

There is a story in the Mahābhārata as to how the Cakra thrown into the sea came into the possession of Mahāviṣṇu. While Śrī Kṛṣṇa and Arjuna were picnicking on the shores of the Yamunā Agni-deva went to them and requested them to give Kāhādeva forest to hiru for food. As Taksaka, friend of Indra, was living in the forest the latter was causing heavy rains to fall there. Kṛṣṇa and Arjuna realized the fact that Agni would be able to consume the forest only after subjugating Indra. But, how to manage it? Then Agni said that he would supply the weapon to fight Indra with, and accordingly the weapon was consecrated to him (Agni) a chariot and flag with monkey as symbol, a quiver which would never become empty of arrows, a bow called Gāndiva and the Sudārśana Cakra. Agni-deva gave the Cakra to Śrī Kṛṣṇa and the other things to Arjuna. (M.B. Adi Parва, Chapter 297).

GAKRA(M) II. A city in ancient India. (Bhiṣma Parva, Chapter 9, Verse 43).

GAKRADEVA. A warrior born in Vṛṣṇi varṇa. (Vṛṣṇi dynasty). (Sābha Parva, Chapter 14, Verse 57).

GAKRADHANUS. A synonym of Kapila maharṣi. (See Kapila).

GAKRADHARA. A very intelligent brahmin. One-eyed and bent down in body he is a character in Vatārāyaṇa. (See Vāruṇeśa).

GAKRADHMĀ. Chief of the Vidyādhāras. He, with his younger brother is engaged in singing the praise of Kubera. (Sābha Parva, Chapter 10, Verse 27).

GAKRADVARA(M). A great mountain. Indra performed a yajña on this mountain. (Śanī Parva, Chapter 4, Verse 183).

GAKRARA. The son of Brahmavādin, of Viśvāmītra. (Anuśāsana Parva, Chapter 4, Verse 64).

GAKRAMANDA. A nāga (a serpent). It was this nāga which was desired by Ananta (nāga king) to lead the soul of Balarāma on his death to Pātala. (Mausala Parva, Chapter 4, Verse 16).

GAKRANEMI. A woman attendant of Skandadeva. (Sālīya Parva, Chapter 49, Verse 5).

GAKRATI. A town in ancient India. (Bhiṣma Parva, Chapter 9, Verse 43).

GAKRAVĀN. A mountain very much extolled in the Purāṇas. When deputing monkeys in quest of Śītā, Sugriva instructed them to make a special search in the mountain. It was on this mountain that Viśvākarmā made the Sudārśana Cakra. (Vālmiki Rāmāyaṇa, Kishkindhā Kāśika, Chapter 42, Verse 16).

GAKRAVYĀHA. A Phalanx. A particular pattern of army formation on ground. In the Kaurava-Pāṇḍava war Dronā-Śāya formed a Cakravyāha wherein Abhimanyu, son of Arjuna got himself
trapped and killed. (Abhimanyu, who forced himself inside the Vyāha, did not know the method of getting out of it which Arjuna alone knew), Cakravyāha is made in the form and shape of Cart-wheels. Vyāsa has described the Cakravyāha made by Drona as follows:—
The great preceptor made the Cakravyāha and posted it in to maximum capacity kingly, who were equal to Indra. In every opening of the vyāha were posted princes equal in prowess to the Sun. All the princes were organised compactly. And, all of their uniforms and were adorned with other things also red in colour and held red flags. They also were golden ornaments and garlands scented with Sandal paste. Ten thousand strong they rushed forward to fight with Abhimanyu. Duryodhana’s son, Lakṣmanu, led the onrush. In the centre (of the Cakravyāha) stood Duryodhana in the company of heroes like Karna, Duṣāsana and Kṛṣṇa. And, at the head of the army stood Dropan, the captain of the army, who looked like the rising sun. Then there was the King of Sinhdu, and near him stood Asvatthāmā, and there stood in front of them thirty Kaṛavas, all of them equal to Devas. On the flanks were great heroes like Bāhyā, Bhūtrāravas in, and then did the battle rage. (Drona Parva, Chapter 34).

CAKRIKA. A forest hunter. The following story is told about him in Chapter 16, Kriyāyoga of the Padma Purāṇa.

Devoted much to his parents, Cakrika was a great devotee of Vīṣṇu. He used to worship Vīṣṇu daily with fruits, (edible) roots etc. But, he did so only when he felt the need. One day while his was eating fruit, somehow or other it got itself lodged in his throat, and all his attempts to dislodge it failed. The fruit had to be, at any rate, offered to Vīṣṇu and therefore Cakrika drew his sword and cut his throat with it.

Lord Vīṣṇu who was so pleased at such great devotion of the man appeared on the scene and brought him back to life. Sometimes afterwards Cakrika visited at the Dwārakā temple, and thus attained salvation.

CAKRODHATHA. A king in the dynasty of Yāyāi. (Bhāgavata, Navam Sketchha).

CAKUSI I. A synonym of the Sun. (Ādi Parva, Chapter 1, Verse 42).

CAKUSI II. A tributary of river Gaṅgā. Starting from Vīśnupāda (Svarga) the Gaṅgā falls into Devayāna and thence into the moon and after feeding the whole area it divides itself into four tributaries, viz., Sītā, Cakṣus, Alakānāndā, and Bhadrā and falls into Brahma-loka and flows in four directions. Of the four tributaries the river called Cakṣus falls on the peak of Mount Māyāvān and then flows through Ketumāla and falls into the western sea. The Gaṅgā which flows through India is a branch of the above-mentioned tributary, Alakānāndā. (Devī Bhāgavata, Astama Skandha).

CAKUSI III. A king born in the lunar dynasty. He was the son of King Anuṛḍhūru. (Bhāgavata, Navam Sketchha).

CASKURVARDHANIKĀ. A river which flows through Śāka śiva. (Śāka island). (Bhīṣa Parva, Chapter 11, Verse 35).

CĀKUSAMANU. 1) General. The sixth of the Fourteen Manus. (See Manvantara).

2) Genealogy. Urtānapāda and Priyavrata were the sons of Śvāyambhuva Manu, and Dhruva was Urtānapāda’s son. Dhruva had two sons, by his wife Śambhi. Suchāyā, wife of Sīthi, had five sons, viz., Rūpi, Rūpāṅiāya, Vīpā, Vrākha and Vrākta-jas. From Bhoṭi, wife of Rūpi, was born Cākṣusā, the mighty and Cākṣusā begot a son named Manu by Pukaraṇi, daughter of Vānrapājapati and one of the offsprings of Varuṇa. This Manu was called Cākṣusā Manu, and Cākṣusā Manu was also when this period his wife Nāvyākā, daughter of Vānrapājapati, called Bhoṭi, Pukarāṇi, Tāṣa, Pukarāṇi, Sujanā, Agna, Suanas, Kuhāyā, Kṛatu, Atigirās and Śibi. Agna married Sominī, and Vena was their son. The famous emperor, Puthu was Vena’s son.

3) Birth. The story is told in the Mārkandeya Purāṇa about the former life of Cākṣusā before he was born as Cākṣusā. In that former life he was Ananda, son of Anāanta. Once a cat carried Ananda away and laid him on the bed of the child of King Vikramāta, and the same cat deposited the king’s child somewhere else. And, Ananda grew up as the real son of the King. But, one day he told the King the truth about him and left for the forest for tapas. Brahma appeared before him and blessed him that he would, in the next birth, be born as the sixth Manu and thus Cākṣusā become the sixth Manu.

4) Cakṣusā Manvantara were born the famous Nara and Nāgaṇa as the sons of Dhruva. It was also during this period his wife Nāvyākā, daughter of Vānrapājapati, called Bhoṭi, Pukarāṇi, Tāṣa, Pukarāṇi, Sujanā, Agna, Suanas, Kuhāyā, Kṛatu, Atigirās and Śibi. Agna married Sominī, and Vena was their son. The famous emperor, Puthu was Vena’s son.

CĀKUSI. An art, the study of which will enable one to see anything in the three worlds. Cākṣusī was taught by Manu to Soma, by him to Viśvāsya, by him to Cītraratha, the Gandharva and by him to Arjuna, son of Pāḍu. (Ādi Parva).

CĀKYARAKTU. A very important art practiced in temples mainly in Kerala. It is called so because it is exhibited by Cākyār (a sect attached to temples). In important temples a place called Kuttambalā is set apart for displaying the Cākṣusā. The prevalent it Kerala temples is not exactly of its old form, Keśkharivarmā perumāl (elected ruler of old Kerala) effected some changes in the old art form, and Bhāskara-ravivarma perumāl and Tolkāvī made further reforms in it. The art of Kuttu was evolved with the object of relating purānic stories in such a manner as will help devotional feelings grow in a man.

The main aim of the story is to narrate purānic stories in such a way as to instil Bhakti in the hearers and to create an interest in them in the Purānas. The Cākṣusā (the man who gives the discourse who usually belongs to the Brahmin sect called Cākṣusā) tells the story in a very interesting way, reciting appropriate passages from the Purānas and illustrating them with apt examples and similes. The narration is from the beginning till end humorous. The Cākṣusā who gives the discourse is usually a man with a good sense of humour and a sense of what is odd, strange or eccentric in nature and human character. There are three varie-
ties of Kātū; Prabhanda Kātū, Nādharā Kātū and Kāṭāmaṇ. Of these the first is narrative (Ākhyānāsūrya) while in the second and third type, the element of acting is more important (Abhinayāsūrya).

CALĀ. Lakṣmīdevī. The following story is told in the Devi-bhāgavata as to how this name came to be applied to the devi. Once Revanta the very handsome son of Śurūdeva came to Vaiśākha riding Uccaihāra, India’s horse. Devi, who was at that time with Vīṣṇu gazed for a few minutes in wonder at the horse. She did not, therefore, attend to Vīṣṇu’s talk. Angered at this Vīṣṇu told the devi: "Since your eyes enjoy observation on unnecessary things and move about among such objects, you shall be called from today onwards Ramā and Cātā. Also you will be born as a mare on earth. Accordingly Mahālakṣmi was born as a mare on the banks of river Sarasvati, and regained her old form only after delivering a son by Vīṣṇu. That son was Ekaṣira, founder of the Hehayā dynasty. (Devi Bhāgavata, Skanda 6).

CAMARĀ. (CAMA). An animal whose tail is its most important and valued organ. In the course of its movements in the forest if the tail gets entangled anywhere it is left behind; and if its tail is thus torn by itself. About the origin of Cāmara, the following story is told in the Vālmiki Rāmāyana. Krodhavāsī’s daughter of Dakṣa-prajapati and wife of Kaśyapa had ten daughters, viz. Mrīṅgī, Mrgamadbī, Hari, Bhadrāmadā, Maśāgī, Śañdīṇī, Śṛellas, Surāṣī, Surabhi and Kāḍrī. To Mrgamadbī’s Srusadas and Camaras owe their origin. (Vālmiki Rāmāyana, Aranya Kanda, Canto 14).

CAMARA (M). A skin that covers the body, including hair, fibre or feathers at the end. A symbol used by kings and brahmins. Cama of the king should have a golden handle, and it should be made of the wings of the swan, the peacock, the Bālākā bird etc. But, the wings of different birds shall not be intermixed. Circular in shape, the Cama should have on its handle 5, 7, 6 or 8 sandals (joints, knots). (Agni, Purāṇa, Chapter 24).

CAMASA. A yogi, the younger brother of Bharata, a king born in the dynasty of Priyavratā, son of Manu. This country got its name Bharatā from king Bharata (country named by Bharata). Bharata had nine brothers called Kśavarta, Ilavarta, Bhrāmavarta, Aśvāvara, Malaya, Bhadraketa, Sena, Indrapak and Kīkāra. Bharata had also nine other brothers renowned as navayogī, born of another mother. Camasa was one of them, the other being Kavi, Hari, Ambarīsā, Prabuddhā, Pippalāyina, Avirhatta, Dhyamita and Kṛcharbhījana. (Bhāgavata Purāṇa, Skanda 3).

CA'TASODDHIDA. A holy place in Saurāstra which forms part of the very reputed sacred place called Vināśana. It is said that it was here that the river Sarasvati which once became invisible, was detected. A bath here is as efficacious as performing the Jyotistoma yajña. (M.B. Vana Parva, Chapter 82, Verse 112).

CAMAKĀRA. (See PATTU).

CAMOHARA. A āvādveda. (M.B. Anuśāsana Parva, Chapter 191, Verse 32).

CAMP (KAMPA). Kampa born in the Āṅgika dynasty. (See CANDRAVAMSA).

CAMPĀ. (CAMPAPUR). A city on the banks of river Ganges. Campa is often referred to in the Purāṇas. It was here that Lomapāda lived in tretāyuga. (M.B. Vana Parva, Chapter 113, Verse 15). In Dvāparayuga the city was ruled by a Sūta called Atrārha, who got Karna, while he and his wife were brooding over their lack of a child. In after years Karna also ruled the city. (M.B. Sānti Parva, Chapter 5, Verse 7).

CAMPĀKA. A vidyādharā. Once he visited the banks of river Yamunā with his wife Madalāsā when they got from the forest nearby a child. The child in later years became famous as Ekavira, founder of the Hehayā dynasty. (See EKA VIRA).

CAMPĀKARANYA. (CAMPĀKARA). A holy place in Northern India. One day’s halt at the place and a bath there is considered to be as good as giving away one thousand cows as gift. (M.B. Vana Parva, Chapter 84).

CAMPAKA. Son of Viśvámitra who was a brahma-buddhi. (M.B. Anuśāsana Parva, Chapter 4, Verse 58).

CAMPĀ. A literary form of presenting a story in a mixture of prose and verse, and abounding in beautiful descriptions: “Gadyapadyamayam Kāavyam Campūryatibhidhīyate”. Over and above prose and verse the CAMPĀs use dandakas (very long, involved and poetical prose). This literary form had its origin in Sanskrit and other Indian languages adopted it with some variations. For instance, though prose in Sanskrit CAMPĀs is really prose, that in Malayalam is something akin to metrical prose. There are more than two hundred CAMPĀs in Malayalam. The most famous of the Campū writers in Malayalam are Panam Namboothiri, Mahādeva Namboothiri and Nilakaṇṭha.

CAMO. A division of an army. (See Aksاحini).

CAMPUSDA. (See PAvati).

CANGAYA. The auspiciousness of Caṇaka (cow dung) is due to Laksmi. (See Laksmi, Paras 1 and 6).

CANGAYA (KAUTILYA). The famous author of “Arthasastra” a treatise on political economy.

Eastern and western scholars have made exhaustive researches on this intellectual giant of ancient India, Ćaṅkāya. But, nothing definite has yet been established about his time or life. Indians have accepted as a fact the traditional legend that he was a minister of Candragupta, the founder of the Maurya dynasty. It is also firmly believed that it was this mighty intellect of a Brahmin who made Chandragupta a powerful emperor and steered the ship of his state. The phrase “Caṅkāya’s kujplanit” (“crooked tactics”) has become proverbial. Some scholars hold the opinion that he came to be called “Kautilya” because of his Kuṭila (“crooked”) tactics; but evidence to establish this view-point is yet to be adduced. It is his famous Arthasastra, which has made Ćaṅkāya’s name a world famous one. The great German thinker Jolly has described the Arthasastra as a unique composition in the Sanskrit language. And, Johann Meyer, the great western scholar has the following to say about the book:—

“Kautilya’s Arthasastra is not one single text, it is a collection and collateration of all books in ancient India. To study the greatness of its theories and principles contained in it today requires continuous and constant study at least for twenty years and the unceasing efforts of a scholar with unabounded knowledge are required.”
Even his name has not yet been confirmed beyond doubt. Kauțiya is also called Vṛṣṇagupta, Čāṇkya, Dvāra, and Ārya. Poet researchers place the date of the Arthaśāstra at near about B.C. 400. In Viśhikadatta’s Maduraśakasa (drama; the name Kauțiya is used). The authors of Nītisāstra maintain that the name of the author of Arthaśāstra was Viśnugupta. It may be gathered from the Maduraśakasa that he became famous as Čāṇkya as he was the son of Canaka, and that he composed the treatise in Nītisāstra, Ārya, Āṃśikā, and Āṣṭāṅgā. Yet there is another legend to the effect that this brahmin (Čāṇkya) belonged to Kaśāṇīpura, and that he migrated to Pātāliputra, the seat of learning and scholarship. As Kāṃsakara, who lived in the fourth century B.C. has eulogised Čāṇkya in his Nītisāstra it may be supposed that Čāṇkya lived some time near about that. Candrasegara and Ĉāṇkya are referred to in the Viṣṇu and the Viṣṇara Purāṇa. Kauțiya was keen-eyed and scholar par excellence. “Arthaśāstra” is a great book written by him after thoroughly examining the viewpoints of previous scholars, and then establishing his own views and theories. From the Datukumārakacarita of Dandī (A.D. 700) it is known that there were 6000 verses in the Anuṣṭup metre (eight letters in one line) in the Arthaśāstra composed by Viśnugupta for the use of Candrasegara. The Arthaśāstra has been held in praise by Bāṇabhaṭṭa, who lived in the 7th century, Somadeva, who lived in the 10th century, and also by Hemacandra, the author of Kavyanātaka, who lived in the 12th century. The book is a discourse on the problems connected with the duties of the wise man in the ideal empire, Čāṇkya has mentioned in his book with respect the old scholars like Maṇu, Sūkra, Bhaṭapati, Nārāyaṇa, Kaṭāvyāṇa and Gvinda dīkṣita. (For the parodic story about Čāṇkya see Varāṇaga, Para 6).

CAŅCAĻAŚI. A mounted harlot, who lived in Āśora. On an afternoon of a day at midnight she came to the appointed place to meet a paramour the latter had not arrived. While waiting impatiently there she was attacked and killed by a leopard. Emissaries of Viṣṇu as also of Yama arrived to carry away the soul of Caṇcalāśi. Yama’s men argued that she had sinned throughout her life, and therefore claimed the harlot’s soul. But the emissaries of Viṣṇu countered the argument thus: “Once on her way to conduct her trade Caṇcalāśi got into a temple and menched tumbāla in the course of which she rubbed some time on the walls of the temple. Taking into consideration this fact of her having spent sometime thus to clean the temple wall her soul deserves to be led to Viṣṇuloka”.

In the argument the emissaries of Yama were defeated and the soul of Caṇcalāśi was taken to Vaṅgkupa by the emissaries of Viṣṇu. (Padma Purāṇa, Chapter 6).

CAŅCAĻAŚI II. A vidyādha girl. Once while she was concentrating her mind in prayer over Mahālabhi, Rāvana, King of the Rūkapāsas, committed rape on her, and she cursed him that he should die on account of Mahālabhi, herself and accordingly at last he was killed. Rāvanama offered the body of Mahālabhi, the incarnation of Mahālabhi. (Kamba Rāmāyaṇa).

CAŅDA. (See Ĉāndamānḍiśa).

CAŅḌAŅALA. A prominent monkey. In the Rāma-

Rāvaṇa war this monkey caused much trouble to Kumbhakarna. (M.B. Vana Parva, Chapter 287, Verse 5).

CAṢḍAḌHAṬĪGADI. A mahārāṣṭra born in the dynasty of Bāṇa. A very erudite scholar and deeply versed in the Vedas, he was this mahārāṣṭra who performed Janamejaya’s famous Sarpa śattra. (M.B. Adi Parva, Chapter 36, Verse 4).

CAŅḌAKA. A forest hunter who attained salvation by the worship of Śivalinga. (Phallus of Śiva).

While once hunting in the woods Cândaka saw a Śiva temple and was taken with the Śivalinga. He put the Śivalinga on the ground and then worshipped it daily. The worshiper wearing ashes from the burning ghat on his body. Accordingly Cândaka installed the Śivalinga on a rock and began worshipping it daily along with his wife, Puṇḍitī. But after sometime there was left no ashes in the burning ghat and Cândaka and Puṇḍitī discussed between them the means to get ashes for the next day. Then Puṇḍitī suggested that she should keep two to three ashtrays and that Cândaka should continue worshipping the Śivalinga wearing on his body the ashes. Very unwillingly Cândaka agreed with the sad proposal of his wife, and the next day he worshipped the Śivalinga wearing on his body the ashes of Puṇḍitī. And, at the close of the day when he called aloud for Puṇḍitī, and he wonder where she stood there before him more healthy than formerly. Moreover a vimana descended from the skies and conducted both Cândaka and Puṇḍitī to Śivaloka. (Śiva Purāṇa, Sambhārāmātya).

CAṢḍAḌKAŅṬIKA. A muni, son of Kaṭā́va, the son of Gauṭama, Brhadārtha, King of Magadh, was having no wives when one day, Caṇḍakasātkī went to the palace and blessed the King with marriage. Kaṭā́va’s daughter Jārnārāṇa was born to him. Caṇḍakasātkī continued to live at Magadh for long as the preceptor of the kings of that land. (See Jārnārāṇa).

CAŅḌALA. (See Cāṭhvaṃvasya).

CAṢḍAḌMAṆḌENA. 1) General. A very prominent and reputed king of Ĉīvya. Vaiśvakarṇa, wife of Udayana was his daughter.

2) The name CaṇḍamāṆḍena. His real name was Mahāśaṇa. After ascending the throne he began doing tapas to get a noble wife and a good sword. When he cut his own flesh and made an offering of the same to the sacred fire after a long period of tapas the Devi became pleased, and offered him a sword of exceptional excellence and said that as long as he had that sword with him no enemy would defeat him. The Devi also assured him that he would become the greatest amongst the gods and the greatest of the rajas. After this the sword was given to the Devis and the elephant was given to Ĉīvya. After this the sword was given to the Devi and the elephant was given to Ĉīvya and her elephant Airīvata to Indra.
CANDAMUNDA

3) Marriage. One day, during a hunting expedition a boar escaped unhurt by the king’s arrows and after hurting his chariot it went into a cave. The king in great anger followed the pig into the cave, and going forward some distance he saw a beautiful animal whereon he seated himself on the side of a tank. There he saw a number of women an exceptionally beautiful woman moving about. Casting her charming eyes glistening with love she approached the king and began their conversation, when the king realized she was crying. To the query as to the reason for her crying he answered as follows:—

"The boar you see is my father, Angarakasura. His body is harder than even diamond, and none can inflict any injury on it. The women you see are princesses captured by my father from various palaces for his beds, and my name is Angaravati. My father became a Rākṣasa as the result of a curse; he is now asleep in the assumed form of a boar. On awakening he is sure to eat you for food, and it was that thought which brought tears to my eyes." To these words of Angaravati, the king replied as follows:—"If you have any love for me you would go to your father and begin killing the boar, wake him up, and to his query as to why you are crying you should reply that thoughts about your future in the event of your father’s death brought tears in your eyes."

Angaravati agreed to the above proposal of the King. She led the King in a safe place and went and stood by the side of her father. Everything happened as was anticipated and Angaravati and the King approached his father by saying: ‘Your son would be able to kill him whose body was as hard and strong as diamond, there being only one opening through which he might be struck on the left wrist which might be concealed by the bow. Candamahasena who heard the above talk came out of his hiding place and challenged the asura to war. He raised his left hand to show the sign, ‘just coming, please wait,’ and the King then shot his arrow through the opening on his left wrist. The asura fell dead.

4) Birth of Parvati: And, now Candamahasena married Angaravati and returned to his kingdom with his wife. Two sons, Gopālaka and Pālaka were born to the royal couple, and the King celebrated an Indrotsava for the welfare and prosperity of the children. Pleased at the auspicious Indra appeared to the King in soccer and blessed him saying that a daughter would be born to him and that her son would be crowned emperor of the Viśyādhara. Accordingly a daughter was born to the King, and she was called Vasavadattā, given by Vāsava, i.e. Indra. Udayana married Vāsavadattā. (See Udayana.)

CANDAMUNDAS. Two brothers born in the Asura dynasty, the elder brother’s name being Candā and the younger Candā. These brothers collected, like the other auras, leaders Dhūm_opacity, Raktabija, thousands of soldiers and lived in all pomp and glory. During the period two auras, brothers Candha and Nisumbha had returned from the Himālayas after seeing Brahman a boy that they would meet with their death only at the hands of a woman. Candha and Munda became their friends and attendants. Candha and Nisumbha set out on a triumphal tour and conquered heaven, earth and pātāla. The Devas took refuge in a forest. After wandering in the forest for a long time, at the instance of Brahma they sought asylum with Parvati. Parvati stood for sometime in deep concentration, and there emerged from her divine body Ekaśikī or Kāli. Parvati assured the Devas that she would kill Candha and Nisumbha. And, then Kāli sat alone on a rock in the thick forest. Candha and Munda, who happened to pass that way were attracted by the great beauty of Parvati and imparted the news to Candha and Nisumbha who departed for Rājkūtra and 50,000 soldiers to bring Parvati over to them; but by one hundred (herd) she reduced them to ashes. Ultimately she killed Candha and Nisumbha also. (Devī Bhāgavata, Pañcama Skandha.)

CANDAMUNDAS (S). A son of Gandhāra. (Udyoga Parva, Chapter III, Verse 9.)

CANDAKORGA. A gandharva. (See Purāṇas.)

CANDIKĀ. A terrific form of Parvati, who is worshiped in temples under the name Candikidevi. The Devī’s idol has twenty hands. In the hands on the right side are held Śīla (three-proged weapons) sword, Vela (rod), Cakra, pāśa (rope), parigha (shield), apatch, adhyāya, damaru and Sakti, while the hands on the left side hold a net, pāśa, parigha, Ankūra (a long-handled rod), pāśa, mar, flag, godī, mirror and an iron cylindrical rod. There are also idols of Candikā with ten hands. At the feet of the Devī lies Mahiśāsura with his head severed from body. There will also be standing near the idol a пуранa (man) born from the neck of the Mahiśāsura brandishing his weapon, and with the Śīla in his hand in all stages waving blossoms. This puṇa is bound from his neck with rope. The vehicle of the Devī is a Lion. The Devī is mounted on the lion with her left leg on the asura lying below. This Candikidevi thus stands with weapons in the hand, as annihilator of enemies and with three eyes, and she should be worshipped in pūjāmāndala with nine padamas (tantric divisions) along with her idol. Lastly the Devī should be worshipped in the central padma and Indra and others in the other padmas.

There is also another Candikidevi (Durgā) with eighteen hands. She holds in her right hand a skull, shield, mirror, broom, bow, flag, damaru and pāśa (cord) and in her left hand rod, iron pounder, Sāla, Vāra, sword. Ankūra (a stick-like weapon with one end bent to hold on to things) Śāra (arrow) Cakra and Sakti. There are nine other Durgās having the same weapons as the above except the Damaru and the broom. But, they have only sixteen hands each. These nine Durgās are called Rudracandra, Pṛacandra, Ugracandra, Candā, Sānikā, Aticandikā, and Candograg. The Durgās standing at the centre will have the colour of garo in red (sandal paste) and the others will have the following colours: aravarnasa (red) Kṛma varsha (black), nīla varsha (white), dhīrā varsha (brown), pīta varsha (yellow) and śvaeva varsha (white). The nava Durgās (nine Durgās) are installed for the prosperity of children etc. And all these are different forms of Parvati.

Also, in various aspects of puṇa, Parvati is called by other names. She is called Siddhā when installed in Raiha (rain) wearing aksamālī (garland of beads), kirti (crown) and agni. The same Siddhā without the fire is called Laliṭa. Gauridevi with one of the
hands on the left side placed on the shoulder and the head, and holding the mirror in the other hand, and holding in one of the hands on the right side the mirror (and the other hand held up is called Sañgha-gaūri. (For further details see Pārvitā). (Agni Purāṇa, Chapter 
50).
CANDRA I. A prominent asura, also called Candramarvan. It was this asura, as beautiful as Candram (the moon) who was born as the king of Kambujas under the name Candramarvan (M.B. Atri Purāṇa, Chapter 67, Verse 31).
CANDRA II. A king born in the Solar dynasty and the son of Vaiśvanāthi and father of Vaiśvakāma. See Vaiśvakāma.
CANDRA III. The Purāṇas declare that Candram was one of the realizable things; got at the charming of Kṣīrāgghī (ocean of milk) Candram, Mahākāma, Sūrya, Ucchārāma, Kṛṣṇa and Dāru, Pārśu, Kam, Dhanvantari, Amrta and Kākāka were the things thus got from the Ocean of Milk. (M.B. Atri Purāṇa, Chapter 18 and Viṣṇu Purāṇa, Part 1, Chapter 9). Also, the evil devata called Yestāja, Airavata, the goddess Cintāmanī and fair damsel like Tārā and Mūndī were got from the Kṣīrāgghī, (Kamapramyā, Yudhamanas). For general information about Candram, see Graha's.
CANDRA IV. (CANDRA DEVA).
1) Birth. The child born to Atri by Anāsayā. (See Purāṇas). In Skandha 4 of the Deviśagavata it is stated that it was Brahmā who was born as Candram. (See Atri).
2) Candram had married life with the wife of his guru, Tārā, the very beautiful wife of Bhṛṣpati, preceptor of the Devas happened to reach Candram's home during her perambulation one day. Candram and Tārā fell in love with each other at first sight and lived in conjugal happiness. And thus days passed by. Bhṛṣpati, being informed of the fact on inquiry, deposed his capes to bring Tārā back, but to no purpose. Bhṛṣpati went his discourse again and again to Tārā, but all in vain. Then Bhṛṣpati himself went to the house of Candram and invited Tārā, this tune also to no purpose. Enraged at this the Deva guru spoke to Candram as follows: "The brahmin-killer, gold-chief, drunkard, he who marries another's wife and he who associates himself with the above three types are responsible for the most terrible five sins, and you, therefore, are not fit enough to reside in Devaloka. Unless you return my wife to me I will curse you." None of the threats of Bhṛṣpati could shake Candram. He told the Devaguru that Tārā who had gone to his house on her own accord would also leave him when she was satiated with him. These words of Candram made Bhṛṣpati all the more angry. He returned home and waited sometimes for Tārā's return. But, he got disappointed, and getting impatient he started again for Candram's house. But, this time the gatekeepers did not let him in. Terribly angry at the cruel rebuff Bhṛṣpati sought help of Indrā. Indrā sent word to Candram asking him to send Tārā back home or be prepared for war. Even then Candram refused to yield, and Indrā started for war against Candram. But, there was somehow some difference among the devas about all this, and the news reached the asuras. At once Śukra, preceptor of the asuras and an old enemy of Bhṛṣpati met Candram and assured him all support in case war broke out between Indrā and Candram. He also strongly advised Candram not to return Tārā to Bhṛṣpati and ultimately a fierce war began between Indrā and Candram. All activities in the world were thrown into confusion and chaos. At this Brahmā on his bamsa (swan) came to the scene and admonished Candram and Sukra. They could not but obey Brahmā and so were forced to stop fighting. Moreover, Candram returned Tārā to Bhṛṣpati.
3) Wives of Candram. Candram took twenty-seven daughters of Dakṣa as his wives. (Devī Bhāgavata, Saṁjña Skandha). These twenty-seven wives are the twenty-seven stars. Candram circumambulates Mahāmeru along with these, his twenty-seven wives (Stars). (M.B. Vaiśvānār, Chapter 165, Verse 25). The names of the twenty-seven wives are given hereunder: Asvini, Bhrānti, Kruti, Rohi, Mṛgavārini, Ardrā, Puruvārini, Pusya, Aslesa, Janaka, Phalguni, Puruphala, Ājita, Griti, Śvātā, Viśākha, Anuradha, Āyudhā, Yebhā, Mūlā, Puruvśātā, Urtarāśadha, Śrīnī, Śrīvaṣṭha, Brahmā, Faṅgopatādi, Uttarapratādi, Kṛṣṇa, Puraśa, Kṣīrāgghī, Viśvāsā, Atri, Vaiśvakāma, Yudhamanas. See Amrītakumbha (pot of nectar). (See Atri).
But an asura māyāvi (magician) called Sañghikaya abounded to Pātāla with the Amrītakumbha which nobody noticed as everybody was busy with dividing other divine objects. Only after the māyāvi's disappearance was it noticed that the Amṛta Kumbha was missing. At once Mahāvīra assumed the figure of a beautiful woman, got back the Kumbha and gave it to the devas. The devas began drinking the ambra when, at the instance of some other devas, Sañghikaya, the māyāvi assuming the form of an old brahmin reached Tārā, got a share of the ambra. Bhṛṣpati et al. were surprised at the deed of Tārā. Śukra and Candrā (Sun and Moon) who were on guard at the gates divined the secret of the ‘old brahmin’ and informed Mahāvīra about it. He cut the throat of the pseudo-brahmin with his Sudarṣana Cakra. But half of the nectar he had drunk stayed above the throat and the other half below it. Therefore, though the head and the trunk were severed they remained alive. These two parts, in course of time, evolved as Rāhu and Ketu.
When the throat was cut some blood as well as some amṛta dropped on two places on the ground, and they
became the red onion and the white onion respectively. Some vaishis, brahmans used to consider the red onion objectionable for consumption as it was evolved from blood, while the white onion was considered usable as it was evolved from austum.

Kabu and Ketu still maintain their hatred for Sairy and Candra, who had beheaded the asura, who, disguised as brahman tried to drink the asura. Eclipse is the phenomenon of Kabu and Ketu swallowing Sairy and Candra as and when opportunity presents itself for it. But, since the throat is severed from the body, Sairy and Candra that swallowed got out through the throat. That is the reason why Sairy and Candra become visible after the eclipse is over. (Kampa Ramayana, Yuddha Kâhyâ and Bhagavata Asâna Skandha).

5) Candra: becomes calf. Once emperor Prithu transformed Bhimadevi into a cow and milked her from all her things and provisions. On that occasion it was Brahma, who acted as Calf. And, following Prithu when the Râs milked the cow Candra served as Calf. (For details see Bhishma.)

5) Waxing and waning of Candra, the puranic story regarding it: Of the twenty-seven daughters of Daksâ whom Candra had married he loved Rohini much more than the other twenty-six wives, and so kept her always with him. This annoyed the twenty-six wives, who complained about it to Daksâ. Daksâ’s advice to Candra to treat all the wives on an equal footing had no effect on him. So, the twenty-six neglected wives again complained to Daksâ as follows: “We shall stay in the ârâma and serve the cows (Candra). We are not associate with us, he will not accept your advice.”

Though Daksâ warned Candra a second time, that too had no effect on him. So the twenty-six wives, for the third time, complained to Daksâ. Daksâ got angry at this and cursed that Candra should suffer from tuberculosis. Thus Candra was afflicted by consumption. Though Candra performed many a va prima to get cured of the ill disease, they did not produce the desired effect. Candra remaining a tubercular patient, the growth of medicinal plants stopped with the result that all living things contracted consumption. When people began becoming thinner, the devas asked Candra for an explanation, and he told them all the details. They then sought the help of Daksâ, who gave Candra remedies from the curse by ordaining that if he died in the Sarasvati ârâma in the western sea he would be free from consumption for half of every month. Thereupon Candra made it a practice to dive in the Sarasvati ârâma and that is the reason why Candra is exempted from Kavyamandana for fifteen days. (M.B. Sâray Parva, Chapter 33).

6) Candra—King of stars and of medicine. During the reign of emperor Prithu, he changed Bhimadevi into a cow. Later the Râs also changed Bhimadevi into a cow and milked her. It was Candra who served as calf then. Pleased at this Brahman crowned Candra as king of the stars and medicines. (Harivamsa, Chapter 4, Verse 2)

7) Other information about Candra

(1) Candra is 11,000 yojanas in extent, 23,000 yojanas in circumference and a volume of 5,960 cubic yojanas. (M.B. Bhishma Parva, Chapter 12).

(2) Candra presented two attendants called Mani and Sunati to Subrahmanya (Sâlaya Parva, Chapter 45, Verse 32).

(3) Candra once made a discourse on the superior qualities of brahmans to Sambrâmasura. (Anusasana Parva, Chapter 36, Verse 13, Southern Text).

(4) All wealth and prosperity accrue to him, who on full-moon day at moon-rise tenders offerings to Candra of bread in copper vessels with honey poured into it. (Anusasana Parva, Chapter 36, Verse 13, Southern Text).

(5) Candra is one of the aśvâvastris. Candra had four sons, Varcas, Śîcira, Prâna and Ramaṇa by his wife named Manihoârâ. (Adi Parva, Chapter 66, Verse 18).

(6) Abhimaṇya was Candra’s son, Varcas, born as the son of Arjuna. (See Abhimaṇya).

CANDRA. An important river in ancient India. (Bhishma Parva, Chapter 9, Verse 29).

CANDRAGUPTA I. Second son of Râvana. Once when Śri Râma was king, Candragupta abducted the daughter of Sugriva and the daughter-in-law of Vibhishana. Hanumān released them both as ordered by Śri Râma. (Kampa Ramayana, Uttara Kâhyâ, also see Sahastrâyana Ramakrishna Râva, Chapter 31).

CANDRAGUPTA II. A minister of Kârttikeyarjuna. Kârttikeyarjuna was once fed sumptuously by Jamadagni at his ârâma with the help of Śuîila, the devasurabhi (divine cow). Candragupta, at the instance of Kârttikeyarjuna tried to capture Śuîila by force, which disappeared immediately in the sky. Kârttikeyarjuna’s servants then forcibly took away an calf. Candragupta was threatened to death Jamadagni, who tried to obstruct their action. (See Kârttikeya, Para 9).

CANDRAHANTA. An asura, who was reborn as King Sunaka. (M.B. Adi Parva, Chapter 177, Verse 37).

CANDRAHANTA A son born to Katyâapa prajñâpati of Siûhipa, daughter of Daksâ. (M.B., Adi Parva, Chapter 65, Verse 31).

CANDRAHÄSA Son of King Sudharmika of Kerala. The following story about him is told in Jaïmini Avâmedha Parva.

Candrahâsa, born under the star Mûla had a sixth finger on the left foot indicative of poverty and of all other evils. And, therefore, on his birth enemies killed Sudhârmika and his wife followed him soon to the other world. The child thus left an orphan was taken to Kâmpalakapatrâ by a femâ in the courtyard of the palace. But unfortunately the woman died within three years of the above incident. The child, just for very existence, took to begging. After sometime some women jointly took up charge of the boy. Once he went to the house of Dhrâtabuddhi, minister of Kaundinya where a feast was in progress. The munis present there were impressed by Candrahâsa and prophesied that he would become a King. To Dhrâtabuddhi, the munis said that the child would guard his wealth, angry and suspicious at the prophecies of the munis Dhrâtabuddhi asked his men to kill the boy. They led him to the forest. On the way Candrahâsa got a Šâligrâmaa (a small sacred stone which represented some upâdyâvâta) which he applied very devotionally to his face. They did not in fact kill the boy, but cut off his sixth finger on the left foot and showed it to their master. Thus left alive in the forest by the murderers the boy was roaming about when the King of Kaundyna on
a hunting expedition saw the destitute boy, and taking pity on him took him back with him to the palace. The boy was put under the care of Medhāvati, the King’s concubine. The king named him Candrāhāsa. Since the King took a special interest in the education of the child he became adept in all arts and sciences. At the age of twelve Candrāhāsa, with the permission of the king, set out on a triumphal tour, and the king welcomed Candrāhāsa on his return after his glorious victory.

At the instance of the Kalinda king, Candrāhāsa, sent by his messengers to the Kaundala king, who, understanding from them that so much wealth had been brought to the Kalinda king by Candrāhāsa started at once for the Kalinda palace. On being told the whole story about Candrāhāsa, Dhrṣṭabuddhi, the minister of the King of Kaundala made up his mind to do away with him somehow or other for which he despatched a letter to his son, Madana, through Candrāhāsa.

Candrāhāsa on his way to Kaundala slept on the banks of a river. Campakamālinī, the daughter of the King of Kaundala and Visyā, daughter of Dhrṣṭabuddhi happened to go to the river bank where Candrāhāsa was sleeping. Campakamālinī, who became subject to grief after her husband removed the anklets from her feet and approached him slowly, and when she took up and read a letter she found lying beside him, she felt awe and sorrow to find therein a suggestion to poison him to death. Without wasting much time in thought she changed the word ‘visāyamāla’ (give him poison) to ‘Visāyamāla’ (give him Visāya) and put it in its former position. When Candrāhāsa awoke from sleep and reached Kaundala city and delivered the letter to Madana its content pleased him very much. For Visāya, she was spending her days in constant prayer that Candrāhāsa should marry her. In the circumstances the marriage of Candrāhāsa and Visāya was solemnised on the earliest auspicious day.

In due course Dhrṣṭabuddhi returned to Kaundala, with all the divinities of heaven, and married the lady capturing Kalinda. He settled with grief and rage at the news that Visāya had been married to Candrāhāsa. All the explanations offered by Madana did not satisfy him. He persisted in his determination to kill Candrāhāsa. The evil-natured Dhrṣṭabuddhi one day asked Candrāhāsa to go and worship at the Devi temple after having made arrangements for his murder there. But, as fate would have it, it was Madana who, instead of Candrāhāsa, was killed. Even before the above incident had happened the Kaundala King had married his daughter Candramālinī to Candrāhāsa, and after relinquishing the kingdom also in his favour the King took to the forest to lead a hermit’s life.

The above developments added fuel to the fire of anger in reply of Dhrṣṭabuddhi, and when he saw in the temple precincts, his son’s corpse he became well-nigh mad. Crying out that all this was the result of his having troubled the Vaishnav Candrāhāsa he dashed his head against the pillars of the temple and died. Candrāhāsa was grieved over the death of Dhrṣṭabuddhi. He worshipped Devi offering his flesh in the sacrificial fire. Devi appeared and granted him the boon which helped him to bring Dhrṣṭabuddhi and Madana back to life. And, when the Kalinda king and his wife, fearing the wicked Dhrṣṭabuddhi were about to end their lives in flaming fire, Dhrṣṭabuddhi went to them and imparted to them the secrets about the life of Candrāhāsa. The Kalinda king and his wife divined the future by the former’s decision to end their life, and Candrāhāsa took up the reins of government at the behest of the King. Candrāhāsa, who won repute as a very powerful and effective ruler, during the Avamedha sacrifice of Yudhishtira captured the sacrificial horse, and Arjuna, at the instance of Krishna had to enter into a pact with Candrāhāsa, who promised him help for the sacrifice. Candrāhāsa had a son called Makarikāya by Visāya and another son, Padmākara by Campakamālinī.

CANDRĀHĀSA (M). Rāvana’s sword. Rāvana, in the course of his triumphal tour after receiving the boons from Bhrāmaṇa, subjugated kings, and marching northward reached the valleys of Mount Kailāsa. But, Nandikesvara stopped him there, and Rāvana, threatening to destroy everything away Siva, came to Kailāsa, put his twenty hands under it to pull it out, and the great mountain shook violently. Purvott got frightened and running up to Siva embraced him. Siva, who divined the reason for all these with his eye of supreme knowledge grounded the mountain firmly on earth, crushing Rāvana’s hands under it. Unable to bear away the mountain a little, the mountain remained there for about thousand years singing the praises of the Lord. At last Siva appeared to Rāvana and presented him with a sword called Candrāhāsa. It was this sword which won victories for Rāvana in future wars. (Uttara Rāmāyanam).

CANDRĀGHETU I. A son of Satrughna, brother of Śrī Rāma. Satrughna had two sons. One of the sacrifice. Candrāghetu had a son called Makarakāya by Visāya and another son, Padmākara by Campakamālinī.

CANDRĀGHETU II. A vidyādhaara King. See Muktāsakalam.

CANDRAMAS. A rśi who imparted spiritual knowledge to Sūmyā and advised Jāджyū to give directions about the way to the monkeys in their search for Siñḍevi. (Viśnukīmārka).

CANDRAMASI. Tārā, the wife of Bṛhaṇapati. She fell in love with Candrāha and lived with him for sometime, and came to be called Gūndramasi. (M.B. Vana Parva, Chapter 219; see also Tārā).

CANDRAMATI I. Wife of king Harīcandra reputed for his unique honesty and integrity. (See Harīcandra).

CANDRAMATI II. A city. Two sons, Taksaka and Čiraketa were born to Laksmī daughter of Taksaka. Rāvana was crowned King of Agāti, a city built on the eastern coast of the sea after annihilating the hunter tribe there, and Čiraketa was crowned king of Candramati, a city built on the western coast of the sea after killing all the Meechas there. (Uttara Rāmāyanam).

CANDRĀGHEDA. Grandson of Nala. He married Simantini, daughter of king of Arīvāṭera. Simantini, bearing about Candrāgheda fell in love with him, and it was with the help of Maitreyi, wife of Yājñavalkya, that she was wedded to him. While once Candrāgheda was enjoying a boat-race in Kalindi (river) with his friends a storm upset the boat and most of them were drowned to death. The servants of Taksaka saw Candrāgheda sinking to the bottom of the river and carried him to Pāṇḍula and he stayed there for sometime in the midst of amorous nāgā damsels. Candrāgheda’s people, under the impression that he had died, performed his funeral rites, and Simantini
took to widow's life. Enemies captured his kingdom and imprisoned his father, Indrasena. When once the naga king asked Candraganda to marry naga girls and settle down in Padala he told the King that he was already married and that his wife Simantini was breeding over him, and he had, therefore, to return to her. Accordingly the naga king sent him back with presents of a white horse, a Rakusa and an infant serpent.

Candraganda, with his presents, came up in Kalinna where Simantini, gladly expecting her days in penance, and they recognized each other. Informed about the return of Candraganda the enemy kings released his father from captivity and apologised to him. And he pardoned them.

Candraganda and Simantini took great interest in observing somavaranavata (fasting etc on Mondays) and pleased at the sight of the latter Sri Parvati blessed her. Two brahmins called Devamitra and Sarvasara were living there at the time. Three sons called Sumedha, Sarvasara and Samavan were born to Devamitra. The sons also turned out to be great scholars but they were poor. They could not get brides as they were poor. In the hope that they would get some money if they approached Candraganda and Simantini and the brahmins went to them. After hearing their story the king and his queen conducted them in procession in the precincts of the palace. Sumedha dressed as husband and Samavan as his wife. But, lo! when the procession was over Samavan could not be divorced of his womanhood, and Simantini married her Samavan. Being told that his son had turned woman Sarvasara sought the advice of some of the sages and tried to make the attempt of the means to change the woman to man failed, and they opined that only Parvati, who had been pleased by the somavaranavata, would be able to find a solution to the problem. From that day onwards the brahmin youth lived as husband and wife. (Svā Purāṇa, Somavaranavata).

CANDRA KARATA. A son of Janamejaya, Pariksit was the son of Dharma (Jayasena's son). Janamejaya was Pariksit's son. Janamejaya married princess Vapiṣṭhā of Kāśī. Two sons called Candraganda and Sarvapatha were born to the couple. Candraganda had hundreds sons, who distinguished themselves as great heroes in archery. Satyakarna was the eldest among the sons. Svetakarna, son of Satyakarna, married Yuvati, the daughter of Sādhu (Bhadra Purāṇa).

CANDRA PRABHĀ. (See Sūryaprabha).

CANDRA PRABHMĀ. Mother of the wonderful girl, Son prabhā. (See Somaprabhā).

CANDRAŚARMA I. A great singer, who killed his princess The Padma Purāṇa relates the story of four notable female Vaiśakha, Candrasarma, Vedasarma and Vaiśalī who shed their sin by bathing in the Ganges. The chief of the four were respectively Brahmatātā (killing of Brahman), Gurothātā (killing of a protector), Agnyāyātama (having sexual contact with women like the wife of guru which is debarred) and Gourītātā (killing of cow), respectively. The leader of the above four women was one Vaiśaka of the Pāñcabāla clan. He was hereditary in the clan without the cut of hair, the sacred thread and tiaga (mark of vandal paste etc on the forehead). He went from house to house begging for alms crying thus: “Here is some meat (himself) who committed Brahmatātā. Please give aims to the brahmin-killer who is a drunkard also.” During his begging tour he visited all the temples also, yet Brahmatātā stuck on him.

While this singer Vidura, his heart rent with sorrow and remorse, was sitting under a tree, a Māgadha brahmin called Candrasarma happened to come there. This brahman had committed the sin of Gurothātā (killing the protector). He told Vidura:—“While residing with the guru, blighted by desire, I killed the guru, and am now burning myself in the fire of repenance.”

While they were engaged thus in conversation a third person, called Vedasarma also came there in an absolutely tired condition. He told Vidura and Candrasarma that his relatives and others had cast him out as he once did the sin of agnyāyātama, and by the time he had finished telling his story a Vaiśāya called Vaiśalī came there. Besides drinking liquor he had committed gourītātā (killing of cow) also. Though these four sinners assembled at the same place, they only talked, but did not touch one another, take food together, rest on the same seat or lie on the same bedsheet.

According to the advice of a Sūrya (an evolved soul) the four sinners dived in the holy waters of Ganges and came out redeemed of their sins. (Padma Purāṇa, Chāndak 3).
with her father. This story told by Mahāśīva was to show that women possess only very little discretion occurs in the Pañcama Skandha of Devībhāgavata.

CANDRASENA II. A king of Ujjayani and a great devotee of Śiva. As he performed great sacrifices and gave away money and materials in gift to those who prayed for them, an attendant of Śiva called Mañjibhadra once gave him a gem, which possessed supernatural powers. Attracted by the lustre and glare of the gem many kings wanted to purchase it, but Candraseṇa refused to sell it. Much incensed at the refusal, the enemy kings set out to fight Candraseṇa, who then took refuge in the Mahākāla temple in Ujjayani the idol installed in which was Śivalīga. Lord Śiva then appeared to him and granted him salvation. (Śiva Purāṇa, Satipradānamahāyaṃ).

CANDRASENA III. The Mañjibhadra refers to another Candraseṇa, son of Śaṅkumātra, King of Bengal. He was present at the swayamvara of Pāñcālī. (M.B. Adb Parva, Chapter 185, Verse 11). Bhīmaśarma once dedicated Candraseṇa and his father in fight. (Sahāya Parva, Chapter 30, Verse 24). After that Candraseṇa became a supporter of the Pāndavas. It is stated in Dhepa Parva that in the great war Candraseṇa fought from a chariot drawn by horses as white as Candā (moon) and got killed by Abhacchāna.

CANDRASENA IV. Another Candraseṇa, a partisan of the Kauravas, is referred to in the Bhārata as having fought against the Pāndavas. His duty was to guard the chariot wheels of Saḷva; he was killed by Yudhiṣṭhīra (Śa última Parva, Chapter 12, Verse 52).

CANDRASITĀ. A female attendant of Śaṅkumātra. (M.B. Śa última Parva, Chapter 46, Verse 11).

CANDRASRI. A woman, who, though actually in love with her husband enjoyed life with her paramour. Candrasri is the heroine of a story narrated in the Kathāśāstra to prove that the interest married women take in clandestine relationship is only due to fleeting temptations. Candrasri was the wife of a vaiṣya called Bala-varman, who lived in the city of Pratiśāna. One day, looking through the windows in her house she saw the very handsome vaiṣya youth called Śalāhīra and felt great desire for him. She brought him secretly to the house of her paramour and satisfied her desire. When their meeting became a routine affair her relations and servants knew about it. And, her husband alone was unaware of it. Once he became ill with severe fever. Even while he was in his death-bed Candrasri continued her affair with the paramour. When one day she was with her paramour thus, she was told that her husband was no more. At once she took leave of him, returned home and committed suicide by jumping into the funeral pyre of the husband. (Kathāśāstra, Śaṅkya-olamahaka, Tāranga 2).

CANDRASVA (M). Son of King Kuvālayāva of the Ikyāku dynasty. He had two brothers called Deśīkāva and Kapalīkāva. (M.B. Vana Parva, Chapter 24).

CANDRASVĀMĪ. A brahmin, who got back his life by worshipping Śīva. He stayed with his wife, Devaramī in Kānapalāra ruled by King Kanakavanam. A son called Mahāpāla was born to him, and at the time of the birth of the child a celestial voice declared that Mahāpāla would become King. A few years later a daughter called Candramati also was born to Candrasvāmī. During this period, rains having failed, very severe famine stalked Kānapalāra. Even the king unmindful of justice and righteousness began extracting from the people whatever they possessed. Finding the situation deteriorated so much Candrasvāmī set out for his father-in-law's house with Mahāpāla and Candramati, and on the way they had to cross what was once a wild forest, but which had by then been demoted of green trees or other foliage due to the failure of the rains. The children were severely afflicted by thirst, and to the father, after leaving them at the foot of a tree went in search of water when he was caught by the people of the forest king and taken before him. When he knew that he was about to be given in sacrifice to Devi the brahmin folded his hands and prayed to Śūryadeva, who appeared before him and assured him that not only would death not visit him, but also he would be united with his wife and children. The children left under the tree began crying, their father having not returned to them, and a Vaiṣya called Śaṅkhadāra who came that way felt pity for the crying children and took them to his house. One day Anantavāmī, a brahmin and a minister of King Anagāna of Kānapalāra happened to visit the Śaṅkhadāra. Anantavāmī, who had no children of his own took away with him the children from Śaṅkhadāra. One day Śūryadeva appeared to the forest king in his sleep and asked him not to kill the brahmin (Candrasvāmī) held captive by him. The very next morning Candrasvāmī was released from captivity. Roaming about in quest of his children, Candrasvāmī reached the very place where the children were living with his wife and other family members. One day the host told Candrasvāmī that a vaiṣya called Kānapavanam had, a few days back, told him that he (Kanakavanam) had got two children, one male and the other female from the forest, and taken them to the Nālaka island. The very next day Candrasvāmī, along with a vaiṣya called Vanačārman arrived at the Nālaka island, and on inquiry they were told that Kanakavanam, with the children had left for Kāṣṇa island. They then went to Kāṣṇa island only to be told that Kanakavanam had gone to Karpūra island. With another Vaiṣya Candrasvāmī landed on the Karpūra island and no purpose. After thus going to the Kuvāra and Śiṅhala islands too Candrasvāmī met Kanakavanam at Karpūra. Candrasvāmī showed the children to Candrasvāmī, but they were not his. He burst into tears, and returned from Śrīkātāpura. He passed on his way back many a temple and city and at dusk reached a big forest. He satisfied his hunger, by eating some roots and fruits, and got upon a tree and sat on the top of it. It was mid-night, yet sleep did not oblige him. Then he saw a mātrāśānī (a group of women) consisting of Nārāyanī and others come and dance at the foot of the tree. Nārāyanī saw Candrasvāmī and after the dance was over and their companions had left the place Nārāyanī called him down from the tree and gave him a flower. And, according to the advice of Nārāyanī the next day morning Candrasvāmī went to Tārāpura where, accidentally he got into the house of Anantavāmī, minister of the kingdom, and, for food, repeated veda hymns. The minister invited him for meals, and there he saw Mahāpāla and Candramati. He placed the flower presented by Nārāyanī on Mahāpāla's nose whereupon the children recognised him,
their father. The people celebrated it as a happy day. King Tārāvarman gave his daughter, Vavumā, in marriage to Mahānā, along with half his kingdom. They went to Kānalapura and returned with their mother. All of them spent their days very happily at Tārāpara. (Kathānritāgāra, Alankāravatī Lāmbakā, Tārānga 6).

CANDRĀVALOKA. A King of Ciraśūpurāna. When once the King in the course of a hunting expedition came to the tank of a river, tired and done up, he saw there the very beautiful lady, Indivaraprabhā, daughter of Mahāru Kavaṇa by Menakā. Having fallen in love with each other they went to the Aśrama of the mahārājas where, at his instance, Candrāvalokā took the pledge not to kill animals in future, and Kavaṇa married his daughter to the King. On their way back to the palace the couple went to sleep on the banks of a pool which belonged to a Brāhmaṇa, who caught hold of them, but released them on condition that they gave him in their stead a brahmin boy aged seven. Thus they returned to Ciraśū and told about the incident to minister Sumati. As advised by Sumati an idol in gold equal in size to a brahmin boy aged seven was made and a proclamation was issued that the golden idol would be given to him who, in return, gives a brahmin boy seven years old. A brahmin boy was got, and he was given to the Brāhmaṇa. (Kathānritāgāra Saṣākāravatī Lāmbakā, Tārānga 27).

CANDRĀVAMSA. A royal dynasty of kings which ruled Indra for a long time. Since the founding father of the dynasty was Candar the kings in the dynasty are called Candrāvamśa. (For Candar’s birth see Purāvavas). A chronological list of the kings of this dynasty is given infra.

Descended from Candar thus, Buda—Puruvavas—Ayu—Nahusa. Nahusa had two sons, Ayu and Yavita. Yavita had three sons: Druhyu, Anurvedyuyu and Puru by his wife Sarmisthā, and two sons, Yadu and Tortum by his wife Dayantyā. The genealogy of each of these is given below:


2) Anuredyuyu — Three sons, Sabhānara, Cakṣu and Parika were born to Anuredyuyu. Sabhānara begot Kālanara, and he Srijaya. Srijaya had four sons: a) Sanjnejaya, b) Mahānana, c) Uśirana and d) Tīruka. Uśirana and Tīruka proved to be family progenitors. Their genealogy is given below:
   a) Uśirana. Uśirana had five sons: Si, Ven, Kṛni, Kṛn and Darpā of whom Sī had five sons: Bhadrav Smrīk—Keṣava—Vrāṣrada and Kapotarama, and from Keṣava was born the Kīrakas.
   b) Tīruka. Descended from Tīruka were: Kṛṣadra—Homa—Sudāpas and Bāla, and Bāla had seven sons: Anāgahālā—Kukkura—Suvrīka—Updrāva—Vaṣa and Ṭātra. Of the seven sons of Āgarāna turned out to be the family progenitors, and therefore the Arāga royal dynasty starts its course. To Āgarā were born the following sons: Dadohavāna—Rudrapāna—Dharmāna—Gadāna—Satyārana—Lomapāla—Cau-rātiga—Pṛthu—Campa—Hrāyasa and Bhadrārtha, and to Bhadrārtha were born three sons viz. Bhadrārtha, Brahmukrmā and Bhadrārtha. And Bhadrāratha had the following sons: Bṛhmanas, Jayadratha—Vijaya—Dhrtavattra—Satyārman and Atrabhāttra. Karī was Atrabhāttra’s foster son and father of Vṛṣamā.


a) Pratīratha. From Pratīratha was born Karaṇa and from his Medicine.

b) Sundhrāruta. He had three sons, Dusyanta—Pra-vīra and Śāmanda, and Bharata (Vitahā) was born to Dusyanta of Sakulantā. From Bharata were descended the following—: Suhrota—Sundhā—Garu—Suket and Brāhatīktra, who had four sons: Nara—Mahāvīra—Garga and Hasti. And, Nara begot Sar-teri and he begot Ramāva and Kurū. A son called Pāhākṣaya was born to Mahāvīra. Garga begot Šani. And it was Hasti who founded Harāvināppura. He became the family progenitor. Hasti had three sons, Purumā —Ajamūdha and Devīmūdha. The Kings called Viṣṇu was the son of Purumūdha.

Ajamūdha, the second son of Hasti had three sons, (a) Ṛksa (b) Brhadhira and (c) Nila. Their descendants are mentioned below:

(i) Ṛksa. Ṛksa begot Sarīvarana and from Sarīvarana was born Kurū. From Kurū originated the Kurū dynasty. Kurū had four sons: (A) Patiki, (B) Sudhanu, (A) Jáhu and (A) Nisāda. Out of the four Sudhanu and Jáhu became family progenitors.

(A) Sudhanu. The following were descended from him in order:—Suhrota—Śvārāna—Kṛṣṭi—Upari-caravas—Brhadhrātha and Jāradhātha. Jāradhātha had four sons: Soma—Vedāvarta—Tūra and Sūtrāvata. (A) Jáhu. From Jáhu were descended:—Sarathra—Śvārāna—Śvārāna—Yajatesh—Ravvaya—Bhāvuka—Cakrodhata—Devalīthi—Ṛksa—Bhīma and Pratīc. Pratīc had three sons: Devalī, Santana and Bhūkta. Santana was also called Mahābhikṣak. And, he had two wives, Gaṅga and Satyavat. From Gaṅga was born Bhāma; of Satyavat, before her marriage, was born Vāsya by Parśārā. Satyavat had two sons: Citrāgata and Vicitrivratya by Santana. From Vāsya were born Dhrtrārtha, Pāṇḍu and Vidura, and from Dhrtrārtha the Kauravas. Kunī and Mādrī, wives of Pāṇḍu, together got from the devas five sons, viz. Dhar-maputra, Bhīma, Arjuna, Nakula and Sahdeva. Dhar-maputra had two sons, Devaka and Pratīvindhya. To Bhīma was born of Hidumā Hātorkara. Satānaka was born of Renukamuk to Nakula. Arjuna’s descendants were: Aḥima—Parīkat—Citrāgata—Śvārāna—Svaṭukarma—Ajarārtha—Jāneṣya—Satānaka—Sahasrānaka—Aṣvamedha—Ašvinkṛṣya—Gupta—Citrārtha—Śucitra—Dhrtmāna—Suseṭṭa—Sūnta—Swapkasi—Nāla—Upaṭālava—Mṛtyujaya—Dūṣya—Nīr—Bhadrārtha—Śatānaka—Durnāma—Bhandavara—Duggadāpi—Krempa.

B) Bhadrārtha. Descended from Bhadrārtha were: Brhadhrātha—Bhāskāya—Jayadratha—Vikṣa—Senacita—Rucirāvā. Rucirāvā had three sons: Devahara—Kṣaya and Vaiṣṇava.
CANDRAYAMSA

4) Yada. The Yadu dynasty owes its origin to Yadu who had four sons: Sahasrajit, Kroun, Nala and Ripu. Sahasrajit, the son of Sahasrajat begot three sons: Mahahuya, Venuhuya and Hehuya (likavira). Dharma was Hehuya's son, and Kany was the son of Dharma. Kany had four sons: Sadajit, Mahasen, Bhradrasa and Durdama. Bhuradrasa begot Bhana and he and Krityra, Krukenn, Kruvraman and Kruvagama. Kruvaraman's son, and Kruvagama's son, and Kruvaraman's daughter had hundreds sons, Jayadhava, Sarsana, Vrasaba, Madhu, Mārgājita and others. Vṛṣṇi with whom the Vṛṣṇ dynasty begins was Madhu's son. From Jayadhava the eldest son of Kruvaraman was descended in order: Talajishtha—Vindura—Yudhishtha—Vasu and Svarbhuma. Sinu and Ninna were the sons of Vṛṣṇi. From Sinu came in order: Satyaka—Satyakā (Yuyutha)—Java—Kan—Amrita—Prithu. Prithu had two sons, (1) Citraratha and (2) Swaphikha. (1) Citraratha had two sons (1A) Vṛṣṇi and (1B) Kukura were born to Citraratha.

14) Vṛṣṇi. From Vṛṣṇi, who was born Sūra, and from Sūra was born Sini, Bhoga was Sini's son and from Bhoga, Hirikā was born. Hirikā had four sons: Devavāna, Gadiṅgahani, Kṛtapavan and Sūra and one daughter Prithu (Kanula). And ten sons were born to Sūra: Devavāna, Devakā, Devavāna, Devavāna, Devavāna, Devavāna, Devavāna, Devavāna, Devavāna, Devavāna. Vṛṣṇi's daughter married Devakā. Sṛṣa was Krishna's brother. From Kṛtapavan was born the son of Vasudeva and Devakā, and Pradyumna was Sṛṣa's son. Anuruddha was the son of Pradyumna, and Vajra of Anuruddha.

18) Kukura. The descendants of Kukura were: Vrahni—Vlōn—Kapalarama—Tumburundubhi—Darā—Vasu—Nālīka—Āhuaka. Āhuaka had two sons: Ugrasena and Devaka. Karna was Ugrasena's son and Devaka's daughter. Devaka had three sons: Devāpa, Upadeva and Sudeva. Devāpa had seven daughters, Sṛṇadeva, Sṛṇideva, Upadeva, Srideva, Devakā, Sāhadeva and Pratibhā. Of them Akura had two sons: Devāpa and Upadeva.

2) Swaphikha. Son of Prithu and brother of Citraratha. Swaphikha, had twelve sons called Akura, Aṣuga, Sārmane, Nālīka, Āhuaka, Āhuaka had two sons: Ugrasena and Devaka. Karna was Ugrasena's son and Devaka's daughter. Devaka had three sons: Devāpa, Upadeva and Sudeva. Devāpa had seven daughters, Sṛṇadeva, Sṛṇideva, Upadeva, Srideva, Devakā, Sāhadeva and Pratibhā. Of them Akura had two sons: Devāpa and Upadeva.


All the above royal dynasties belong to Candranāvari. (Agni Purāṇa, Viṣṇu Purāṇa, Bhagavata and Brahma Purāṇa.)

CANDRAYAMSA. A king of Kambojia. As handsome as Candranāvari, he was born in the dynasty of the asura called Candranāvari (M.B. Api Parva, Chapter 67, Verse 31). Druhyumna killed him in the great war. (M.B. Deva Parva, Chapter 32, Verse 62).

CANDRAYAVATI. Daughter of Sunābha, the asura. Pradyumna, born to Śrī Krishna of Rukminī, married Prabhāvatī, daughter of the asura called Vajracātika. Sunābha was the younger brother and Vajracātika. Sunābha had two daughters called Candrayavatī and Śrī Gomati. These girls once saw Pradyumna and Prabhāvatī engaged in love-talk and they were attracted by Pradyumna. They requested Prabhāvatī to select husbands for them also from among the Yadavas. Prabhāvatī, in her childhood had learnt from Durvasa a mantra, the repetition of which by a woman thinking in mind of any male would help to secure that male as the husband for her. Prabhāvatī taught that mantra to Candrayavatī and Gomati. They thought respectfully of Gada and Sunābha and repeated the mantra with the result that Gada married Candrayavatī and Sunābha married Gomati.

CANDRAYAVATI. A wife of Harihadrandra in his former life. (See Harihadrandra.)

CANDRAYAVATSA. A Kṣatriya dynasty which originated from king Candrayavata (M.B. Udvyoga Parva, Chapter 74, Verse 16).

CANDRAYAVINASANA. An asura who ascended to earth as a reputed king under the name Jānaki. (Api Parva, Chapter 67, Verse 37).

CANDRAYAVATA. A brave and just, and performed the ascetism of beauty, happiness and popularity among the people. It is practised during the full-moon day in Dhanu (December-January). (M.B. Anaucea Parva, Chapter 110).

CANDRAYANA. A penance. (See Vrata).

CANDRODAYA. A brother of the Vrsēya king. (M.B. Drona Parva, Chapter 150, Verse 42).

CANCRA I. A Kṣatriya king, who served Dharmaputra at the council hall built by Maya. (M.B. Sabhā Parva, Chapter 4, Verse 26).

CANCRA II. An asura, one of the attendants of Karnā. Karnā had employed as his bodyguards many pugilists—Pradhikha, Cāntuva, Trivāruva, Mūṣṭika, Arishta, Kesha, Dhenuka, and Vrīvīda and these pugilists were sent with Pītaka to Gokula to kill the king Khruvam. On the death of Pītaka they returned to Mathura. When Khruvam invited Kṛṣna to Mathura, Cāntuva and Mūṣṭika were the chief pugilists entrusted with the duty of killing Kṛṣna. Kṛṣna fought with Cāntuva and Bahuhārā and Mūṣṭika. Both Cāntuva and Mūṣṭika were killed. (Bhagavata Devaranebhadhara).

CANCRA III. A king of ancient India. (M.B. Api Parva, Chapter 1, Verse 238).

CAPAYAYA. A programme of worshipping the bow. Kanva did this yajña for fourteen days, and Kṛṣṇa
was invited to witness it. And Kṛṣṇa killed Kamsa, Bhāgavata Daśamana Skandaḥ).

CARAKA. Author of Carakasaṁhitā.

CARMAMANDALĀ. A village in ancient India. (M.B. Bhūjana Parva, Chapter 9, Verse 47).

CARMĀVĀN. Son of King Subala. He was the brother of Sakuni. Dravida, son of Arjuna killed him in the great war. (M.B. Bhūjana Parva, Chapter 90).

CARMĀVATI. A river in north India, now known as the Tārtar. (1) General. King Saśabindu, who ruled northern India in olden days once performed a yajña. The skins of animals killed in the yajña lay there in a heap like a hill. When rain fell there flowed from the 'skimhill' a river and it was called Carmanvatī. (Devībhāgavata, Prathama Skandaḥ).

(2) River Carmanvatī serves Varuṇa in his assembly. (M.B. Sa śābha Parva, Chapter 9, Verse 21).

(3) Once on the bank of this river Sala'deva defeated the son of Jambhaka in fight. (M.B. Śa śābha Parva, Chapter 31, Verse 7).

(4) He who bathes in this river will get the same result as from the Agrātikarṇa yajña. (M.B. Vana Parva, Chapter 82, Verse 54).

(5) Carmanatī is one of the rivers responsible for the origin of Agni. (M.B. Sa śābha Parva, Chapter 222, Verse 23).

CURO (CARIGUTRA). A son of Dhūrāṣṭra, killed in war by Bhīma. (M.B. Droha Parva, Chapter 136).

CUBHADRA. (See Carigutta).

CUBUDRA. (See Carigutta).

CUBUDHRA. (See Carigutta).

CUBUDHASA. I. A son of Śrī Kṛṣṇa by Rukmini. (See Carigutta). He was present at the wedding of Draupadi. (M.B. Ādi Parva, Chapter 185). The chief incident in his life was his killing Vīvidhanyā. (M.B. Vana Parva, Chapter 10, Verse 26).

CUBUDHASA II. (See Carandrasa).

CUBUDHI. A mountain near the Mahāmeru. There are twenty mountains around the Meru, viz., Kāṅga, Kuranga, Kuśumbha, Viśakha, Trikṣujā, Śiva, Paravka, Rucika, Nila, Nisudha, Sitivāsa, Kubāla, Sāla, Vaiñāyana, Carudhi, Hanuṣa, Rāshibha, Nāga, Kālājā and Nārada. (Devībhāgavata, Aṣṭamā Skandaḥ).

CUBUGUTRA. Son of Śrī Kṛṣṇa by Rukmini. Praduyama, Carudesa, Sudesa, Carudheda, Sūgaru, Caru-gupte, Bhadrācaru, Ācāradasa, and Ācāru were the ten sons of Rukmini. She had also a daughter called Cūraundh. Bṛhadāvatā Maṛ̤aman Skandaḥ). As the net from the Bṛhadāvatā the Mahābhārata speaks of their more sons to Rukmini, viz., Caruvās, Caruvās and Caruvās, (Amūṣāsa Parva, Chapter 4, Verse 53).

CURAMATI. (See Carigutta).

CUMAMATSA. A brahmavādī son of Vīvāmarta. (M.B. Amūṣāsa Parva, Chapter 4, Verse 59).

CUNNETRA. A celestial woman, who spent her time on Kauhāra's assembly. (M.B. Śāśābha Parva, Chapter 10, Verse 102).

CURASIRSA. A mahārāja, who belonged to Alabhamgurā. A friend of Indra, the mahārāja once spoke to Dharmaputra about the greatness of Śiva. (M.B. Amūṣāsa Parva, Chapter 10, Verse 5).

CURUSRAVAS. (See Carigutta).

CŪRVĀKTRA. An attendant of Subrahmanya. He was much devoted to brahmans. (M.B. Śāśābha Parva, Chapter 45, Verse 71).

CŪRVĒṢA. (See Carigutta).

CŪRUYASAS. (See Carigutta).

CŪRVAKA I. A Rākṣasa, who was a close friend of Duryodhana. The following story is told about how he happened to become Duryodhana's friend. In the Kṛṣṇa this Rākṣasa did tapas to please Brahmā at Bālāsāraṇam, and Brahmā gave him the boon that he would be safe from all beings. Then he went round the world troubling brahmans, who, at last sought refuge in Brahmā, and he pacified them with the assurance that Cūrva would become a friend of Duryodhana when he would insult Brahmans and be reduced to ashes in the fire of their anger. Accordingly Cūrva became a friend of Duryodhana. When, after the great war, Dharmaputra entered Hastinapura with his followers thousands of brahmans gathered around and blessed him. Cūrva also disguised as a brahmin came there and condemning Dharmaputra as an enemy of his own people cursed him. The brahmans recognised him and cursed him to ashes. (M.B. Śāśābha Parva, Chapters 38, 52).

CŪRVĀKTRA II. Certain texts refer to another Cūrva, a philosopher in ancient India. He was an atheist. He contrived to perform a powerful manner the belief in the existence of heaven and hell after death.

CŪRVAKGĪ. Wife of King Bhudra-reṇyā and daughter of Kūṭamba. (Bṛhadāvatā Purāṇa, Chapter 2).

CŪRVĀKTRA. An attendant of Subrahmanya. He had deep love for brahmans. (M.B. Śāśābha Parva, Chapter 45).

CŪRĀKṛG. A king of the Aṅga dynasty. He was the son of Hemapāda and father of Prthūlakṣa. (Āgni Purāṇa, Chapter 277).

CŪRĀŚĀ. A Rajārṣi. He was a prominent member in Yama's assembly. (Śāśābha Parva, Chapter 11).

CŪRĀŚĀ. A heroic asura. Once he fell in love with Rāmabhā, and on his request Svayambhābhi, Rāmabhā's attendant, won over her mistress to the asura. The asura, Rāmabhā and Svayambhābhi then shifted their residence to a beautiful palace built in south India by Maya for Cūrāśā. But, Indra who felt Rāmabhā's absence badly came down to earth, killed Cūrāśā and took Rāmabhā with him back. Indra cursed Svayambhābhi to remain on earth. And, he told her that she should welcome and treat well the monkeys who would be arriving there in their quest of Sītā, and then she would get redemption from the curse. The above facts were revealed by Svayambhābhi herself while welcoming the monkeys. (Kampa Rāmāyaṇa).

CUTRUDHMAṬHYA. The purānas declare that worshipping Śiva on Caturdāśi day will satisfy all desires. There is a story in one of the purānas supporting this claim. (See Kumudvati).

CUTURDAMSTRĀ. An attendant of Subrahmanya. He always showed great devotion towards Brahmā. (M.B. Śāśābha Parva, Chapter 43, Verse 62).

CUTRIRIK. A harlot about whom the following story is told in Kathāśārīṣagāra.

Once a poor Brahmā got a piece of gold as Pratigraha (see or daksina for performing a religious rite). While he was perplexed not knowing what to do with the gold, a Vīṣṇu advised him to go on tour with the money by}
selling the gold. The poor Brahmin did not even know how to go on tour. Then the Vīja advised him to visit a harlot called Caturikā, who lived close by and who, the Vīja said, could teach him how to go on tour.

Brahmin:—What shall I do first after going to the harlot’s house?

Vīja:—Caturikā will become friendly if you would give her the gold. Then you should use sweet and charming words, and that is all.

The Brahmin went immediately to Caturikā’s house and he was received honourably by her. Then giving the gold to her he requested her to instruct him about going on tour. This request of his evoked laughter from people around him. Then the Brahmin who was versed in the Sūtras began reciting the Sāman with his palm formed in the shape of the ears of the cow. All those who were present there wildly laughed at him, and somehow or other he escaped from the non too pleasant scene, and repeated his experiments at the harlot’s to the Vīja. He very easily understood that the reason for the Brahmin being ridiculed was that misreading his advice to use ‘sāma’ (sweet words), the Brahmin recited the sāma-veda. He took the brahmin back to Caturikā and asked her to return the ‘grass’ (gold given her by the brahmin) to the cow; the cow, who was as simple as the cow. Laughtingly Caturikā returned the gold to him. (Kāthāvanīgāra, Kāthāpitha Lābhahām, Taṇḍaga 6).

Caturmāsya. A penance (Vrata) which continues for four months. During this period, the Vradas are to be studied with pure heart. The Pāyāvatas did this penance at Gayā. (M.B. Vana Purāṇa, Chapter 95).

Caturāṅgakahālinga. A Brahmana linga installed on the northern bank of Sarasvati by Brahman, to start with, created animate and inanimate objects, and was thinking about further creation when a beautiful girl, born of herself appeared before him. Brahmā became enamoured of that girl and showed an incoming passion. As a punishment for this sin one of his heads broke. The broken-headed Brahmā went to the Sthanatīrtha, which washes off all sins, on the northern bank of Sarasvati and installed his own linga, known as the Caturāṅgakahālinga. This installation of linga redeemed him from sins. (Vāmana Purāṇa, Chapter 49).

Caturthrīvṛata. A fast undertaken so that one may be happy for one year, may achieve all desires and attain Svālakṣa. While observing this fast one should worship Gaṇapati on the fourth day after New Moon (Caturthrī) in the month of Makara (February-March).

Next day the fast should be broken by eating cooked rice and oil seeds. The Mulamantra of Gaṇapati is ‘gam svitā’; hṛdayāsāvitaḥ begins with ‘gam’.

‘Agasāchitikāya’ is the śāilakāya mantra and ‘Gacchāchitikāya’ is the vasarjana mantra. Gaṇapati should be worshipped with ‘tukikāya’ and beginning with ‘gacchā’ as also with offering of sandal paste, rice balls etc. “Om: Mahotākāśya vidmaha vākrasandāyuyā dhimahi tamam dantā pracoṣadāyati” is the Gaṇapati gāyatri mantra. He or she who performs the Caturthrī vrata will attain Śālakā. If Gaṇapati is worshipped on a Tuesday which is also Caturthrī the devotee will get all his desires satisfied. Caturthrī occurring in Māsa (March-April) is called Avighnacāiturthi, and that day fasting should be in the night. On Caturthrī in April-May Gaṇapati should be worshipped with damanaka flowers, and then the worshipper will become very happy. (Agni Purāṇa, Chapter 179). Also see Viṇāyaka Caturthrī.

Caturupāyam. The four means used by Kings in olden times to achieve their objects are called Caturupāyam. Sāma, dāna, bheda and danda are the Caturupāyas (four tactics). There are three other upāyas also, almost equally important as the first four, and the seven upāyas are collectively called Saṃstipāyas. There are also yet other upāyas, but they are not important enough to merit special comment.

1) Sāma. It is the best means to attract and convert others to one’s side. It consists in winning people with sweet words and looks. People who are friendly by temperament and straightforward may be brought round by sāma. Sāma is employed in dealing with sons, brothers and other relatives.

2) Dāna. There are five kinds or varieties of dāna (gift) viz. priḍitāna, dravyādāna, svayamgrāpa, deya and pratimokṣa. If a person gets help from another and acknowledges help by reward that reward is called priḍitāna. The giver and the poor should be brought round by priḍitāna. Military captains, heroes and citizens should be won over by this dāna. Those who fall at feet should be honoured by dāna.

3) Bheda. Bhedotpāya is of three kinds: to destroy or end the friendship subsisting between people, to create dissension and to make the parties quarrel with each other. He who is falsely praised, he who does not desire wealth or welfare, he who has been invited to come and then insulted, traitor to king, he who has been exorbitantly taxed, the angry one, the honourable one, the wretched, the unreasonably forsaken one, he who harbours hatred in his mind, the pacified one, one whose wealth and wife have been taken away or stolen, he who has not been respected though deserving of respect—

if such people are in one’s opposite camp, suspicion should be raked up among them and thus division created in their ranks. If subordinate chieftains, and forest wilithout commit other crimes, are brought round by the use of sāma and bheda upāyas.

4) Danda. Dandotpāya is of three kinds, viz. killing, despoiling of wealth, and inflicting pain on the body or torture. Danda has two other forms, prakāśa (open) and aprakāśa (secret). Those who have become objects of hatred to all people should be subjected to prakāśa-danda. People, whose killing the world will detect should not be killed openly, but only secretly. Enemies should be killed with weapons etc. Brahmīna should not be killed. Friends and allies should not be subjected to danda; friends, who are made objects of danda will wither away like worm-eaten trees. The King, who possesses the three powers (of wealth, army and people’s support) and is fully conscious of the time and environmental factors should annihilate enemies by the instrument of danda. Evl people should be defeated by danda itself.

The upāya māyā consists in practising deception by magic or other yogic powers. The powers can be acquired by the worship of the idols of certain Devas. People who employ go about at night in various disguises. They disguise themselves as beautiful women even as animals. They also deceive people by creating illusions of clouds, fire or lightning. For instance, Bīṣama killed Khakaka by going to him in the guise of a woman.
CATURVARNYAM. (The four Castes, Classes.)
1) General. The puranas tell that Brahmā created the four castes, namely Brahmins, Kṣatriyas, Vaiśyas and Śūdras and assigned them to duties and rules of procedure.  
2) Origin. Brahmā got ready for the work of Creation, concentrating his mind on the universal soul, the embodiment of Truth. And, the first to be born from his face were people with sublime qualities, and then he called Brahmans. Then emerged from his chest people in whom the heroic or militant qualities preponderated. (Rāja). Then the Creator named Kṣatriyas. Then from his thighs were born people in whom rajas and tanas preponderated, and they were called Vaiśyas. And, lastly Brahmā brought forth from his feet another race of people, in whom kāyas and tāmas (darkness, cultural lackness) preponderated in them they were named Śūdras. The system of four castes is called Caturvarṇam. (Vimś Purāṇa, Part 1, Chapter 6).
3) Code of conduct. Ahiṁsā (non-violence), Satyāvāda (speaking truth), Bhūtātāma (love for all living beings), Tarunābha (towards holy places), Dāna (gifts), Brahmācarīya (self-control), Vairāčārīya (absence of malice). Service of Devas, Brahmins and Gurus (elders), to attend to all dharmas (duties), Pitrupājya (worship of elders) eternal loyalty to King, to accomplish objects in conformity with the injunction of the Śāstras, not to commit cruel deeds, Tīrthā (pilgrimage), to put up with equanimity the pair of opposites such as pleasure and pain, heat and cold), belief in Gē—that these codes of conduct are common to all Castes and in all the four stations in life. Now, the special codes for each of the four castes.
1) Brahmins. To perform and get performed Yajñas, to study and to teach Vedas, to give gifts and to receive gifts—these form the duties of the Brahmins. Brahmins take their second birth (dvija) on the upanayana (wearing of the sacred thread). The caste of the mother is the caste of the child. But children born to Brahmans of their non Brahman wives are not Brahmins. Children born of a Brahmin woman and a Śūdra are called Candālas. Sons born of Brahmin women to Kṣatriyas are called Sūtas, and sons born of a Brahmin woman to a Vaiśya are called Vaidēchikas. The Brahman shall not adopt the profession of the other castes. The twice-born are, however, allowed in certain circumstances, to profess agriculture, protection of cows, commerce and kusadas (to lend money on interest). But, he shall not trade in gorasa (milk and other cow products) lavanya (salt) and food. If he be an agriculturist, the Brahmin may till the earth, cut medicinal plants and destroy pests. But, he must purify the soul by performing yajñas and worshipping Devas. The soil should be ploughed with eight oxen, neither the plough nor the yoke should be left to rest. He may sustain himself either with rice (food got by begging) or Arima (food got not by begging). The suffix "Sāmā" should be added to the names of Brahmin children. Upanayana (wearing of the sacred thread) should be done when the child is eight years old. The maṇḍuḥ (girdle around the waist) should to be worn after upanayana should be made either of munga grass or of the bark of trees. Brahmin brahmacārins should wear hide, and when they beg for alms the sentence should commence with the word 'Bhavati', e.g. "Bhavati, bhikṣukā dhāra!". The Brahmin can marry in all the castes, but he shall perform ritual only along with the wife of his own caste.
   a) Kṣatriyas. To give gifts according to rules, study Vedas and perform yajñas form the duty of the Kṣatriya. To look after and take care of good people and to punish evil-doers are his especial duties. Names of Kṣatriya children should take the suffix "Varmā". After upanayana the child should wear tiger skin. He should carry a danda (rod) of the Arayāl (peepal) tree. When the Kṣatriya brahmacārin begs for alms the word 'bhavati' should be used in the middle of the sentence, e.g. "Bhikṣukā bhavati dhāra!". The Kṣatriya can marry in the other castes, except the Brahmin. At the time of wedding the Kṣatriya woman should hold an arrow in her hand.
   b) Vaiśyas. Agriculture, protection of cows and trade are the special duties of the Vaiśya. Children born of Brahmin women to Vaiśyas are called Vaidēchikas. Names of Vaiśya children should have the suffix 'gupta' after them. After upanayana the Vaiśya brahmacārin should wear sheep's skin. He should carry a danda made of a branch of the Kūvala tree. The Vaiśya may have a wife of his own caste and of one of the Śūdra caste. At the time of wedding the Vaiśya woman should hold a cane in her hand.
   c) Śūdras. Service to the Brahmin and architecture form the duties of the Śūdra. Children born to Kṣatriya women by Śūdras are called Pulkaṣas. Children born to Brahmin women by Śūdras are called Candālas, and sons born to Śūdras by Vaiśya women are called Ayogavas. The Candāla's profession is to hang criminals sentenced to death, and to live by women. The Pulkaṣa must live by hunting. Ayogava is to act on the stage and live by architecture. The Candāla should live outside the village. The Candāla has a right to take the clothes on corpses. He shall not have any physical contacts with the others. He will attain salvation if he died in the course of protecting others. The suffix 'dāśa' should be added to his name. He shall marry only from his own caste. (Agni Purāṇa, 6 Chapters from 151).
CATURVEDA. One of the Śaptaśatras (seven manes). Vairājas, agnivātās, gārhapsayas, somāpas, ēkaśrīgas, Caturvedas and Kalas are the seven manes. (M. B. Sakyā Parva, Chapter 11, Verse 47).
CATURYUGA. (See Manvantara).
CATUSKARMI. One of the female attendants of Skanda-deva. (M. B. Sālyā Parva, Chapter 45, Verse 25).
CATUSPATHARATĀ. A female attendant of Skanda. (M. B. Sālyā Parva, Chapter 46, Verse 27).
CATVARAVĀŚIN. A woman attendant of Skanda. (M. B. Sālyā Parva, Chapter 46, Verse 12).
CĀVETTUṆATA. (CĀVĒṆU). (Pata = army).
A particular division of the army which in olden days used to come forward to lay down their lives in the service of the country. When defeat in war was almost certain for their king an army division under royal
leadership was formed of heroes, who took their last leave of their homes and people. The soldiers left their homes with their heads and eyebrows shaved, and people gave them a hearty send-off. Either victory or death in battlefield was their slogan. This system originated in Kerala. Imitating Kerala, Turkey and Egypt formed their own division of Cavedutputa in the 15th century. The Cavedutputa of Turkey called the Janissary was formed out of poor Christians captured in war, and that of Egypt called Mamaluk was formed out of slaves. But, the Cavedutputa of ancient Kerala was self-organised out of burning love for their king and country. The families of those warriors of the pata who died in fight were allotted royal favours. Even before, in the 14th century A.D. there existed in Kerala this system of Cavedutputa. From A.D. 1090 to 1111 A.D. many fierce wars were fought between Kerala and the Cola country, and it was perhaps during this period that this system of fighting came into vogue. Certain inscriptions of the period go to prove that Râmainarâmaekhara Cakravrata, who ruled Kerala during the above period drove out the Colas from Quilon and captured places up to Konâ. Foreign writers have also referred to the Cavedutputa, "Amoores" and "Amochi" used in the "Rae of Portuguese power in India" indicate the Cavedutputa. "In the war between Cochin and Calicut in 1504 three princes of Cochin were killed, one of them being the nephew of the ruling monarch. On his death 210 Cavedutu warriors who formed the body-guard of the nephew rushed to the field after shaving their heads and eyebrows and killed all the enemies they saw."

CEDI, A king of the Yaduvâra, 1) Genealogy: Descending in order from Visans - Brâhma - Atri - Candrâ - Buhla - Purâruvas - Ayus - Nalusa - Yaviyâ - Yadu - Krâshâ - Vâjañanâ - Śvâhî - Rukka - Girantarâ - Sâsabandhura - Prithvarâv - Dharmâ - Rucala - Yamagha - Vîdarbha - Ruanjâ - Bharu - Kâta - Uskâ - Cedi. The Cedi dynasty began from Cedi and the land ruled over by Cedi came to be known as Ceredyâ. 2) Other details regarding King Cedi. 1) Once Upâîrakruvan conquered his land. (Šloka 2, Chapter 15, Adi Parva). 2) Karupusati wife of Nakula, was a princess of Cedi rajya. (Šloka 79, Chapter 95, Adi Parva). 3) Once Šurâpâl reigned over this country. After his death his son Dhrâstaketa was crowned king. (Šloka 36, Chapter 45, Sabhâ Parva). 4) During the period of Nala, Ceredrijâ was ruled by king Subahu. Dhrakyanati lived in his palace very comfortably. (Šloka 44, Chapter 65, Vana Parva). 5) Dhrâstaketa, a king of Cedi, came to the help of the Pândavas with an asauhâli (an army of 21080 chariots, equal number of elephants, 65610 horses and 10930 infantry men.). (Šloka 7, Chapter 19, Udyoga Parva). 6) The Kârtâva warriors of this state helped Śri Kṛṣṇa in many ways. (Šloka 11, Chapter 28, Udyoga Parva). 7) Cedi was counted as one of the prominent kingdoms of ancient Bharatâ. (Šloka 40, Chapter 9, Bhishma Parva). 8) He lived for the Pândavas and attained Vîsra Swarga (Heaven for the brave) in the great battle. 9) Important events. 1) Cekatâna was present at the swayamvara of Draupadi. (Chapter 171, Šloka 16, Udyoga Parva). 2) When the Pândavas entered the hall constructed by Maya for the first time Cekatâna was with them. (Šloka 27, Chapter 4, Sabhâ Parva). 3) At the time of the Kâsîhâna he approached Dharmaputra and presented him with an arrow-holder. (Šloka 3, Chapter 53, Sabhâ Parva). 4) On the first day of the great battle this great archer wrestled with Sûrâyana. (Šloka 60, Chapter 45, Bhishma Parva). 5) At the Kuruksendra in the combat with Kripiârya both of them tampered. (Šloka 31, Chapter 54, Bhishma Parva). 6) He wrestled with Cirasenu. (Šloka 8, Chapter 119, Bhishma Parva). 7) Cekatâna fought with Anuvindâ in the Kuruksendra battle. (Šloka 48, Chapter 14, Drona Parva). 8) Dronârya defeated Cekatâna in the great battle. (Šloka 60, Chapter 13, Drona Parva). 9) Duryodhana killed Cekatâna in the great battle. (Šloka 31, Chapter 12, Sûtâ Parva). 10) When Vyûsa by his yoge powers invited the spirits of all the dead warriors on the banks of the Gândhâ the spirit of Cekatâna was also there. (Šloka 12, Chapter 32, Âsramavatsa Parva). 11) CEMI (U) (COPPER). The spears of Lord Siva which were dropped into the river Gândhâ developed into iron and gave birth to Subrahmanyâ. Along with Subrahmanyâ came out from Gândhâ gold and silver and from its heat steel and copper. From the dirt came out tin. (Sarga 37, Vâsanâ Kûdyâna). 12) CENKANNSUARA. See Jambhukvesvara. 13) CENNASU NAMBUJÁRI. Cemiss. Nîrâyana Namubjiripâd was born and bred up in Kerala. He was born in Vammis in Ponnadu Taluk in the year 1420 A.D. His father was Râja Namubjiripâd of Bhûgara gostra. Besides his book 'taniyamamucarâ' he has written a book 'Manavavatsalakéna'. This book is called 'Manuvâlayandandrikâ' also. 14) CÎRA. (A king of serpents). See under Ruru.}

CERIPPU, (FOOTWEAR). There is a story in Mahâbhûrata of how Cerippu and Kuta (boot and umbrella) were born. Once the heat of the Sun became unbearable to Jamadagni and enraged at this the sage started sending arrows against the Sun. His wife Renukâ was supplying him with arrows. When a set of arrows was finished Renukâ brought another set. This continued without break and the Sun began to feel the attack. Unable to do anything against the rage the Sun heated the head and foot of Renukâ on her way to supply the arrows so fiercely that Renukâ fell down under a banyan tree exhausted. When she became well enough to walk she took the arrows to her husband who was very angry for her being late. She then explained to him how because of the extreme heat of the sun she fell down on the way. Jamadagni then worried with increased fury his shower of arrows and the Sun in the disguise of a Brahmin approached and advised him that it was not possible to strike down the Sun because he was a swift-mover in the sky and so it was better to withdraw from that attempt. But Jamadagni said the Sun would
be stationary for some time at midday and then he would let the sun down. When the sun found that Jamadagi would never drop his attempt he accepted defeat and presented Jamadagi with a pair of sandals and an umbrella to protect against the heat from below and above. From that day onwards footwear and umbrella came into vogue.

The practice of presenting sandals and umbrella is being carried down from generation to generation and even today it is being followed; these two are given as gifts on the 'Śrīdha' day. (Chapter 95 and 96, Anurādana Parva, M.B.)

CH This letter means a cut, amputation severance. (Chapter 348, Agni Purāṇa.)

CHĀGAMUKHA. Subrahmanya. He is here idolised as one leaving a face like that of a ghost. (Ślokā 3, Chapter 228, Vata Parva.)

CHANDODEVA. Sage Mataṅga was known in his previous birth by this name. (See Mataṅga.)

CHATRAKETU. The second son born to Lokanātha of his wife Urmiśa. The eldest son was Takṣaka. Śrī Rāma after his return from the exile established a Kingdom called Agart on the eastern sea shore and crossed over the seas to become the King of that place. In the western side after subjugating the telegōs (low-caste non-Hindu tribes) Śrī Rāma established another kingdom called Gaudramaṇi and installed Chatraketu as the King of that country. (Uttara Rāmāyanā.)

CHATRAVATI. 'There was in ancient Bharata a country called Ahaṭhātra. Chatravatī was the capital of that state. The country itself is also known as Chatravatī. (Chapter 165, Ādi Parva.)

CHĀYĀ. A substitute of Śanjhā, daughter of Viśvakarmā. Śanjhā got from Śrīrāma three children, Manu, Yama and Yami. The heat of Śrīrāma, her husband, became unbearable to her and so she created a substitute in her exact form and leaving her to look after Śrīrāma, her husband, she left the place and went to her father. Śrīrāma did not know of this replacement and taking her to the Samyā he produced three children by her, Śrīn, Śāvaranāmaṇi and Tatpath. Chāyā loved her sons more and this made Yama angry and he raised his legs to strike her when Chāyā cursed that Yama’s legs would fall off from his body Yama complained to his father and he amended the curse and said that only some flesh from his limbs would fall to the ground and that flesh would serve as food to the gānis in the earth. Yama would escape from further injury. After consoling his son he turned towards Chāyā. The anger of Śrīrāma frightened her and the told him everything. Śrīrāma then divorced her and brought back Śanjhā. For details see Śanjhā. (Chapter 9 of Harivāna; Chapter 2, Amsa 3, Viṣṇupurāṇa.)

CHĀYA. 1. A demoness who harassed Hanuman on his flight to Loka from the Bhārata shore. Six, by a trick of the shade obstructed his path and Hanuman realising the danger killed her by a blow with his left foot and sprang forward. (Sundara Kānda, Kamba Rāmāyaṇa.)

CHAYASUṬA. Sam. (Saturn)

CHAṬRAKA. A low-caste born of Nandini, the cow, during her flight with Viṣṇu. (Ślokā 36, Chapter 174, Ādi Parva.)

CIDAMBARA (ŚITAMBARA). A Sanskrit poet of 16th century A.D. He was a poet in the court of emperor Veṅkaṭa who ruled over Vijayanagara during the period 1566 A.D. to 1614 A.D. His one great work is Rāghava-yādavaṇḍavagīvya. There are three Kāṇḍas in it and one Kāṇḍa each is devoted to the story of Śrī Rāma, Śrī Kṛṣṇa and the Pañḍavas. (Ślokā 3, Chapter 3, 36, Ādi Parva.)

CĪRAKĀ. War minister of Mahāsīrā. Tāma was his finance minister, Aśrama prime minister, Bīdāla foreign minister, Utrihaka Commander-in-chief, Utrihaka, minister for education and Utrihaka, Trīnātra and Kāla-landhaṇa consulting ministers. (Devī Bhāgavata, Pañccām Kānḍha.)

CĪKURA. Son of Aśraya, the serpent king. Cīkura had a son called Sumukha. Once Garuda ate Cīkura for food. (M.B. Udvoga Parva, Chapter 120, Verse 23.)

CĪNAH. People of China. It is believed that the Cīnas were born from the body of Naundiri, the cow, during her flight with Viṣṇu. (Ślokā 38, Chapter 174, Ādi Parva.) These low-caste people paid homage to Yudhisthira and gave him many presents. (Ślokā 31, Chapter 51, Sabāya Parva.)

CINTĀMANI. A diamond. This was salvaged from the ocean of milk along with other precious items like Anurāda, Uccalasvams, Kālpaśṛava, Kaustubha, Ćapātra, Mahālaṁkārā and Rumat. (Yuddha Kānda, Kamba Rāmāyaṇa.)

CIRÅTĀ. There was a king called Čirātā in the country called Čirapura. Though himself a good man he was surrounded by bad advisers. Once a foreigner, Prawaṅga, came along with two friends to the palace to see the King. But due to the bad advice of his courtiers the King did not give us a better treatment when they were old and became King. We were living there on that hope and now that hope also has been shattered and so we are leaving the place this instant." The King was surprised to hear that they were prepared even to wait for his son to become the King and gave them very many presents. (Tarāntā 5, Ajañkāravaṭi Latihāka, Kāthārakīṣākara.)

CIRÅKA. A place of habitation in ancient India. Once Karna conquered this land and from then onwards they started paying tribute to Duryodhana. (Ślokā 19, Chapter 8, Karna Parva.)

CIRÅKĀ. A son of Gaṅgāma Mahāraja. He used to think deeply before doing any deed and so he earned the name Čirakā. Once the sage Gaṅgāma found out against the chastity of his own wife and enraged at this commanded his son Čirakā to chop off the head of the latter’s mother. Giving this command Gauṁati went into the forest and Čirakā in obedience to his father’s order came before his mother, weapon in hand. He did not kill her immediately but pondered over the consequences of the deed. Matricide is a great sin, he mused. Then again who would be there to look after father if mother died. Perhaps his father, when he cools down, might regret his command and come back repentant. Thus he was sitting undecided when Gauṁati returned full of remorse for his hasty order. On seeing his wife
alive he was greatly relieved and immensely happy and he blessed Ciranjivi. (Chapter 286, Santi Parva.)

CIRANJIVI. The name of a crow; a character in the 'Panchatantra'. (See under Mrgaivarna.)

CIRANTAKA. A son of Garuda. (Stoka 1, Chapter 101, Udga Parva.)

CIRAVASAS I. A Katriya King born as a rebirth of an asura Krodhanava. (Stoka 61, Chapter 67, Atri Parva.)

CIRAVASAS II. A yaksa. He stayed in the court of Kubera worshipping him. (Stoka 10, Chapter 10, Sambha Parva.)

CIRAYUS. An ancient King of the country Girayu. Nāgarjuna was a minister of this King. Nāgarjuna knew the secret of 'Rasayana Sidhi'. Once Nāgarjuna prepared a medicine for himself and the King which if taken would keep him eternally young. They took medicine accordingly.

After some days a child of the minister died. Grief-stricken Nāgarjuna decided to prepare Amrita which would eradicate death from this world. He had prepared it but there remained one more medicine to be added to it. The auspicious moment to add the same was to come only after five days and Nāgarjuna wanted. The devas were frightened. If Amrita was made available on earth men would become Devas. Devas could not bear this and so they sent the Aswini Kumāras to the earth to persuade Nāgarjuna to desist from his work of preparing Amrita. Further they informed him that his dead child was living happily in heaven. He agreed to stop his work.

After some time Cirayus crowned his son Jivalara as the heir-apparent. Overjoyed Jivalara ran to his mother Dharaparā to give her the glad tidings. Dharaparā told her son thus: "My child, why should you be so happy to think that you have become the heir-apparent. Several sons of your father had already become yuvakas and died before becoming King. Your father has taken medicine from Nāgarjuna and that will keep him eternally young. None of his sons can aspire to be the King. Your father is now eight hundred years old and will live long. Many of you will become yuvakas but not the King. I will therefore suggest a way to tide over this difficulty. Everyday in the afternoon Nāgarjuna would come outside the palace and enquire whether anybody is in need of anything. At that time he would give whatever was asked for. It is an opportunity when you can ask for his head. When Nāgarjuna is dead your father would either die of grief or go to the forests. Then you can become the King." Jivalara was pleased to hear this suggestion and he went that afternoon to the palace of Nāgarjuna and when Nāgarjuna asked him what he wanted he asked for his head. Most willingly Nāgarjuna offered his head to be chopped off. But the effect of the medicine made even the strongest cut by the sword ineffectual. Jivalara lost many swords without Nāgarjuna getting even a small scratch on his neck. The habitub brought the King to the scene and he immediately asked Nāgarjuna whether his son Jivalara's head was cut off. Nāgarjuna refused saying, "Oh, King, in my ninety-nine previous births I have offered my head like this and please do not ask me to desist from making this offer for the hundredth time".

So saying he embraced the King and taking a powder from his body smeared it on the sword and asked Jivalara to strike again. This time easily Jivalara severed the head from the body of Nāgarjuna. The King was greatly aggrieved and he renounced all and went to the forest and led a pious life. Girayu's son Jivalara became King. But Nāgarjuna's sons killed him and his mother died of grief. (Taranasa. Ramayana. Lankabha. Kathasaritsagara.)

CIRAYU. A river. It was on the banks of this river that Vairavata Manu clad in bark-skin and with knotted hair did penance. (Stoka 6, Chapter 167, Vana Parva.)

CITIL. (Termite). Citil has its own place in the puranas. Devi Bhagavati has the following story about the origin of it. Mahatma once looking at the face of Lakshmi laughed without any apparent reason. Lakshmi, thinking that Vishnu was laughing at her and that he had an eye on some other woman more beautiful than her lost her temper and cursed Vishnu that his head would be severed from his body.

Narmada was the name pronounced than the asuras came in batches fully armed and challenged Vishnu to war single-handed. The asuras were not able to defeat Vishnu easily. The fight did not end though it continued for thousands of years. Vishnu felt tired and decided to rest awhile. He planted one end of the uncut bow on the ground, rested his chin on the other and sat in Padmasana. Being very tired the Lord remained asleep for a long time in this posture.

About this time the devas made preparations to perform a yajña. All the devas except Mahāvāma attended that yajña. Since he was the master of yajñas performed for the purposes of the devas they could not begin it in his absence. So, Brahmā and others went in search of Vishnu to Vālmīkī. But he was not to be found there. Then Brahmā and others found out with their eyes of knowledge where Vishnu was and they went to the place where he was sleeping. They waited there for a long time, yet Vishnu did not awake from sleep. Then Brahmā hit as a plan to awaken Vishnu. It was to create citils (termite) to eat the end of the bow. When they had eaten away the end of the bow planted on the ground the wind binding the two ends of the bow would break, the bow would straighten up and the speedy movement of it would awaken Vishnu.

According to this plan Brahmā created citils, but his other plans were not acceptable to the citils. They argued that the advantage of awakening the Lord from sleep would go only to the devas, while its sin would fall upon them.

They argued.

Nārada: kathābheda
Dampatyaś prītibhedana /
Śravaṇītvideśa
Brahmāhāyānaṃ mṛtyum jñā /(*)

Brahmā conceded the justness of this argument and agreed that, in future, a part of the result of yajñas shall go to citils. It was after this that having a critical offering which, in the course of being submitted to the fire falls on the sides of the pit of fire become the share of citils (termite). This promise of Brahmā pleased the citils, and they did as was hidden by Brahmā and

(*)To disturb one in sleep, to interrupt a story, to separate husband and wife or absolve mother and child from each other, these things are tantamount to Brahmarāja (lining of the brahmā).
the bow of Visnu straightened up with a terrific sound. The arrows, previously struck, the whole universe shook, the earth experienced a convulsion and the oceans too were shaken. Moreover, the head of Visnu was severed from the body, was high up in the sky and fell into the sea. Brahman, Siva and others opened their eyes only to find the body of Visnu lying thus without the head.

The loss of Visnu’s head proved to be useful in another way. Now, Hayagriva, after securing the boon from Brahma that he would be killed only by one with horse’s head, was running rough-shod over the whole earth. The devas cut off the head of a horse and attached it to the trunk of Visnu. Thus Visnu returned to life again, and according to his orders the tails gnawed away the end of Hayagriva’s head. As a result of which he was killed.

(The end of Sita’s story, Prathima Sgata). CITAYU: A king of the Pura dynasty. He was the son of lhadātva, who had ten sons called Ikṣaya, Kṛṣaya, Sanatāya, Ghrītayu, Chhandikṣaya, Dharmayu, Sanvatayu, Kriyayu and Mātirna. (Agni Purāṇa, Chapter 278).

CITRA. A son of Dhrirástra killed in war. (M.B. Udyoga Parva, Chapter 136, Verse 20).

CITRA II. A gajāy (king elephant) with whom Subrahmanya, as a child, used to play. (M.B. Vana Parva, Chapter 225, Verse 23).

CITRA III. A hero who fought on the Kaurava side against the Pāṇḍavas. He was killed by Prativirāda. (M.B. Karṇa Parva, Chapter 14, Verse 32).

CITRA IV. A hero from the Cedi Kingdom who fought on the Pāṇḍava side against the Kauravas. Karna killed him. (M.B. Karṇa Parva, Chapter 56, Verse 46).

CITRA. A celestial maiden. When once Arjuna went to the court of Kula, he inquired about Arjuna, a devotee in whose stead the maiden gave a dance in honour of his visit. (Slokā 43, Chapter 14, Amāsana Parva).

CITRĀSBUH (CITRĀYUDHA). Son of Dhrirástra. He was killed in war by Bhima. (M.B. Drauparva, Chapter 136, Verse 20).

CITRĀPKA. A son of Dhrirástra Bhima killed him in war. (M.B. Drauparva, Chapter 137, Verse 27).

CITRĀBARHA. A son of Garuda. (M.B. Udyoga Parva, Chapter 131, Verse 12).

CITRĀŚAIPA (CITRA-SAŚANA, SARASANA). Or, one of the hundred sons of Dhrirástra. (M.B. Adi Parva, Chapter 67).

CITRADEVA. An attendant of Subrahmanya. He loved brahmins deeply. (M.B. Salya Parva, Chapter 15, Verse 71).

CITRĀDHARMA. A king in ancient India. The asura called Kardana was born again as Citrādharmar. (M.B. Ādi Parva, Chapter 67).

CITRAGUPTA. A master of Jātaka. (God of death). His duty is to examine, after the death of men, a list of the good and evil actions they had done while living. (M.B. Anuśasan Parva, Chapter 130).


CITRAKETU. An emperor, who remained childless for a long time. At last a son was born to him owing to the blessings of Sage Aūgiras. But, ere long the child was dead and gone, and its parents, immersed in sorrow, took the dead child to Aniruddha. Nārada also happened to be there on the occasion. Aniruddha restored the dead child to life and asked him to live with the parents. The boy immediately stood up and told Aniruddha that he had many parents in his many previous lives, and requested to be enlightened as to which of those parents he was to live with. Ikṣvāku and Nārada felt confused. In the end they disappeared after imparting spiritual wisdom to Citraketu. And, Citraketu, who, for eight days immersed himself in concentrating the mind on God, was turned into a Gandharva; his wife too turned Gandharva.

And, both of them rose up in the sky and flying over Mount Kailasa looked down to the mountain. There they saw Pārvatī being seated on the thighs of Śiva at which sight Citraketu laughed. Enraged by the laughter Pārvatī cursed him to be born as an asura, and he was born as such. Vṛitrāsura was Citraketu born as asura. (Bhāgavata, Saṣṭha Skanda).

CITRAKETU II. A son of Garuda. (M.B. Udyoga Parva, Chapter 101, Verse 12).

CITRAKETU III. A Pāṇḍava prince who fought on the side of the Pāṇḍavas. (M.B. Bīṣma Parva, Chapter 95, Verse 41).

CITRAKETU IV. A son of Śiva. (Bhāgavata, Navama Skanda).

CITRAKESA. An Aparājita woman. King Vatsa begat sons like Vīra of her. (Bhāgavata, Navama Skanda).

CITRAKESA. One of the hundred sons of Dhrirástra. Bhima was also killed by him in the great battle. (Drona Parva, Chapter 136).

CITRAKUNDAKA. (DRYGHALOCANA). One of the Kauravas killed by Bhima. (M.B. Bīṣma Parva, Chapter 96, Verse 27).

CITRAKṢA. A mountain.

Renowned in the purāṇas, this mountain is on the banks of the river, Mandakini. (M.B. Vana Parva, Chapter 85). It was here, at Cīrakuṭa that Śrī Rāma, Sītā and others lived for a period of time. It is said that Rājakalakūśi (royal wealth and welfare) will embrace those who fast on the Cīrakuṭa after a bath in the Mandakini. (M.B. Anuśasan Parva, Chapter 26, Verse 29). This mountain is in Bāndā Zilla of the U.P. in modern India.

Cīrakuṭa is described in Cauṭa 56 and 94 of Vālmiki Rāmāyanā.

CITRAKETU. I. A celestial maiden. This maiden came and danced in the assembly of the Pāṇḍavas once. (Slokā 34, Chapter 9, Vana Parva, M.B.).

CITRAKETU II. A companion of Usā, daughter of the demon, Bāna. She was a beautiful portrait painter. Usā once dreamt of Aniruddha, grandson of Kṛṣṇa. Even before knowing the identity of the idol of her dream Usā fell in love with him. Next day morning Citraketu gathered from the gloomy Usā details of her dream and Citraketu started making portraits of many known charming princes but Usā was not satisfied. She then drew in her imagination a figure which was exactly like that of Aniruddha, the man of her dream. Usā was satisfied and it was through the cleverness of Citraketu that Aniruddha was brought to Usā’s room and Usā was able to marry Aniruddha. (See under ‘Aniruddha’).
CITRAMUKHA. A sage. Though he was born a Vaiśya, he became a brahmin and from there gradually rose to the status of a brahmāri. (Chapter 55, Amūsāna Parva, M.B.)

CITRĀNGA I. (CITRĀNGA, SRUTĀNTAKA). One of the hundred sons of Dhritarāṣṭra. In the great battle Bhīma killed him. (Slokā 28, Satya Parva)

CITRĀNGA II. A warrior. In the Avamdehiyajāna, performed by Sṛṅgārāma Sṛṣṭabhuja, the sacrificial horse and Citrāngā blocked them on their way. Sarṇgha killed him (Chapter 27, Paśuśila Kunda, Paśuśila Paśupata).

CITRĀNGA I (CITRĀNGA). See under Citrāngā I.

CITRĀNGA II. A son of the Mahārāja Satavat. King Satavat of the Candra dynasty had two wives, Gārgi and Satavatī. Bhitāsa is the son born of Gārgi, of Satavatī were born two sons, Citrāngadā and Vītarajya. They were very brave and learned. After ruling his kingdom for a long period, living with Satavatī and the three children Satavat was passed away. Satavatī was determined to a life of unbroken chastity and Citrāngadā was crowned King. Once when he went to the forest for hunting he met with a Gandharva of the same name. Both did not like the other to keep the same name and so a fight ensued. It was fought in Kumbheshṭa and lasted for three years. In the end Citrāngadā was killed, Bhitāsa felt very sorry and after asking Vītarajya to perform the funeral rites crowned him as King. (Devi Bhagavata, Prathama Sandhāla)

CITRĀNGA III. A Gandharva. See under Citrāngadī II.

CITRĀNGA IV. One of the Kings who attended the swayamvara of Draupadī. He might have been the King of either Kalinga or Devāna because both these states were then ruled by a Citrāngadā. (Slokā 22, Chapter 185, Ādi Parva).

CITRĀNGA V. A king of Kalinga. Almost all the kings of Dhṛtarāṣṭra attended the swayamvara once held at the palace of this King. (Slokā 2, Chapter 4, Satya Parva).

CITRĀNGA VI. A king of Daśārṣṭra. He blocked the sacrificial horse sent out by Dhramaputra during the Avamdehiyajāna and Arjuna killed him. (Avamdehi Parva, Chapter 83, Sloka 7).

CITRĀNGA VII. A deer. A character in stories in the book 'Paśintastra Stories' (See B-2 in Paśintastra).

CITRĀNGADĀ I. A celestial maiden. Once this girl gave a dance in the court of Kubera in honour of Śagāvaka. (Slokā 44, Chapter 19, Anuśāna Parva).

CITRĀNGADĀ II. A wife of Arjuna. General Information. When once Dharmaputra was consulted with Paśčīm in amorous talks Arjuna by mistake entered the room and was thus compelled as per a previous mutual agreement to go on a pilgrimage for a year. During this exile he married the serpent girl Ulīpi. After that he proceeded again on his pilgrimage and reached a state called Manālar. Manālar was then reigned by a King called Citrāngadā. Citrāngadā was the daughter of Citrāngadā. An ancestor of Citrāngadā greatly grieved by the lack of a son, did great penance to propitiate Śiva and Śiva blessed him and said that in future he and his successors would get a son to keep their line unbroken. Accordingly all the forefathers of Citrāngadā got a son each but when it came to the turn of the latter he got a girl instead. Arjuna accidentally saw Citrāngadā and fell in love with her, and knowing that, the King received Arjuna in his palace and requested Arjuna to marry his daughter. Arjuna married her and the couple got a son named Bhrāvahana. Promising them that he would come back and take them to Hastinapura Arjuna continued his pilgrimage. (Chapters 219, 220, and 221, Ādi Parva).

2) How Citrāngadā came to Hastinapura. When after the great epic battle Dharmaputra conducted an Avamdehiyajana it was Arjuna who led the sacrificial horse to the south. When Arjuna came to Manālar he came against Bhrāvahana who challenged him for a fight. In the great battle that ensued Arjuna fell dead by the pouring arrows of Bhrāvahana, his own son. At that time Ulīpi and Citrāngadā came to the scene and seeing Arjuna lying dead, Ulīpi brought the diamond, Miraśhā, and placing it on Arjuna's heart brought him back to life. (See Bhrāvahana for details). At this moment all of them, Arjuna, Citrāngadā, Ulīpi and Bhrāvahana went to Hastinapura along with Arjuna. (Chapters 79 to 81, Āśvamedha Parva).

3) Other details

(1) Citrāngadā on reaching Hastinapura bowed down before Kunj and Paščīmā and greeted them with a blend of sentiments and harmony with others like Subhadra. (Slokā 2, Chapter 89, Āśvamedha Parva).

(2) Kunj, Subhadra and Paščīmā gave Citrāngadā many diaries as present (Slokā 8, Chapter 88, Āśvamedha Parva).

(3) Citrāngadā looked to the comforts of Śaṅkīrī as a servant-maid. (Slokā 23, Chapter 1, Aśvamedha Parva).

(4) Citrāngadā was not among the women who went when the aged end of their life Dhṛtarāṣṭra, Gāndhāri and Kunj started for Vama in the forest. (Slokā 10, Chapter 15, Aśvamedha Parva).

(5) Citrāngadā was a beautiful women having an enchanting figure as that of a Madhūkā flower (Slokā 11, Chapter 23, Aśvamedha Parva).

(6) After the Mahāprapta-asman of Pāndavas Citrāngadā left for Manipura. (Slokā 16, Chapter 1, Mahāprapta-asman Parva).

CITRĀNGADĀ III. Daughter of Viśvakarmā. Once while she was bathing in a pond along with her companions in the forest of Kamika Pratī Pratīthā, son of Sudeva, came that way. Seeing him Citrāngadā told her companions 'This beautiful young man is in love. I must give myself to him'. Though her companions objected to her doing this, waving aside the objections Citrāngadā approached Pratīthā. When Viśvakarmā knew about this he was extremely angry and cursed her saying that she would never have a marriage. Citrāngadā failed when she heard the curse and her companions tried their best to wake her up but failed. They then took her to be dead and left the place in search of firewood and other things to conduct a funeral. When Citrāngadā woke up she looked around for her companions and finding none including her lover, the prince, she ran and threw herself into the river, Sarvatvā...
That river pushed her down to the river Gomati and that river in turn washed her ashore a huge forest. There she was met by the sage Râdhamâja. Knowing her sad fate the sage felt compassion for her and cursed Vyâkárma to be born as a monkey. Then he let her marry her lover and blessed them. (Chapters 63 and 64, Vâmanâ Puruṣâ)

CITRÂNGI

Daughter of Bhadrâṇya, a king of Hâhyâ Sûra was the wife of Durmâda. (See under Durmâda).

CITRAPUSPAM

A garden where peculiar kinds of flowers grow. This garden is on the higher planes of Mount Sakâka to the west of Dwârakâ. (M.B. Sahâba Parva, Chapter 30).


1) Birth. Citrâratha was the Gandharva son of Kasyapârjapati of his wife Mum. (Sloka 43, Chapter 65, Ahî Parva).

2) Citrâratha and Arjuna. The greatest event in the life of Citrâratha was his marriage with Mum. As a result of her beauty he was accepted at the hands of Arjuna. The Pandavas after their escape from the lab palace (Yâksagîrha) through a tunnel arrived in a forest and there they killed the demon Hâbhika and Baka. One night they were walking along the shores of the river Gangâ when they heard a sound of something boiling in the river. Arjuna who was walking ahead wading a country torch went to see who was boiling at that time of the night. Arjuna then saw Citrâratha enjoying a bath with his wife Kumbhinasi. That period of the night was allotted to the Gandharvas, and human beings were not expected to be out walking at that time. Citrâratha felt it impertinent that Arjuna a human being should be out walking at night and peep into the privacy of the Gandharvas. The Gandharva and Arjuna so entered into a combat Citrâratha who was a great fighter was after a gun battle, subdued, bound hand and foot, and brought before his brothers by Arjuna. Kumbhinasi followed her exhausted, powerless and spiritless husband and pleaded to Dharmaputra to release him, Dharmaputra advised Arjuna to do so and on getting his release he taught Arjuna the famous Gita, the magic art of seeing by one’s own eyes anything and everything in the three worlds: Heaven, Earth and the netherworld. Mum was the author of this magic art and from him Soma learnt it and from Soma Vîvásu, from Vîvásu, Citrâratha and from Citrâratha, Arjuna. Besides this Citrâratha gave Arjuna many chariots and horses.

In return Arjuna taught him the secret of the missile Agnimitra. Exchanging faith and affection thus Citrâratha and the Pandavas became friends. He then narrated to the Pandavas many interesting stories, of which the following are a few. The story of the feud between Vasu-tha and Vivasu, story of Tapasindvarâna and tales about the sage Parâsva, Kälåśapada, Ardhanari, Bhâgavata, Krâta and Aruva. Citrâratha advised the Pandavas to have a priest for the sacrificial rites and it was thus that they engaged Bhûmarâ as their family priest.

Since Arjuna had destroyed all the chieftains belonging to Citrâratha, the latter got a name ‘Bhagamaratha’ (devote of Charana). Citrâratha admitted that Arjuna could conquer him because of his vow of celibacy. (Chapters 165 to 183, Ahî Parva, M.B.).

3) Other details.

1) Citrâratha attended one of the birthday festivals of Arjuna. (Sloka 52, Chapter 122, Ahî Parva, M.B.).

2) Citrâratha worshipped Kubera sitting in the latter’s council. (Sahâba Parva, Chapter 10, Sloka 26).

3) He offered as a gift to Dharmaputra four hundred excellent horses which could fly like wind. (Chapter 52, Sloka 23, Vana Parva).

4) When the gandharvas milked the earth during the time the emperor, Prithu, Citrâratha acted as the calf. (Sloka 39, Chapter 6, Hariyânsa).

5) Siva once sent Citrâratha as a messenger to Asura Samkharaṇa, a message that Samkharaṇa should abandon his satanic activities. (Devī Bhâgavata, Navarāna Skandha).

CITRÂRATHA II. One of the ministers of Daśaratha. He belonged to the Sûta dynasty. (Sloka 17, Ayodhya Kâûḍa, Vaiśamsh Kâûḍa).

CITRÂRATHA III. A king of Sâla. Once Renukâ, wife of Jamadagni, after her bath in the river stayed ashore washing this king and his queen in the river with erotic plays. Râma thus reached the Arvâna a bit late and Jamadagni enraged at this commanded his son Parasurâma to chop the head of his own mother. (Drâmaśâmâ Purâna, Chapter 59).

CITRÂRATHA IV. A king of the dynasty of Bharata. He was the son of King Gaya. Cîtrâratha had a sister named Sugati and a brother Avarodhana. (Pañcârama Purâna, Bhâgavata).

CITRÂRATHA V. A prince of Pârâsâ, he was killed in the battle of Mahâbhârata by Dronâcarya. (Sloka 43, Chapter 122, Drona Parva).

CITRÂRATHA VI. A king of the Aṅgâ country. He married Prabhâvati, sister of Ruci, wife of Devâcarna. (Sloka 6, Chapter 42, Anûsâma Purâna, M.B.).

CITRÂRATHA VII. A king of the Yadava dynasty. He was the son of Ujañâku and father of Sûra. (Sloka 28, Chapter 147, Anûsâma Parva).

CITRÂRATHA VIII. Son of Virâbhum and a friend of Śrî Râma. In the Kâjya Kâûḍa of Añanda Râmâyana there is the following story about him. Citrârathavâs was also one among those assembled for the swayantâvara of Hemâ, daughter of Kuśa. He sent an anæsthetic missile to the assembly and made them all fall down senseless. He then took Hemâ out from the marriage hall, but on reaching outside he felt he had done a very unjust thing and so withdrew the missile and stood outside ready to fight. A fight ensued in which Citrâratha defeated all. But Lava alone continued to fight with him. Virâbhum, father of Citrâratha, who was closely watching the fight came to the help of Citrâratha and engaging Lava in a fight struck him down. Kuśa seeing this attacked Virâbhum and bound him hand and foot. At that time Śrî Râma came to the scene and told Kuśa that Virâbhum was a friend of his and set Virâbhum free. Hemâ was then married to Citrâratha and Virâbhum was sent away with due respect.

CITRÂRATHA. An Indian river of puranic fame. (Chapter 9, Bhûma Parva, M.B.).

CITRÂRIPA. An attendant of Śiva. When by a curse of Mahâviṣṇu Mahâlaksâni was changed into a mare, it was through this attendant that Śiva sent a message to Vînu. (Devī Bhâgavata, Skandha 6).
CITRASARĀSANA (ŚARĀSANA, CITRACĀPA). One of the sons of Dhṛtarāṣṭra. In the great battle he was killed by Bhīma. (Śloka 20, Chapter 136, Drona Parva).

CITRASENA 1. A gandharva. There is reference to this gandharva in many places in the purāṇas. He had two wives Śandhyāvalī and Ratnāvalī.

1) How Arjuna saved him. Once when Citrasena with his wives was travelling in the aerial car the splittings of Citrasena fell upon the sage Galavā who was doing his sandhyā rite. The sage complained about the incident to Śrī Kṛṣṇa who promised to bring him to the head of Citrasena before sun-set. Sage Nārada informed Citrasena of this vow of Kṛṣṇa. The gandharva was taken aback and did not know what to do. But Śandhyāvalī and Ratnāvalī went and sought the help of Subhadrā. They made a fire pit in front of her house and decided to end their lives along with Citrasena by jumping into the fire. While Citrasena was circling the fire-pit before jumping into it his wives wept loudly and hearing the noise Subhadrā came out and saw what was happening. They took them from Subhadrā a boon to the effect that they should be allowed to live with their husband. It was only after granting them the boon that Subhadrā went. With the help of this boon Subhadrā was in a fix but Arjuna assured her that Citrasena would be protected at any cost. Arjuna very cleverly shielded all the arrows sent against the gandharva by Kṛṣṇa and gradually the fight came to be one between Arjuna and Śrī Kṛṣṇa. Subhadrā came between them and it was found difficult to continue the fight. Śrī Kṛṣṇa advised Citrasena to bow down and touch the feet of Galavā. Citrasena released the issue settled without harm to both the parties.

2) Arjuna defeats Citrasena. While the Pāṇḍavas were in exile, Duryodhana knew through a spy that they were camping in the Dvaitavana forest. Prompted by Karna Duryodhana programmed to go to Dvaitavana with his retinue to enjoy the sight of the suffering Pāṇḍavas. On the way battle-geek, (Chapter 22, Karna Parva, M.B.).

CITRASENA 2. (UGRASENA). One of the hundred sons of Dhṛtarāṣṭra.

2) Other details. (1) Citrasena was present for the svayamorcha of Pāṇḍu. (Śloka 3, Chapter 105, Ādi Parva, M.B.).

(2) Citrasena was among those who accompanied Duryodhana when he went to play the historical game of dice with Dharmaputra. (Śloka 13, Chapter 50, Sāthā Parva).

(3) In the great Mahābhārata battle he fought against Citrasena, Śri Kṛṣṇa, Śukra and Śanātana. Bhīma killed him. (Chapter 137, Drona Parva).

CITRASENA III. A prince of the Pāṇḍu line, son of Parikṣot and grandson of Arvīkot. (Śloka 54, Chapter 94, Ādi Parva).

CITRASENA IV. A minister of Jaiśandha. He was known as Jaiśendaka also. (Śloka 32, Chapter 22, Karna Parva).

CITRASENA V. A king of the country of Aklāśana. He fought on the side of the Kauravas against the Pāṇḍavas and was killed by Śrutakṛṣṇa. (Śloka 14, Chapter 14, Karna Parva).

CITRASENA VI. (ŚRUTASENA) Brother of Sudārśana, the king of Trigarta. These two brothers jointly by an incessant downpour of arrows suffocated Arjuna. (Chapter 22, Karna Parva, M.B.).

CITRASENA VII. A warrior of Pāṇḍu. Karna killed him in the great battle. (Śloka 15, Chapter 48, Karna Parva).

CITRASENA VIII. A son of Karna. Nakula killed him in the great battle. (Śaiva Parva, Chapter 10).

CITRASENA IX. A brother of Karna. In the great battle Yudhānašana killed him. (Śloka 39, Chapter 83, Karna Parva).

CITRASENA X. One of the kings on the sea-shore. Along with his son he fought on the side of the Pāṇḍavas against the Kauravas and was killed by Samudrāyana. (Śloka 16, Chapter 6, Karna Parva).

CITRASENA XI. A serpent. This serpent joined hands with Arjuna during the Kaurava battle. (Śloka 43, Chapter 87, Karna Parva).

CITRASENA XII. A king of the dynasty of Vaivaśvatamana. (Navamśa Śāntaka, Bhāgavata).

CITRASENA XIII. A Mahārāja who obtained salvation by observing the Astamihini Vrata. This king was a great shoer having committed such sins as Agnirūpaśana. (Arsha). Brahmapārśurāma (stealing things belonging to Brahman), Sunāpama (drinking) and Prāṇipāma (causing injury to living beings). One day while hunting he followed a tiger and at dusk exhausted with thirst and hunger he reached the banks of...
of the river Yamuna. It was the day of Asamadidi and many maidens were observing the Asamadidi Vrata there. Before them was a heap of rice and other rambles which was given as an offering to Krsna and seeing the lot the King begged for something to eat and drink. The maidens replied that it was a sin to take food on that day of Vrata and there came a change in the mood of the King and he readily agreed to observe the Asamadidi vrata and did so. Because of this when the king died, though a great sinner he was, he was taken to heaven by the servants of Vishnu. This story was told by Vasistha to Dilip to impress upon him the greatness of observing the Asamadidi Vrata (Chapter 13, Padma Purana).

CITRASENA I. An Apsara. This celestial maiden was a dancer in the court of Kubera. (Sloka 10, Chapter 10, Sahiba Parva). When Arjuna went to the land of Indra this maiden gave a dance in honour of Arjuna. (Sloka 30, Chapter 43, Vana Parva).

CITRASENA II. A prominent river. The people of ancient Bharata used to drink the water of this river. (Sloka 17, Chapter 9, Bhima Parva).

CITRASENA III. A follower of Subrahmanya. (Sloka 14, Chapter 49, Salya Parva, M.B.).

CITRASENA IV. Saptaratsu (The seven saints) Marichi, Angiras, Atir, Pundaraka, Pulkara, Kuru and Vasishtha. These saints are called by the name Citraiskandha also. (Sloka 26, Chapter 336, Sani Parva).

CITRASILA. A puranic river. The water of this river is used by the Indians for drinking. (Sloka 30, Chapter 9, Bhima Parva).

CITRAKSHA. Another name of Satyavan. He used to make the figure of horse using clay and people therefore gave him the name of Citraeksha. (Sloka 13, Chapter 294, Vana Parva).

CITRAKSHA. A puranic river of Bharata. (Sloka 17, Chapter 9, Bhima Parva).

CITRAKSHA. A king who ruled Manipur during puranic times. (See Citrangi).

CITRAVARSHA I. One of the hundred sons of Dhritarashtra. He was killed in the great battle by Bhima. (Chapter 136, Droga Parva, M.B.).

CITRAVARSHA II. A prince of the country of Panchala. He was the son of Saradopada. He had four brothers - Citraeksha, Sudhishana, Citrasiska, and Viraketu. When Viraketu was killed in the great battle all the brothers attacked Droga who killed them all. (Slokas 43 to 49, Chapter 122, Droga Parva, M.B.).

CITRAVARSHA III. Father of Simantini, wife of King Chandraganta. (See Chandraganta).

CITRAVEKSHA. A serpent of the family of Dhritarashtra. This serpent was burnt to death at the sarpa sattva of Janamejaya. (Sloka 8, Chapter 57, Adi Parva).

CITRAYUDHA I. CITRAYUDHA. One of the hundred sons of Dhritarashtra. He was slain by Bhima. (Sloka 20, Chapter 136, Droga Parva).

CITRAYUDHA II. CITRAYUDHA. One of the sons of Dhritarashtra. He was slain by Bhima. (Sloka 29, Chapter 137, Droga Parva).

CITRAYUDHA III. A king of Simhapura. During the victory march of the Pandavas Arjuna conquered this king. (Sloka 20, Chapter 27, Sahiba Parva).

CITRAYUDHA IV. A warrior of the state of Cedi. He fought on the side of the Pundavas. The horse of this warrior was blood-coloured and his weapons were of a peculiar type. Karna called him in the great battle. (Chapter 23, Droga Parva and Chapter 56, Karna Parva).

CITRAYUDHA. One of the hundred sons of Dhritarashtra. In the great battle Bhima killed him. (Sloka 19, Chapter 113, Droga Parva).

CITRAYULKA. A river of puranic lane. (Sloka 34, Chapter 45, Bhima Parva).

CITRAVASTHA. States of the mind. (See under Parva).

CITYAL. A holy place in South India. (See under Agastya).

COLA. A very righteous emperor of Kalinga. Because of the virtuous rule of this emperor his country got the name Cola. There is an interesting story in Padma Purana of how the emperor attacked Vaikundaloka (The abode of Mahavimsa). Once Cola went to Vaikuntala to worship Mahavimsa. As he was worshipping him with pearls and flowers of gold a brahmin subject of his name came there to worship him with water and Tulasi leaves. The simple offering of Tulasi leaves and flowers by this brahmin, Visnudasa, elevated the expensive one by the King and the latter was greatly offended and he taunted the brahmin saying that he was a poor man who did not know what devotion to Vishnu was. But Visnudasa did not take the taunt unchallenged. He asked the king to wait and see who would emerge with the glowing entity of the Lord earlier.

The King on returning to his palace started a Vaisnavasattra. (An abhoma dedicated to Mahavimsa). The abhoma was as comfortable and luxurious as the one once started by Brahma in the temple of Gaya. Visnudasa on the other hand spent his life in a Vaisnava temple leading a celibate life and observing rites pleasing to Vishnu. One day after finishing his daily mantras rites Visnudasa cooked his food as usual and kept it in its place to be taken later. But on returning to it after some time he found his food eaten by someone else. He went without food that day and it happened the next day also. It continued to happen thus for a week and all these days Visnudasa was fasting. Visnudasa then decided to wait for one month. On keeping a vigil he found a Candala (a herjan of the lowest Caste) timidly coming and grabbing at the food with gluttonous greed to appease his hunger. Seeing the famished skeleton body of the thief Visnudasa felt compassion rather than resentment and calling him back to take the food went after him crying "Hi, come here and take this plate also with you. That food has no fat in it." But the Candala frightened at the sight of the owner of the food ran away as fast as his legs could carry him. Visnudasa following him. But soon the Candala fell fainting on the road exhausted and tired. Visnudasa reaching his side started feeding him with his cloth. Very soon the Candala changed himself into Mahavimsa advored with Sarvadha, Cakravat and Gadar and Visnu embracing his devotee took him to Vaikuntla.

Bhating this Cola called Madhava the priest of the Vaisnavasattra, to his side and lamented "I started this sattrā to spit Visnudasa and now he has gone to
COLA (M). The three celebrated kingdoms of South-India of old were Cola, Pandya and Cera. References to these will be found in many places in the Purânas and a few are given below:—
1) Among those present for the swayamvara of Rohini were the Kings of Cola, Pandya and Kerala.
2) Descending in order from Durvasa were Varga-Gobhiññu — Trisūli — Karunadhama — Maruta — Dusyantha — Varadha — Gândira. From Gândira were born the people of Kerala, Pandya and Cola. (Chapter 277, Agni Purâna).
3) Arjuna conquered the army of the King of Cola. (Slokâ 21, Chapter 27, Sabhâ Parva).
4) Recording in Cola were Dharma Purâna, (Sabhâ Parva, Chapter 32, Slokâ 35).
5) When divorcing the great battle Dhrishtadyumna formed the Kauravâvyûha the soldiers from Cola guarded the southern wing. (Slokâ 60, Chapter 9, Bhishma Parva).
6) Sri Kriṣṇa once conquered the land of Cola. (Slokâ 17, Chapter 11, Drupâ Parva).

ULLAS. The land of Kusâryas who became Śrādas by a curse of the brahmâins. Pandyas, Kandyas, Sirîkhyas, Lâtas, Drîvâdas, Keralas, Cunâs, Durvasas, Daradhas, Saundos, Sâhâras, Arbaras, Kriñàs and Yavanas were all Kusâryas but were turned into Śrâdas by a curse of the brahmâins.

CUKUKA. A low-caste tribe of south India. They were absorbed older than the Mahâbhârata in origin. (Slokâ 42, Chapter 207, Sûru Parva).

CUKUKA (M). A place in ancient south India. (Slokâ 25, Chapter 110, Udûgâ Parva).

CODAKARSA. The character of a Sannyâsi in a tale in Pañcatantra.

CUDALA. The saintly wife of King Sikkhodvaja. When once Sikkhodvaja rose up from his kingdom and went to the forest, his wife gave him instruction in Ârmâjâna and brought him back to his country. (Chapter 77, Yogavâsîñtha).

CODÂMA. See under Sîthu.

CULI. A sage. Once Somâdâ, daughter of a gandharva woman Urmi, looked after this sage and well pleased with his service he asked her what she wanted and Somâdâ said 'With your grace I give you a special son of his and she boy was named Brahmadatta. This Brahmadatta married the hundred hunch-backed daughters of Kusâñâbha. (Bâla Kânda, Valmiki Râmâyana).

CUKLÂ. A river. People of ancient Bhiruâ used to drink the water of this river. (Slokâ 20, Chapter 10, Bhishma Parva).

CUKÇU. A King of the Hâyâya line of kings. He was the grandson of Rohitâvâ and son of Hârîta. King Vijaya is the son of Cukçu. (Brahmânda Purâna, Chapter 16).

CURAYKÂ. While emperor Prithu was ruling the earth it was once transformed into a fox and milked. Each got a different subsistence and what the Nûgas got was poison. They milked the poison into a pot-like Curyâkâ.

ČUTU. (Dace). It is an imaginative paurânic assumption that there is a seismic focus latent in dance, hunting, wine and women. There is a story to support the presence of this evil power within the above four. Indra once turned the Čaînas into foxes and gave them as outcasts and banned wine to them. Descended at this the Āvînâdevas approached Čyavana and the latter performing a yâga invited the Āvînâdevas and gave them the yâga wine, Soma. Inflamed at this Indra raised his celebrated Vajrâyudha (Weapon of thunder) to kill Čyavana. But the sage by his yogi powers paralysed the horse of Indra. Pulomâ was put on the sacrificial fire there arose Madra a genie to kill Indra. Frightened by this sight Indra fell at the feet of Čyavana and craved for pardon. The sage then tore the genie into four pieces and threw each pieces into bowl, hunting, wine and women. That is why all the four are as alluring as destructive. (Saptamsa Skandha, Devi Bhagavata).

ČYAVANA. A celebrated sage of the Bhiravana dynasty.

1) Genealogy. Descending in order from Bhiru—Čyavana.
2) Birth. Bhiru is the son of Brähmana born of Agni at the Brahmâyâjya conducted by Varuna. The beautiful and virtuous lady Pulomâ was the wife of Bhiru. Even before Bhiru married her she was being loved by the demon Pulomâ and her marriage with Bhiru confounded him and he waited for an opportunity to kill Bhiru. One day when Bhiru went to the river for his bath Pulomâ entered the Āravana and there she found his love Pulomâ being watched over by Agni. Pulomâ compelled Agni to tell him the truth whether Bhiru had married Pulomâ according to the rites enjoined by the scriptures. Agni confessed that it was not so and then Pulomâ taking the shape of a brahmâins Pulomâ then, was then in a stage of advanced pregnancy. On the way the wife of the sage delivered and the babe dropped to the ground. Because the babe was born with a fall (Čyavana) from the womb the boy was named Čyavana. The radiance of the boy burnt the demon into ashes. Pulomâ weeping profusely with tears rolling down her cheeks returned to the Āravana. Pulomâ was so moved with grief that she took the river got the name Vadhîsāra Čyavana on knowing how all happened cursed Agni saving that Aghi would thereafter an all-round eater, (eating anything and everything). (Chapters 5 and 6, Ādi Parva).

3) Penance and marriage. Even when he was very young Čyavana commenced practising austerities. He went to the forests and sat in meditation without food or sleep, oblivious to what happened outside. Years went by and Čyavana did not stir from his place. Gradually earth began to cover him and soon he was completely enveloped by earth. Creepers grew on it and birds made nests; Čyavana did not know anything about it.
One day Śarayū with his wives and children came to that forest for a picnic. Sukanyā, daughter of King Śarayū, along with her companions separated from the King and roamed about in the forest making merry. They soon came to the place where Cyavana sat doing penance. There was an unusual radiance around the heap of earth they saw there and Sukanyā out of curiosity started striking down the earth. Then from inside came Cyavana’s voice advising her not to crumble down the earth as she was doing. Sukanyā ignored the advice and searched for the source of the voice. She then saw two points of glow and taking a thorn gave two pricks at those points and left the place with her companions. These glow-points were the eyes of Cyavana and Cyavana fell insensible pain when his eyes were thus pierced through. But he neither became angry nor cursed the girl who did this thing. Cyavana went on with his penance. But soon the country of Śarayū began to experience the bad effects of this evil-deed. People one by one in the beginning and then the whole lot were disabled from passing either urine or feces. From men and women the disease spread to the animals also. The country was in a chaos and the subjects flocked to the palace to complain to the King. Śarayū believed that somebody must have in a some way tormented Cyavana and excoriated each and everyone of his subjects. Whether anybody had knowingly or unknowingly given pain to Cyavana. Nobody had done so and the King was worried. Then Sukanyā ran to her father and confessed what she had done. The King ran immediately to the place where Cyavana was doing penance and striking down the earth prostrated before the sage who was looking there. And then he told his daughter to go and fetch Cyavana and request him to pardon his daughter. Cyavana then told the King that it was enough if she gave his daughter in marriage to him in expiation of the harm done. The King was shocked to hear this for Cyavana was not only ugly but now blind also. The King ran immediately to the palace and got his daughter there and there she was gloom over the whole palace. But Sukanyā appeared and gave the King a word of advice and agreed to be the wife of Cyavana. The problem was solved and the King with great reluctance took his daughter to the forests and gave her in marriage to Cyavana.

1) Cyavana attains eternal youth. It was the time when Indra had brought Somapana (drinking of the yaja wine) to the Āśvindevas. Discontented at this they roamed about in the forests and soon came to the neighbourhood of the Āśrama of Cyavana. Sukanyā after becoming the wife of Cyavana did all she could to make her husband comfortable and happy. She would collect very sweet and tasty fruit from the forest and would bathe him in hot water. After arranging all the materials needed for the morning rites like yava, sesamum, darbha and water, she would take her husband to the place of the pūjā leading him by hand. When the morning pūjā was over she would seat him in a suitable place and give him rice and fruits. After the meals she would give him pen to chew. Only after doing all these she would go to do her daily rites and that too only after obtaining her husband’s permission. She would finish her routine in no time to come back to her husband to see whether he was in need of anything. Then she would make arrangements for the evening pūjā and after the pūjā was over she would give him his dinner. She would eat only what was left by her husband. At night she would spread a soft bed and lull him to sleep. Then she would take a nap lying at the foot of her husband. During summer she would fan him and during winter she would make fire to give him heat. Early morning she would take him to a distant place for his excretion and after washing him she would seat him in a suitable place for cleaning his teeth and face. Then the routine would start with great devotion again.

One day Sukanyā was returning from the river after her bath and on the way she came across the Āśvindevas. They were astonished to see such a beautiful damsels in the forest and they accosted her and requested her to select one of them as her husband. Knowing her identity they adviced her to forsake her old and blind husband and come and live with one of them. She flew into a fury when she heard her husband spoken of so slightly and by logical argument convinced them the error of their request. Then they told her thus: “You are aware we are the physicians of the devas. We can give back eyesight to your husband and make him as beautiful as one of us. We will then appear before you as three lovely young men identical in appearance and then you must select one among the three as your husband.”

Sukanyā was immensely pleased as well as surprised to hear the offer and was eager to see her husband young and beautiful. But the last condition frightened her. Anyhow she promised to give a reply after consulting her husband and ran to the Āśrama to tell her husband the news. Cyavana advised her to accept the offer of the Āśvindevas and Sukanyā ran back to the Āśvindevas and brought them to her husband accepting their terms. The Āśvindevas took the aged and blind Cyavana along with them to the river nearby and the three plunged into the river. When they rose up after a dip the three emerged as young, lovely and charming triplets difficult to be distinguished from one another. When Sukanyā stood before the three to select her real husband she prayed to her goddess and the Devi gave her the power to identify Cyavana and so she correctly chose him from the three.

(Saptama Sandhā, Devī Bhāgavatā).

5) Cyavana defeated Indra. Immensely pleased at regaining his eyesight and youth Cyavana asked the Āśvindevas what they wanted. The Āśvindevas replied that Indra had banned wine to them and they would like to have the ban lifted. Cyavana Mahārāj immediately commenced a Somayāga to which were invited all the devas and the Āśvindevas also. When Indra saw the Āśvindevas standing to partake of the Somā wine he was furious and objected to the wine being given to them. Cyavana disented and a fight ensued between Indra and Cyavana. Indra raised his weapon Vajrāyuddha to strike at Cyavana and then Cyavana made all his limbs go stiff. He then raised from the sacrificial fire a fiendish demon called Mada to kill the devas. All those present were frightened by this demon and they ran away. But Indra could not run for his limbs were stiff. Standing there he prayed to his preceptor Bhīṣmatī for help and Bhīṣmatī advised Indra to surrender to Cyavana. Indra bowed his head before Cyavana and prayed to be excused. Cyavana was pleased and withdrawing the demon tore him into four pieces and threw one each into Dice, Hunting, Wine and Women. The devas and Āśvindevas then went back to heaven. (Saptama Sandhā, Devī
That he was made of the essences of the world, with a huge body.

5. The birth of the hermit Sārasvatī. Dādhiṃcē erected his hermitage on the bank of the river Sarasvatī and began to do penance. The power of penance increased daily. Seeing this Indra was troubled. So he sent the celestial maid Ālambusā to break the penance of Dādhiṃcē somehow. Ālambusā came to the hermitage of Dādhiṃcē and began to dance and sing. When the hermit saw her he grew lustful and sexual discharge occurred to him. The semen fell in the river Sarasvatī, who became pregnant and in due course gave birth to a child. She took the child to the hermit Dādhiṃcē and told him the story of the child. The hermit was much pleased. He took the child and embraced it and blessed the river Sarasvatī thus:

"Brahma, the gods and the celestial maids will be pleased if your water is offered as oblation."

Dādhiṃcē then said that the child should be named Sarasvatī. He also added that when there was a drought continuously for twelve years, Sarasvatī would have the power to bring rain. Then Sarasvatī took the child to her abode and brought it up.

6. Year by year Indra again went to wash with the head of a horse. Once Dādhiṃcē went to the world of the devas (gods). From there he looked down and saw the earth filled with the asuras. Indra went to destroy them. But he could not. So he made a search for anything left behind by Dādhiṃcē. He understood that Dādhiṃcē had with him the head of a horse. It was found in a lake in the country of Varṣana. With the bones taken from that head Indra and Dādhiṃcē destroyed the asuras. (Rgveda, Mandala 1, Anuvāka 13, Sūkta 84).

4. The weapon (Vajra) of Indra was made from a bone. A story occurs in the Mahābhārata, which says that the diamond-weapon of Indra was made of a bone of Dādhiṃcē. The asuras went to fight with Indra under the leadership of Vṛtraśura. Indra tried his utmost to kill Vṛtraśura, but he could not. At last Indra approached Brahmā, who told Indra that if a bone of the hermit, called Dādhiṃcē was obtained it could effectively be used against Vṛtra. Accordingly Indra went with Nara and Nārāyana to the banks of the river Sarasvatī and entered the hermitage and bowed before the shining hermit Dādhiṃcē and informed him of their errand. The hermit replied that he had no objection in giving his bone to save the gods. Saying thus the hermit discarded his life. Indra took the bone of Dādhiṃcē and made his weapon of diamond (Vajra) with which he killed Vṛtra and his followers. (Mahābhārata, Chapter 100).

5. Other information

1. At the sacrifice of Dakṣa, Dādhiṃcē got angry because Śiva was not given his dues of the sacrifice. (M.B. Sānti Parva, Chapter 284).

2. Once Dādhiṃcē talked to a Brāhmin called Kuruṇa about the importance of the ashes dedicated to Śiva. (Padma Purāṇa, Chapter 101).

3. See Dhanañjaya V to know how this hermit gave absolution from curse to a fly.

Dādhiṃcē (M). A holy place in Kuruksetra. Āgiras the son of Sarasvatī was born in this place. From that day onwards this place became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 186 that he who bathes in this holy place will...
obtain the fruits of performing the sacrifice Aśvamedha, and enter the world of Sarasvati.

DADHIMAŚḍODAKA. An ocean. This ocean is near the ocean Gṛhodā samudra (Mahābhārata, Bhishma Parva, Chapter 12, Stanza 2).

DADHIMUKHA I. A famous serpent, born to Kṣatrapa prajāpati by his wife Kudrā (Mahābhārata, Adi Parva, Chapter 35, Stanza 6).

DADHIMUKHA II. A famous monkey. This old monkey was the general of a huge monkey-army. It is mentioned in Mahābhārata, Vana Parva, Chapter 203, Stanza 7 that this general approached Śrī Rāma once, with his army.

DADHIYAVANA. An ancient king of Bhārata. The hermit Gautama saved the son of this King from the attack of Parasurāma (Mahābhārata, Śānti Parva, Chapter 49, Stanza 8).

DADHIYAVIKIRA. A monkey who helped Śrī Rāma. It is seen in Adhyatma Rāmāyaṇa, Sundara Kānda, Sarga 5, as follows:—

"Dadhiyavikara Kṛuddhasūgriyāsa mātūrā." From this it is understood that Dadhiyavikara or Dadhiyavikara was the uncle of Sugriva. (I am further information on the name Dadhiyavikara.

DADHYAVAR. A hermit. Once Indra taught this hermit Madhukūla (the art of mead) Indra told the hermit that he would be cut off if he taught anybody the art. The Asvindevas approached Dadhyavara to learn the art. Fearing Indra the hermit refused to teach them the art. Asvindevas cut off his head and bound it as a gift. Then they cut off the head of a horse and fixed it on the neck of Dadhyavara. Having the head of the horse he taught the art to the Asvindevas. When Dadhyavara had finished teaching, they took away the head of the horse and fixed his own head in place. (Rgveda, Atri, 17, Sūktā 166).

DAHA I. One of the eleven Rudras. He was the grandson of Brahmā and the son of Śāhāta. (Mahābhārata, Adi Parva, Chapter 66, Stanza 2).

DAHA II. An attendant given to Subrahmanyas by Amsa, a god. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 34).

DAHADAHĀ. An attendant of Subrahmanyas. (Mahābhārata, Śalya Parva, Chapter 46, Stanza 20).

DAHA III. A warrior given to Subrahmanyas by god Amsa. Mention is made about this warrior in Mahābhārata, Śalya Parva, Chapter 45, Stanza 34.

DAIVA I. A mighty god. (See Iśvara).

DAIVA II. A kind of marriage. The form of marriage by which one gives his daughter to a priest. (See Vivāha).

DADHIKA. A country. Mention is made in Mahābhārata, Śāthi Parva, Chapter 52, Stanza 18, that the king and the people of Dadhiika were present on the occasion of the sacrifice of Rājasūya (imperial consecration) of Yudhishthira.

DAIVASAMPATI. The virtues of those who are born of a noble family.

DADHIKĀ. Security, knowledge of tattvas the desire. (The son of Bhṛgu the two being Dadhikā and Dadhipā in the Purāṇas are not very clear. In Mahābhārata Dadhiika is mentioned as the son of Bhṛgu, and in Rgveda it occurs that Dadhiika was the son of Ātri and the son of Vasiṣṭha. Moreover the story of Dadhyavara teaching the Asvindevas the 'Madhukūla' is connected with Dadhiika in some other purāṇas. Some scholars in the Rgveda make it difficult to assume that both Dadhiika and Dadhipā are one and the same person. So relying on the majority of statements in the various purāṇas this book has accepted the fact that these hermits are separate persons and that Dadhiika was the son of Bhṛgu whereas the hermit who taught Madhukūla to the Asvindevas was Dadhipā.

DADHIYAVANA. An ancient king of Bhārata. The hermit Gautama saved the son of this King from the attack of Parasurāma (Mahābhārata, Śānti Parva, Chapter 49, Stanza 8).
grew up and the whole of the earth was changed into a big forest. The sky was covered with tree tops. It was difficult even for the wind to pass through them and thus the forest thrived for ten thousand years. The Prajñapatis got out of the sea after penance and entered the shore. When they saw the big forest they got angry and the ten of them discharged fire and wind from their faces. The wind up-rooted the trees and the fire dried them. Thus almost the whole of the trees were consumed. The Gandharvas, the King of the merry-herbs came there and told the Prajñapatis "Oh, Kings, hold your anger. I will make the trees conclude a treaty with you. The beautiful Māriṇa who was born to the trees is my sister-daughter. I give her to you as your wife. From half the portion of your minds and half the portion of my mind the great and wise Prajñapati Dakṣa is going to take birth in her womb." The Prajñapatis controlled their anger and accepted Māriṇa as their wife, as the words of Sīvadeva (Ganḍarva) and as the son of the ten praṇāpatis Dakṣa was born. With this the second stage of the life of Dakṣa begins. The important occurrences in the two stages of the life of Dakṣa are given below in their order.

2) Dakṣa's creation of the praṇāpati subjects. Once Brahmā called Dakṣa and ordered him to create praṇāpati subjects. Accordingly Dakṣa created the gods, the bhras, the Gandharvas (Demi-gods), the Asuras, the serpents etc. Seeing that the subjects he created were not proliferating as required he thought of creating subjects by union of male and female; and he begot by his wife Asimī five thousand sons, and they were called Hasikās. When then the Hasikās were about to create subjects when Nārada appeared before them and said: "Oh, Haryāvavas, you are mere children and ignorant of the secrets of this world. How do you intend to create subjects? You fools, since you have the power to go up and down and lengthwise and breadthwise, why don't you try to find out the extremities of the earth? Hearing the words of Nārada, they all ran in different directions and have not returned since. Thus Dakṣa lost the Haryāvavas. Dakṣa again begot thousand sons by Asimī and they were called Śahalīvavas. Seeing that they also were about to create subjects Nārada scattered them also, by some tricks. The Śahalīvavas who had gone to see the end of the earth have not yet returned.

Dakṣa got angry with Nārada and cursed him thus:

"You also, like my children shall wander from place to place all over the earth!" From that dry onwards Nārada became a wanderer, without a fixed dwelling place. The wise praṇāpati Dakṣa again begot sixty damsel by Asimī. Ten of the girls were given to Dharmane, thirteen of them to Kaṭayapa, twenty-seven of them to Soma, and four of them to Arisţēnē. Of the rest two were given to Bāhuṛupa, two to Aṅgiras and two to the wise Krśāvā. The names of the wives of each are given below:

2) Dharmane: Arundhati, Vasu, Yami, Lanița, Bāhuṛu, Maruṛu, Sankaḷa, Munirē, Śādyā, Viśvā.
3) Soma: Āsīvayuk, Bharaṇī, Kṛṅkita, Rohini, Mrgaśīrṣa, Tārkam (Andrē), Punarvasu, Puṣyām, Aśīvayuk, Bharaṇī, Kṛṅkita, Rohini, Mrgaśīrṣa, Tārkam (Andrē), Punarvasu, Puṣyām, Aśīvayuk, Bharaṇī, Kṛṅkita, Rohini, Mrgaśīrṣa, Tārkam (Andrē), Punarvasu, Puṣyām, Aśīvayuk, Bharaṇī, Kṛṅkita, Rohini, Mrgaśīrṣa, Tārkam (Andrē), Punarvasu, Puṣyām,
his wife Sati also was considered as polluted by Dakṣa.
(Vāmanī Purāṇa, Chapter 2).
(3) Once the prajayātā performed a sacrifice. Brahmā,
Vigvā and Śiva were present there. Dakṣa, who had been
invited by the prajayātā also was present. When Dakṣa
entered the hall his son-in-law Śiva did not rise up.
This arrogance of Śiva made Dakṣa angry. Dakṣa made
up his mind to take vengeance on Śiva, and performed a
sacrifice known as Brhaṅgatavāmana. To that sacrifice
he did not invite Śiva or Sati.

Hearing that her father was conducting a sacrifice Sati
came uninvited. But Dakṣa did not even look at her.
Sati-devi whose heart was broken at this treatment made
a fire and jumped into it and died. Śiva became furious
when he came to know of this. Being overwhelmed with
sorrow and anger he beat his breasts on the ground,
from which two monsters, Vibhārdhra and Bhradrakali,
came out. They ran to Dakṣa’s sacrificial hall and destro-
yed everything they saw, killed everybody, caught
hold of Dakṣa and cut off his head. Then the beginning
and sages began to take to flight. Men and animals shivered.
Thus the three worlds began to tremble with fear. The
gods approached Śiva with supplication to curb his
anger. The gracious Śaṅkara was pleased to recall
the monsters. After that everybody requested him to bring
Śiva back to life. But the search made for the head of
Dakṣa was futile. At last Brahmā took the head of a
goat and joined it to the headless trunk of Dakṣa. Thus
he was brought to life again.1 (Devī Bhāgavata, Skandha 7).

4) Cursing Candra. Candra had married twenty-seven
dughters of Dakṣa. But he showed particular attachment
to Robhini. The other twenty-six wives could not
bear this. They made a complaint to their father Dakṣa.
Dakṣa called Candra and advised him to show equal
attachment to all his wives and not to show any partial-
ity to anyone. Candra did not gain anything by his father-in-
law, but he did not make any change in his disposition.

AFTER A FEW DAYS ALL THE DAUGHTERS EXCEPT ROBHINI WENT TO THE PALACE OF DAKSHA AND TOLD HIM THAT THEY WERE GOING TO STAY WITH HIM. THIS TIME DAKSHA GOT ANGRY AND CALLED CANDRA AND CURSED HIM TO BECOME A SICK MAN (CONSUMPTION).

5) Other information.
(1) Dakṣa has another name ‘Kan’.
Dakṣa the Prajayātā is a son of ten fathers. He has
two names. They are Dakṣa and Kan.” (M.B. Śaṅti
Parva, Chapter 20, Stanza 7).
(2) When the emperor Pṛthu milked the earth, Dakṣa
was crowned as the King of the subjects. (See under
Pṛthu).
(3) It occurs in Mahābhārata, Sahā Parva, Chapter
II, Stanza 18, that Dakṣa was a member of the assembly
of Brahmā.
(4) Dakṣa was one of those who visited Bhūṣma in his
bed of arrows. (M.B. Śaṅti Parva, Chapter 47).
(5) Mention is made in Mahābhāratā, Śaṅti Parva,
Chapter 165 that the deivas, the manes, the gandharvas,
the celestial maidens, the Rākṣasas, animals and birds,
fishes and all living creatures were born from the daugh-
ters of Dakṣa.

DAKŚAŚĀVARNI. The name of the ninth Manu. During
the regime of this Manu, there will be three classes of
devas (gods) called the Parnas, the Marici-
garbhas and the Sudhārmanas. Each of these gātas or
classes will consist of twelve deivas or gods. Indra, their
King will be known as Adbibhāta. He will be mighty
and powerful. In that Manvantara (age of the Manu)
Savāna, Dvīptamā, Bhavyā, Vasu, Medhāti, Jyotisya
and Sāyā will be the Saptārīsis (the seven hermits;
and Śṛṅkatu, Vipa, Pāñcāhasta, Niramaya, Pṛthu-śava and others will be the sons of Manu,
Prabhāvarta). (Vipu, Purāṇa, Anuśāsana, Chapter 2).

DAKŚĀYĀN. Daughter of Dakṣa. This name is
generally used for all the daughters of Dakṣa. Occasionally
this name is used for the grand daughters of Dakṣa
also.

DAKŚINĀ. A daughter, born to Prajayātā Ruci by his
wife Ṛkiti. The first Manu was Śvayambhūva, the son
of Brahmā. He accepted Śatrūrpi, his sister who be-
came sintlesa as his wife. Śatrūrpi gave birth to two sons Priyavasata and Utanāpada, and two
dughters, Prasūti and Akūti. Of these two daughters,
Prasūti was given to Prajayātā Dakṣa and Akūti to
Prajayātā Ruci. Akūti gave birth to twins, a son named
Yajña and a daughter named Dakṣa. To Yajña
twelve sons were born by Dakṣa. They were a class
devas (gods) called the Yānas in the regime of Manu,
Śvayambhūva, Dakṣa. Dakṣa. (M.B. Śaṅti Parva, Anuśāsana, Chapter 7). Now Dakṣa is worshipped as a goddess. The same
Dakṣa was reborn in the Goloka under the name
Susīla. At that time she was a cowherd woman and
friend of Rādhā. She liked to talk with Śrī Kṛṣṇa. One
day Rādhā saw her sitting in the lap of Śrī Kṛṣṇa,
engaged in sexual sports, in a secluded place. When
Susīla saw that Rādhā had found them out, she
came drenched with shame, and sat with bowed
head. Śrī Kṛṣṇa slowly placed Susīla devi down and
instantly vanished. The angry Rādhā cursed Susīla
to become ashes at once. She entered the Goloka again.
Then Rādhā ran about everywhere in search of Śrī Kṛṣṇa,
but he could not be found.

Immediately after the curse, Susīla got down from the
Goloka and began to worship Mahālakṣāmi with devotion
and meditation and very severe fast and vow. After
a long time Mahālakṣāmi appeared to her and blessed
her, and Susīla became absorbed in Mahālakṣāmi.
Since the absorption of Susīla devi, who was the rebirth
of Dakṣinādevi, in Mahālakṣāmi, the sacrifice of the
devas (gods) became fruitless. They were much grieved.
They all went to Brahmā to find a solution. As the matter
was serious Brahmā meditated upon Viṣṇu, who

1. Though Dakṣa was brought to life again with the head of a goat there is no mention of him again in the Purāṇas. We hear of
Dakṣa again as the son of Maithā.
became pleased with Brahmā and to save the devas, he attracted Daksinādevī from the body of Mahākāli and cast her upon the body of Brahmā, that devī (goddess) to Vaiṣṇavaśrūpa (the god of sacrifice) so that the sacrifices of gods might become fruitful. When Vaiṣṇavaśrūpa saw that supernatural beauty he was overpowered by lust and swooned. The couple spent a hundred divine years in seclusion enjoying the company of each other, as a result of which devī became pregnant. The pregnancy matured in twelve divine years and the gave birth to a child which was named Phalada. It is this same Phalada, the son of Vaiṣṇavaśrūpa and Daksinā who awards fruits to all actions. The learned men say that Vaiṣṇavaśrūpa, Daksinādevī and Phalada divide the fruits of actions among the deces (Devi Bhagavata, Skanda 9).

DAKSINĀ. A strong wind born from the fire Pāncajanya. (M.B. Vana Parva, Chapter 229, Stanza 6).

DAKSINAKALIŚA. Kālahasti, Trìśivapariser and Trīōṃamaalī are known by the name Daksinakalīśa.

DAK.-1. AMALĀ. A country in ancient India. This country is called Mallarājya. Its capital was Kūsinagara or Kūsinara. In Mahābhārata, mention is made that Indra sent his使者 to convince this country under control. (M.B. Sābhā Parva, Chapter 30).

DAKSIPAṆČALA. A place famous in the Purāṇas. This place lies to the south of the Ganges up to the river Cambat. It is mentioned in Mahābhārata Sābhā Parva, Chapter 14, Stanza 27, that the King of this country fled to the south fearing Jarassandha. Pāočala lies to the north of the Ganges. But the country was divided into two when Droṣa defeated Droṣa the King of Pāočala, and took away from him the part of the country north of the Ganges. After that, the part taken by Droṣa was called Utarapāočala and the part south of the Ganges was called DaksipaṆčala. (M.B. Ādi Parva, Chapter 137).

DAKSIPAṆČI. A holy place. This place is on the shore of southern sea. If one visits this place and takes bath there he will get the fruits of performing the sacrifice of Agnipūjōma, and the opportunity of travelling by the aeroplane of the gods. (M.B. Vana Parva, Chapter 82, Stanza 53).

DAKSIPAṆČIṬAS. The people of South India. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 135, Stanza 2, that at the time of composing Mahābhārata, the leader of the DaksipaṆčīṭas was the emperor Bhīṣmaka.

DALA. The son of King Parīkṣit of the dynasty of Ikṣvākū. The mother of Dala was Sūkṣmabha, the daughter of the King of Māndūka. Dala had an elder brother named Sala. Dala became king when Sala was killed. Hermit Vāmadēva was the priest of this King. (M.B. Vana Parva, Chapter 152). See Parīkṣit II.

DALĪHIYA (BhAKADALĪHIYA). A Maharṣi of NaimiṆśaranya. In Vāmā Parāṇa, there is a story of how this sage once performed a homa and burnt Dīrtarāśtra’s kingdom in the sacrificial fire. Long ago some of the sages of NaimiṆśaranya approached Dīrtarāśtra with a request for some money. Their leader was the sage Dālīhiya (Baka). It was he who begged Dīrtarāśtra for money. The king not only refused to give money, but also insulted the sage. Provoked at this, Dālīhiya began performing a homa in which Dīrtarāśtra’s kingdom was the havī in the form of sliced meat. This homa was performed in Avākiraṇa, and Pittira at Pragāṇa. As a result of it the kingdom began to decline. The King was alarmed and consulted great scholars and astrologers about the cause of the country’s decline. They told him that the cause of the disaster was Dālīhiya’s homa. Dīrtarāśtra at once proceeded with rich presents to propitiate Dālīhiya at Avākiraṇa. Dālīhiya was pleased and as desired by the King, performed homa with milk and honey and revived all those who had died. (Vāmā Parāṇa, Chapter 39).

DAKSIPAṆČALA. Sābhā Parva, Chapter 4, Verse 11 says that this Maharṣi flourished in Yudhīśvara’s assembly. On another occasion, he is referred to, as coming to Dūmāṇena, the father of Sāvayeṇ. At that time, he conferred Dūmāṇena by saying that Sāvayeṇ would be blessed with longevity. (M.B. Vana Parva, Chapter 298, Verse 17).

DĀLBHYAM. A holy place in North India. (M.B. Vana Parva, Chapter 56, Verse 12).

DĀLBHYAGHOSA. Another name for the holy Āśrama, Dālbhyam.

DAMA-I. The brother of Damayanti. No other information about Dama is available in the Purāṇas.

DAMA-II. A hermit. He was one of the hermits who came to visit Bhīṣma when he was lying on the bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 4).

DAMA. See Sāhābara.

DAMA. A female attendant of Subrahmanya. (M.B. Saiva Parva, Chapter 46, Verse 3).

DAMACANDRA. A King. He was a mighty hero and a friend of Diharmaṇa. (M.B. Droṇa Parva, Chapter 158, Verse 40).

DAMĀGHOSA. The father of Śūtāpalī, the King of Cedi. (M.B. Ādi Parva, Chapter 186, Stanza 98).

DAMANA-I. A brother of Damayantī. In Mahābhārata, Vana Parva, Chapter 53, Stanza 6 is mentioned that King Bhīṣma had a daughter named Damana, and three sons named Dama, Dānta and Damana.

DAMA II. A hermit. Bhīṣma the King of Vudarbhā pleased this hermit, who blessed the King and said that he would get children. Accordingly the king got Damayantī as his daughter and Dānta and Damana as his sons. (M.B. Vana Parva, Chapter 53).

DAMANA-III. The son of the King Parīkṣit. Dīrtarāśtra’s daughter killed Damana in the battle of Bharata. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

DAMANA-IV. A son of Bhāradvāja. After the investiture with the Brahma string (upanayana) Damana started on a travel. On the way near Amarakanyakā he met with the hermit Garga who talked to him about the glory of Kaṭi. Damana who was a seeker of spiritual knowledge, stopped his travel and sat down to do penance and thus leaving his body he attained heaven. (Skanda Purāṇa, Chapter 2, 4, 74).

DAMANAKA-I. One of the characters in a story, of Parīcetuṭra. (See Mitraḥedam).

DAMANAKA-II. A dasīya (aṣūra) Mahāvīraṇu in his incarnation as Matya (Mātṛyāṇi), killed this aṣūra who was a dweller in the region named Damana of the aṣūra into the earth. By the touch of the Lord the body became fragrant and it was changed to a plant which is known as (Kozhunnu or Kozhuntu) Damanakam. (Skanda Purāṇa).
DAMANAKAM. The Tātīri tree (Grisia Tomentosa). The ceremony of worshipping this tree is called Damanakārohanaṣvadi. The Griselia tree is supposed to be Bhairava, who had been changed to a tree by the curse of Śiva. A story to this effect occurs in the Purāṇas. Bhairava was formed from the anger of Śiva. Bhairava, against the will of Śiva, destroyed the devas, and so Śiva cursed him and turned him to a Tātīri tree. It is called Damanaka because Bhairava tried to do ‘damana’ (restraint or punishment) to the gods. Bhairava felt sorry at the curse of Śiva. He requested Śiva to withdraw the curse. At last Śiva had pity on him and said that all would worship Damanaka tree. The method of that worship is called Damanakārohanaṣvadi. It is given below.

This tree should be worshipped on the seventh or thirteenth lunar day. The worshipper should go to the tree where the root recite mantras and spell. After the worship is over the worshipper should say, “O, Tree, which has originated by the power of Harī, you come to my presence. On behalf of Śiva and by his order, I have to take you home.” Saying thus the tree should be taken home and consecrated in the evening in accordance with the rituals. In the house, the Sun, Śiva and Agni should be invoked and worshipped, and then the root of the tree should be planted in the Kūrma (N.E. or point) corner of the house and when it is planted, the spell or incantation of Vāmadeva Mantra or Śrūṇamatra should be recited. In the same way the trunk with branches of the tree is planted on the Northern part. The fallen leaves and flowers should be placed on the eastern side. When the root is planted the following prayer should be uttered:

Āmānatraya deva
pātāḥ kāle mayā praṃbho
Kartavyastapam labhaḥ
Pūrṇam sarvam tāvādyaḥ.

After that at dawn he should take bath and with oblations of sweet-smelling flowers etc. should worship Śiva. This is Damanakārohanaṣvadi. (Agni Purāṇa, Chapter 80)

DAMAYANTI Daughter of Bhima the King of Vīdarbha. The most noble of all the Indian heroines, Dāmanika had a place in the literatures of almost all the languages in the world. The famous hero Nala is her husband.

1) The background of the story of Nala. During the time of the forest fire of the Pāṇḍavas, Arjuna had gone to Kaśī to do penance before Śiva for getting divine weapons. The rest of the Pāṇḍavas spent the time till the arrival of Arjuna, in sorrow and sadness. They spent miserable days one by one. At that time the hermit Vāmadeva visited them. They welcomed the hermit. In the midst of their conversation Dharma-putra told the hermit with tears that he was the most unhappy man in the world. Hearing this the hermit told them the story of Nala, to console the Pāṇḍavas.

2) The birth of Damayanti. The King Bhima of Vīdarbha was childless for a long time. While the King was spending sorrowful days, as he had no children, a hermit named Dama reached his palace. The King welcomed the hermit. Seeing the sorrow of the King the hermit blessed the King and the queen, and as a result a daughter named Damayanti and as her brothers three sons Dama, Dānta and Damana were born to them.

3) The Svyayama (marriage) of Damayanti. During this period a son named Nala was born to Vīrasena the King of Nīṣadha. The child was an expert in the game of dice and he would speak only truth. He grew up and became a youth. Once the svaśa which came to the palace of Damayanti from Nārada, had gone Kundinapuri, to take part in the marriage. On the way they met Nala. They were aware of the fact that Damayanti was in love with Nala. So they called Nala and sent him to Damayanti with a message that Damayanti should accept one of the four gods as her husband. By the boon of invisibility, given by the Gods, Nala entered the room of Damayanti unseen by others and gave the message to Damayanti. But Damayanti did not accept any of the gods. The Gods also entered the nuptial hall and took their seats in the shape of four Nālas. Damayanti entered the hall with the nuptial garland in her hands. She saw five Nālas including the real Nala, and prayed to the gods to show her the real Nala her lover. So the devas assumed their real forms and Damayanti put the garland on the real Nala and accepted him as her husband. Being much pleased with the behaviour and character of both, Nala and Damayanti, the four gods blessed them. Agni promised to be near Nala whenever he thought of him. Yama said that Nala would always be righteous. Varuna said that Nala would obtain water at the thought of it. Indra blessed him saying that he would give mokṣa immediately after the completion of a Yāga. The gods remained till the end of the marriage ceremony and then they departed. Nala and Damayanti lived in Kundinapuri.

4) The hatred between Kali and Dwāpara. Hearing about the Svayaṣavara of Damayanti Kali and Dwāpara started for Kundinapuri. On the way they met Indra and the other gods, who were returning from the marriage of Damayanti. They told Kali and Dwāpara that Damayanti had accepted Nala as her husband. Kali and Dwāpara got angry at this and returned saying that they would destroy the kingdom of Nala. After that Kali waited for a chance to enter the body of Nala. After twelve years, once Nala, after passing urine, without washing his legs performed his evening worship. At that moment Kali entered the body of Nala. With that Nala became bereft of all senses of righteousness and duty, and challenged his younger brother Pūṣkara to a game of dice. Pūṣkara engaged Nala in the game of dice. Kali stood in the shape of an ox as helper of Nala. Nala lost his kingdom in the game. Seeing that her husband was being defeated continuously, Damayanti sent for the charioter Vāreya and sent her son Indraṭena and daughter Indraṭena to Kundinapuri. After leaving the children at Kundinapuri Vāreya engaged himself in a travel. After visiting several countries he reached Ayodhya and
became the charioteer of King Rûtparna.

5) Nala and Damayantî in the forest. Puskara got the kingdom, wealth and everything that his elder brother, Nala, had possessed. The miserable Nala left everything he had and clad in only one cloth got out of the palace. His wife Damayantî followed him. They stayed outside the city for three days. Puskara made a proclamation that if anybody rendered any help to Nala he would be given a hundred and forty-four cups of honey. After that Nala stayed there for three more days, with only water for food and drink. Then he went to the forest. His wife followed him. They were hungry. Nala saw some golden birds Nala wanted to catch them for food. So he took his only cloth and spread it on the ground. The birds took that cloth and flew away. Those birds were the ones used in the game. They were influenced by Kali. The miserable and hungry Nala asked his wife Damayantî to go with the caravan traders who were going to Avantî and save herself. But she did not consent to go away from him. They spent that night in an inn. They both fell asleep because of weakness. After a time Nala woke up. He thought that his wife would somehow or other get Damayantî out of that inn and save her. But she left her there. So he decided to take half of her cloth. How to do it without her knowledge? Thinking so he walked round the inn. He saw a good sword. He took the sword, and cut half of the cloth of Damayantî and leaving her in the inn he went away.

In a short while she woke up and missing her husband she would weep. On seeing her husband put away her clothes she asked him to go with her. Then she went into the forest crying. A big snake caught hold of her and began to swallow her. She cried out Hearing the cry, a forester came there. He cut the snake open and saved Damayantî. But when he saw her he became overpowerered by libido and tried to make her his wife. She got angry and raised her hand and instantly fell down dead. After this she began to wander in the forest aimlessly, seeing wild animals and fearing them. At last she got on a rock and sat there and began to weep thinking of Nala.

6) Damayantî in the kingdom of Cedi. While she was sitting on the rock weeping, a caravan of traders came by that way. They had been attacked by a herd of elephants and were running away from them. They saw Damayantî. She told them her story. They brought her to the kingdom of Cedi. She wandered through the country for a while and finally reached the palace of the King Subâhû. Thinking her to be a maid woman the street boys followed her. The queen saw the woman surrounded by street boys and felt pity for her. She sent her maid and brought her to the palace. Without revealing that she was the queen of King Nala, she told everything else to the queen. The queen consoled her and said that she would get her husband back. She invited Damayantî to stay in the palace till she got her husband back. Damayantî replied as follows: “Mother, I shall stay here. But there are certain conditions, I won’t eat remains and offals of victuals, I won’t make others to wash my legs, I won’t talk with men who are not related to me, If anybody banners after me you must order him to be killed. Brahmanas may come and see me only in connection with the search for my husband. This is my vow.” The queen agreed to her conditions and made her the attendant of her daughter Sunandâ.

7) Nala in Ayodhyâ. Nala filled with sorrow was walking along the forest when he saw a wild fire. From the midst of the fire somebody was calling Nala by name and crying. When Nala approached the fire, he saw the great and famous serpent Karkotaka lying entered in the flames. Karkotaka the King of the Nagas had once coveted Nârada, who then cursed him that he would die before his face by a fire. That very thing till Nala came and rescued him. From that day onwards, Karkotaka was remaining in that forest without moving. Then the forest caught fire. Karkotaka being unable to move had to remain in the fire. Nala immediately saved Karkotaka from the fire and with that he was absolved from the curse of Nârada. Karkotaka asked Nala to walk forward, counting the steps. When Nala counted ten, Karkotaka hit on the leg of Nala and he became ugly. Then the serpent said to the tormented Nala, “Don’t fear. I have made you ugly so that others may not recognize you. Now you are ugly because of my poison. But my poison has affected Kali who is in your body. Because he had harmed you who are blameless, he has got this poison. So long as this poison is in you, nobody will harm you. You must go to Rûtparna the King of Ayodhyâ and tell him that you are Bhûkaka a charioteer. You must give to the serpent the spell ‘Avasârdaya mantra’ and get from him the spell ‘Aakalâdaya mantra’. After that you will have communion with your wife and children. There are two cloths for you. Whenever you want to wear your original form, you have to wear one of these.” Saying these words Karkotaka gave Nala two divine garments and then disappeared.

Nala started for Ayodhyâ He reached the palace on the tenth day. There he was employed as the horse keeper of Rûtparna on a pay of hundred pieces of gold. Thus he stayed there under the name Bühûka. Vâraîâya and Jivâla who were the horsekeepers of Rûtparna up to that time, were placed under Bühûka.

Bühûka used to recite a poem every evening when he returned from his work.

Weary and worn of hunger and thirst,
That poor woman, where might she be?
Serving whom will she be now.

Thinking of the unlucky Sukî,
Hearing this song of lamentation everyday, once his assistant Jivâla asked Bühûka, whom he was reciting the poem about. Bühûka replied: “Once there was a man who was fool. He got a good wife. For some reason they were separated. The fool is still wandering about weary and sad in search of his wife.”

8) Damayantî in Avantî. At this time Damayantî was living in the palace of the King of Cedi, as the maid of princess Sunandâ. King Bühûka became very sorry not knowing where Nala and Damayantî had gone. He sent men in all directions to search for them. The King proclaimed that those who found them would be awarded thousand cows, lands assigned to Brahmans, and villages. He proclaimed that so many cows would be given even to me who could give any information about them. Hearing this Brahmans went in all directions and Sudeva, one of them, reached the Kingdom of Cedi. He recognized Damayantî who was like fire inside the cover of smoke. When Damayantî was alone Sudeva approached her and
said that he had come from Vidarbhā and that he was a friend of Damayanti’s brother. Damayanti recognised him as the friend of Nala. Sunandā, who witnessed this scene, told her mother about it. The queen sent for Sudeva and asked him what the matter was. He revealed everything about Damayanti to the queen. When they heard the story all the women in the harem cried. Then with tears the queen said, “Hear this, Damayanti, your mother and myself are the two daughters of Śūrpaṇhā; the King of Ayodhya. Your father gave your mother to Bhima the King of Vidarbhā and me to Virabhadra the King of Cedi. I have seen you when you were an infant.”

When the King of Cedi knew everything he sent Damayanti in a palanquin to Vidarbhā.

9) The search for Nala. Damayanti told her father that she didn’t want to live any longer unless Nala was brought to her. Bhima had been trying hard to find out Nala. One day Parvati one of the numerous Brahmins who were engaged in the search for Nala, came to Bhima and said, “While I was walking from place to place, I happened to reach the palace of Rūpaparna the King of Ayodhya. There I made enquiries about Nala the husband of Damayanti, in the presence of the Rūpaparna. But nobody gave me any answer. When I returned Bāhuka the charioteer of Rūpaparna followed me. An ugly man with short hands, an expert in driving horses, and an excellent cook, he asked me several questions about Damayanti.”

When Damayanti heard this she had hallucinations. She secretly went to her mother and complained to her that the charioteer of Rūpaparna had found her. Her mother consented. She called Sudeva, in the presence of her mother and told him to go to Ayodhya and tell Rūpaparna that the second svayamvara (marriage) of Damayanti would take place before sunrise next day and that she should come earlier. Sudeva instantly went to Ayodhya.

Rūpaparna, hearing the words of Sudeva, wanted Bāhuka to take him in the chariot to Vidarbhā within the period of a day time for the second svayamvara of Damayanti. Nala consented with a broken heart. Immediately they started. Vārṇeṣu also got into the chariot. The chariot flew through the sky with tremendous speed to Vidarbhā. On the way the upper garage of the King fell on the ground. He ordered the chariot to be stopped for taking his upper garment. Nala said that within that winking time the chariot had travelled a yojana (league) and gloried in his power of driving horses. Then they saw in the forest a Tānṭi tree (Terminalia bellirica) with fruits. Seeing the Tānṭi tree the King said, “O Bāhuka, if you are an expert in horse-driving I am an expert in reckoning. I will tell you how many leaves and nuts there are in that Tānṭi Tree. There are five crores of leaves in both the branches together and two thousand and ninety-five nuts. They stopped the chariot and checked the tree and found the reckoning of the King correct. The King had the knowledge of the art called ‘Aksahrdaya’. It was with this art that the King calculated the number of leaves in the tree, at one look. Bāhuka drove the chariot with the speed of the leaves because he had known the art called ‘Aṣahrdaya’. Then and there, Bāhuka taught the King the art of ‘Āvahrdaya’ and the King taught Bāhuka the art of ‘Aksahrdaya’. The moment Nala learned Aṣahrdaya Kali omitted the poison of Kārkūpaka and got out of the body of Nala. Long ago, the mother of Indrasena, a god, had cursed Kali and drove her out. Since then Kali had been living in the body of Nala. As soon as he came out Kali begged Nala for pardon. Nala cursed his anger. But Kali was afraid of Nala. So he made the Tānṭi tree his abode. Because of that Tānṭi became detectable. Rūpaparna, Vārṇeṣu and Bāhuka reached Kundinapura in the evening. When the sound of the chariot of Nala reached the ears of Damayanti her heart bumped with joy. The chariot was stopped and Rūpaparna entered the palace. The King Bhima welcomed Rūpaparna heartily. As there was no sign of any preparation for the svayamvara (marriage) Rūpaparna understood that some sort of trick had been played on him.

10) Test of Nala. Damayanti sent her maid Keśinī to Bāhuka to watch him. Keśinī had a secret talk with Bāhuka. Though Nala did not reveal himself, he cried when she talked about Damayanti. Keśinī returned to Damayanti and told her what she had heard and seen. Damayanti became more and more convinced that Bāhuka was Nala himself. So she sent Keśinī again to Bāhuka and discovered the following facts about Bāhuka, after a keen observation, and made a report of them.

1. Bāhuka does not stop to pass through even a small door. The upper sill lifts by itself for him to pass through.
2. He gets enough room for him to pass through even in a crowded place.
3. Empty pots are filled with water at a look from him.
4. When he stretches out a grass to the sun, it catches fire.
5. Fire does not burn him even if he touches it.
6. When he crushes a flower, it blooms more beautiful and fragrant than before.

When Keśinī said all these facts to Damayanti, she became fully convinced that Bāhuka was none other than Nala herself. Damayanti sent Keśinī again to Bāhuka to get some meat cooked by him. Damayanti tested the taste of the meat brought by Keśinī and she knew that the food was cooked by Nala. She sent Keśinī again to Bāhuka with her children. Seeing Indrasena and Indrasena coming to him, Bāhuka ran to them, gathered them and embraced them and cried aloud. Then he told Keśinī that he had done so because the children were just like his two children.

11) Reunited. After having tested Bāhuka so far Damayanti sent Keśinī to her mother to tell her everything, and to say that she was convinced of the fact that Bāhuka was none other than Nala and that the difference was only in shape and to request that she may be permitted to see Bāhuka in person. The queen informed the King of all these facts. With the permission of her parents Bāhuka was brought to the room of Damayanti. The moment Bāhuka saw Damayanti he began to shed tears. Damayanti also was filled with emotion. But she told him that "Bāhuka, have you seen a man who had left his sleeping wife in the forest? Who else, but Nala the famous and the righteous would discard his blameless and loving wife who had been sleeping, with fatigue and
hunger in a lonely place? Have I done anything wrong to him in my younger days so that he should leave me in the forest when I was sleeping? Leaving aside real gods I married him. I worshipped, him. I had children from his blood and now he has abandoned me. In the presence of Gods and fire as witness, holding my hands he had taken a vow that he would support and protect me. Where has that vow gone?" At these words Pâbhusa shuddered in fear for a long time. Then he told her all that had happened to him since their separation. Damayantî requested Nala, not to have any misconception regarding the idea of a second svayamvara; she said to him that she committed no wrong and that her fidelity and loyalty had undergone no change. At that time Vâyu (the wind-god) in an ethereal voice said "Damayantî has committed no sin". Immediately Nala put on the divine clothes given by Karkotaka and regained his original form. Damayantî embraced Nala and cried aloud. The king her father, mother and the people of the city all ran to them.

Next day Rûpamantî returned. After a few days Nala collected an army consisting of fifty thousand soldiers, sixteen elephants, fifty horses and a white chariot only. From Vâdarishha and went to the kingdom of Nisadhâ. Reaching there Nala challenged Puskara for a game of dice. Puskara refused the challenge. Nala took his sword to cut Puskara into two. Finally Puskara agreed to play. At the first cast of the dice the life and the Kingdom of Puskara fell into the hands of Nala. But Nisadhâ people were not satisfied. Nala became King. Damayantî and the children reached Nisadhâ. Nala ruled the country with more happiness and prosperity than before. (Mahâbhârata, Vana Parva, Chapters 52 to 79).

DAMAYANTÎ II. The daughter of Pramloca. See Viûvakarma, 2nd para.

DAMBHÎ. One of the two attendants given by Brahmâ to Subrahmanya. The other attendant's name is Adarshbara. (M.B. Sâlya Parva, Chapter 45, Verse 39).

DAMBHÎHA. A dânava or asura. Danbhâ was the son of Vipracitî an asura born to Kaçyapa by his wife Danu. This Danbhâ is the father of Saûkhuçî, an asura. Danbhâ received from their teacher Saùkru, the spell known as the famous Vinhumatra and went to Puskâra-dêva and did not return for one year of years. It was due to this penance that the son Saûkhuçî was born to him. (Devi Bhâgavata, Skandha 9).

DAMBHODHÔBHAVâ. See Paraârûma, Para-10, subsection 2.

DAMBHODHÔBHAVâ. An ancient emperor. He was a mighty warrior prince. He brought the whole country under control. At last there was nobody left to fight with. So he walked about challenging everybody he met with. But none dared to fight with him. Then Brahmâ advised him to challenge Nara Nâryânas who were doing penance on the northern-most point of the earth. So the emperor went with his mighty army to Gandhâmâdana and informed Nara and Nâryâna of his desire to fight. They said that they were mere hermits and that they had no power to fight. But Dambhoodhôbhava was not satisfied. Finally Nara and Nâryâna took some iksa grass and began to fight the emperor with it. Though the army of the emperor was mighty and vast it could not stand against the grass in the hands of the hermits. Finally the emperor admitted failure and bowed before the hermits. They advised him not to be arrogant in future and to lead a pure life. Hearing the exhortations of the hermits the emperor became a devoted man. He returned to his palace and led a life of righteousness. (M.B. Udyoga Parva, Chapter 96).

DAMA. A famous holy place. Brahmâ usually sits in this place and worships Mahâsvara. In Mahâbhârata, Vana Parva, Chapter 88, Stanza 2, it is mentioned that all the sins of those who bathe in this place will be washed away.

DAMSA. The giant who took birth as the worm 'Alâikam'. This giant came in the shape of a beetle and pierced the leg of Karâ, the disciple of Parâshûrâma. Damu once kidnapped the wife of Bûrugru, and the hermit cursed the giant and turned him to a beetle. He also said that Paramesvara would absolve him from the curse. (See Karâ, Para 4).

DAMODARA. Sri Kṛṣṇa. When Sri Kṛṣṇa was a small boy, Yasodâ tied him to a mortar-stone. The boy ran about, dragging the heavy stone with him and the rope snapped. Part of the rope still remained round his Abhimanus. From that he got the name Damodara. 'Dama' means rope and 'Udana' means abdeman. (See Kṛṣṇa).

DAMO. I. A sage in the assembly of Yudhishtîra. Once he met Sri Kṛṣṇa who was on his way to Hastinapura. (M.B. Saûla Parva, Chapter 4, Verse 13).

DANDAŘI. A town in ancient Indra. (M.B. Bûrama Parva, Chapter 90, Verse 52).

DANDA. Gift. In ancient India a spiritual significance was attached to dana. (offering of a tree gift). One who gave water was said to achieve contentment; one who gave food, eternal happiness; one who gave land, government of the country; one who gave gold would attain longevity; one who gave a house would get domestic felicity; one who gave silver would get physical beauty; one who gave clothes would reach candrâloka; one who gave a horse would attain the world of the Avânâdevas; one who gave bulls would get prosperity; one who gave cows would reach sûryâloka; according to Manusmrti.

Vairâjasthitâṃpratii
Sukhamakayamanadhah
Tilapradadhajajâmanah
Dipadacaksâruttamam
Bhûmido Bhûrîmâpante
Dhrîghamâyur hariâyadah
Ghradogyâni vâsimâni
Rûpyâde rûpanuttamam
Vaśudâcanrastalokaya
Mânavâlokkayâvakadhah
Anugudadhârîyamupustam
Goda brâhmâyeya vijayopamah
(Manusmrti, Chapter 4).

According to Manu, the Ñârya, the rewards obtained by offering the following articles as "Dânam" are as follows.

Articles offered as Dânam reward obtained by dâta (giver).

Vehicle—bed Virtuous wife.
Relûge (shelter) Prosperity.
Corn Eternal happiness.
Brahmâjâna Brahmâsûryya.
(See also Nakṣatrasraya and Merudâna). 

Dânam.
DANAVA. Danava are the sons born to Kaśyapa Prajāpati by his wife Danu and their descendants. (See under Danu).

DANAVY. A daughter of Dakṣaprajāpati. Kaśyapaprājapati married Danavya. Four sons Vikasa, Bala, Vira and Vrata were born to her. (M.B. Adi Parva, Chapter 65).

DANASA I. A king who was the son of Ikṣvāku. It is mentioned in Mahābhārata, Adi Parva, Chapter 67, Stanza 45, that the king was the rebirth of Krodhabandha, an asura.

1) Bala. Ikṣvāku had one hundred sons. Of them Viksa, Nimi and Danu were famous. Danu became a famous archer when he grew up. In the Bhrammanda Purāṇa mention is made that this king Danu took part in the Devaputra battle (Battle between the gods and the demons) and killed several thousand aarāṇas (monks).

2) Administrations. The king Ikṣvāku gave his son Danu the country between the mountains Himālaya and Vindhyā and appointed him the King of that country. Danu built a capital city known as Madhūmanasa and began to rule the country. He had an army of Catarranga (four parts, elephant, chariot, horse and mule). The hermit Śānuśu was the priest of King Danu. (Uttararāmāyana).

3) The origin of Dandakārya (the forest of Dandaka). Danu once raped Arā, the daughter of hermit Suktā, who had been doing penance in a forest in the middle of the country of Danu. Suktā the hermit got angry and destroyed the country of Danu by a shower of fire. From that day onwards that country was known as Dandakārya. (For further information see under Aras).

DANASA II.

1) General information. Another Kṣatriya King of ancient India. He was the son of the King Vidyadha. In Mahābhārata, Adi Parva, Chapter 183, it is mentioned that Vidyadha and Danu had attended Draupadī (victory of Draupadī).

2) Other information. (1) Bhimasena defeated the King Danu. (M.B. Sāhā Parva, Chapter 307, Stanza 177).

(2) The King Danu was the brother of Dandaśāra, the king of Magadhā. Danadāra and Danu were killed by Arjuna in battle. (M.B. Karna Parva, Chapter 18, Stanza 16).

DANDA III. An attendant of the Sun. (M.B. Vana Parva, Chapter 3, Stanza 68).

DANDA IV. A warrior of the kingdom of Cedi. He fought on the side of the Pândavas against the Kauravas and was killed by Karna. (M.B. Karna Parva, Chapter 56, Stanza 48).

DANDA V. A synonym of Mahāvisva. (M.B. Anuśāsana Parva, Chapter 149, Stanza 105).

DANDA VI (DANDAKA). A thief who had made the world tremble in the Devapura yuga. This wicked Dandaka used to steal the wealth of the Brahmans, kill those who resisted him, speak lies, rape women of others, drink liquor, eat the flesh of cows, mingle with wicked people and commit all sorts of evil deeds daily. Now Dandaka went to a Vaisnavite temple to commit robbery. When he reached the steps of the temple he wiped his legs which were wet, on the ground and a small depression that was there, was levelled by the drawing of his legs. He broke the lock with an iron rod and entered the temple. Inside the temple he saw Kṛṣṇa clad in yellow robes holding a beautiful cow with his spouse Rādā. The thief instantly bowed before the spouse of Rādā. By this act his sins were washed away. Still impelled by his evil nature, he took the silk garment of Kṛṣṇa, spread it on the ground, collected as many things as he could take, placed them in the garment and making them into a bundle, got out of the temple with shaggy feet. The cowherd in front of the cow, Śānī, heard a loud noise. Hearing the noise the neighbours woke up and looked out. The thief began to run and was bitten by a poisonous snake and fell down dead. The men of Yama (God of death) tied the spirit of the thief with a rope and took him before Yama. Citrāgupta looked into his accounts and informed Yama that he had committed all the sins. Yama asked if there was any good deed to his account. Then Citrāgupta said “When this great sinner was going to commit theft in a Vaisnavite temple, at the steps of the temple, he levelled a pit by the mud on his leg, and that single good deed on his part has wiped out all his sins.” Hearing this Yama gave him a golden seat and showed hospitality and then bowed before him and said “By the woe of your legs you have purified my abode today. I am grateful to you. Now you may go to the blissful world of Viṣṇu where there are no deaths or births or sorrow”. Hearing this Danu entered Vaiśakūthā. (Padma Purāṇa, Chapter 1).

DANASA VII. A giant (Rākṣasa). This giant Danu was born to the giant Sāmāḥ, by his wife Ketumati. The nine ministers of Rāvana, namely Prahastha, Akampana, Vīkṣata, Kālakārthika, Sunārava, Satīhṛṣita, Pṛākṣa and Bāhūkaraṇa were brothers of this Danu. (Uttara Rāmāyana).

DANDAM I. A divine weapon of Kāla (Yama). It is mentioned in Mahābhārata, Vana Parva, Chapter 41, Stanza 26 that King Yama had presented this weapon to Arjuna.

DANDAM II. A holy place on the bank of river Pampā. Those who bathe in this holy place will get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 85, Stanza 15).

DANDAM III. One of the four expeditions. The four expeditions are Śāma, Dānā, Bheṣa and Danu. A king should subdue an enemy by resorting to these four expeditions. Of the four expeditions, śāma and dānā are considered to be the best.

Śāmaṁśamapāyānāti
Caturdhānapaṇḍiṭāḥ
Śāmadānaprasāmanāti
Nityaṁ rāstraḥbhīvadhayaḥ. //

(Manusmṛti, Stanza 109).

Wise people say that, of the four expedients śama and dānā are the most effective for the prosperity of the country.

DANDABHU. A warrior of Subrahmanya. (M.B. Sāyā Parva, Chapter 45, Stanza 73).

DANDAHARA I. A Kṣatriya King of Magadhā. The following information about this king is available from the Mahābhārata.

1) Danadāra was born as the rebirth of a giant known as Krodhavardhana. (M.B. Adi Parva, Chapter 67, Stanza 46).

2) Bhimasena, during his conquest of the countries, overcame King Danadāra and his brother Danu.
DANDADHARA II

(M.B. Saha’s Parva, Chapter 30, Stanza 17).

3. In the battle between the Pândavas and the Kauravas, Dandadhara fought from the back of an elephant against the Pândavas. When Dandadhara began to exterminate the army of the Pândavas, Sri Kr̥ṣṇa persuaded Arjuna to fight against Dandadhara, who was killed in the fight. (M.B. Kṛṣṇa Parva, Chapter 8, Stanza 1 to 13).

DANDAPĀNĪ II

One of the hundred sons of Bhṛgava. Bhimasena killed this Dandadhara in the battle of Kurukṣetra. (M.B. Kṛṣṇa Parva, Chapter 84, Stanza 5).

DANDADHARA III

A king who helped the Pândavas. Very often the name Mauniyám also occurs along with the name of Dandadhara. They might have been brothers or sons of the same father by separate mothers. In the Mahābhārata, Adi Parva, Chapter 186, Stanza 7, mention is made that these two had been present at the marriage of Draupadī. Draupadī was killed both of them in the battle of Bhārata. (M.B. Kṛṣṇa Parva, Chapter 6, Stanza 13).

DANDADHARA IV

A warrior born and bred in the country of Pāṭālā. He kept the rear of the army of Yudhishṭhira in the battle of Bhārata against the Kauravas. He died by an arrow of Karna. (M.B. Kṛṣṇa Parva, Chapter 49, Stanza 27).

DANDAGAURI

A celestial maid. When Arjuna visited devaloka, there was a dance of this woman in honour of him. (M.B. Vana Parva, Chapter 43, Stanza 29).

DANDA

See Dandā VI.

DANDAKARA

A Śūdra who had saved himself from going to hell by taking the vow called Viṣṇupātaka. This Śūdra who lived in the tretāyuga had done a good deal of wicked deeds. Finally he accepted the advice of Brāhmaṇas and performed the vow of Viṣṇupātaka and because of the vow he attained heaven. (Padma Purāṇa, Chapter 23).

DANDAKARANYA

A forest in the Indo-Gangetic Valley. For the story of how this place became a great forest see under Arāḍa.

Other information. (1) This is a holy place. He who takes bath in this place would get the fruits of giving a thousand cow-skins as gift. (M.B. Vana Parva, Chapter 83, Stanza 41).

(2) During the time of the forest life of Śri Rāma he made his cottage in this forest and stayed there for a while. It was in this forest that a part of the body of Śūparākṣa was cut off and the infantry of fourteen thousand giants who came under the leadership of Khara, Dāsāpatra and Trisūra was completely destroyed. Sitā was stolen, Mārica was killed by Śri Rāma, and Jācyu was died by the arrow of Rāvaṇa in this forest of Dandakaranya. (M.B. Vana Parva, Chapters 277 to 279).

DANDAKETU

A warrior who fought on the side of the Pândavas. Dandaketu fought on the back of an attractive horse. (M.B. Droṇa Parva, Chapter 23, Stanza 68).

DANDANĪTI

(The laws of chastisement). Dandani is the law of punishment given to the subject by Kings of ancient India. According to the criminal laws, if a man gave two hundred and fifty paṇas (a coin) was called Prathama Sāhāsa danda (first degree of punishment) and fining up to one hundred paṇas was called Madhyama Sāhāsa danda (medium punishment) and fining up to thousand paṇas was called Utama Sāhāsa danda (highest degree of punishment). If a man complains to the King that his property is stolen, when actually it is not stolen, the man will be fined the amount that is said to have been stolen. There was another law, that the owner of the stolen property and the thief would have to pay double the amount they admit, if the amount shown in the complaint differed from the actual amount stolen. For appearing as false witness, the three classes of non-Brahmins were punished with fine and if he was a Brahmā he would have to be cast out of the society. The King ordered that if one spent the property entrusted with him for keeping, the owner of the property would have to be paid double the amount. If one says that he has given the property for keeping when actually it is not, the person will have to be punished as if he were a thief. If a man spends an amount without knowing that it was the property of others, the man will have to be acquitted of the charge.

If an artisan has received money in advance for a particular product and fails to give the thing at the stipulated time the King will fine him with the fine.

If a man received money in advance on a promise to do a particular work and if he fails to do the work: he will be fined one Kṛṣṇa of gold. (One Kṛṣṇa weighs three yavagrāms). If a man conceals his diseases and marries a diseased, she will be considered as a spinner and the man will be fined two hundred paṇas.

If a cowherd agrees to look after the cow of another receiving pay and food and refuses to return the cow to the owner the King will fine him hundred paṇas. If a Kṣatriya scolds a Brahmana the fine imposed would be hundred paṇas. If it is a Vaiśya the fine will be two hundred paṇas. If it is a Śūdra he will be put to death. If a Brahmā scolds a Kṣatriya the fine is fifty paṇas. If a Śūdra scolds a Vaiśya the fine is twenty-five paṇas. If a Brahmana scolds a Śūdra the fine is only twelve paṇas. If a Śūdra scolds a Kṣatriya his tongue should be cut off. If a Śūdra advices a Brahmā, he may inflict any punishment on the Śūdra.

If a Śūdra wronged a Brahmana, the Śūdra might be punished by cutting off the organ which was employed in the crime. If one spoke at a Brahmana, the two lips of the culprit might be cut off. If a Śūdra spoke to a Brahmā the culprit would have his penis cut off. If a Śūdra sits on the seats of the upper classes his buttock will have to be cut off. If one slays cow, elephant, camel or horse half of his limbs will have to be cut off. Cutting across a road, changing of boundaries, making the water of pools and ponds impure etc. will have to be punished with a fine of two savaṇas. (Agni Purāṇa, Chapter 227).

DANDAPĀNĪ I

A king of the family of Yavātī. This King was the son of Vihānīr and the father of Nimi. (Bhāgavatā, Sandhā 10).

DANDAPĀNĪ II

The son of Paundraka, the King of Kāśi, Śrī Kr̥ṣṇa killed Paundraka. As his son Dandapānī was not powerful enough to kill Śrī Kr̥ṣṇa, he performed the sacrifice of Mātarīvara for being pleased at the sacrifice Siva created Khṛṣṇa in the sacrificial fire and sent her to Dvārakā to destroy Śrī Kr̥ṣṇa, who aimed his Sudarśana caktra (wheel-weapon) at her. She ran to Vārāṇasi, where the wheel turned
Kriyā and everybody with her to ashes. (Padma-Purāṇa, Uttara Kānda, Chapter 278).

DANDAŚŌKA. A hell. See the para Naraka under Kāla.

DANDI I. A son of Dhrūvāśyra. Mention is made about him in Mahābhārata, Aḍī Parva, Chapter 67, Stanza 103.

DANDI II. An asura of Alakāpurī. Once she danced in honour of the sage Aṣṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Verse 45).

DANDHIṆAVĀJĀ. The son of Maṇu Tāmanā. Once DandhiṆavājā gave as oblation his flesh and blood in fire, to get children. But it was of no use. So he put his hair of the body, of the head, Lis śnēvas, the marrow of the bones, and liver and sperm in the fire. When the sperm was put in the fire there was a voice 'Don’t' and with that the king fell dead. And instantly seven luminous children came out from the fire. They began to cry aloud. Hearing their cry Brahāma came there and anointed them as the Māruts (wind gods). They were the maruts of Tamasamantaras. (Vāmana Purāṇa, Chapter 72).

DANTAVAṆṬHIRĀ. A Kaśtriya king of Kaśrāsa. He was the rebirth of the daitya (asura) Krodhavanā. (M.B. Aḍī Parva, Chapter 67, Stanza 62).

DANTAVAṆṬHĀ. He was the rebirth of Viṣṇu, one of the two door-keepers of Mahāvīṣṇu, Jaya and Viṣṇu. (For full particulars see under Jaya).

Dantavakra was a contemporary king of Śrī Kṛṣṇa. Dantavaktra died in a battle with Śrī Kṛṣṇa and returned to Vaikuntha (the abode of Viṣṇu). DANTIMUKHA. An asura (demon). This asura was killed in a fight with Subrahmanya. (Skanda Purāṇa, Asura Kāṇḍa).

DANU I. 1) General information. Danu, the daughter of Dakṣa was married to Kā dysa Prajahpi. It is mentioned in Mahābhārata that the Dānavas (demon) were born from Danu.

2) Sept. One hundred sons were born to Danu. The following are the important among them.

   1. Vipraciti
   2. Śīvara
   3. Namuci
   4. Pulomā
   5. Asilomā
   6. Kesā
   7. Durjaya
   8. Ayāśī ras
   9. Avasai ras
   10. Astvaśākhu
   11. Garga
   12. Amūrdhā
   13. Vēgavān
   14. Kṛtumān
   15. Svabhānū
   16. Āśva
   17. Āsavaṇaṭ
   18. Viṣṇupavan
   19. Ajuka

This sun and the moon (Śrīva and Candra) are not the planets.

From the sons named above ten families of Dānavas (asuras) arose. The founders of the families are mentioned below:

1. Ekaṣa
2. Aṇuṣṭapa
3. Pralamba
4. Naraka
5. Vatsa
6. Tapaṇa
7. Saṇa
8. Mahāthama
9. Garvindha
10. Dirghajīva

All the dānavas or Asuras belong to one of these ten families. (M.B. Aḍī Parva, Chapter 65).

DANU II. A King. Two sons Rambha and Karamba were born to this king. (See Karambhā). DANDAŚŪRA. A mountain. The deity of this mountain is said to be sitting in the council hall of Kubera (the god of wealth) and worshipping him, according to Mahā-
DĀSA. A term used as a suffix to the name of a Śūdra. In ancient India the rule was that the proper suffix for a Brāhmaṇ's name should be 'Sarmā', for a Kṣatriya's name, 'Varnā', for a Vaśiya's name, 'Gupta' and for a Śūdra's name, 'Dāsa'. (See under Čāturvārya).

DĀSADRUV. A hermit. It is mentioned in Rgveda, Mandala 1, Anuvāka 7, Sūkta 33 that Daśadrudru was a valiant hermit.

DĀSAGRĪVA. Rāvaṇa. (See under Rāvaṇa).

DĀSAYOTI. A son of the King Subhṛat. Mention is made about him in Mahābhārata, Adi Parva, Chapter 1, Stanza 44.

DĀSAMĀLĪKA. A country in Bāhārā. (M.B. Bhūṣaṇa Parva, Chapter 9, Stanza 66).

DĀSAMUKHĀ RĀVANA. Rāvaṇa, the enemy of Śrī Rāma. (See under Rāvaṇa).

DĀSANA. See under Rāvaṇa.

DĀSARĀJĀ. Foster-father of Sañcānu's wife, Sañvatvāt. His actual name was Uccaihśravas. For detailed story see under Sañvatvāt.

DĀSARĀJṆA. A great war which took place in India in ancient times. It was a terrible clash between the Aryan who lived in Pañcānada and the primitive inhabitants of India, before the Rgveda period. Sudās, the king was the adversary of the Aryan. Among the relatives of Sudās were Aryan and non-Aryan. It was the people under Sudās who got victory in this war. Anyway, with this war, (Dāsarājṇa), a new mixed race of people came into being in North India, which was composed of the Aryans and the primitive inhabitants of the country. The Hindus are the descendants of this mixed race. (Rgveda).

DĀSARATHA. (Nemi). A famous king of the Ikṣvāku dynasty. He was the father of Śrī Rāma.


2) Birth. Daśaratha was the son of Aja, of the family of Ikṣvāku, born of his wife Indumati.

3) Daśaratha's hunt. Once during the early part of his life Daśaratha was walking through a forest engaged in hunting. He reached the bank of the river Sarayū. It was evening and the forest was thick. He walked in search of wild animals. The night was advancing and darkness getting thick. Then he heard a sound from the river as if an elephant was drinking water. Thinking it to be an elephant Daśaratha sent an arrow in the direction from which the sound came. Instantly he heard a man crying with pain. The king was disappointed. He ran to the spot and saw a hermit boy lying in a pool of blood beating his limbs on the ground and crying. The waterpot he had been dipping in the water lay close by. In answer to the questions of the king, the

DĀSA. A country in Ancient India. (M.B. Bhūṣaṇa Parva, Chapter 74, Stanza 6 that 'Umbil is the name of the mother of Dāsaratha.
hermit boy whose name was Śrāvana, said, "Oh King! What wrong have I done? My parents are sitting thirsty and blind with age, in the hermitage closely. I, their only son, was doping the pot to take water to them, when you sent the arrow at me. So, please take some water to them in this pot and console them."

Hearing this, with tears the King drew out the fatal arrow from the body of the boy and with that the boy Śrāvana, his footsteps and called him eagerly. The King, with tearful eyes told them what had happened. There was loud wailing and crying in the hermitage. According to the wish of the King they took them to where their son lay. Then the King made a fire and placed the dead body of the boy in it. The aged and blind parents cursed Dāsāratha, "You will also die of loss of children." Then they also entered the fire and were burnt along with their son's dead body. (Vālmīki Rāmāyaṇa, Ayodhyā Kānda, Sarga 63).

4) Dāsāratha had three wives, named Kālīkāya, Kaikēyī and Sūrītā.

5) Kaikēyī gave a boon. There was a great battle in the world of the gods between the asuras and the gods. According to the request of the devas, Dāsāratha went to the world of the devas to help them. Kaikēyī also went with Dāsāratha. In a severe fight with Sambhara, an asura, Dāsāratha fell down unconscious. Kaikēyī took him away from the battlefield. When she recovered, she found the King got into the chariot and fought more fiercely than before. The time wheel-bolt of one of the wheels of the chariot of Dāsāratha slipped away. Without informing her husband of this danger, Kaikēyī inserted her finger into the hole and prevented the wheel from sliding away. The King won the battle. After the battle, when the King came to know of the services rendered by Kaikēyī, he promised her two boons. Kaikēyī told the King that she would ask for them later, when she needed them. Then they returned to Ayodhyā. (Vālmīki Rāmāyaṇa, Sarga 9, Kaṇḍa Rāmāyaṇa, Bāla Kānda).

6) Administration of Dāsāratha. The capital of Dāsāratha’s kingdom of Kosala, was Ayodhyā. This city was situated on the bank of river Saţyav. Dāsāratha was as famous in Ayodhyā as Indra was in the realm of the gods. There were palaces in Ayodhyā for the kings who brought tribute to stay. In short, as mentioned in Vālmīki Rāmāyaṇa, Bāla Kānda, Sarga 5, Ayodhyā was the heaven on earth.

7) Ministers. Dāsāratha had eight ministers, Sṛṣṭi, Saṁjana, Viśva, Siddhāṁtaka, Rāṣṭravardhana, Aloka, Dharmasāla, and Sauniṭra. (Agni Purāṇa, Chapter 6).

8) The name Dāsāratha. The real name of Dāsāratha was Nemi. Once the unattackable and invincible asura Sambhara conquered the throne of Indra. At the request of Brahmā and the gods, this King reached heaven and destroyed the armies of the asuras very easily. Sambhara got angry, assumed ten shapes and attacked the King from ten points at the same time. The King confronted the ten Sambharas at ten points, at the same time and killed all of them at the same moment. Because he faced his chariot to ten points at the same time and fought with enemies on those ten points Brahmā appreciated his valiant fighting and charioteering and gave him the name Dāsāratha (one who is capable of driving the chariot to ten points at the same time). Thus his original name was forgotten and he came to be known only by the name given him later. (Kaṇḍa Rāmāyaṇa, Yuddha Kānda).

9) Birth of Sons. Kausalīyā was the first wife of Dāsāratha. She was the daughter of the King of Uttara Kosala. A daughter named Sāntā was born to Dāsāratha by Kausalīyā. After this, no sons or daughters were born to Dāsāratha for a long time.

At this juncture Lomāpāḍa, the king of Aṅga who was the class-mate and a great friend of Dāsāratha, came to Ayodhyā on a friendly visit. He also had no children. So he entreated Dāsāratha to give Sāntā to him as a foster-daughter. Thus he took away Sāntā to Aṅga. Lomāpāḍa gave Sāntā in marriage to Rṣyaśrīra, a hermit. (See under Rṣyaśrīra).

As Kausalīyā was childless Dāsāratha brought as his wife Kaikēyī the daughter of the King of Keśav and sister of Yuddhātirī. Still no children were born to them. He was much disappointed. At last he married again and brought Sūrītā the princess of Kāti. Of these three, Rṣyaśrīra was the childless. Though he had three wives, Dāsāratha still remained childless. The King and his queen spent their days in sorrow for a long time. The King remembered the curse he had incurred when he was young. The curse was that as they had died with sorrow at the death of their son Śrāvana, the same thing would happen to me. So he believed that some would be born to him. He performed several devotional acts to get children. Finally he gave up all kingly pleasures and began to lead an ascetic life. He built a temple for his own use and consecrated the idol of Mahāvīra in it. Then entrusting the administration of the Kingdom to his ministers he and his wives engaged themselves in daily devotions and meditation in the temple. Then the King decided to perform the sacrifice of Pāraskāmesī (sacrifice for getting children) by the hermit Rṣyaśrīra under the guidance of Vasiṣṭha. The King informed Rṣyaśrīra of his decision. Rṣyaśrīra could not refuse the King’s request as the King was his father-in-law. Moreover Lomāpāḍa and Sāntā also requested the hermit to comply with the desire of Dāsāratha. So Rṣyaśrīra came to Ayodhyā and the ritual of Pāraskāmesī was begun.

The air vibrated with the recitation of mantras (spells and incantations) and the Veda Śaktas. The hermit uttered the divine spell of Pāraskāmesī and offered oblations in the sacrificial fire. Then a wonderful and luminous figure came out of the fire with a pot containing a pudding of ambrosia, and placed the pot before Rṣyaśrīra and then disappeared in the sacrificial fire. When the wonderful figure disappeared, Rṣyaśrīra took the pot of pudding and gave it to Dāsāratha with prayer and incantations. Dāsāratha received the golden pot and in accordance with the instruction of the hermit, divided the pudding between his first wife Kausalīyā and second wife Kaikēyī, both of whom gave half of their share to Sūrītā. Thus the three wives ate the divine pudding and by and by all of them became pregnant. Kausalīyā and Kaikēyī gave birth to a son each and Sūrītā gave birth to two sons. The son of Kausalīyā was called Rāma, the son of Kaikēyī was named Bhārata and the
son of Sumitra were called Lakshmana and Satrukhina.
Karna and Kamsa, Dhruva) .
10) The four sons of Sun (Saturn). Astronomers are of opinion that famine will occur in the world for the period of twelve years, when the planet Sani (Saturn) comes into the orbit of Rohini (a star). But now the planet Saturn does not come into the orbit of the star Rohini. There is a story in the Padma Purana, which states that this happened so because a boon Sani had given to Daśaratha.

During the regime of Daśaratha the planet Sani approached the orbit of Rohini. Experts in astrology said that the earth would be ruined by famine etc. if Sani cleft the star Rohini. Hearing this Daśaratha took his bow and arrows, got into his chariot, and started for the forest. He travelled for one lac and a quarter of the yojanas (league) and reached the bind part of Rohini, which is beyond the sun. Adorned with golden garments and a golden crown studded with jewels, seated on a golden chariot decorated with precious stones, and a lofty flagstaff and yoked with horses of the colour of the swan, the king shone in the sky as a second sun. He drew the bow-string right up to his ear and placed it in the arrowbag. When he was thus bending, Daśaratha saw the arrow of destruction they began to tremble with fear. Sani came to Daśaratha and fell before him and said that he would grant any boon to the King, and requested him to recall the arrow of destruction. Daśaratha told Sani that he only wanted Sani not to come to the orbit of Rohini. Sani agreed. From that day onwards Sani has never entered the orbit of Rohini. (Padma Purana, Uttara Kanda, Chapter 23).

11) Death. Rama and Lakshmana with Sita went to live in the forest, Sumatra, who accompanied them up to the river Ganges, returned to the palace. By then Daśaratha had fallen down filled with grief. He had never recovered from that state of unconsciousness. At the time of his death Bharata and Satrukhina had been away from Kuruksetra. Daśaratha died from Lakshmana and Rama, and Lakshmana in the forest. Thus the curse he incurred in his younger days from the aged hermit, the father of Srawana, was fully realized.

12) Daśaratha appears again. Rāvana was killed in the battle. Sita was tested in fire and found sinless. Rama accepted her, seeing that her conjugal fidelity was not marred. Daśaratha, who appeared before Rama in a divine aeroplane, Daśaratha was seated in that plane clad in pure garments. He took Rama and Lakshmana into his lap and embraced them. He blessed them and Sita who was standing with folded hands. Then Daśaratha disappeared. (Vāmiki Rāmāyaṇa, Yuddha Kanda, Sarga 12).

Dasāratha. A king of the Yadu family. He was so famous that his descendants were called the Daśarhas. As Śrī Kṛṣṇa was born as a descendant in the line of Daśarha, Śrī Kṛṣṇa is sometimes called Daśārha, in certain places. For genealogy see under Yadava dynasty.

Dasārhi I. A woman belonging to Daśārha's family. Vijaya, the wife of Drumānu, Sudēva, the wife of Vikāntā, Subhāṅgī, the wife of Kuru, Kuni, the wife of Kuru, all these Yadava women are entitled to the name Dāśārhi. (M.B. Subhā Parva, Chapter 38).

Dasārhi II. In Mahābhārata, Sabhā Parva, Dākṣiṇātyapātha, Chapter 38 we find that the assembly of the Yadava leaders was known by the name of Daśārha.

Daśārha. An inhabitant of the Daśārha country. This name is also used for addressing King Daśarha. (M.B. Bhishma Parva, Chapter 50, Verse 47).

Daśārha (M). An ancient country, famous in the Purānas.

1) General information. This country had been divided into two, Eastern Daśārha and Western Daśārha. The modern Pana and the surrounding places comprised Eastern Daśārha and the places of Malva, the Western Daśārha. Some are of opinion that Daśārha comprises the South-East part of the Vindhyā mountain. It is mentioned in śrī Rāmakṛṣṇa that Vindśā was the capital of Daśārha. The modern name of Vindśā is Bhilāi.

2) Other information regarding Daśārha

(1) Mention is made in Mahābhārata, Śabha Parva, Chapter 112, Stanza 25, that once Pāṇḍu brought the country of Vindśā under subjugation.

(2) At another time Bhīmaesana conquered the country of Daśārha. (Mahābhārata, Sabhā Parva, Chapter 29, Stanza 3).

(3) Nakula once conquered this country. (M.B. Sabhā Parva, Chapter 32, Stanza 7).

(4) King Sudarśana ruled over the country of Daśārha. He had two daughters. Bhima, the king of Vindśā married the first one and Visravaku the king of Cedi married the second daughter. Damayanti was the daughter of Bhima. A daughter named Śunandana was born to Visravaku. (M.B. Vana Parva, Chapter 69).

(5) Before the battle of Bharata, Hiranyavarnā was the King of Daśārha. Śukandini the daughter of Drupada went in the guise of a male and married the daughter of Hiranyavarnā. The king of Daśārha who had been deceived thus, attacked Drupada but the problem was solved because Śikandini actually became a male. (See the word Ambī). (M.B. Bhishma Parva, Chapter 9, Stanza 41).

(6) The king of Daśārha took the side of the Kauravas in the battle of Bharata. (M.B. Bhishma Parva, Chapter 51, Stanza 12).

(7) Cīrāngada was the king of Daśārha at the time of the Śrīvadāmedha sacrifice of Yudhishtira. In Mahābhārata, Śrīvadāmedha Parva, Chapter 83, it is stated that Arjuna defeated Cīrāngada.

Daśāśva. Tenth son of Ksāvya. He ruled over the city of Mahābhārata. It is mentioned before the mahābhārata, Anuśāsana Parva, Chapter 2, Stanza 6, that Daśāśva had a son named Madhivanā.

Daśāśvamedha. A holy place situated in Kuruksetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Stanza 64, that those who bathe in this holy place will obtain the fruits of giving a gift of thousand cows.

Daśāśvamedhika (M). A holy place in Kuruksetra. Those who bathe here will attain Supreme Bliss. (M.B. Vana Parva, Chapter 83, Stanza 64).

Daśāśvara. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14 that this asura (demon) serves Varuṇa and stays in his palace.

Daśāraka (S). Members of a Kṣatriya tribe. (M.B. Bhishma Parva, Chapter 50, Verse 47).

Daśāraka (M). A place-name. It is by observing śrīvānsa Dvādāsi at a spot to the west of this place that a Vaisya attained mokṣa (salvation). (See under śrīvānadvāda).
DASURA. A sage. For further details see under Sarasomā.

DASĪ. An important river in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 31).

DASRA. The first of the gods called the Āsvindevas.

The two gods Dastra and Nāsyā are known by the collective name Āsvindevas. (M.B. Śānti Parva, Chapter 208, Stanza 17).

DASYU. The ancient dwellers of North India. What we see in Írveda is mostly a history of the Āryans from the period of their exodus from the plateau Kumbha till they reached the banks of the Yamuna. The plateau of Kumbha is Kabul. The Dasyu were the first people the Āryans had to confront with after passing the Indus. Írveda bears testimony to the fact that the civilization of the Dasyus was far advanced than that of the Āryans. Śaṅkara, King of the Dasyus, was the ruler of hundred cities. All the cities were fortified with strong walls and fortresses, which are described as ‘āsavamayī, ‘āyālī, ‘atāholī, atāhī, ‘atāholī etc. The greatest enemies of the Āryans were the ‘Pāris’ of these cities. They were a particular class of people of these cities. In the ‘Nīrakra of Yāka’ it is mentioned that pāris were traders. Names of many of the Kings of the Dasyus occur in Írveda. Dhunī, Ĝumūrū, Pippa, Varsas, Śaṅkara and such others are the most valiant and mighty among them. The most important of the several tribes of the Dasyus were the Śūnyas, the Kikātas, Sigras and the Yakus. They are mentioned as the Āryans in the Rgveda. Dhunī, Ĝumūrū, Pippa, Varsas, Śaṅkara and such others are the most valiant and mighty among them. They possibly worshipped the Phallus, Śiva, Devi and the like.

DĖYAKACCHA. An ancient country on the bank of the river, Narmadā. (Kāthāśatrīgīrā)."}

Datta (Datta). See under Dattātreya.

Dattamitra. This is another name of Samitra the King of Samitra. Arjuna, during his conquest of the countries, defeated this King. (M.B. Adi Parva, Chapter 188, Stanza 20).

Dātātman. A Vīvadeva. (A class of gods concerned with sacrifice to the manes). (M.B. Ānāśa Parva, Chapter 91, Stanza 34).

Dattātreya. (Datta). A hermit famous in the purāṇas.

1) Birth. Anāśaya, the wife of hermit Atri gave birth to Dattātreya. But Dattātreya was the incarnation of Mahāvīra.

There is a story in Brahmānda Purāṇa how Mahāvīra came to incarnate as Dattātreya. Once there was a hermit called Anāśayadvaya (Māndavya). While the hermit was engaged in silent meditation, some robbers passed by that way. The King’s men who were chasing the robbers, came to the hermit and asked him about the robbers. The hermit did not break the silence. The King’s men, thinking the hermit to be the thief, bound his hands and legs and took him to the palace. The King ordered Māndavya to be killed by piercing his body with a trident. Accordingly a trident was posted on a hill far away and Māndavya was seated on the tip of it. Māndavya lay there in agony.

It was at this time that Śilavatī, famous for her conjugal fidelity, went to the house of a harlot, carrying her husband Ugrastravas on her shoulders. When they passed by that way Ugrastravas scolded Anāśayadvaya for getting angry at this Anāśayadvaya cursed Ugrastravas that he would get his head broken and die before the sun-rise. Śilavatī became very sorry when she heard the curse and she also cursed, “Let the sun not rise tomorrow”.

The sun did not rise next day. Everything in the world was in chaos. The devas were furious. They went to Brahmā. Brahmā took them to Śiva. They could not find a solution. So all of them approached Mahāvīra. The Trimurtis (three gods) told the devas that the problem would be solved, and the devas returned. Brahmā, Viṣṇu and Maheśvara went to Śilavatī. Before seeing Śilavatī, they went to Anāśaya, the wife of Atri and sought her help to persuade Śilavatī to recall her curse. Thus Anāśaya and the Trimurtis approached Śilavatī and spoke compassionate and consolatory words. At last Śilavatī recalled the curse. The Trimurtis convinced Śilavatī, that Ugrastravas would not die. The pleased Trimurtis asked Anāśaya to ask for any boon. She replied that she did not want any boon except that the Trimurtis should take birth as her sons. Accordingly Maheśvara took birth as Dattātreya, Śiva as Duryodhana and Brahmā as Ganda, in the womb of Anāśaya. This is how Dattātreya was born. Dattātreya did penance from his childhood and became a hermit. (Brahmānda Purāṇa, Chapters 39 to 44).

2) Kārtavyārjuna and Dattātreya. When Kārtavyārjuna became King Dattātreya had become very famous. Kārtavyārjuna wanted to obtain supernatural powers. So he called the hermit Garga and asked for his advice. Garga advised him that Dattātreya was the incarnation of Viṣṇu and that he would grant his wishes. So Kārtavyārjuna and his wife came to the river Narmadā, and taking bath in the river, began to worship Dattātreya, who was doing penance closely. Dattātreya was pleased and went to Kārtavyārjuna and asked him what his desire was. He requested for thousand hands and to be a youth for ever, and such other things. Dattātreya granted his wishes. After that Kārtavyārjuna would very often go to the hermit Dattātreya for his advice. (Brahma Purāṇa, Chapter 44).

3) Cursing Rāvana. Once Rāvana went to the hermitage of Dattātreya. The hermit had placed a watepool purified by reciting spells and incantations. Rāvana stole that watepool. When the hermit knew this, he cursed Rāvana saying, “Since the water, which was evoked by spells and incantations, has fallen on your head, Monkeys will pollute your head by treading on it.” (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa).

4) Exhortation to the Śādhyas. Mention is made in Mahābhārata, Udyoga Parva, Chapter 36, Stanza 4, that the hermit Dattātreya gave exhortations to the Śādhyas (the sons of Dharmadeva by his wife Śādhyā). A boon for the birth of Naḥuṣa. See Naḥuṣa.

Dattoli. A son born to hermit Pulastya by his wife Priti. This Dattoli was in his previous birth, Agastya of the Tārāvatvāma manvantara. (Viṣṇu Purāṇa, Anuṣa 1, Chapter 10).

Dāyakrama. (Inheritance). Dāyakrama is
the system by which the wealth of parents is received by their heirs. The system of inheritance as described by Manu is as follows:

1) After the death of the parents, all the children should divide their wealth among themselves. When either the father or the mother is alive, the sons should not take their wealth.

2) If the wealth is not divided, the eldest brother should keep the whole of it in his custody and maintain his brothers and sisters like a father.

3) Of the entire wealth, the eldest brother may take one-twentieth part, the second brother, one-fortieth part and the third brother, one-eightieth part and the balance is to be divided equally among all of them.

4) If there are more than three sons, the eldest and the youngest may take one-twentieth and one-eighth of the entire wealth respectively, and each of the other brothers may take one-fortieth. The rest of the property must be divided equally among all of them.

5) After dividing thus, if there are unmarried sisters, each of the brothers should give one-fourth of his share for their marriage.

6) The ornaments which the mother had received by way of her dowry etc. may be taken after her death by her unmarried daughters.

7) If, after his marriage, one of the brothers dies, the brother who keeps his movable and immovable properties must beget children by the brother’s wife and hand over the above properties to her issue. (See under Manusmriti).

DAYANĀKSETRA. A famous temple of Goddess Diana in Ephesus. In Greek mythology Diana (Dayānā) is the goddess of hunting. She is also identified with the Moon Goddess. Being a virgin goddess, she came to be worshipped by virgins who regarded her as their patron. Dayānā (Diana) is one of the beautiful daughters of the supreme God, Zeus. Her idol was worshipped in many places in Greece. There was a famous temple of this goddess in the town of Ephesus. This temple was destroyed in the 3rd Century B.C. by enemies.

DEVA (8). Gods or deities.

1) General information. From time immemorial belief in Devas has existed in every country and all religions have lauded their superior nature and power. It was the Hindu and the Buddhists who first applied the term Deva to certain very subtle beings recognised in all religions. The Parsi religion (Zarathustra) has spoken of seven Devarājans and their attendants. ‘Ameu pentas’ is the actual term used for the Devarājaj. The Christian religion refers to nine sects of Devas like Śrīfast, Kāriyāti, Dominion, Angel etc. Islam refers to four chief Devas viz. Gabriel, the presiding Deva over revelations, Michael of protection, Asriel of death and Israaf of resurrection. An important section of the Revenda is Siktaa about Deva’s like Indra, Mitra, Varuna, Agni etc. In Yajñas etc. Devas occupy a very important place. The Kenopanishad states that the conceived and haughty Devas were taught a lesson by God. The subject matter of the Kathopanishad is the advice given by Yama to Nacchita. The Murjāmantra states that the Devas, man and birds originated from God. There are references about Deva worship in the Smritis. The Purāṇas and Upaniśads contain scientific discussions, about the origin, work or functions, classes etc. of Devas. The Mantrāṣṭra and Tāntrikāṣṭra deal also about the various sects and class of Devas, their nature, and the worship to be offered to them etc.

2) Christian Devas. Satan and devils. Christian religious books commonly use the term Mâlikās for Devas. Greek mythology contains a story about the Mâlikās, who did not obey the orders of Jehovah and how He cursed them, turned them into devils and flung them into hell. And, in hell they organised a revolutionary party to fight Jehovah. Many leaders talked on the subject of how to take vengeance on Jehovah. It was near about this period that Jehovah created with the dust on earth Adam as his beloved son and settled him in the garden of Eden. God created from the ribs of Adam the woman called Eve, and they lived in Eden quite happily. Satan and other leaders in hell decided that the greatest revenge that could be taken upon Jehovah was to create troubles for his dear son, Adam, in Eden. Accordingly Satan went to Eden and made Adam and Eve eat the forbidden fruit with the result that Jehovah cursed and turned them into human beings and turned them out of Eden. Milton in his famous poem Paradise Lost has told the above story in inimitable language.

3) Indian Devas. Most of the Indian Devas are the sons of Kālyapa Prajāpati by Aditi, daughter of Daśa Prajāpati. The total number of Devas is 33 cretes. The Devas are divided into many classes or sections like Ādityas, Viśve-devatās, Vivas, Tiṣṭas, Ākāśātmanas, Aśīnas, Māhātmas, Śādhyās, Rudras, Viśvādharas, Yajñadevatas, etc. There are further divisions like Apsaras, Viśvāpsaras, Bhadras, Gandharvas, Kumbhabhedās, Rākṣasas, Nagas, Adivins, Kinnaras, Kīrtipurasas, Kīkāsas, Guhyakas, Sūbhās, Cārans, Mātras, Kīkāṇḍas, Bhūmas, Vīcīlas, etc. Yet another division is into Lokapālas, Liśikas etc. The Devas are classified with special reference to interactions like Prithvi etc. and are, therefore, referred to as Śūbdevatās, Agniśevatās, Viśvādevatās, etc. The presiding spirit of Śūbdevatā is Kubera, that of the Jañadevatas Varuna, that of the Agniśevatās, Śaivaśevatās etc. and that of the Akāśadevatas, Āgniśevatās. And, under them there are various sects of Devas in charge of different departments. Śivadas, Vivas, Ādityas, Apsaras etc. are Akāśadevatas, Manuṣyas and are referred to as Viśvādevatas, Yajñadevatas and Vīcīlas etc. are servants of Kubera. Viśvāpsaras, Bhadras etc. are Śūbdevas. Viśvāpsaras supports the earth according to the Vālmiki Purāṇa. Those who protect nidhis (treasures) may also be considered Śūbimādevas.

There are 33 bosses or presiding spirits for the 33 cretes of Devas. Daśa Ādityas (12) Āstānaśradras (11) Āstānavasus (8) and Āstānavindevas (2) are the 33 chief of Devas. Indra is the chief of all of them.

4) The term Deva. The word Deva means light and also play. Devas shine forth, they are also light. Thus the name is quite apt for them. (See Āgniśevatā).

DEVAHĀGA. A king of the Yāsū dynasty. (Bhāgavata Navama Skanda).

DEVAHAGARAKAṬASA. A rāj, the son of Śrutā and learned in yajñas. He had accurate knowledge as to
which parts of the yajña-cow should be distributed to whom, and till death he did not impart this knowledge to anyone. But, sometime afterwards a non-human individual taught the subject to Girija, son of Bahuru. (Atareya Brahmaṇa).

At the time when the Śṛṇjāyas and the Kurus kings were living in amity consequent upon the daksāyaṇa yajña it was this Devabhāga who acted as the priest of both the parties. His theories on Svātrāṅgī are quoted in Tattirīya Brahmaṇa.

DEVĀVHIṬĀ: An effulgent Devatā who was the son of Rāvaṇa and father of Subhṛṣṭi. (Adi Parva, Chapter 1, Verse 42).

DEVADĀSA: An śārya in the line of Vyasā's disciples. He was the disciple of Kabbandha, and he had many disciples. Medhā, Brahmabali, Saunāyana and Pippāda were chief among those disciples. (See genealogy of Gurus).

DEVĀDURUVANA: A holy centre. A dip in the gṛhthā here is productive of very good results. (M B. Anukāsa Parva, Chapter 23, Verse 27).

DEVĀDĀSA: A rich Vaiśya exulted muni in the Kathāsūtra. He lived in Pātañjali and had married the daughter of a very rich Vaiśya of Pupprāvardhana. After his father's death Devādāsa lost all his wealth in gambling, and his wife forsook him insensate husband and returned home.

After roaming about for some time the helpless Devādāsa decided to go to his wife's house, and one night he went there. While hiding himself there in the darkness he heard his wife telling her paramour the following:

“In the four corners of Devādāsa's house are hidden four treasures. But he does not know about the treasures hidden thus by one of his fore-fathers. I get the information from his mother. You should purchase the property for a small price.”

No sooner did Devādāsa hear the above than he hurried back to his house and dug up the treasure, and thus became wealthy again. The paramour of his wife went to him a few days later and purchased the property at a heavy price. But, when he dug up the place no treasure was found. Then he wanted to sell back the property to Devādāsa himself, but he refused to purchase it. The case was taken before the King when Devādāsa detailed the whole story. And, as ordered by the King, Devādāsa diggered his wife and wedded another wife. (Kathāśārīgara, Lāvāpakalambakam, Tarānga 5).

DEVADATTA I. A famous brahmin boy whose story is described in the Kathāśārīgara.

Devadatta was the son of the Brahmin, Haridatta of Kambakapura. Though a very young boy Devadatta learnt all the arts and sciences when he grew up to be a youth he became a very wayward fellow. Diré-play became his main job. One day in a game of dice he lost even his clothes, and being afraid of his father, he left the place without returning home.

Devadatta roamed about, and during one such trip he saw a dancing temple, and a muni called Jālapāda engaged in reciting mantras. Devadatta prostrated before the muni and told him all the details about himself. The muni accepted Devadatta as his sārya and promised to secure viṣṇyadarshānābhāsī for him. Next night Jālapāda led Devadatta to a burning ghat, nearby the temple. After conducting Pūjā in the shade of a fig tree with offerings of Pāyana and Vaiṣṇa-devabali the muni told Devadatta thus: “You should come here daily and perform pūjā like this, and pray at the close of it. ‘Oh! Viṣṇu-prabhā! I please accept my pūjā.’”

Devadatta acted according to the above advice of the muni, and one day, at the close of his pūjā the tree broke open into two and a beautiful female who appeared from it took him with her saying that her mistress wanted him. He was thus taken to a house studded with gems wherein he saw a noble lady seated on a cot. She caught Devadatta by his hands and after seating him alongside said to him: “I am Viṣṇu-prabhā, daughter of the Yaka king Ratnavarṣa. I am a virgin girl. Muni Jālapāda has worshipped me so much that I have decided to fulfill his desire. I am in love with you and you will please wed me.”

Accordingly Devadatta married Viṣṇu-prabhā and lived there with her. In due course she conceived, and Devadatta met Jālapāda and told him about the whole affair, and the muni, to achieve his personal object asked Devadatta to cut open the abdomen of Viṣṇu-prabhā and take to him the child found therein. Devadatta did not at all relish the idea. Yet reluctant to disobey his preceptor he returned to his wife. She permitted him to carry out the directions of the muni, yet his mind did not approve of the action. Then Viṣṇu-prabhā herself cut open her abdomen, took the child out of it and placing it before her husband told him thus:—“He who eats the child will become a Viṣṇyadhara. Take it. I was a Viṣṇyadhara born into a Yaksi by a curse, and to cut open my abdomen and take out the child like this was the redemption promised me from the curse, and now I go to the Viṣṇyadhara world; we shall meet there.” And she disappeared.

In great sorrow Devadatta brought the child to Jālapāda who, after sending him out on the pretext of his (Jālapāda’s) performing Bhaivrāmpā, ate up the child. Devadatta returned and when he knew of the action of his preceptor he was overcome with rage. But the latter rose up to the skies assuming the form of a Viṣṇyadhara. Devadatta made up his mind to avenge himself upon Jālapāda, and he also went to Viṣṇyadhara-loka with the help of a Vētāḷa whom he befriended by offering human flesh. And, there he saw Jālapāda drunk with pride at his Viṣṇyadharahood sitting on a throne of gems in a mansion. Meanwhile Viṣṇu-prabhā who was now once more a Viṣṇyadhara had turned down the advances made by the erstwhile Jālapāda for her love. But, at the sight of Devadatta her face flushed with love for him while, in fear, the sword fell down from the hands of Jālapāda who now fainted. Devadatta prevented the Vētāḷa from killing Jālapāda and he (Vētāḷa) at the instance of Devadatta took Jālapāda to the burning ghat and cremated him there.

Kāṭyāyanidevi at this time appeared before Devadatta and pleased with his courage appointed him as chief of the Viṣṇyadhara. He wedded Viṣṇu-prabhā and lived happily. (Kathāśārīgara, Caturdārikālamālah, Tarānga 3).

DEVADATTA II. A king of ancient India, son of King Jayadatta. Jayadatta wanted to marry his son Devadatta to the daughter of a Vaiśya in Pāṭaliputra. Though it
was a far cry from Pandarpura to Jayadatta's court the
Vaiṣyā married his daughter to the prince as he attached
much importance to such an alliance with the King.
From the dowry given by the Vaiṣyā to his daughter
the resources of her father appeared to be very meagre
to Devadatta.

After some time Devadatta's wife returned to her house
with the permission of her husband. During her absence
Jayadatta expired, enemies attacked his kingdom and
Devadatta with his kingdom went away from his kingdom.
Sometime after that he started for his wife's house. But,
feeling that it would not be proper for him to personally
tell his father-in-law about what had happened to him
he waited outside an inn near his wife's house, and he had
not waited there for long when he saw a woman descendingy a cord from the other door of the house. The felt; deeply mortified to detect that it was his wife
who was thus descending. And, when she, not recognising
Devadatta in his dirty clothes, asked him who he was,
he answered a 'traveller'! Taking no notice of this
'traveller' she got into the inn, and Devadatta followed
her. Inside the inn she was met by a man who beat her
for being late to go to him; but, in spite of the beating
she told how her husband had left her. Devadatta
broke her in his mind, but remained there
observing their love-making. In the course of their love-
play an ear-ring studded with costly gems rolled down
the floor from her ears, but she did not notice it. She
parted from her paramour before dawn. Devadatta
went to Vṛṣaparvan with the ear-ring, and there he
pledged it for one lakh sovereigns with which money he
collected an army and conquered back his kingdom.Тhen
he redeemed the pledge and sent the ear-ring to
his father-in-law. The whole incident became public.
When she realised the fact that the stranger whom she
had met at the inn was her own husband, Devadatta's
wife felt so deeply hurt and humiliated that her heart was
broken and she died. (Karṇāṭakārā, Naravāhī-
dāna, Chapter 35 to 38).

DEVADATTĀ III. Father of the reputed muni Uśāthāya.
(Satyatapasya). (See Satyaratapasya.)

DEVADATTĀ (M). The divine conch of Arjuna. Maya
got this conch from Varuna and he kept it in the sabhā of
Vṛṣaparvan, which was in Bindusaras on Mount Mānaka to
the south of Mount Kailasa. When Maya built the palace at Indraprastha for the Pāṇḍavas he
took the Bindusaras and brought for Arjuna that conch
called Devadattā, and a club for Bhimāsena. (Sabhā
Parva, Chapter 3).

In the battle of Kurukṣetra Arjuna mounted a white
horse and blew his conch Devadattā. (Bhīma Parva,
Chapter 25, Verse 14).

DEVADATTĀ. Father of a king who in his previous life was
an asura. (Adi Parva, Chapter 67, Verse 25).

DEVADŪTĀ. A messenger of the Devas. When Dharmaputra
refused to live in heaven without his brothers
like Karna it was this Devadūta with whom Indra sent
Dharmaputra to Karna and others. (M.B. Svarga-
rohaṇa Parva, Chapter 2, Verse 14). This Devadūta
is to be meditated upon at dawn and before sun-set
together with Bhūtaśāna Parva, Chapter 165, Verse 14).

DEVADYUMNA. A king of the dynasty of Bharata.
From Bharata, son of Rāhuša, was born Sumati, from
Sumati Devajī and from him Devadyumna was born.
Devadyumna was the grand-father of King Pratīpa and
father of King Prameṣṭhi. (Bhāgavata Pañcama
Skanda).

DEVADYUTI. A Rsi who dwelt in his ārama on the
banks of river Sarasvati. Owing to the blessing of Visnu
a son called Sumitra was born to him. As a result of his
dong rigorous tapas for 1000 years he shone with a
rare effulgence. Though Visnu appeared to him one
day in the month of Vasālha and asked him to choose
any boon he wanted, he, who was so much detached in
life prayed only for devotion to God. (Padma Purāṇa,
Umaṭa Khaṇḍa, Chapter 212).

DEVAGAMA. See Manvantara.
DEVAGARĪ. A Rsi. He too was present as one of the
hoṭras (Priests) at the yajña conducted by Brahmā
at the Pūksara temple. (Padma Purāṇa, Sṛṣṭi
Khaṇḍa, Chapter 34).

DEVAGRAHA. An evil planet. Devagraga draśthāna
(seeing this planet) will lead to insanity. (Vana Parva,
Chapter 23, Verse 47).

DEVAVAHA. A sage, a member of Indra's assembly.
(Sabhā Parva, Chapter 7).

DEVAVHOTA. A maharṣi, who was an honoured
member at the yajña performed by Puraṇarāśvāru.
(Sabhā Parva, Chapter 23, Verse 39).

DEVHAVRADA (M). A gītha centre on the heights of
Mount Kālaśāra. A dip in its holy waters will bring
the same result as the dāna (gift) of a thousand cows.
(Vana Parva, Chapter 85, Verse 56).

DEVAVHŪTÍ. A daughter of Śvāyambhuva Manu, the
son of Brahmā. The Manu had two sons called Praja-
vara and Īśwāparsa and three daughters named
Ākṣi, Devahūti and Pra%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%}

DEVAVHOTI. A daughter of Śvāyambhuva Manu, the
son of Brahmā. The Manu had two sons called Praya-
varī and Ulāṃspā and three daughters named
Ākṣi, Devahūti and Prasūti. Ākṣi was married by
Rudrāprajāpati and Devahūti by Kārdama-prajāpati
and Praśūti by Daksāyin-prajāpati. Kapila, the mighty
exponent of the Śākhya system of philosophy and great
ascetic was the son born to Kārdama by Devahūti.
Kapila taught his mother the wonderful Kapila
Śāstra, (Devābhāgavata, Ārṇamkhaṇḍa) and when the
teaching was over he bade farewell to her and took to
forest life. And, his mother performed a yajña on
the lines advised by her son, on the banks of river Sarasvati.
Because she took three baths daily her hairs became a
mixture of black and blue in colour and she got enraged
due to fasting. She wore the bark of trees. Devahūti,
who realised all the principles and the truth became
blind to all external objects like gardens, maidens
manifests etc. Thus immersed in meditation she in
course of time attained siddhi (realisation). The particu-
lar spot on the banks of Sarasvati where she attained
Siddhi is called Siddhapada.

DEVĀHVAYA. A king in ancient India. (Adi Parva,
Chapter 1, Verse 235).

DEVAKAI. A king in ancient India. Born in the Yavātī
dynasty he shone like Indra (Adi Parva, Chapter 67).
He was the brother of Ugrasena, father of Karna, and
the father of Devaki, the mother of Krishna. (Sabhā
Parva, Southern Text, Chapter 22).

DEVAKAI II. A king in ancient India. (Adi Parva,
Chapter 113, Verse 12).

DEVAKAI III. A king, a contemporary of the Pāṇḍavas.
(Udyoga Parva, Chapter 41, Verse 17).

DEVAKI. Mother of Śri Kṛṣṇa.

1) Genealogy. Descended from Visnu thus:— Brahmā
DEVARÚTA II. A holy place. A dip in the sacred waters at this place is equal in its effects to that of an Aśvamedha yajña. Moreover the family of such persons also will prosper. (M.B. Vana Parva, Chapter 84, Verse 14).

DEVALA I. A famous muni, the son of Pratyāga, one of the aśvākas. (Adi Parva, Chapter 66, Verse 26). Devala muni is a character in the well-known story of Gajendramokha. (For details see Indradyumna).

DEVALA II. A muni, a very erudite scholar in the Vedas. He was the elder brother of Daśamūrya mahārāja, and was present at the sarpa-satras (serpent yajñas) of King Janaśējaya. Once Śrī Kṛṣṇa on his way from Devalā to Hāsinipura met Devala. After the great war was over he visited Yudhīśṭhira.

Devala had a daughter called Sauvācāl. In the svayānārca ceremony he held for his daughter to which sons of muni were invited she chose Śvetaketu as her husband. (Śānti Parva, Southern Text, Chapter 22).

Devala had two very intelligent and forebearing sons. (Viśu Purāṇa, Part 1, Chapter 15).

DEVALA III. A disciple of Vyāsā. Aśīta, Devala, Vaiśāmpayana, Sumanu, and Jaimini were some of the disciples of Vyāsa. (M.B. Pratāpa Skanda). Brahmayuvāтра Purāṇa contains the following story about Devala. Devala was the son born to Aśīta-muni as the result of a boon granted by Śiva. Rādhā, the heavenly dancer fell in love with him. But, Devala did not reciprocate her love. So, she cursed him to become crooked in body. When he became crooked thus he came to be called Aśīvakara. For six thousand years he did penance after which Kṛṣṇa and Rādhā appeared to him. Rādhā laughed at the uncouth form of Aśīvakara. But, Kṛṣṇa admonished her and embraced him. At once his bodily crookedness disappeared and he became very handsome. A vīra then descended from heaven, and Rādhā, Kṛṣṇa and muni together disappeared in it.

Ekaparnā, daughter of Himavān was this Devala’s wife. (Harivināta, Chapter 18).

DEVAMATA. An ancient rśi in India. Once he had a talk with Nārada about the Ātman (soul). (Adi Parva, Chapter 22).

DEVAMITRA. A reputed Yadava born in the family of Yadu, son of Vyāsā. He was the grandfather of Vasudeva and father of King Śīrśasena. (Drona Parva, Chapter 144, Verse 6).

DEVAMITRĀŚĀKALYA. Son of Māndukeya muni. A great Vedic scholar, he taught the five Sarhthiśas to his five disciples, Madgala, Gokala, Matsya, Kählīya and Sākīśraya. (See Yaṭjavālakya).

DEVANADI. A river described as existing in the assembly of Varuṇa. (Saḥbhā Parva, Chapter 9, Verse 19).

DEVANIKĀ. A king born in Śrī Rāma’s dynasty. (Solar). Kutsa was Śrī Rāma’s son, Aditi the son of Kusa, Nādīha the son of Aditi, Nābhas Nādīha’s son, Nyandika the son of Nabhās, Kṛṣṇadana the son

—Atri—Candra — Budha — Puruśara — Ayu—Nabu — Yādā — Yadu — Sahasraśat — Saśā —Hṛīva — Dharmam — Kuši — Bhadrasena — Dhanak —Krītvaya — Kastivājan — Madhu — Vṛṣṇī—Yudhīś — Sīvya — Sāyak — Yuvadvīna—Jaya — Kuśi — Anantak — Prīni — Citrasat—Kukura — Vāhinī — Vilomā — Kapetornā — Tumburu — Dandali — Daśā — Vasu — Nāhuka—Amaka — Devaka — Devakī. Devakī had seven daughters, viz. Śrutadeva, Śantideva, Upadeva, Śrīdeva, Devakāstara, Sahadeva, and Devaki. Devaki was married to Vasudeva. The statement that Devaki and Kanva were sister and brother is not fully correct. Kanva was the son of Ugrasena, the brother of Devaka. Devaki was the grand-daughter of Devaka. Both the Purāṇa refer to Devaki as the daughter of Devaka. According to them Kanva and Devaki were children of the elder and the younger brothers respectively. According to the Agni Purāṇa Devaka was the niece of Kanva. Thus it is equally correct to say that between Kanva and Devaki there was a brother-sister relationship as also uncle-niece relationship.

2) Devaki in previous birth. Devaki in her previous birth was Aditi, the daughter of Dakṣa and wife of Kaśyapa-prajāpati. (See Aditi, Parva 3).

3) Marriage and children. Vasudeva, the Yādava married Devaki. Śrī Kṛṣṇa was their eighth child. Six sons of theirs born elder to Kṛṣṇa were killed by Kanva. (See Kanva, Parva 2). The seventh child, from the very womb itself of Devaki was passed on to the womb of Rohini, who was another wife of Vasudeva. Balabhadra was the child thus born to Rohini. The eighth child was Kṛṣṇa. (For details see Kṛṣṇa, Parva 3–8).

4) Other information relating to Devaki. (1) Many Kṣatriya kings attended the svayānārca of Devaki. (Drona Parva, Chapter 144, Verse 9).

(2) Following Kṛṣṇa’s giving up of his body and the destruction, due to mutual fights, of the Yadvas, Vasudeva, Rohini and Devaki also gave up their lives. (Bhāgavata, Ekaśīdo Skanda, Chapter 31, Verses 18, 19).

DEVAKASTRA. A king of the Yādī dynasty. (Bhāgavata, Navana Skanda).

DEVAKULĀ. Grand-daughter of Maśīra mahārāja, who lived in the Śāyāmapura Manvantara. As she washed in her previous life the holy feet of Mahāviśnu, in the next birth she was born as river Gaṅgā. (Bhāgavata, Caturtha Skanda).

DEVAKUNDAM I. (DEVARDHADAM). A sacred place. A dip in the holy waters there is productive of results equal to that of an Aśvamedha yajña. (Vana Parva, Chapter 85, Verse 20).

DEVAKUNDAM II. A particular part of Kṛṣṇāñāra river. It is known as Lītumaranī hradam also. A bath in the holy waters here will evoke memories of previous life. (Vana Parva, Chapter 85, Verse 37).

DEVAKUTA I. A mountain 18,000 miles in extent and 2000 miles in height. Devakuta is on the eastern side of Mahāmeru. There is another mountain called Jathara near this mountain. (Devī Bhāgavata, Aṣṭama Skanda).

1. Devaki’s father was Vasudeva-vātransa (nāga) / Kesānām vaisvānartiḥ sūkṣma viṣṇaḥ yah / śrutāma / Prīniḥ / Devakī-vasudevānāṃ viṣṇavānāṃ sūkṣmatā yah //
of Puṣṇa and Devaṇīka the son of Kṛṣṇadhanva. In
the navana kāndha of Bhāgavata it is said that
Devāṇīka was the grandfather of Pārīḍā and father of Rksa.

DEVAṬAKA. A Rākṣasa, the son of Rudraikutu. When
the people of the three worlds could no longer stand his
dead progeny Gaṇapati incutent in Kaśyapa’s house and killed Devāṇīka. (Padma Purāṇa, Sṛṣṭi Khandha).

DEVĀPA. A king born in the Yāyāti dynasty. (Bhāgavata, Navama Khandha).

DEVAṬAPA (M). A holy centre. To stay there bath-
ing in the holy waters is as productive of results as conducting a Devasattra (Yajña). (Vana Parva, Chapter 85, Verse 45).

DEVĀPI I. A king born in the lunar dynasty.

Genealogy. Descended from Viṣṇu thus:—Atri—Candra—
Vṛihṣaṭha—Sūndara—Bhuvahs—Sanwāṭi—Rahu-
vāḍi—raudravā—Matnāra—Sanārubhodha—Dusyantha—
Bharata—Sudruta—Sahota—Ga—Gara—Suṣumna—
Bhraktēṣṭra—Hasti—Ajamidha—Rksa—Sanvacara—
Kuru—Jahnasuratha—Vijñānacara—Śuarabhad-
una—Jayasena—Avyaya—Bhāva—Kakrodhāna—
Devāṭi—Rksa—Bhima—Pratīma—Pratīpa—Devāpi—
Pratīpa had three sons named Devāpi, Santanu and Bāhlika. Santanu succeeded Pratīpa as king as his elder brother had taken to sannyāsa as a boy. (Ādi Parva, Chapter 94, Verse 61).

2) Devāpi reported to the forest. Devāpi was the best
loved by his father and was the apple of the eyes of his
subjects. But he was suffering from skin disease. So,
when Pratīpa wanted to crown him king the people
objected. Their argument was that God would not be
pleased if a man with skin disease become king. The
king yielded to their wishes and crowned Santanu as
his successor. The youngest brother Bāhlika went and
stayed in his mother’s house. Devāpi who was disappoint-
ed that he was denied the crown, left for the forest
and spent the rest of his life in penance. (Udyoga Parva, Chapter 149).

His end. Devāpi did tapas at the Prabhadaka tirtha in
the interior of Kurukṣetra and ultimately attained
salvation. (Śalya Parva, Chapter 39, Verse 37).

DEVĀPI II. A warrior who fought on the Pandava side
in the great war. He hailed from Celi. Kaṇa killed
him. (Karna Parva, Chapter 36, Verse 48).

DEVAPRASTHA. A city in the northern borders of
ancient India. King Śeṇābindu had his capital there.
(Sabhā Parva, Chapter 27, Verse 13).

DEVAPRAṬA. A king of the Yāyāti dynasty. (Bhāgavata, Navama Khandha).

DEVAPRAṬIṢṬHA. The sacred rite of installation of
Devas (idols). In temples for which definite rules have
been laid down according to the rules Vāsudevamūrti is to be installed in the centre of the patīḍayatana. (The sṛṅkāla—the sanctum sanctui-
rum and the four paths used for the procession of the deity, around it). The mūcīra Vāmana, Narasimha, Hayagriva and Varāha are to be installed in the

1. Sārgasūtra
   Osu mānam ukaivākāya Viṣṇave prabhaviṣvāvahā
   Viṣṇa viṣṭaka siṣṭa vāyuvākāya vāpaśānā tathā
   Ākṣiṣā eva devdvāvis prasūpatma evavānāvam
   Švānām sāndīprī kār cośkādāma tu yānī māte
   Švānām sāndīprī kār cośkādāma tu yānī māte
   Osu mānam ukaivākāya Viṣṇave prabhaviṣvāvahā.

1. Conventions:
   Osu mānam ukaivākāya Viṣṇave prabhaviṣvāvahā
   Viṣṇa viṣṭaka siṣṭa vāyuvākāya vāpaśānā tathā
   Ākṣiṣā eva devdvāvis prasūpatma evavānāvam
   Švānām sāndīprī kār cośkādāma tu yānī māte
   Osu mānam ukaivākāya Viṣṇave prabhaviṣvāvahā.
If he dreams good dreams everything is quite right; if bad dreams are dreamt, the next morning narasimha-homa should be performed, the stone given offerings with chanting of astra mantra. The edge of the instruments used for sculpturing the idol should be first smeared with ghee, honey etc. The architect should be one who has gained mastery over the senses. He should first cut the stone into a square, and then it should be placed on a chand, covered with cloth and taken to his house. Then after performing a puja the work on the idol should be started. (Agni Purâna, Chapter 43).

DEVAŞUŚKARINI. A very ancient tirtha in India a dip in which is as efficacious as performing an Avamadha yajña. (Yana Parva, Chapter 45, Verse 45).

DEVARĀJA I. A king in ancient India who spent his days in the assembly of Yama worshipping him. (Sabhā Parva, Chapter 4, Verse 1).

DEVARĀJA II. An immortal brahmin who had been a trader in Kairānagara. Once he met a whale at the bathing pool and got tied irretrievably tied up with her that he killed his parents and wife for her sake. Then one day he had to go to Pratighānāgaran on business where he heard sacred stories being read. He had also glanced at the drums. A month passed that he died. Though an evil fellow, because of his having worshipped Śiva for a month he had the good fortune to go to Mount Kailāsa after his death. (Śiva Purāṇa Māhātmyam).

DEVARAKITĀ. Sister of Devaki, mother of Śrī Kṛṣṇa. (See Devaki).

DEVARANĪY (M). A holy centre. It was here where Ambā, daughter of the Kāl king died tapas. (Udyoga Parva, Chapter 136, Verse 27).

DEVARĀTĀ I. A king who flourished in Dharma-pūtra’s assembly. (Sabhā Parva, Chapter 4, Verse 26).

DEVARĀTĀ II. (Śūnāśeṣha). General. A king of Mithilā. The kings of Mithilā were commonly called Janaka. Devarātā was called Devarātā Janaka. (See Janaka).

DEVARĀTĀ III. A house-holder whose daughter Kālā was married by Śrīna. Kālā was killed by Maṇḍya. Devarātā and Śrīna along with Viśvāmitra went to Śrīvali in search of Kālā. As Kālā had, at the time of her death, mentioned the word Lāra (Śrīva) she had to go to Mount Kailāsa and was spending her days in the service of Pārvati who, after making Kālā and Śrīna participate in Somavāravatara sent them back to earth. (Padma Purāṇa, Pātāla Khāṇḍa, Chapter 112).

DEVAŚAMĀM. A mountain. Here lived Agastya in his āstrama for some time. (M.B. Chapter 88, Verse 17).

DEVAŚARMA I. A very reputed monk. He had a wife called Ruci and a disciple called Vipula. (See Vipula III).

DEVAŚARMA II. A brahmin, an erudite scholar in the Vedas. His story was once told to Pārvati by Śrīva as follows: Devaśarma, the very erudite brahmin scholar in the Vedas came to be much respected by the people of the four varṇas (castes) because of his constant and unfailing performance of the various religious duties and rites like the Agnikoṭra etc. He had sons, relations and cows in abundance. But, he did not observe the śukla-panchami in Pṛṣṭhapada (Bhadrapada) which is one of the dvādāśacāndramāsā (the 12 solar months). That day was his father’s death anniversary (Śraddha day) for which he would invite brahmans on the previous evening. And, in the morning he would get cooked rice by his wife in 18 different ways for the gratification of the departed soul. Then will he feed the brahmans. On one such day he duly treated a brahmin versed in the Vedas. In the evening when he was washing his feet with water brought by his wife he heard the following conversation between a dog and an ox.

Dog: —Please attend to my words about what my daughter-in-law did. One day, as fate would have it, I went to my son’s house, where a snake was drinking milk, and I drank the whole of the milk which was left over by it. My daughter-in-law saw me drinking it and I was absolutely crest-fallen. I don’t feel any yearning even for food.

Ox: —Now dog, please attend to my sorrow and grieve. Today my son feasted the brahmans, but he did not even think of me. Nobody gave me even a blade of grass or a drop of water. I have not tasted anything today. Moreover I am a captive also. All this must be the result of some sin committed by me in my past life; no doubt about it.”

The very learned and intelligent brahmin inferred from the above talk that the dog and ox were his mother and his father respectively. He thought to himself, they have been born as animals in my house. What remedy shall I find out therefor?

On account of such painful thoughts the brahmin could not sleep in the night. Early in the morning he went to sage Vasiṣṭha and unburdened his heart to him and requested him to find a solution to the low and mean birth which had become his parents’ fate. After meditating for some time the sage told the brahmin as follows: —

“Look here, the ox was, in its previous birth, a great brahmin in Kairānagara. He did not observe the śukla-panchami on the first day of the month of Pṛṣṭhapada, the day being the death anniversary of his father. His wife had menstruation on the same day, but she herself feasted the brahmans. A woman is impure during the four days of menstruation. Because of having feasted the brahmans on the first day of her monthly period the brahmin’s wife was born as a dog. As for the husband, he was born an ox as he not only did not observe the śukla-panchami day, but also shared the sin of his wife. Further questioned by the brahmin as to what he should do for the salvation of his parents, Vasiṣṭha advised him to observe the Rāja-pancami in the month of Pṛṣṭhapada (Bhadrapada). He did so and his parents blessed him and attained salvation. (Padma Purāṇa, Chapter 79).

DEVAŚARMA III. (See Mitrabheda).

DEVAŚARMA IV. The hero of a story told by Viṣṇu-ārman. Viṣṇu-ārman, the intelligent preceptor, told five stories based on five tactics to educate the five dull sons of emperor Sudārśana. The fifth tactic is called asaṃprakṣyakārtvā. He told two important stories to illustrate the dangers, which would happen to those who act in haste and in anger, without patiently attempting to find out the truth. Devaśarman is the hero of one of the stories.

Story one. Once upon a time there lived in Gauḍa-
a brahmin called Devasarman with his wife Yajnasena. When his wife got pregnant, Devasarman told her that a good and lucky son would be born to them to which she replied as follows:—"On no account build castles in the air and brood over things. I shall tell you a story about a danger which happened to one who built castles in the air. A brahman was carrying home in a pot on his head some rice flour. On the way he thought thus: "I will purchase a she-goat with the money I get out of the sale of this rice powder, and it will deliver two kids every year. I will sell all the kids and with the sale proceeds purchase a cow and when it multiplies I will have the wherewithal for cultivation and then I will do cultivation in a good field and produce much paddy. And when I have thus money in hand I will renovate my house and marry. We will then have a good son whom I will name Somaasaran, and if my wife, without caring for the boy, goes to milk the cow I will go to the cow shed and give her a good beating. "When his imagination reached this point the pot on his head received, without his knowing, a blow with the stick in his hand and it fell down on the ground and was broken to pieces."

Five or six days after telling the above story to her husband Yajnasena gave birth to a child. One day she went to the river to take her bath leaving the child to the care of her husband. Soon after a messenger came from the palace to invite Devasarman for food, the day being Amavasai when Brahmins were fed well and also given daksina (a gift of money). He could not wait till his wife arrived; the child became a problem to him. The brahmin had a beloved Mongoose. After entrusting the child to the care of it the brahmin went to the palace. Within a short time a serpent was seen crawling towards the child and the Mongoose attacked it and bit it into pieces. Naturally the Mongoose got itself unscared all over with the blood of the serpent, and the brahmin returning home finding the Mongoose bloody in blood thought it might have eaten the child and in a rage he killed the poor Mongoose. But, when he entered the room and found pieces of the killed serpent scattered all over there truth and light dawned on him. Yajnasena, who had returned after bath by now also found fault with him. The next time there was a brahmin in very indigent circumstances. He was an orphan from his very childhood. One day while he was asleep quite weary and tired as he had not food that day some one appeared and told him in a dream that three sannyasins would come to his house that night and if he came to death they would turn into three pot-fulls of treasure with which he could live comfortably well. His dream came true, and he hacked up the treasure in his room after sending away a barber who had witnessed the incident with a piece of gold. The barber returned home cherishing in his mind the false belief that sannyasins beaten to death would turn into pot-fulls of treasure. And, one day some sannyasins came to his house and he began beating them and they ran out crying aloud. Their cries attracted the attention of the servants of the King. The barber’s limbs were cut off and he was killed on Sula (a three-pronged weapon).

DEVASARMA V. A brahmin, who used to perform rites for the dead at the confluence of the sea every fortnight. On every such occasion souls of the departed used to appear and bless him. Once Devasarman went to Pratika with his pupils, and he got restless and sorry to finding other pupils living there in greater comfort than the pupils of his parents. When he was told that the better fate of the other pupils was due to their sons performing Sraddhas at Mahasagaragiri, he returned to earth and with the help of other people did Sraddhas at the sangamam and thus raised the condition of his pupils. (Skanda Purana. Skandadasa 1, 2, and 9).

DEVASARMA VI. A brahmin, who lived on the northern side of river Kaveri. The following story about him is told in chapters 2, 4 and 12 of the Skanda Purana.

One day in the month of Kartika he asked his son to bathe. The son refused to obey his father, who got angry at the disobedience of the son and cursed him to be turned into a rat. But, when the son begged his pardon he said that the boy would resume his old form when he heard about the greatness of Kartika. While the brahmin thus turned into rat, was roaming about in the forest it saw Viashimitra maharshi seated under a tree with his disciples. The maharshi was telling them principles about the greatness of Kartika. The brahmin boy—turned cat—heard the story and reverted to its old form as the brahmin boy.

DEVASARMA VII. See Mithya Siva.

DEVA SATTARA (M). A yajna. (See Vana Parva, Chapter 84, Verse 68).

DEVASENA I. A very intelligent king who ruled his country with Srasasti as his capital. (See Udmadini).

DEVASENA II. Husband of Kirtinadh, (See Kirtinadh).

DEVASENA. Daksara daughter and wife of Subrahmanyaya and a woman of rare beauty and purity. Daityasena and Devase, daughters of Daksara, used to enjoy themselves at Avasa saras. One day Kesi, the asura saw them and coveted for their love. Daityasena agreed to become his wife, but Devase refused, and she prayed that the asura should be turned into a certain animal at a certain place. The asura was转变 the Subrahmanyaya into a horse at a certain place. Indra and Kesi fought with each other. Kesi used the club against Indra, who broke it into two with his vajrayudha. Then Kesi hurled a mountain at Indra, who cut it also. Frightened to death Kesi then ran away with Daityasena to safety and Devase expressed her desire to Indra to have one who could defeat the Devas. Dhanava and Yaksas as her husband. But, Indra could not find such a one in the whole universe. Indra told Brahman about it. The Devas put their heads together and brought forth Subrahmanyaya from Siva to be her husband. In the war between the Devas and the asuras Devase helped Subrahmanyaya and the asuras were completely destroyed. (Vana Parva, Chapters 223, 224).

DEVASILAM. See Gayathri.

DEVASMITA. A gem of a woman who was much devoted to her husband. The story of Devasmita has been so often quoted in ancient Indian literature. She was the daughter of a Vaishya called Dharmagupta and was married to Guhasena, son of a Vaishya called Dhanadatta, who belonged to Trilokanatha.

After the death of his father Guhasena decided to go to Kaushadhipya for trade, and Devasmita, a very suspicious wife, objected to it. When his other relations began pressing him to go to the dvipa for trade and his wife not to go, Guhasena could not take a decision on the
matter. He began a penance so that God might take the decision in the matter. Devasmitā also followed him. Then God appeared to them in their dreams and gave them a red lotus flower saying, “both of you keep one flower each with you, and while both of you are away from each other if either of you go astray the lotus flower in the hands of the other person will fade.” And, on awaking both of them had a flower in their hands. Guhasena with his flower in his hands started for Kāśikādvipa, and Devasmitā stayed at home with her eyes fixed on her lotus flower. Guhasena reached the dvipa and traded in gems. Everybody was surprised to find in his hands a lotus flower which never faded. Four Vaiśya youths wanted to understand the secret of it and one day they invited Guhasena to their house and treated him to liquor very liberally. When he got absolutely drunk they questioned him about the secret of the lotus flower, and he, though in indistinct words, explained it to them. When the secret was thus out all the four youths decided to seduce his wife. They extracted from him the information that he was not returning in the near future, and they then came to Tāmralipti.

At that time there lived in Tāmralipti a bogus Sannyāsī (a female ascetic) called Yogacakrādikī. The four youths from Kāśikādvipa visited her, and she undertook to fulfill their desire. She asked them to halt at her house and then went to Devasmitā with some refreshments.

Devasmita’s bitch barked very violently at the bogus ascetic when she told the former thus: “Child, don’t you see the bitch barking at my very sight. The bitch is crying thinking of her previous birth at my sight. Herself the bitch and her three [male] offspring are all the sons of a Brahmin. Since one husband was a courtier at the palace often he was away from home and in his absence I used to satisfy the cravings of sex by associating freely with other males. I had even at that time realized the truth that there was no duty higher than satisfying the senses, and so I am now reborn with memories of the past life as his bitch in her past life as co-wife with me of the Brahmin. I mourned against her sense-organs by upholding, in ignorance, her chastity, as a punishment for which she was born as dog in this life. Yet, she remembers her past.

Though Devasmita saw through the false and treacherous heart of the bogus ascetic, without expressing it she talked in all respect with her. Believing that she had succeeded in her mission she told Devasmita about the four youths who had come from Kāśikādvipa, and Devasmitā welcomed the idea very gladly. Devasmitā got some liquor and mixed poison in it. When it was night one of the Vaiśya youths came, and after rendering him unconscious by administering the poisoned liquor to him Devasmitā stripped him of all his clothes and ornaments, got him scratched on the brows by the bitch and threw him into a cow dung heap. Before it was dawn next day he returned to the ascetic’s house, took a bath and dressed himself up in decent clothing. His other three companions also visited Devasmita one after the other in the next three days, and they too underwent the same experience as the first. After this God sent a dream: she was to go down and Devasmita cut her limbs and ten: her away. And, after this Devasmitā put on the garb of a merchant and went to Kāśikādvipa and identified her husband from among a thousand merchants. Guhasena too felt his own doubts about her identity. But, without revealing her identity she saw the king and told him that she had certain matters to submit before the prajāpati (popular assembly). The King accordingly convened a session of the assembly and Devasmitā identified the four youths who had tried to seduce her and submitted all details regarding the episode. The King then gave her a lot of money, appointed the four youths as her servants and sent her back home with Guhasena. (Kāshāyana, Kāshyapa, Bhūrī, and Devasrūta, and one daughter, Kirtī. (Devibhaṅgavata, Prathama Skandha).)

DEVASVARAŚI. A king of the Yavāti dynasty. (Bhūgavata, Navama Skandha).

DEVASVARAS II. A king born in Vaiśvāmitra’s family. He was a māntri of the Kūṣta gotra (Sānti Parva, Chapter 47, Verse 5).

DEVASRUTA. A son of Sukra. Sukra, the son of Vṛśva married Pīrati, the daughter of the Pītā, and to them were born four sons, Kṛṣṇa, Gauraprabhā, Bhūrī and Devasrūta, and one daughter, Kirtī. (Devibhāgavat, Pratham Skandha).

DEVASTHĀNA. General. A maharśi, who was a friend of the Pāṇḍavas. Other information. (1) After the great war was over this muni visited Dharmapura and induced him to perform yajna. (2) Along with some other munis he gave spiritual advice to Dharmaputra and comforted him. (Sānti Parva, Chapter 37, Verse 27).

(3) He was one of the munis, who visited Bhiṣma on his bed of arrows. (Sānti Parva, Chapter 47, Verse 5).

DEVASAURUYDDHA. Wars between the gods and asuras. Altogether twelve wars were fought between the Devas and the Asuras. Vāsishtha and Bhiṣma were killed by Narasimha. Vāsishtha took Mahabati captive after measuring the three worlds in one stride. Hiranyāka was killed in fighting in the sea by Vāsishtha with its tusks. Pārshuwasu and the Tārakāyana war also killed his son Virocana who had planned to kill him (Indra). As the Devas could not kill the dānavas of Tripura, Tribocana killed them. Vytra who was aided by the dānavas was killed by Indra with the help of Vaiśu. Indra himself killed Vipracitti and his followers who became invisible by māyā after the felling of the dhvaja (flag staff), and in the course of celebrating their victory the Devas defeat the Saṅgāmavārikas at the yājñāvāhārīna (Bathing at the close of the yājñā). Thus were waged twelve wars between the Devas and the Asuras. (Padma Purāṇa, Part 4, Chapter 13).

DEVASVĀMI. A Brahmin. (See Vararuci).

DEVATITHI. A king born in the Pūru dynasty. Akrodha was his father and Karambhā, daughter of the king of Kalinga, his mother. (Adi Parva, Chapter 93, Verse 22). Devatithi had wedded Maryāda, daughter of the King of Videha. (Adi Parva, Chapter 95, Verse 23).

DEVAVĀHA. A king of the Yavāti dynasty. (Bhāgavata, Navama Skandha).

DEVAVANAM. A sacred place. The rivers Bāhuḍa and Nandā flow along this place. (Vana Parva, Chapter 87, Verse 29).

DEVAVARNINI. Daughter of Bharadvāja maharśī. Muni Viśravas married her and to them were born a son
called Kubera. (See Kubera).

DEVAVATI I. Daughter of the Gandharva called Manimayaa. Suketa, the Rakṣasa married Devavati, and three sons Mālavā, Sūmāli and Māli were born to them who lived as dependants of Rāvaṇa. (Uttara Ramāyana).

DEVAVATI II. Sītā, wife of Rāma was Devavati in her previous birth. (See Sītā for information for Devavati's environment).

DEVAVATI III. Daughter of the dāitya called Mandrārāmāli. (See Viśvakarman, Para 2).

DEVAVATI. Daughter-in-law of king Agnīdhra. Purvavāci, the apsarā woman was the king's wife and they had nine sons called Nābhi, Kṣīrprāra, Harī, Ilāvṛta, Ramuka, Hirājāra, Kuru, Bhradāsava and Kucumāla. and these sons married the following daughters of Merv, viz. Menēvati, Pratirūpa, Ugradvadā, Lāmā, Ramā, Sīyā, Nāri, Bhradē and Devavati. Thus Devavati became the wife of Kucumāla. (Bhagavata, Pañcama Skandha).

DEVAVATI A. Bhāma (See Bhāma for details).

DEVAVATI B. A brahmin who believed in yajñas. He once came to devavati without due regard and with indifference to the time and water given to him by a devayer of Kṛṣṇa after worship of the Lord, as a result of which, in the next birth, he was born as a bamboo stem. And, as he did, consciously or otherwise some good deeds Śrī Kṛṣṇa made a flute out of that bamboo stem, and Devavata thus attained redemption. (Padma Purāṇa, Pāṇḍa Khandha, Chapter 78).

DEVAVATI A. Woman who fought against the Pāṇḍavas in the Kuruksetra war (Karna Parva, Chapter 85, Verse 3).

DEVĀVRDHAA I. A king who, along with his subjects attained heaven as he had made a gift of a golden umbrella. (Satā Parva, Chapter 234, Verse 21).

DEVAYAṆA. The place called Prayāga which is considered to be the nāḍī nāḍī centre of the Devas. Abhā, daughter of the King of Kālī did rigorous tapas here. (Udyoga Parva, Chapter 186, Verse 27).

DEVAYAKI. A warrior of Subrahmanyas. (Salya Parva, Chapter 45, Verse 7).

DEVAYANI. Sukrācārya's daughter.

1) Birth. Śvayambhumana, son of Brahmad had two sons: Prīyavatara and Utānāpsā. Prīyavatara wedded Suripā and Barhismat, two very beautiful daughters of Viśvākarmaprajapati, and he had by Suripā ten sons called Agnīdhra, Idhamajāva, Yajūsha, Mahāvīra, Rukmaṣṭha, Guḍrasthi, Kāsvana, Medhāti, Vithotra and Kavi as also a daughter called Īrjavati who was the youngest of the whole lot. Of the above ten sons Kavi, Kavana and Mahāvīra were spiritual giants and great sages. Utama, Tāpasa and Kālīvata, the three sons of Prīyavatara by his second wife Barhismat turned out to be manvantaraḥhipatis. Īrjavatī, the only daughter of Prīyavatara was married to Sukrācārya, preceptor of the asuras. Devayāni was Sukrācārya's daughter by Īrjavatī. (Deviḥgavata, Astama Skandha).

2) Court of Kaka. Kaka, son of Bhṛṣatpati became Sukrācārya's disciple to learn Mrtaśatvāni vidyā (the science to ward off death for ever). Devayāni fell madly in love with Kaka. But, after his studies under his father were over Kaka returned to devakota without marrying Devayāni, who cursed that Kaka's learning should prove useless. And, Kaka cursed her in return that nobody from devakota should marry her. (For details see Kaka).

3) Devayāni in a neglected well. Once Viṣṇupavarn was the king of the asuras, and Sukrācārya lived in his palace. Sarmāsthā, the daughter of the king and Devayāni, the daughter of Sukrācārya became thick friends. While one day these two friends with their companions were engaged in water sports Indra assumed the form of an air and blew off the dresses of the damsels from the shore while they were playing in the river. The damsels hurriedly got out of water, ran after the flying garments and put on whatever came to their hands. In the confusion what Sarmāsthā got and wore was Devayāni's clothes. Devayāni ran after Sarmāsthā and caught hold of the clothes, but the latter did not yield them to her. Both of them indulged in hot words against each other, Sarmāsthā calling Sukrācārya a beggar living in her father's palace for his food. Not only that, she pushed Devayāni into a neglected well and went away.

At that time prince Yāyati, son of Nāla, was hunting in that forest. Feeling thirsty he came to the well for a drink and thereon saw Devayāni in tears. He brought her out from the well and leaving her there went on his way.

Sukrācārya and his wife actually got anxious and upset that their daughter had not returned even after the lapse of so much time and deputed their servant Guraaka to seek for Devayāni. (Krishna Parva, Chapter 2).

At that time, Devayāni refused to return home as she did not want to continue as the daughter of one who lived on the charity of Sarmāsthā and her father. Gurakā carried back this news to Sukrācārya, who then went himself to the forest and met his daughter. He felt deeply wounded to hear about the insults heaped on his daughter by Sarmāsthā, and sent word to Viṣṇupavarn that they were going to retire from the palace. Viṣṇupavarn realised that if Sukrācārya quarrelled with him the whole asura world would also become divided. He, therefore, tried his best to pacify the ācārya and his daughter. At last Devayāni agreed to return to the palace in case Sarmāsthā went to her with one thousand of her maids to serve as her (Devayāni's) maids. Viṣṇupavarn acted accordingly and Devayāni was satisfied and returned to the palace with her father. (Ādi Parva, Chapter 78 onwards).

4) Wedding of Devayāni. Some time afterwards when Devayāni was on a visit in the forest with Sarmāsthā and others, King Yāyati happened to pass that way. They recognised each other and Devayāni requested Yāyati to marry her as she had mentally chosen him as her husband on the very same day on which he had saved her from the well.

Yāyati realised only too well that it was really dangerous to marry the daughter of Sukrācārya in the forest secretly and he, therefore, rejected Devayāni's request. But, she got down her father there and with his permission Yāyati married her. He also got much wealth by way of dowry. Sarmāsthā and her maids accompanied Devayāni, but Sukrācārya warned Yāyati that on no account should he touch Sarmāsthā. With his wife and her attendants Yāyati returned to his palace; but he put Sarmāsthā and her maids in
a place newly built for the purpose. Devayâni delivered a child in due course and it was named Yadu. Sarasvâti one day met Yadu in the forest and requested for a child by him. Though at first he was reluctant to oblige remembering only too well the injunction of Sukrâcarya, he at last succumbed to the eloquence of Sarasvâti. She got pregnant by him and the child she delivered was called Devayâni.

Devayâni was alarmed at the birth of a child to Sarasvâti, who was unmarried, and questioned her about it. Sarasvâti’s answer that a brahman stranger, who came that way, was the father of her child satisfied Devayâni.

Ever long another son, Turvasu, was born to Devayâni, and Sarasvâti too delivered two children called Anudhyanu and Pûru. Thus the mistress (Devayâni) had two sons and her servant, Sarasvâti three sons.

While Yadu and Devayâni were one day strolling in the garden the sons of Sarasvâti came there. She noticed the close resemblance of those boys to her husband (Yadu) and it kindled her wrath. Though Yadu did not, because of the presence of Devayâni, notice the sons of Sarasvâti when she asked them who their father was, they answered “Yadu,” whereasupon in great rage she ran up to her father. Yadu too followed her. Devayâni told her father about the infidelity of Yadu and he (Sukra) cursed that Yadu be afflicted with old age. When Yadu asked for remission from the curse Sukrâcarya told him that he could exchange his old age for the youth of somebody else. Yadu then called together all his five sons and asked them whether anyone of them was prepared to exchange his (son’s) youth for his (Yadu’s) old age for one thousand years. The three elder sons refused to agree to the proposal, but the fourth son Pûru gladly exchanged his youth with his father’s old age. After spending his life in youthful enjoyment for one thousand years, Yadu retired his youth to Pûru, and Pûru assumed Kingship of the country. (Ædi Purva, Chapters 81–83).

5) Synonym for Devayâni. Aunâsini, Sukratâmanâya and Bhâgavi.

DEVI. (Mahââvâyā). Though Devi is without a beginning it is told how she became first visible to living beings.

1) Beginning: While Mahââvâyâ was resting on a fig leaf in the assumed form of a child he began thinking as to who he was, who created him and how he should act. And then a celestial voice announced as follows:

Sarvam khalvidesevaham
Nânyaâastasi sâtanamah.

(All that is, I am. There is nothing eternal but me.).

This declaration astonished Visnu, but he could not understand who made it. While he was meditating upon it, Devi appeared to him in the following manner. Devi held in her four sacred hands weapons like the cowl, the disc, the club and the lotus flower and was clad in divine clothes and wore divine ornaments and was attended upon by powers like Râti (the erotic), Bhûti (riches and prosperity), Buddha (intelligence), Mati (intellect), Kirti (reputation), Dhrti (understanding etc) and Smrî (ability to remember); Srâddhâ (attention, concentration); Medhâ (intellect); Svadha, Svahâ, Kshudhâ (thirst); Nidrâ (sleep); Dayâ (compassion); Gati, (momentum); Tuṣî (pleasure, happiness) Puṣî (growth, progress), Ksânâ (patience, forbearance), Lâjâ (sense of shame), Jhumbhâ and Tandrâ (laziness).

And, the Devi spoke to Mahââvâyâ as follows:—After all, what is there to be wondered at. Whenever the world faced the phenomenon of Śrîmatbhilaya (creation, existence and absorption into the primordial force) you too have come up due to the power of Mahââvâyâ. As for Parâkâti (the ultimate, universal force) it is above and beyond all attributes. We, all of us, possess attributes. From the nātuhi (navel) of yourself in whom jagat (gentle attributes) predominates will be born Brahman in whom jagat (active attributes) will predominate, and from the centre of his brows will be born Rudra with tamgâ (black, destructive attributes). Brahman, by the force of his tapas will earn powers of creation and will with his jagat create the world blood-red in colour, and you will be the sustainer and guardian of that world. This very same world will be annihilated by Rudra at the end of the Kalpa era. You please do know that I am the sãtvit force which depend on you for the purpose of creation. All creations of worlds have been made according to the suggestions of Devi.

2) Origin of Devi. Once King Janamejaya questioned Visnu about the birth of Devi to which he replied as follows:

Even Brahmâvâyuvaheavâras (Brahman, Visnu and Siva—the Hindu trinity) are not capable of thinking about the origin of Devi. Then, what about me? Yet let me make an attempt. All the forces—everything which appear in various natures and forms are in fact Devi herself, her different manifestations. Just as a master actor appears on the stage in different roles for the delectation of the audience the formless Devi, on behalf of the Devas, assumes many forms and imposes upon herself attributes though in fact she is without any attribute whatsoever. Thus, depending on her various forms, actions etc. she is addressed by different names.

(Devi Bhâgavata, Pradhama Skanda).

3) Five forms of Devi. We distinguish nature (Mala-paktri) incarnated or manifested in the form of Visnu the desire for creation raised its head in him. And, at once the Devi—female—aspects in Visnu manifested in five forms like Durgâ, Lakṣâmi, Sarasvâti, Sâvitrî and Kûdâ. These five forms are designated as the Pañcadevis. Brief notes on the five Devi’s are given below.

(1) Durgâdevi. Mother of Gâpera bhagavân. (God with the elephant’s head). She is the consort of Siva. Nââryâni, the Viśnumâya, is none else than Durgâ. She is also pure Brahma, the one and the only one with no second to it. She is worshipped by Devas like Brahma and by sages and mabharas. She is the basis, the root and root cause of everything. She is eternal, upholder of dharma, the creator of all and the giver and promoter of happiness, reputation, welfare, salvation etc. as also of sorrow, grief, pain etc. She takes great
pleasure in removing the worries and sorrows of devotees who seek refuge in her. She is all-power, achievements and assets personified. All imaginable permutations and combinations of every attribute comprise in her and she it is who activates the universal soul.

2) Lakṣmi. This Devi is the most sublime form of the universal soul, nay, the universal soul itself. She is all wealth and riches personified, and she is the very seat of beauty, compassion, welfare, peace, all goodness etc. Evil traits like anger, avarice, haughtiness etc. are miles away from her. She is all sympathy and kindness towards her devotees. In Vaikuṇṭha, as Mahākāśi she is ever engaged in the service of her husband, Viṣṇu. In heaven she is the very glory of it. In houses she appears as the welfare and prosperity of the inmates. She is in fact beauty itself and is the essence of beauty everywhere. She is all-merciful, and worshipped by all.

3) Sarasvatī. She is very nice and four-footed head of and the presiding deity of the word, intellect, knowledge, the arts etc. She also is of the form of the universal soul and liberally grants intellect, poetical skill, reason and logic, understanding capacity etc. to her devotees. The finest music with all its beauties originates from her. Yes, she is the goddess of all learning, fine arts and every branch of knowledge. Like the ice-piece, the jasmine flower etc. she is beautiful in her white lover. She recited the holy names of Śrī Kṛṣṇa. She is of the form of tapas and blessed those who perform it. In fact, she it is who grants all gifts and powers of understanding. She is the goddess of language and learning (Vaiṣṇavī) and without her human beings would lose their capacity to speak.

4) Sākārāntā. She is mother of the four varṇas (castes, classes) Vedānta, the tantric science etc. She is of the form of Japa (chanting of holy names and mantras), tapas, the effulgence of Brahma, the very essence of truth and existence and supreme bliss. She is eternal and grants salvation. She forms the very basis and pith and core of the glowing presence of the universal soul. This world is pure, and has been purified by the touch of the sacred feet of this Devi.

5) Kāḥākārti. Kāḥākārti is fifth of the pañca prakṛtis is the presiding deity over the five prāṇas and she is of the form of those prāṇas. She is exceptionally beautiful endowed with all fortunes and happiness, sublime and serious, and the consort of Śrī Kṛṣṇa and as eternal and equally endowed with divine attributes as the lord. She is formless also, above and beyond attributes, unattached and detached, and not visible even to the great Devas and munis by the naked eye. Her clothes even Agni would not burn. She was born, in Vārāhā Kālpa as the daughter of Viṣṇu-bhānu, and because her sacred feet trod over this land, Bhārata (India) became holy. Once Brahmā did tapas for 60,000 years to have a glimpse of the Devi's lotus feet, but could not. People were able to see her only after she, in unbounded compassion for the world, incarnated herself in Vṛndāvana (See Prakṛti).

6) Aṣṭaṇgaḥ. —Partial manifestations of Devi. The above discussion was concerned with the five forms of the Devi in her full and complete forms. Now, there are six other Devi, who are partial manifestations or born from certain parts of the Devi.

1) Gaṅgādevī. This Devi who flows in the form of water and washes off men's sins takes her origin from the body of Mahāvīru. (There is another story which traces Gaṅga's origin to the Ādā (egg or seed) of Brahmā). (See Gaṅga)

2) Tulārā. She is the lover and also the servant at the feet of Viṣṇu. She also washes off men's sins and promotes their welfare. (See Tulārā)

3) Manāsadevi. Manāsadevi, who was born as a daughter of Kusumā is another partial incarnation of Mahāmāyā. She is a great tapasvīni, a favourite disciple of Śaṅkara, unique in learning and erudition, sister of Ananta (the king of Serpents), the presiding deity of Mantras, wife of Jārākṣaṇa muni and mother of Āśṭika muni. (See Manāsadevi).

4) Devasevaṇā. Since this Devi has been born out of a sixth part of Mahāmāyā she is called Saṅkṣetadevi also. It is this Devi, who gives children to living beings and also protects them. For one year from the birth of a child this Devi should be worshipped. Those who cannot afford it should worship Devi on the 6th or 21st day after a child is born. (See Devasevaṇā)

5) Mahāgalacakṣamā. She is born from the face of Maṇiprakāśa. Anybody who propitiates and pleases her will be the recipient of all good things like sons and grandsons, wealth, reputation, welfare etc. (See Mahāgalacakṣamā)

6) Bhūmidevi. She is the basis for all things, soil for the origin of the vegetable kingdom, the treasure house of all gems and the very incarnation of compassion and sympathy. (See Bhūmidevi)

7) Aṣṭavāṃśikā. Another class of devīs who are also partial manifestations of the Supreme Devi. They are born out of the parts of Mahādevī. The following are the Aṣṭavāṃśikās.

1) Saṅkṣetadevi. Consort of Agni Bhagavān (Fire God). Śvāhā is worshipped in all the worlds. If havis (oblation) is offered without repeating her name the Deva will not accept it.

2) Daksinādevī. Wife of Viṣṇu, this Devi is worshipped by all. Without this Devi all Karman (actions) in the world will become futile.

3) Dīkṣitadevi. Wife of Yājñadeva, this Devi is worshipped by all.

Dīkṣitadevi, a virtual jñānam.
Kriyāte karṇavāsān / Tena dīkṣetī sa proktā.
The Devi grants pure knowledge.

4) Svāhādevī. Wife of the Pitṛs, worshipped by manes and men. Offerings made to the Pitṛs without honouring this Devi will prove to be futile.

5) Svāhādevi. Consort of the Vāyu. When offering Daksinā and making dīyā-dāna (divine gifts) if 'Svāhā' (may good happen) is not uttered the gifts will be of no use.

6) Purvakāśa. Wife of Gaṇapati. If this Devi ceased to exist men and women would become infertile, because she is the source of all strength.

7) Tūṣṭadevi. Consort of Ananta worshipped by everybody. If the Devi ceased to exist there would be no happiness in the world.

8) Sampatikā devī. Wife of Śiva. Worshipped by Devas and men. If the Devi ceased to exist the whole world would become poor and indigent.

9) Dīṣṭi. Consort of Kapiladevi Everybody worships her
all the time. If the Devi ceased to exist the whole world would become timid and cowardly.

(10) Satidévi. Wife of Satya. Well-wisher of all, this Devi is worshipped by muktas. (people released from worldly attachments). If the Devi ceased to exist there would be no friendship and unity among people.

(11) Dajjádevi. Wife of Mahá. If the Devi ceased to exist the world would become hellish and a fierce battle field.

(12) Pritýádevi. Wife of Pritýa. In the absence of this Devi, who grants good and happy results to people's actions the whole world would become as though it were dead.

(13) Sundhádevi.

(14) Bhujádevi. Both the Devis, Siddhá and Kírti are wives of Súkarmá. If they ceased to exist the whole world would be bereft of reputation and become lifeless like a dead body.

(15) Kripádevi. Wife of Udyogá. If she ceased to exist the whole world would become inactive and cease to function.

(16) Miládevi. Wife of Adharma. Wayward and characterless people worship this Devi. If the Devi ceased to exist the whole world as evolved by Brahmá would cease to exist. This Devi was not seen anywhere in the world during Kriáya. She began to appear in a subtle form here and there during Tretáyuga. In dvaráparáyuga she attained more growth and then her limbs and organs became doubly strong. In Kaliyuga she developed to her full stature and growth and goes about everywhere with her brother, Cheet (Kapáta).

(17) Sántudévi. (see below).

(18) Lajádevi. Both the Devis, Sánti and Lajá are good-natured wives. If they ceased to exist the world would become dull and sleepless.

(19-20-21) Buddhádevi, Medhádevi and Bhúta-devi. These three Devis are wives of Jhána. If they ceased to exist the world would become steeped in ignorance and foolishness.

(22) Márta. Wife of Dharma. She is very beautiful and effulgent. In her absence the universal soul would become devoid of vitality, helpless and meaningless.

(23) Sáridévi. Wife of Mál. Her absence will make the world lifeless.

(24) Nidrátévi. Wife of Kálágni. The Devi, a sage who has attained realization, affects everybody in the world during night and makes them lose consciousness and plunges them in sleep. In the absence of this Devi the world will become a lunatic asylum.

(25-26-27) Rákó, Sáchir and Dígrad. These three are the wives of Time (Kála). In their absence nobody would have any sense of time and none would be able to calculate and fix time.

(28-29) Viáppu and Dáham. Viáppu = hunger, Dáham = thirst. These two Devis are the wives of greed (Lobha). They go about the world affecting people and thus making them worried and miserable.

(30-31) Prabhádevi and Dóhákádevi are the wives of Tejas (Vitality). Without them, Ifára will find it impossible to continue the function of creation.

(32-33) Móra and Ján are the consorts of Prakrétajyára and daughters of Kála. And, if they cease to exist, Brahmá's creation would also cease. (For Brahmá's creation individual souls with the will for action are necessary. He cannot create a soul of his own. So death is a pre-condition of creation, birth. If there is no death there is no birth also. There is a school of thought which maintains that if there is no death but only birth there will not be space on earth for the living, and therefore birth will stop if there is no death.).

(34-35) Támbá and Práti are the daughters of Nídrá and consorts of Suká (pleasure, happiness). These Devis go around the world on the shoulders of Brahmá.

(36-37) Sáchirá and Bhadá are the consorts of Vairágya (aversion to worldly comforts, renunciation) and they give salvation to the souls of the people in the world.

Adithi, mother of the Devás, Diti, mother of the Asuras, Surabhi, mother of cows, Kádrá, mother of serpents and Vanáti, mother of Garuda are also involved in the process of creation, and they are born out of parts of Devi.

6) Idol of Devi. There are special injunctions for making idols of the Devi for installation in temples. Cañdikádevi should have twenty hands. The hands on the right side should hold Súla, sword, disc, cord, damaru, sáti and the hands on the left side should hold nágapá, flag, club, mirror etc. (There are also idols with slight differences from the above). Laksmi-devi would hold in her right hand the lotus flower and a Kávaka fruit in the left. Sarasvatí-devi will have in her hands books, áksamalá and vinyá. Gañádevi rides on a makaramatysa (fish) holding in her hands a pot and lotus flowers. Yamuka-devi rides the turtle with a pot in hand and she is blue in colour.

Now, about the saptakáli, the Devi Brahmá in colour, and mounted on an ox rests on a súla with vinyá in hand before the Mátra. Among the Mátras Brahmá has four faces, wears the áksamalá and holds the akháptastra in her left hand. She is seated on a swan. Sánkari (Máhevyári) is white in colour. She has in her right hand bow and arrows, and the disc and bow in her left hand. The ox is her vehicle. Kaumári is seated on the peacock. She has two hands in one of which is held Sakti (Vela). Laksmi has in her right hand the conch and disc, and the club and the lotus flower in her left hand. Váráhi rides the buffalo with staff, sword, club and conch in her hands. Indra is seated on the club, holding diamond in her hands. She has a thousand eyes. Cánmunda has three eyes and is without feet in the body. Her hair are raised above. She holds in her left hand elephant's skin and súla in the right hand. At times she is seated on a corpse also.

Now, about the idols of the eight. Ímáni, Rudra Cárca holds a skull, Súla and cord in her hands. She wears elephant's skin, her legs slightly held up. She becomes Ruderácumáyá when she assumes eight hands, and holds the skull and the damaru. And in dancing pose she is called Náte-vará, and with four faces Mahá-akami. She is called Siddhácumáyá when she assumes the form with ten hands and three eyes, and when she eats men, horses and buffaloes. In this form she holds in her right hand the sword, damaru etc. and in her left hand the Tríála, bell etc. Since the Devi is sarva-siddhipradsítká (giver of all divine attainments or assets) she is Siddháyogetvari also. There is also another Devi in this very form who holds the pála and Anikú in her hand and who is slightly red in colour. She is called Bhairávi. When Bhairávi assumes the form with twelve hands she is called Rúpavídayá. All the
above eight Devis were born in burial grounds and are Raudrānātris. They are known as the Aṣṭamās.

DEVĪBHĀGAVATA. The Śaivas venerate this book as one of the eighteen Purāṇas. But according to the Vaiśnavaśīkās, this is an authoritative book of a lofter level than the eighteen Purāṇas. (See under Purāṇa).

DEVĪ KĀ. (VEDĪKA). Daughter of Govinda, the Sai-
bya Kisy. She was wedded by Yudhiṣṭhira in Swayan-
varta, and to them were born a son called Yaudheyas.
(Adi Parva, Chapter 95, Verse 76).

DEVĪPIṬHA. The dead body of Satīdevi crumbled into small pieces and fell in different places in Bharata. Each place where a piece of the dead body fell, is known by the name Devīpiṭha. There is a reason why the dead body crumbled into pieces.

Dakṣa performed a sacrifice to which Śiva was not invited and Šatidevi came to the sacrifice, and committed suicide by jumping into the fire. Šiva who became furious at Dakṣa and carrying the dead body of his wife on his shoulder, walked the length and breadth of Bharata like a mad man. It seemed that he was not going to recover from this mania, and the devas (gods) were worried at this. To rescue Śiva from this mental disposition, Mahāviswa, unseen by others, followed Śiva with a bow and arrow. Whenever it was convenient, killed Dakṣa and carrying the dead body of his wife on his shoulder, walked the length and breadth of Bharata like a mad man. Thus, within a few days the body of Satīdevi came to an end and Śiva walked to Kailās. The pieces of the dead body fell in 108 places, and thus 108 Devīpiṭhas came into existence. The names of the places and the names by which the Devi is known in such places are given below.

1. Varāṇasi
2. Naimiśaranya
3. Prayāga
4. Gandharāvadāna
5. Dakṣa Kailās (Mānas)
6. Uttara Kailās (Mānas)
7. Gomanta
8. Mandara
9. Caitraraṭha
10. Hastināpura
11. Kānyakubja
12. Malayakāla
13. Ekaṁaputtra
14. Viśa
15. Purakara
16. Keśārāpiṭha
17. Himavatprṣṭha
18. Gokarṇa
19. Sitaṁīśvara
20. Vīllavaka
21. Śrī Śaila
22. Bhagavatvara
23. Vartāśaila
24. Kamalalaya
25. Rudraṅī
c26. Kālaṅjara

27. Śālagrāma
28. Śivaṅgira
29. Mahālāṅga
30. Mākoṭa
31. Dāyāpura
32. Sāmāna
33. Gaya
34. Purusottama
35. Sāhāyāka
36. Hiranyākṣa
37. Vīpāka
38. Puṇḍravardhana
39. Supārśva
40. Trikūṭa
41. Vīpala
42. Mahāyāla
43. Sahāyāli
44. Harśāmanda
45. Rāmaśrītha
46. Yumnāśrītha
47. Viṣṇuśrītha
48. Mahāvaṇavāna
49. Gādevārangāna
50. Gaṅgāvāna
51. Śivāṅgīna
52. Dvīkāṭa
53. Vīravāti
54. Madhuvana
55. Gādeśīka
56. Gitākṣa
57. Vīdhya
58. Karavīra
59. Vināyaka
60. Vaiṣṇavātārītha
61. Mahākāla
62. Ugraśrītha
63. Vīravāti
64. Mahavāparava
65. Māndavā
66. Mahēvaṇīpura
67. Chādānā
68. Amaraśrītha
69. Somaśrītha
70. Prabhāsa
71. Sūkha
72. Mahāvīra
73. Pāyuni
74. Kṛṣṇa
75. Kārtikī
76. Vaiṣṇava
77. Śoṇaśālāna
78. Sīhāvāna
79. Bhārapāna
80. Jālandhara
81. Kṣīṇindhāparvata
82. Devadārvana
83. Kāmichāmaṇḍala
84. Himādri
85. Kālāmōhana
86. Kṣīṇakhabhāna
87. Śāhākhabhāna
88. Pīṇḍāraka
89. Candrapāṇa
90. Aṅkupāṇa
91. Veṇa

Mahādevi
Jalagiri
Kapālī
Mukūṭavāri
Kumāra
Lalitāṁbikā
dMathalī
dVīmaṇa
Utpalākṣa
Mahālāṅga
Amoghaśākṣi
Pātāla
Nārāyaṇī
dRudraśrāndarī
dVīpala
Kāraṇī
dEkātra
Candākā
dRamanā
dMrsāvī
dKoṭi
Śūgendhā
dTārā
Ratipriyā
dSubhāṇandā
dNandī
dRukmini
dRati
Devaki
dParameśvara
Śīrī
dVindhyādhiśivinī
dMahāśākṣi
dUnādevī
dArogī
dMahēvari
dAblāyī
dNīrūyī
dMāndavi
dŚrī
dPranaṇī
dCandākā
dVarārāhī
dPūrkapātra
dDevaṇātā
dMahābhāgī
dPītalgāvarī
dŚīrī

dVīmaṇukhi
dĪśānī
dUtpulī
dSubhadrā
dMahālakṣmī
dAṇātrī

dVīmaṇukhi
dTārā

dPūṣṭī
dĀdi

dBhīmā
dŚūndhī
dMaṇī
dDharā

dKalā
dSvadārini

dAṃśita
The son then anxiously enquired what he should do to absolve his father of his sins and save him from hell. Vaśiṣṭha then told him to observe the vrata, Vaśiṣṭhapūrṇimā. He did that and all the spirits went to heaven. (Chapter 94, Padma Purāṇa).

DHANAVARDHANA. A virtuous Vaśyā who lived in the island of the Saṅkara in the Kṛtya yuga. Once Dhanavardhana after having performed Vaśiṣṭha yajna sat for his food. At that time he heard a cry from outside "Annair dhri (give me food)". Dhanavardhana immediately came out to see who the visitor was but seeing none went in and started taking his food. Because he ate his food once left aside, his body was torn to hundred pieces. (Bhavīṣya, Brahma Kāṇḍa).

DHANAVATI. See Sūryaprabhā.

DHANAṽAYA I. A famous serpent. This serpent was born to Kaśyapaprajapati of his wife Kadrā. (Śloka 5, Chapter 35, Adi Purāṇa). This serpent served as a rope to bind the hooves to the chariot of Śiva during the time of burning to death the Tripūras. (Śloka 29, Chapter 34, Karṇa Purāṇa). This serpent sits in the court of Varuna and worships him. (Śloka 9, Chapter 9, Sabha Purāṇa).

DHANAṽAYA II. Another name for Arjuna. (See under Arjuna).

DHANAṽAYA III. The army given to Subrahmanyas by Śiva. (Śloka 17, Chapter 46, Śaiva Purāṇa).

DHANAṽAYA IV. A Sanskrit critic who lived during the period between 11th and 12th century A.D. He was a member of the court of King Muṭja. His important work is Daṇḍarāpaka. This work contains three hundred ślokas divided into four separate divisions. After the death of Muṭja, Dhaniṭa, brother of DHANAṽAYA, wrote a commentary on this work. The treatise is named Daṇḍarāpaka. There are several quotations in this from the Sanskrit dramaturgical works of Muṭja and Ramāvī. He has in this work discussed Drama and Poetry in general giving prominence to the emotional side of it. The critical work, Daṇḍarāpaka, contains quotations from a book Kavyaninīya by Dhaniṭa himself. But the work Kavyaninīya has not yet been made available. Even in composing poetry DHANAṽAYA was well versed. He is the author of the well-known epic Rāghava-pāḍavya. It is known as Dviṇaṭhāṇa. Kaṭva also. This is based on the lives of Pāṇḍuvara and DHANAṽAYA bears the name of Śrtrākṣita also. It is stated during the period 1123 to 1140 A.D. (History of classical Sanskrit Literature).

DHANAṽAYA V. There was once a brahmin ascetic called DHANAṽAYA in the grota of Vaśiṣṭha. This hermit had hundred wives and got hundred sons, one of each of his wives. The son born of his wife Śrtrākṣa (Śrtrākṣa) was named Karuṇa. The father divided his assets equally among his sons and yet they quarrelled with each other. Once Karuṇanuṣṭi went to the shores of Bhavaiśūnī along with a few other munis to worship Narasimha. There a brahmin had brought a lovely lime as an offering to the deity. Karuṇa took the lime from him and smelt it. At this the brahmin got angry and cursed him. "Sinner, may you live as a fly for a hundred years. Then Mahāṁrta Dādaśī will give you back your original form." Karuṇa instantly became a
fly and he pleaded to his wife thus "Beloved, I have become a fly. Please do protect me." Karuna started flying. The fly was cooked. Its body became oil and the fly fell in oil and killed it. Sucimita, with Karuna, started weeping laying the dead fly in her lap. Arundhatidevi passing that way saw her and consoled her thus: `Sucimita, stop lamenting. I shall bring it to life this instant by sacred ashes.' So saying the Devil took some ashes from the fire-pit and reciting the powerful mantras of his wife sprinkled it on the dead body of the fly. Sucimita fanned the fly. The potency of the ashes brought the fly back to life.

After a hundred years one of his relatives killed it again. Sucimita griefer-stricken, took the dead fly to the Maharsi, Dadhica. The sage told her thus: "It was bhasma (sacred ashes) that gave life three times to Jamadagni, Kar&ya, the devas and myself. I will, therefore, give life to thy husband by bhasma itself." Dadhica took some ashes and meditating on Mahesvara recited a mantra and sprinkled it on the dead fly and brought it back to life. By the touch of Dadhica, the fly, husband of Sucimita, became Karuna again and both of them went back to their hermitage. (Chapter 113, Padma Purana.)

DHANAJAYA VI. A brahmin devotee of Mahavishnu who lived in the Tretayuga. Once, in winter, when for want of proper clothing he could bear the biting cold no longer, he broke some twigs of the Ashvatha tree (poplar leaved fig tree) and made fire to warm him. When Dhanajaya broke the twigs it gave reflexive pain on the body of Mahavishnu. But Mahavishnu, when asked the reason of Dhanaajaya's affliction of himself was not displeased but appeared before Dhanajaya with wounds all over the body. The Brahmin enquired how Visvnu got the wounds and on knowing that it was the consequence of his breaking the twigs of Ashvatha Dhanajaya in utter grief started to cut his own head off. Greatly pleased Visvnu stopped him from his attempt and asked him to name a boon. Very modestly he replied that he would be satisfied if he was given the strength to continue as a devotee of Visvnu. (Padma Purana, Kriya Kanda.)

DHANESVARA. A Brahmin born in the city of Avanti. Abandoning the duties enjoined by scriptures to a Brahmin he strayed away from the Brahmin fold doing all sorts of sins. He became a store-house of sins. He was engaged in commerce and once while travelling he reached the city of Mahismati. There he met many people from several adjoining villages who had come there to observe the Krittika Vrata. Later Dhanesvara was bitten by a cobra there and fall down fainting. Very soon he died. When he died the messengers of Yama came and took him bound to Kâlapuri. There, Citragupta read out to Yama all the sins Dhanesvara had committed from boyhood till his death. Citragupta added "Even from boyhood there is no record of any good deed done by him. On the other hand the sins he has committed could not be told in a year. He is an incarnation of evil. He must be roasted in hell till the end of the world." On hearing this the body of Yama blazed like flame with anger and calling aside an atten-
dant he ordered, "Hi, Citragupta, take this sinner away, beat him with spiked clubs and throw him into Kumbihipâka." Pratapalaka instantly took him away and breaking his head with a thorn-spiked club threw him into a copper vessel containing burning oil. But to his great astonishment the burning oil became cold as soon as the body of Dhanesvara came into contact with it just as it happened once before in the case of Prahlâda. The perplexed attendant ran to Yama and told him of this strange incident. Yama was also surprised at this novelty in hell and called back Dhanesvara and started inquiring about his life once again. Narada came there at that time. Both of them then talked about Dhanesvara. Narada told Yama how the unanticipated thing so happened because Dhanesvara on the eve of his death spent some time with people who were observing the Krittika Vrata washing away thus all the sins accumulated so far in his life. Hearing that Yama took Dhanesvara round hell and giving Dhanesvara, the position of a Yaksi sent him to Kuberapuri. (Chapter 115, Padma Purana.)

DHAN. A messenger of the aruras called Kapas. The Kapas once sent Dhan to preach moral code among the Brahmins. (Chapter 157, Anusasana Parva, M.B.)

DHANA. A Sanakrit poet. (See Dhanajaiva IV.)

DHANUGRAHA, DHANURDHRARA. One of the hundred sons of Dhruvaratha. He was killed in the great battle by Bhimaesta. (Sloka 62, Chapter 34, Karna Parva, M.B.)

DHANUVAKTRA. A soldier of Subrahmanyya. (Sloka 62, Chapter 45, Salya Parva, M.B.)

DHANURVEDA. General information. A scientific treatise on the art of warfare in ancient Brahma. Because of the undue importance of the science the treatise is deemed and respected as a Veda. There have been innumerable books on the subject to teach Dhanurveda to the Kâartiyas youths. In the book 'Prasthânavedha' by Madhusudana Sarasvati he states that Dhanurveda is a branch of Yajurveda. A Sanakrit book called Dhanurvedasastra is now available. Some scholars are of opinion that not much antiquity can be attributed to this work. Many books relating to Dhanurveda have been lost to us. What details are there in Agni Purana are given below:

1) Divisions of Dhanurveda. This is known as Caturpâda (four-footed) also because of the fact that the four main constituents of an array are the chariots, elephants, horses and men. Dhanurveda has been divided into five parts (1) Yantramuuk, (2) Pânamuk, (3) Mukta-
sandhârâtra, (4) Amukta and (5) Bâhyuddha. There is another division according to Astra and Sastra. There is yet another division of the science into two by some scholars from a different viewpoint calling them Mâyâ and Rija.

Yantramuuk (Yantra = machine). This means a war-
fare where machines are used. Keppaja (sling) bow and arrow and other such machines are included in this.

Pânamuk. (Pâni = hand). This is where the hand is used mainly. Stone, mace etc. are used in this.

Muktasandhârâtra. This includes the use of weapons like a spear,

Amukta. The use of a weapon like a sword which never leaves your hand.

Bâhyuddha. (Bâhu = head). The fight with only bare hands without the use of a weapon. One who wishes to fight should make ready his own weapons. He should be one who will never get tired even after exertion. A war with bows and arrows is considered the best and
most manly, that with a spear ranks next, a fight with a sword is bad and a fight with hands, the most mean.
3) The Teeta. Only a bramina is entitled to be a preceptor in Dhanurveda. The Kṣatriya and Vaiśya should learn from him. The Śūdra can fight of his own in danger. He is not allowed to learn military science from a preceptor. Those mixed-born are to help the king during a war.
4) Vari: postures. There are nine different ways of standing when you give a fight, classified according to the different positions of one’s foot, heel and knee.

Saṃpadā. When you stand with your Angsāṣṭa, Nariyāti (Gulpha), Pāṇi and Pāda closely joined together, it is termed Saṃpadā.

Vaidhā. Keep your legs twenty-seven inches apart and without bending your knees stand erect throwing your weight on the fingers of the foot. This stand is called Vairākhā.

Maṇḍala. Keep your knees thirty-six inches apart and stand in the shape of a hamsapāṭkā and’ 2’ position is called Maṇḍala.

Ālīka. Bend your right knee and thigh in the shape of a plunged and without any movement so that posture does not yet bring your leg forty-five inches apart. This stand is called Ālīka.

Pratyālīka. If you bend your left knee and thigh and stand like above it is called Pratyālīka.

Jāta. Place your right foot straight and place the left one perpendicular to the right one with the heels and the ankles of the feet five fingers apart. The whole length of the posture should not exceed twelve fingers. This stand is called Jāta.

Dāṃgāṣṭa. Keep the right knee bent and the left leg straight or vice versa. This posture is called Dāṃgāṣṭa.

Vikāla. If for the above posture the distance between the two legs is two palm-length it is Vikāla.

Saṁhā. Keep the knees vigūnas and the feet Uttaṇayanā for the posture of Ṣvapujā.

Saṣṭika. Keep your legs sixteen fingers apart and raise your feet a little keeping the level of both the feet equal. This is Saṣṭika.

5) Use of arrows. Before a man is to make use of a bow and arrow he should first take the posture of Saṣṭika or bow down. He should take the bow by the left hand, pick up the arrow by the right hand. Then he should adopt a posture. Then Vaiśākha or Jāta and taking the bow should sink into the earth, one end of the bow and draw the bow-string up to the other end and see whether there is sufficient length for the string. He should take an arrow from his sheath and thrust the arrow-head into the ground near the bow. He should place his elbow on the top of the arrow with his forearm bent and fist clenched. If the clenched fist touches the top of the bow that bow and arrow is superior to any other. He should tie the bow-string in a way that the distance between the tied bow-string and the bow is twelve fingers. He should place the bow in front of his navel and the arrow in a quiver on his hip. Taking an arrow he should raise the bow and fix the arrow at a point on the bow-string between his eye and ear. He should take the arrow by his left fist and fix it so that the fist touches the left nipple. The bow should not change position horizontally vertically, laterally, face downwards or upwards. Then taking an arrow from the sheath by the thumb and forefinger fix it on the bow-string and stretch it well before sending the shot. The clue to correct aim is this. Anything that one can see with one\'s eyes but can be covered by his fist is within the arrow-shot. When one arrow is sent another should be taken immediately from the sheath and sent in quick succession. This is called Upaccheda.


7) Operations with rope. There are eleven different ways of tying a rope in a war. Pārvātya, Aparāvyā, Ārha, Laghūgriha, Urdhvākṣipta, Adbhākṣipta, Sandhārīta, Śreneśṭa, Gajāpīta and Vīghrāvā. Adept in this art have stated that there are five acts in the rope-operation. They are: Rju, Ayāta, Viśāla, Tiṣyak and Bhīmāṭita.

8) Mode of using the weapons. (1) Deeds with a wheel are: Āccheda, Bṛhadā, Pārava, Bhāṣama, Sayana and Vaiśāṃuka.

(2) Śīla (spear). Deeds with this are: Aśphotaṇa, Ksola, Bhedana, Trāsana, Andolana and Aṅghāta.

(3) Tomara (iron club). Deeds with this are: Drṣṭighāta Pārvāsghāta, Ṛjupakṣa and Isṭapāpta.

(4) Gada (Mace). Deeds with this are: Gomūtra, Āhata, Prabhūta, Kamālāsana, Yata, Urdhvagātrā, Vamanavatā, Dhikṣasāna, Aṣṭika, Pāva, Pāvāvartta, Pāvādāna, and Avapūtta Hamsanandā.

(5) Parāla (axe). Deeds with this are: Karala, Anagha, Darśana, Upapūtta, Kāpabhāsikā, Śiṅgā and Śunya.

(6) Mudgara (hammer). Deeds with this are: Tādana, Cēpaṇa, Pāvāna and Ghatana.

(7) Bhūdhīla. Deeds with this are: Sanśrīrāta, Vīrānā, Goviṣaṇa and Sudurdhāra. Deeds with the Lagūda are the same as these.

(8) Vāra. Deeds with this are: Aṁya, Madhyāṇa, Pārāvṛttta, and Nīderāṇa. The deeds with the Pāṭīṣa are the same as there.

(9) Vīhāra (Churīka—small dagger). Deeds with these are: Haruṇa, Bhedana, Ghatana, Bhedana, Yṃkṣaṇa, Pātaṇa and Śpocana.

(10) Vipāja (Kauja—Sling). Deeds are Trāsana, Raṣṭa, Ghatana, Balodhāraṇa and Ayāta. The feats of one who fights a budgeron or cudgeler are the following:


9) Dhanurveda in Mahābhārata. Some references to Dhanurveda in Mahābhārata are given below:

(1) A sage named Śraddhan was a noted preceptor in Dhanurveda. Kṛṣṇāya learnt Dhanurveda from him and taught many others of his disciples. (Chapam 123, Aḍī Parva, M.B.).

(2) Dronācārya learnt Dhanurveda from Paraśurāma.
and imparted it to many other disciples of his including the Kauravas and Pândavas. (Chapter 129, Ādi Parva, M.B.)

(3) Agneśva, a sage, learnt Dhanurveda from sage Agastya. (Sloka 9, Chapter 133, Ādi Parva, M.B.)

(4) Dhanurveda has got ten aśugas and four curasanas. (Chapters 6 and 41, Salya Parva, M.B.)

(5) Four-footed Dhanurveda worshipped Subrahmanya. (Sloka 29, Chapter 64, Salya Parva, M.B.)

DhANUSĀ. An ancient sage. He was a priest in the yuga of Utparicaravana. (Sloka 7, Chapter 536, Sānta Parva.)

DhANUSĀKṢA. An ancient sage. He killed Medhāvi, son of the sage Balaśrī, accusing Medhāvi of having mocked other sages (Sloka 50, Chapter 135, Vana Parva, M.B.)

DhANVA. One of the Kings of Kāśi. Dhanvantari was born as his son. (For details see under Dhanvantari.)

Dhanvantari I. A deva who was a preceptor in Ayurveda.

1) Orṅga. The devas and asuras together churned the milky ocean, Kṣīrāḍhēti, to salvage Amṛta (Nectar) from it. After thousands years there arose from the ocean a deva with a Kāmamudā (water-pot of aseetics) in one hand and a damru in the other. That deva was Dhanvantari. (Sloka 31, Sarga 45, Bīla Kānda, Vālmiki Rāmāyana.)

The birth of Dhanvantari from the ocean of Milk is described in Chapter 29 of Harivaṃśa thus: Prosperous-looking Dhanvantari rising above the water-level of Kṣīrāḍhēti stood worshipping Mahāvīnu. Viṣṇu gave the name to him. Afterwards, the name was thus known by the name of Abja also. Dhanvantari bowing to Viṣṇu said "Prabho, I am your son. Allot to me yājñabhāgā." Viṣṇu replied thus: "Portions of yājñā have already been allotted. Because you were born after the devas you cannot be considered as one among them. You will be born again in the world for a second time and then you will be allotted a portion like the devas in the womb you will have knowledge of Apimā and Kurimā. Therefore you will be born as a deva incarnate. You will write in eight divisions a book on Ayurveda; your second life will be in Devāparā yuga." After having said so much Viṣṇu disappeared.

2) Veṣaṅga of Dhanvantari. In his second life Dhanvantari had two sons, Śāla and Gṛiṇamāda. Śunaśa was the son of Gṛiṇamāda. Śala got a son, Artaśeṣa. Āśa was born to śunaśa. To Āśa was born Dirghatapasa (Dhanvā). For a long time Dhanvā did not have any children and so he went and did penance to propitiate Abjadeva. Abjadeva (Dhanvantari) was pleased and was born as a son to Dhanvā. Dhanvā named the boy as Dhanvantari and taught him all the sūtras of Ayurveda, by parts, eight in number. From Dhanvantari in order were born Ketumān—Bhimaratha—Divdīvāsa. (Chapter 29, Harivaṃśa.)

3) Dhanvantari and Parīkṣit. There is a story in the purāṇas that when Taksaka went and bit Parīkṣit to kill him, a Viṣṇāhāri (one who cures those infected with snake venom) rushed to save the king but was bribed and sent back by Taksaka. The Viṣṇāhāri indications to the Purāṇas to show that the Viṣṇāhāri under reference was Dhanvantari though it is stated that Kasyapa was the person involved. (See under Taksaka.)

4) Dhanvantari and Maṇṇādevī. In the Kṛṣṇa-purāṇa Kṛṣṇa of Brahmavārīṣa Purāṇa there is a story connecting Dhanvantari with Maṇṇādevī, a serpent-goddess. Once Dhanvantari with his disciples was going to Kaivala. On the way Taksaka made a venom-spitting hiss. At once one of the disciples of Dhanvantari boldly went and plucked the diamond on the head of Taksaka and threw it to the ground. Hearing this Viṣṇu, King of serpent, sent to Dhanvantari thousands of serpents under the leadership of Drona, Puṇḍarīka and Dhanañjaya. The poisonous breath of all these serpents together made the disciples of Dhanvantari swoon. Immediately Dhanvantari by a medicine made from vānaspati made all his disciples recover and then sent all the serpents to a swoon. When Viṣṇu heard this he sent the serpent-maid, Maṇṇādevī, a disciple of Śiva, to face Dhanvantari. Maṇṇādevī and Gañḍā were both disciples of Śiva. But Dhanvantari was a follower of Gañḍā. Maṇṇādevī made all the disciples of Dhanvantari swoon but the latter because of his great proficiency is Viṣṇavīya soon brought back their disciples to normal. When Maṇṇādevī found that it was impossible to defeat Dhanvantari or his disciples by using poison Maṇṇādevi took the trident given to her by Śiva and aimed it at Dhanvantari. Seeing this Śiva and Brahmā appeared before them and pacifying them sent them all their way.

Dhanvantari II. (Amṛtāśaya). An eminent medical scientist born in the ambaśṭha caste. There is no reference anywhere in the Purāṇas regarding any relationship between the two Dhanvantaris. There is the following story about Amṛtāśaya in Ambaśṭha-candrikā.

Once Gañḍa Mahārāṣṭra went to the forest to collect darbha and firewood. He walked for long and felt thirsty and hungry. Then he saw a girl coming that way with water and Gañḍa quenched his thirst taking water from her. Pleased with her the Mahārāṣṭra blessed her saying "May you get good life! May you not be afraid of it nor be eaten in the womb you will have knowledge of Apīma and Kurimā. Therefore you will be born as a deva incarnate. You will write in eight divisions a book on Ayurveda; your second life will be in Devāparā yuga." After having said so much Viṣṇu disappeared.

2) Vṛshadrāma. A king who was a friend of Ṛṣisthira. (Śloka 29, Chapter 136, Drona Parva, M.B.)

DhA Ra. I. He is the first Vaisu born to Dharmas of his wife Dhūṃrī. (Sloka 19, Chapter 66, Ādi Parva.)

DhA Ra. II. A king who was a friend of Ṛṣisthira. (Śloka 29, Chapter 136, Drona Parva, M.B.)

DhāRa. A holy place. If one battles in this holy place (Bāth) his sorrows will be at an end. (M.B. Vana Parva, Chapter 84, Stanza 25.)

DhāRa. One of the eight means of Rājyoga (One of the ways of union with the supreme Spirit). Yama, Niyama, Aṣāna, Pratṣāyaṃa, Pratyāhāra, Dhāraṇa and Samādhi are the eight means (See under Rājyoga.)

DhāRa. A king born in the family of Candravana. (M.B. Udga Parva, Chapter 7, Stanza 16.)

DhāRa. II. A nāga (serpent) of the family of
Dharma. A deva who is the abode of all luxuries in life.

1) Birth. This deva bore the right nipple of Brahmā and came out in the form of a human being. Three sons were born to him: Sama, Kāma and Harṣa. Kāma married Rāi, Sama, Pṛapṭi and Harṣa, Nandā.

2) Marriage and family life. The Bhāgavata states that Dharma married the thirteen daughters of Daksānapāpa named Śraddhā, Maitri, Dasya, Śanitī, Puṣṭi, Śrī, Kriyā, Unnati, Buddhā, Medhā, Titikṣa, Śrī and Maitri. Besides them he married ten other girls named Bhānu, Lambā, Kukubha, Jāmi, Viśvā, Śaḍbhya, Murutvā, Vasu, Mūrtrā and Sakhāla and also a woman named Śunyā. According to Mahābhārata Dharma married the following daughters of Daksā: Kriṣṇa, Lalukṣa, Dhirī, Medhā, Puṣṭi, Śraddhā, Kriyā, Buddhā and Lajjā. From each of his wives there originated a family. The son born to each is given below: Śraddhā—Śubhā; Maitri—Prasāda; Dasya—Abhaya; Śanitī—Śukha; Puṣṭi—Moda; Unnati—Dāpita; Buddhā—Artha; Medhā—Sukṛti; Titikṣa—Śama; Śrī—Pravāya. Mārdi gave birth to the virtuous Narāṇārayanas. Śunyā became the mother of the devas, Satyayatana and Satyasena. Satyasena became famous by slaying many cruel and evil-natured Yakṣas, demons and spirits. Lambā gave birth to Śrībhā and Viduyotana. Śrībhā got a son, Indraśeṣa. Viduyotana became the father of śunyā. Kukubha delivered Skha and Sāka and became the father of Śrīka and Duryodana. Śrīka got a son Śrīva and of him was born Nandī. Viśvā gave birth to Viśvā.

3) Prominent sons. Four sons of Dharma, Hari, Kṛṣṇa, Nara and Nārāyaṇa became prominent. Hari and Kṛṣṇa were great yogis while Nara and Nārāyaṇa were great ascetics. (See under Nārāyanasiṇa.)

4) The daughter named Dharmavatī. Dharma-deva got a daughter named Dharmavatī of his wife Dharmavatī. Dharmavatī was an ascetic and she was married to Marici, son of Brahmā. One day Marici came back from the forest after getting darbha and flowers extremely tired and so after food lay down to rest. His wife sitting by his side massaged his legs. The sage fell asleep. Then Brahmā came there and Dharmavatī attended on him and worshipped him. Marici, when he woke up, finding Dharmavatī attending on another man cursed her and made her into stone. Dharmavatī pleaded not guilty and standing inside a fire-pit did penance for ten thousand years. Brahmā and other devas appeared before her and consorted her by assuring that though she would be a stone devas would take their abode in it and that she would be worshipped by all. From that day onwards that stone was known as Devaśilā and even now it is believed that Brahmā and other devas live therein. (Chapter 114, Agni Purāṇa.)

5) Dharma was cursed and made Visudra by Asvinakṣatra. (See Aniruddhāsav.)

Other details. (1) A portion of Dharma took life as Yuddhiṣṭhira in Kunti. (See Dhammapatra.)

(2) Dharma did penance in Dharmaśirha for a very long time. (Śloka 1, Chapter 84, Vana Purāṇa.)

(3) The abode of Dharma was Dharmaprasthāna. (Śloka 1, Chapter 94, Vana Purāṇa.)

(4) Dharma did penance on the banks of the river Vaiṣṇavī for a long time. (Śloka 4, Chapter 114, Vana Purāṇa.)

(5) While the Pāṇḍavas were in exile in the forest Dharma in the form of a deer came to the hut of a Brahmin and carried away by its horns the Arani stick which the Brahmin owned for making fire by attrition. (Chapter 311, Vana Purāṇa.)

(6) Dharma appeared in the form of a Yakṣa and made all the Pāṇḍavas swoon except Yuddhiṣṭhira, on the shores of a pond in the forest and later got them back to normal. (See under Dhammaputra.)

(7) Dharma-deva went to Vaiśvamedra in the guise of Vasiṣṭha to test him. (See para 3 of Gālava.)

(8) Following a directive from Brahmā, Dharma-deva once brought before Varuṇa all the dātāyānāvus bound by ropes. (Chapter 128, Udyoga Purāṇa.)

(9) Mahāviṣṇu was born as a son of Dharmadeva. (See under Nārāyanasiṇa.)
DHARMAHṚT II

(10) Dharma worshipped a brahmin named Satya taking the form of a deer. (Sloka 17, Chapter 272, Sānti Parva.)

(11) Dharma tested Sūdrāśāna taking the form of a brahmin. (Sloka 79, Chapter 2, Anuśāsan Parva.)

(12) Dharma saved a sage named Vatsanābha from a great downpour taking the shape of a buffalo. (Chapter 12, Anuśāsan Parva.)

(13) Dharma disguised as a brahmin, went and imparted advice to Jānakā, father of Sītā. (Chapter 32, Aṭvamedha Parva.)

(14) To test Jāmadagni, Dharma went to his āśrama taking the form of Anger, Jāmadagni had just milked Kāmadhenu and kept the milk in a pot. Dharma as Anger crept into the milk. Jāmadagni drank it and yet remained calm. Seeing this, Dharma appeared before him in the form of a brahmin and blessed him assuring Jāmadagni that in future he would be obedient to Dharma (Chapter 91, Aṭvamedha Parva.)

(15) When at the end of their life the Pāṇḍavas started on their Māhāprāśāna, Dharma as a dog accompanied them up to the gates of heaven. (Sloka 22, Chapter 5, Svargāroha Parva.)

7) Dharma and Kāla. There is a misunderstanding found even in some Purāṇas as Kāla, the chief of Kālāpari, and Dharma are one and the same person. But if the stories around each are examined it is easy to deduce that they are two different devas. The father and mother of Dharmaeva is Brahman. The father of Kāla is Śūrya and mother Sachi, daughter of Vīśvakarman. This itself is a sufficient evidence to show that the two are different persons. Further, Kāla or Yama is the sixth descendant of Vīśva.

But scholars are misled to think that the two are identical. There is a reason for it.

Dharmarājan Pitrpati
Śamavartti Paterari
Kṛiṅsto Yumunābhārati
Samana Yumunār Yarvah
Kubera Yumunār Dvah
Devo Vaivasvatonari (Amarā).

The above are the synonyms of Kāla. Ṛṣaṇa has used as synonyms for Dharmaeva in the Māhāprāśāna the words Dharmarāja, Ṛṣaṇa and Yama. Now among the synonyms for the two there are two words in common—Dharmarāja and Yama. This has led to this misunderstanding. Because Kāla weighs the evil and good in man he got the name Dharmarāja. Dharmaeva got that name because he is the incarnation of Dharma. The real name of Kāla is Yama. Dharmaeva got the name Yama because he possesses 'Yama' (control of the tell for moral conduct). Kāla has no sons; Vidura and Yudhishthira are the sons of Dharmarāja.

DHARMAHṚT. A mahārāja who was an inhabitant of Dandakānanda. This sage narrated to Śrī Rāma the story of the pond 'Pañcaśāstra' and the gāṇadhārā that rises from it. (Vālmiki Rāmāyaṇa, Aranyā, Sarga 11.)

DHARMABUDDHI. See under Mitabheda.

DHARMA. A follower of Subrahmanya. (Sloka 72, Chapter 45, Sāya Parva.)

DHARMATTHA. A king of Kosala. He had a wife named Nāgari. By her chastity she became a celebrity and got the name of Arundhati of the earth. They got a daughter named Tārāādātā. Once when Dharmattha and Nāgari were engaged in conversation both remembered their lives in their previous births. It was not allowed to speak about previous births in open and if anybody did so death was the penalty. But Nāgari could not control herself and prepared to accept the worst. Nāgari told her husband thus: "I am just reminded of my life in my previous birth. I will tell you my story. I was the servant maid of a brahmin named Mādhava in this same place. I had a husband named Devāsa. My husband and I lived happily together. In a small house of our own and lived there peacefully. Each of us would bring food from where we worked and everyday we used to set apart a portion of what we got for guests and the pūtra. We were satisfied with what was left after that. If we got more than one set of clothes we would give it to the poor. Then there came a famine in the country. Our earning also was reduced daily. We lived in hunger. One day a hungry and tired sannyāsī came to our place and we gave him the whole of our food. My husband died that day and I gave away my life jumping into the funeral pyre of my husband. Then I was born in the family of a King and became your wife." Dharmattha also got back the memory of his previous birth. He said he was the Devāsa of Nāgari's previous life. The moment they finished talking about their previous births both fell down dead. Orphaned Tārāādātā then lived under the care of her mother's younger sister. After some time a Mahāraja came to their house and by his blessing Tārāādātā got a husband named Kālīgaida. Kālīgaida was a brave and powerful. Very soon they got a daughter and she was named Kālīgaida. (Kālaśirasāgara, Matudāmatjaṅkī laṁbaka, Tarangā 2.)

DHARMADATTATT II. A brahmin who lived in the city of Karvata. One day while Dhammatatta was going to the temple with material for pūjā he came across a demoness named Kalāha on the way. The brahmin threw the pūjā materials in his hand on to the face of the demoness. When a tulasi leaf touched the demoness she got back the memory of her previous birth. Kalāha then abandoned her cruel nature and begged Dharmattha to advise her as to how she should get a release from her demonic life. Taking pity on her Dharmattha gave her all the 'pūnya' he had obtained by observing Kārttikāvraṭa. (Chapters 106, 107, Utarā Khaṇḍa, Padma Purāṇa and Chapters 2, 4, 24, 25 Śaṅkha Purāṇa.)

Dhammatatta and Kalāha were born as Daśaratha and Kaikeyi in their next births as a result of the accumulated pūnya obtained by observing Kārttikāvraṭa. (Śaṅka khaṇḍa, Ananda Rāmāyaṇa.)

DHARMADHIYAJA. See under Tulasi.

DHARMAUGPA I. A prince who obtained blessings from Śiva by observing the Pradosa-vrata. (For detailed story see Amśuamati.)

DHARMAUGPA II. A Nandāraśākumāra belonging to the Lunar dynasty. Chapters 1, 2 and 13 of Śaṅkha Purāṇa gives the following story about him.

Once Dharmapūra went to the forests hunting. Deeply interested in the game he never knew when it became dusk. It was late to go back to the palace and so deciding to stay in the forest for the night he climbed upon a tree and made a nest there to rest. After some time a bear...
followed by a lion came running and took refuge on the top of the same tree. The lion stood growling below. Seeing a man on the same tree the bear said "Oh, Prince, we are both in the same sad plight now. Believe me as a friend. We can spend the night on this tree safe. Therefore, go to sleep till midnight and I will keep watch over. After that I will go to sleep and you keep watch." Glancing at the proposal the prince went to sleep and the bear kept vigil. Then the lion suggested to the bear to push down the prince. The bear replied that he would never cheat a friend and that it was a great sin also to do so. After midnight the bear slept and the prince kept watch over. The lion then suggested to the prince to push down the bear. Thinking that he would be saved if the bear is given to the lion the unthinking prince pushed the bear down. But the bear escaped catching hold of the branches lower down. Embittered at this the bear cursed Dharmanaputra and made him mad.

Then addressing Dharmanaputra first and the lion next the bear said thus: "I am Dhyānākara a sage of the Bhrigu family. I can take any form I like. I cured you, Dharmanaputra, because you cheated a friend. This lion is Bhada, one of the ministers of Kubera. Once he entered into sexual act with a bear in front of the jātaka of Gautama at midday and the sage cursed him and made him into a lion. The sage as a relief from the curse had further declared that he would get his original form when he entered into a conversation with me." When Dhyānākara finished speaking the lion changed itself into the form of Bhada.

Dharmanaputra remained mad and his father, the King, approached Jaimini for help. The sage said that the prince would be cured of his madness if he bathed in the Puskarnī tīthī. The king did as was suggested and Dharmanaputra was cured.

DHARMĀKARA. A righteous house-holder. Once a prince entrusted his beautiful wife with Dharmākara and went away. Though the lived with him for six months he did not have any kind of contact with her. The prince returned. Wicked people tried to arouse doubts about the chastity of his wife and the householder. But it was futile. Still bearing calumny Dharmākara entered fire. In that test by fire he came out victorious. Not only did his body remain unscorched, but also that the faces of the wicked people who blamed him were filled with leprosy and became ugly. (Padma Purāṇa, Sraṇī khaṇḍa, Chapter 50).

DHARMĀKETU. A king of Bhārāgava gotra. He was the son of Sulectu and father of Suyāketu. (Navama Sandha, Bhāgavata).

DHARMANANDANA. A king of the family of Bhārāgava. (Navama Sandha, Bhāgavata).

DHARMĀNGADA. A Brahmin who became a deep meditator on Vīśṇu, because of his habits in his previous life. Dharmāngada was the son of Rukmāngada by his wife Sandhiyavāli. Rukmāngada was the son of Kudakā, who lived in the city of Vīśā. He was a man of good personality, who lived with his father and being a generous man he did not hesitate to give his head to Mohini for the pleasure of his father. God Vīśṇu was pleased with him because of his love of his father and of his loyalty to Vairāvīteve deity and took him bodily to heaven (Vaiśākha). Dharmāngada lived there for many thousands of years enjoying heavenly pleasures. Then he went astray from divine life and had to take life again as Suvarṇa the son of a Brahmin named Somaśārma. The wise Suvarṇa discarded the passions of Kāma (desire), Krodha (anger) etc. and controlled his senses and engaged himself in penance in Vaśīkurumahādri. For hundred years he sat in meditation and Mahāvīra was pleased with him and took him and his father to Vaiśākha. At the instruction of Mahāvīra, Suvarṇa took life again in the house of Kaśyapa. When he died he went to Vaiśākha. In every successive birth he had the remembrance of his previous birth. (Padma Purāṇa, Chapter 21).

DHARMANETRA I. A king of the Hēhaya family. He was the son of Hēhaya and father of Kṛṣṇa. (Brahmāṇḍa Purāṇa, Chapter 2).

DHARMANETRA II. A son of Dharanetrā. (Śloka 60, Chapter 94, Ādi Parva).

DHARMAPĀLĀ. A minister of Daśarath. There were eight ministers for Daśaratha: Śrī, Jayanta, Vijaya, Siddhartha, Rāstravarāhana, Aśoka, Dharmapāla and Sumantra. (Chapter 6, Agni Purāṇa).

DHARMAPRĀSTHA. A sacred place. It is believed to be the abode of Dharmanāra. There is a general assumption that anybody who touches the water in a well there will be absolved of all sins. (Śloka 59, Chapter 94, Vana Parva).

DHARMAPUTRA. The eldest of the Pāṇḍavas, the others being Bhīma, Arjuna, Nakula and Sahadeva.

1) Genealogy. See under Arjuna.

2) Birth. Pāṇḍu, brother of Dharanetrā, had two wives, Kunti and Mādri. There was a curse for Pāṇḍu that he would die the moment he touched his wife. (See under Pāṇḍu). Kunti, the first wife of Pāṇḍu, had obtained from Durvīśā five mantras. The mantras were very potent. If she called upon any god reciting the mantra that God would manifest himself to her and bless her with a son. When Kunti found that Gāndhārī was pregnant and was about to deliver she became anxious and meditating on Dharmadeva recited one of the mantras given by Durvīśā and got a child from him. The boy was born at midday on the eighth Jyeṣṭha day of the year on Pālīcami and at the suspicious hour, Abhijit. At the time of his birth there was a celestial voice which said "This boy will become a very righteous and bold King, best among the virtuous. He will be known as Yudhīśthira". Obeying the dictate of the mysterious voice he was named Yudhīśthira. (M.B. Ādi Parva, Chapter 123).

3) Boyhood. When he had five sons Pāṇḍu went to the forest of Sārīgṛha together with his family to spend the spring time there. The sages residing in that forest conducted the christening ceremony of Dharmaputra. Kaśyapa, priest of Vānudeva, performed the Upanayana ceremony (thread-wearing) of Dharmaputra (Chapter 123, Dākṣīṇāpyāṭha; Ādi Parva, M.B.). Rājarṣi Śukta imparted instructions to Dharmaputra on spear-warfare. Pāṇḍu died during their stay there, Mādri abandoned her life by jumping into her husband’s funeral pyre. Before doing so she called Dharmaputra to her side and joining her hands together said "Son, you are now the father to your brothers." When Pāṇḍu and Mādri were dead the sages of the forest took Kunti and the children to Hastināpura and entrusted them to the care of Bhīma.
detailing to him all that had happened in the forest. (Chapter 125, Adi Parva, M.B.)

4) Kaumārī (youth). Dharmaputra and his brothers spent their boyhood in Hastinapura along with Duryodhana and his brothers. Bhimasena became a great foe of Duryodhana and his brothers and Duryodhana always nursed a desire to kill Bhimasena. Once Duryodhana invited Dharmaputra and his brothers to have aquatic games in the Ganga. Accepting the invitation, Dharmaputra participated in the games along with his brothers. One night Duryodhana caught hold of Bhima alone and tied him with ropes and threw him into the river. When in the morning Dharmaputra found his brother missing he ran to his mother to inform her of the loss. Kunfil asked him to start a search and while he was on it Bhimasena appeared before him and told him how he was thrown into the river by Duryodhana and how he went to Nalagana and was brought to earth with great acquisitions from there. Dharmaputra advised them not to make the incident public. They received training in warfare in Hastinapura under Drogaśēkha. Dharmaputra got great proficiency in chariot-fighting. As Gurudakṣaṇi (as the preceptor) Dharmaputra agreed to bring Bhimasena to him as the preceptor. But Arjuna stopped him and himself undertook the task. (Chapters 127 to 136, Adi Parva, M.B.)

5) Becomes heir-apparent and goes to the forest. Duryaśāstra, crowned Dharmaputra as the heir-apparent when the latter had successfully completed his course of study in warfare. By his good conduct, righteousness and administrative efficiency Dharmaputra excelled his father and became very popular among his subjects. Jealous of this Duryodhana decided to destroy the Pāṇḍavas somehow. With the permission of his father, Duryodhana constructed a palace at Vrāṇavātara for the Pāṇḍavas to reside there. That palace was built of Lākṣa (See under Arakkillam). The entire population resented this act of Duryodhana and rebelled against him. They tried to follow him to Vṛṣṇaśraya and stay there. But by tactful words he made them abandon that idea. Still many brahmans followed Dharmaputra. After some days Duryodhana set fire to the palace. But the Pāṇḍavas escaped through a tunnel from the house which had been constructed without the knowledge of Duryodhana just at the time of construction of the building. Escaping from there the Pāṇḍavas reached the forests and travelling further came to the shore of the Ganga. (Stोk 2 to 146, Adi Parva, M.B.)

6) Story up to the life ignominio.

(1) When the palace was burnt by ashes it was presumed that they were dead and by the instructions of Dṛṣṭārīṇa the funeral rites of the Pāṇḍavas were conducted at Hastinapura. But Vidura informed Bhima that the Pāṇḍavas were alive. (Chapter 149, Dākṣiṇayāpāṭha, Adi Parva, M.B.)

(2) Dharmaputra gave permission to Bhima to marry Hidimba while they were in the forest. (Chapter 154, Dākṣiṇayāpāṭha, Adi Parva).

(3) Dharmaputra counselled Arjuna to release Citrārtha Yakṣa who was defeated by Arjuna in a battle. (Stōk 2 to 159, Adi Parva)

(4) After the svayamvara of Pāṇḍāśī, Dharmaputra narrated to Drupada the story of their escape from the palace. (Chapter 194, Adi Parva).

(5) After svayamvara of Pāṇḍāśī the Pāṇḍavas returned to their country and Dharmaputra was crowned king of half of the country. He started his rule at Kāḍāvatrapaṭha, his capital. (Chapter 206, Adi Parva).

(6) Nārada went to Kāḍāvatrapaṭha and advised them, how to avoid unpleasantness accruing from their having one wife in common. His advice was that Pāṇḍāśī should spend one year with each of the five in turn. (Chapter 207, Adi Parva).

(7) When Aśvāmanīya went to Arjunā, Dharmaputra gave ten thousand cows to brahmans as gifts. (Stōk 69, Chapter 22, Adi Parva).

(8) Yudhyāśīrāṇa got a son Pratiśvāndha of Pāṇḍāśī. (Stōk 79, Chapter 220, Adi Parva).

(9) Yudhyāśīrāṇa got a son Yuvātyāṇa of Devīkā, daughter of King Śūski. (Stōk 76, Chapter 95, Adi Parva).

(10) When Śrī Kṛṣṇa went to Dvārakā from Indraprastha Dharmaputra drove the chariot in the place of Dvārakā, charioteer of Kṛṣṇa. (Stōk 16, Chapter 2, Sahā Parva).

(11) Māyāsūra constructed a beautiful palace in Indraprasthā and gave it to Dharmaputra. (Stōk 37, Chapter 3, Sahā Parva).

(12) Yudhyāśīrāṇa decided to perform a Rājaśīrya at Indraprastha. Even before, Rājaśīrya Śrī Kṛṣṇa, Arjuna and Bhīmasena together killed Jārasāntuka. After that Yudhyāśīrāṇa sent Arjuna to the northern side and the other brothers to the southern side for Dvīvajyaya (conquest of countries). When he established his autocracy he performed the Rājaśīrya. (Chapter 43, Sahā Parva).

(13) Yudhyāśīrāṇa used to give free sumptuous food to thousands of brahmans in golden pots daily. (Chapter 49, Sahā Parva).

(14) Envious Duryodhana sent Vidura to bring Dharmaputra to Hastinapura and defeated him fouly in a game of dice. Though Dharmaputra lost everything Dṛṣṭārīṇa gave him back everything. (Chapter 72, Sahā Parva, M.B.)

(15) Before Dharmaputra went back to his place, with the permission of Dṛṣṭārīṇa, Duryodhana called him back again for another game of dice. Despite protests from all sides Dharmaputra went again for a game of dice with Duryodhana. and lost again all he possessed. Then he left the country with his brothers and wife to spend twelve years in exile in the forests and another year ignominio. (Chapter 79, Sahā Parva).

(16) Śrīya gave the Aksayapāṭha (a pot which is never emptied) to the Pāṇḍavas. (Stōk 72, Chapter 3, Vana Parva).

(17) At first the Pāṇḍavas stayed in Dvīvaitava and later on the advice of Vyāsa they went to Kāmīkavāna. (Stōk 41, Chapter 36, Vana Parva).

(18) He advised Bhīmasena to remain quiet for thirteen years. (Chapter 52, Vana Parva).

(19) Bhūdaśāva, the sage, narrated the story of Nala to Dharmaputra while they were in the forest. (Chapter 43, Vana Parva).

(20) The sage Lomaśa imparted instructions on philosophy to Dharmaputra while they were in the forest. (Chapter 94, Vana Parva).

(21) Yudhyāśīrāṇa met and conversed with Paraśurāma at the mountain Mahendrā. (Chapter 117, Vana Parva).

(22) The Pāṇḍavas then travelled in north India. On their way to the mountain of Gāndhārāvāna Pāṇḍāśī
fainted and Yudhishthira wept bitterly. (Chapter 145, Vana Parva).

(28) From Gandhariyadana Dharmaputra with his wife and brothers reached Badarikasrama and from there they returned to Dvaitavana.

(29) When they went to Kamyaka vana Sr Krsna visited Dharmaputra there. (Chapter 153, Vana Parva).

(30) Durudhana and his followers made a grand march to Kamyaka vana to see the Pandavas in sad plight and then the Gandharva Cirasena bound them all by ropes. Arjuna on the orders of Dharmaputra got them all released. (Chapter 246, Vana Parva).

(31) While the Pandavas were in exile in the forest Daksasana went and invited Yudhishthira to attend a Vaisravana sacrifice conducted by Durudhana. But Dharmaputra sent him away saying that it was not proper to come to the country before the expiry of the period of exile. (Chapter 256, Vana Parva).

(32) Yudhishthira received the sage Durvasas with respect and after offering homage sent him away contented. (Chapter 262, Vana Parva).

(33) Jayadratha kidnapped Pabhali and in the battle that ensued Durudhana slew the King of Tripura but left alive Jayadratha. (Chapter 272, Vana Parva).

(34) At a time when Yudhishthira was plunged in sorrow the sage Mankhandya narrated the story of Sri Rama to console him. (Chapter 273 to 291, Vana Parva).

7. How Dharmapura tested Yudhishthira. The Pandavas travelling through the forest reached Dvaitavana. A brahmin among their group was making fire by the ariki sticks when a deer rushed at him and took the ariki sticks away, carrying them on its horns. The Pandavas ran after the deer and they travelled far away from their place, still not getting scent of it. They were all tired and thirsty. Yudhishthira directed Nakula to climb on the top of a tree and investigate whether there was any water anywhere nearby. Nakula did so and reported that he could see a pond not far from the place where they were sitting. Yudhishthira asked Nakula to go and fetch water. Nakula did not return for a long time and Sahadeva was asked to go and enquire. Sahadeva also did not return and Arjuna was sent in search of them. When Arjuna did not return Bhima went to enquire. Bhima also did not return and Yudhishthira himself set out in search of them. On reaching the pond Yudhishthira was dumbfounded to see his brothers lying dead on the banks of the pond. Weeping bitterly Yudhishthira entered the pond and to his surprise he heard a voice from the air addressed to him thus: 'Ho, Yudhishthira, I am a sprite living on the small fishes of this pond. This pond is my hereditary property. It was I who killed your brothers. I will ask you certain questions. If you answer them correctly you can drink from this pond. If not, you will also die.'

Dharmaputra:- 'I do not believe that you are simply a bird. My brothers are renowned for their valour and have defeated not only the devas, danavas, gandharvas and others but also the four huge mountains like Himalaya Pariyatra, Vindhyya and Malayya. I am eager to know your true self who have slain such brave brothers of mine.'

Yaksa:- 'I am a Yaksha and not merely a bird. I objected to your brothers' taking water from the pond. But waving aside my objections they started taking water from the pond and then I slew them. Now, hear my questions: Who carries the Sun? Who are his followers? Who makes the sun set? On whom does the sun exist?'

Dharmaputra:- It is Brahman who carries the Sun. Devas are his followers. Dharsma makes him set. He exists on Satya.

Yaksa:- 'How does Mahadev come to be Srotiyas? (those who study the Vedas.)

Yudhishthira:- It happens by deep penance.

Yaksa:- 'What is the reason for a brahmin getting divinity? What deed is equal to good conduct? What makes a brahmin mortal and what makes him evil?

Yudhishthira:- The Brahmin gets divinity by meditation. Austerity is equal to good conduct. Death makes a brahmin mortal and abusive words make him evil.

Yaksa:- 'What is the divinity of Ksatriya? What is equal to good nature? What makes them mortal and what makes them evil?

Dharmaputra:- The divinity of a Ksatriya is weapon. Sacrifice is equal to good conduct. Fear makes him mortal and non-sacrifice makes him evil.

Yaksa:- 'What is the best thing for agriculture? What is the most important thing for agriculture? What are the installations of the atmosphere and child-birth?

Dharmaputra:- The best thing for agriculture is rain. The important thing for agriculture is seed. The installation of atmosphere is rays and that of child-birth is child.

Yaksa:- 'Who is lifeless even though he breathes?

Dharmaputra:- He who never offers oblations to a deva, a guest or a servant is like the dead even though he breathes.

Yaksa:- 'What is bigger than the earth? What is higher than the sky? What is swifter than the wind? What are greater in number than grass?

Dharmaputra:- Mother is bigger than the earth. Father is taller than the sky. Mind is swifter than the wind. Thoughts are greater in number than grass.

Yaksa:- 'What is it that does not shut its eyes when asleep? What is it that does not grow after birth? What is heartless? What grows very quickly?

Dharmaputra:- A fish does not shut its eyes when asleep. An egg does not grow after its birth. A stone is heartless. A river grows very quickly.

Yaksa:- 'Who is a friend to one who lives outside his country? Who is a friend to a householder, to a patient and to one dead?

Dharmaputra:- For one who leaves his country the friend he gets on his way is the best friend. To a householder his wife is his friend, to a patient his doctor and to one dead, charity.

Yaksa:- 'Who is a guest of all? What is Nectar? What is spread throughout the world?

Dharmaputra:- Agni (fire) is the guest of all. Moon (Candra) is the nectar. Air is that which is spread throughout the world.

Yaksa:- 'Who circles around solo? Who is born again? What is the remedy for cold? What gives the maximum yield?

Dharmaputra:- The Sun circles solo. Candra is born again. Fire is the remedy for cold. Earth gives the maximum yield.
Yakṣa:—What is the soul of Man? Who is the companion given by God? What is Upājīvama?

Dharmaputra:—The soul of Man is his son. The companion given by God is wife. Cloud is Upājīvama.

Yakṣa:—How do you become rich? How do you become happy?

Dharmaputra:—If you abandon lust you will be rich. If you abandon desire you will be happy.

Yakṣa:—Then lust is the worst covered? By what does one lose his friend? What is the obstacle for an entry into heaven?

Dharmaputra:—Dullness covers the world. World becomes clear by intelligence. A friend is lost by desire. Domestic ties stand in the way of getting into heaven.

Yakṣa:—Who are those equal to the dead? Which country is dead?

Dharmaputra:—A poor penniless man is equal to the dead. The country where there is mob-rape is dead.

Yakṣa: —Who is a pandit? Who is an atheist? Who is wicked? What are lust and jealousy?

Dharmaputra:—A righteous man is a pandit. An atheist is wicked. Lust is the cause of worldly life. Jealousy is the cause of worry.

Yakṣa:—Though charity, wealth and lust are incompatible with each other when do they unite together?

Dharmaputra:—When charity and wife compromise the above three blend together harmoniously.

The Yakṣa was highly pleased with the replies given by Dharmaputra. He then offered to revive one of his brothers and asked Dharmaputra to name whom he should do so. Then Yudhishṭhira named Nakula. Yakṣa then enquired why he had named Nakula leaving aside Arjuna and Bhima. Dharmaputra replied that though Kuntī and Mādrī were two wives of Pāṇḍu they were both mothers to them and so he wanted to see one of the sons of Mādrī alive. He therefore pressed the name of Nakula again. The Yakṣa who was none other than Dharmaputra was immensely happy to hear that reply and gave life to all his brothers. He confessed to Yudhishṭhira that it was he who in the form of a deer came and ran away with the arani sticks. He returned the arani sticks also Dharmadeva then advised them to go and spend their life incognito at the court of King Virāja blessing them with the assurance that they would never be found out during their life in disguise. Dharmadeva disappeared after this and the Pāṇḍavas returned to their ārama. (Chapters 312 and 313 of Vana Parva, M.B.).

8) Aūkānanda (Life incognito). See under Arjuna.

9) Dharmaputra and the great battle. Events relating to or involving Dharmaputra from the end of his life in disguise up to the end of the Mahābhārata battle are given below:

1) Yudhishṭhira tried utmost to avoid war but when it was made clear that the Pāṇḍavas would not be given even an inch of land, he decided to fight. So Yudhiṣṭhira prepared for a war and camped on one side of the Kuruśtrī with his army. (Chapter 193, Udyoga Parva)

2) Dharmaputra gave instructions to Arjuna to keep his army in vṛūhas. (Sloka 6, Chapter 19, Bhīṣma Parva)

3) Dharmaputra was sorry when he looked at the Kaurava army. (Sloka 3, Chapter 21, Bhīṣma Parva)

4) Yudhishṭhira blew his conch Anuśāvatāra to announce the war. (Sloka 16, Chapter 25, Bhīṣma Parva)

5) Yudhishṭhira sought permission from Bhīṣma to fight against Kauravas. (Sloka 35, Chapter 43, Bhīṣma Parva)

6) Yudhishṭhira bowed before Dronācārya and sought permission to conduct the war. (Sloka 52, Chapter 43, Bhīṣma Parva)

7) He sought permission from Kṛṣṇa to fight the war. (Sloka 53, Chapter 43, Bhīṣma Parva)

8) Yudhishṭhira went to Śalya and obtained his permission to conduct the war. (Sloka 78, Chapter 43, Bhīṣma Parva)

9) Yudhishṭhira appealed to the warriors on the Kaurava side to join his army. Only Yuyutsu, responded to that beckoning and joined the Pāṇḍava side. (Sloka 94, Chapter 43, Bhīṣma Parva)

10) On the first day of the battle Dharmaputra fought a duel with Śalya. (Sloka 28, Chapter 43, Bhīṣma Parva)

11) Yudhishṭhira constructed a Vajra Vyūha (an array in the shape of a diamond) with his army. (Sloka 22, Chapter 51, Bhīṣma Parva)

12) Yudhishṭhira fought with fury and defeated Śrūṣyus. (Sloka 8, Chapter 84, Bhīṣma Parva)

13) Yudhishṭhira got defeated by Bhīṣma. (Sloka 2, Chapter 86, Bhīṣma Parva)

14) Bhagadatta attacked Yudhishṭhira. (Sloka 84, Chapter 96, Bhīṣma Parva)

15) He fought against Sakuni. (Sloka 11, Chapter 103, Bhīṣma Parva)

16) Yudhishṭhira sought permission from Śri Kṛṣṇa to kill Bhīṣma and he went straight to Bhīṣma himself and asked him how he should be killed. Yudhishṭhira attacked Bhīṣma as per the latter’s instructions. (Chapter 197 to 115, Bhīṣma Parva)

17) In the meantime Dronācārya made a vow that he would capture Yudhishṭhira. So Yudhishṭhira thereupon, always kept Arjuna near at hand. (Sloka 5, Chapter 13, Drona Parva)

18) Yudhishṭhira consoloed his own army when Abhimanyu was slain. (Sloka 35, Chapter 49, Droṇa Parva)

19) Yudhishṭhira attacked Śalya and Krtavarma. (Chapters 93 and 97, Bhīṣma Parva)

20) Yudhishṭhira was defeated in a fight with Droṇa. (Sloka 18, Chapter 106, Droṇa Parva)

21) He fought against Durvudham. (Sloka 15, Chapter 124, Droṇa Parva)

22) He defeated Dronācārya in another battle. (Sloka 27, Chapter 157, Droṇa Parva)

23) He became moody when Ghatotkacan was killed. (Sloka 27, Chapter 103, Droṇa Parva)

24) He made Karna swoon in a fight. (Sloka 21, Chapter 49, Karna Parva)

25) He withdrew from the battlefield after having been defeated by Ativattāmā. (Sloka 38, Chapter 35, Karna Parva)

26) Karna wounded Yudhishṭhira. (Sloka 33, Chapter 63, Karna Parva)

27) Once Yudhishṭhira scolded Arjuna and the latter greatly offended started to go to the forest and then Yudhishṭhira himself appeased him. (Chapters 63, 70 and 71, Karna Parva)

28) Yudhishṭhira slew Candrasena and Drumarśena who were the guardians of Śalya’s Cakravyūha. (Sloka 52, Chapter 12, Śalya Parva)
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(29) He slew Śalya (Śloka 51, Chapter, 17, Śalya Parva).
(30) He killed the younger brother of Śalya. (Śloka 64, Chapter 17, Śalya Parva).
(31) Durūdhandra at this time went to a lake in Dvarapāya and lay there immersed under water. Yuddhiṣṭhira went there with an army and challenged him for a fight. (Śloka 10, Chapter 61, Śalya Parva).
(32) When Yuddhīṣṭhira won the war he sent Śri Kṛṣṇa to Hastinapura to console Gāndhārī. (Śloka 40, Chapter 62, Śalya Parva).

10) Yuddhīṣṭhira is crowned King. When Yuddhīṣṭhira won the war he sent Nakula to bring Pāṇḍu. He went round the Kurvaṇa battle ground and saw his own kith and kin lying dead and the sight made him faint. After that he went to Dvarāṣṭrā. Gāndhārī cursed him for killing her sons. Gāndhārī gave a piercing look at the nails on the foot of Dwarapāya when he stood before Gāndhārī bowing down. Instantly the nails turned black. Yuddhīṣṭhira gave Īr̥tarāṣṭra the names of all the prominent persons who were killed in the war. Dvarāṣṭrā ordered Yuddhīṣṭhira to perform the obsequies of the dead. It was at this stage that Yuddhīṣṭhira came to know from Kunti that Kṛṣṇa was his brother. Yuddhīṣṭhira wept bitterly when he knew the secret from his mother and cursed womankind as a whole, stating that woman would thereafter be incapable of keeping a secret for herself. The news of the death of Kṛṣṇa gave Yuddhīṣṭhira a sudden mental turn-back to Yuddhīṣṭhira and he decided to renounce all and go to the forest. He called aside his followers and announced his decision to them. At that time Vyāsa came there and preached to him about the predestined nature of life. Yuddhīṣṭhira then asked him what he should do for the atonement of the sins committed. Though he strongly desired to go to the forest Vyāsa and Śri Kṛṣṇa did not allow him to do so and sent him all to Hastinapura. When the Pāṇḍavas entered the city the people gave them a rousing reception and Yuddhīṣṭhira was crowned King. (Chapters 10 to 17 of Saṅkīpta Parva, Chapters 12 to 27 Śrī Parva, Chapters 1 to 40 Śrīnāru Parva).

11) Administration. When Yuddhīṣṭhira became King, with the permission of Dvarāṣṭrā, he distributed the various administrative responsibilities among his brothers. He took for himself the task of taking care of their kith and kin and friends. He gave many gifts to the brahmans and other dependants. He once went to Śrī Kṛṣṇa to express his gratitude for him. He visited Bhīma lying on his bed of arrows accompanied by Śrī Kṛṣṇa and his brothers. Bhīma revealed to him the inner import of Rajadharma, Apaḍadhama and Mokṣadhama. Receiving the blessings of Bhīma Yuddhīṣṭhira and his brothers returned to Hastinapura. Yuddhīṣṭhira went to the Himalayas to get riches from Marutta before performing an Aṃavadya Sacrifice. While on his way to the Himalayas he fasted for a night and worshipped Śiva. People like Vyāsa and Śrī Kṛṣṇa partook in the sacrifice. After the sacrifice was over Dvarāṣṭrā wanted to go to forest and sought the approval of Yuddhīṣṭhira to do so. On hearing that Yuddhīṣṭhira wept. But on the advice of Vyāsa he gave his approval for Dvarāṣṭrā to go to forest. Dvarāṣṭrā appealed to him through Vyāsa for funds to perform the obsequies of the dead. Bhīma objected to this but Yuddhīṣṭhira reprimanded him and silenced him and gave Dvarāṣṭrā enough funds for his purposes. Kunti and Gāndhārī accompanied Dvarāṣṭrā to the forest. Yuddhīṣṭhira accompanied by Pāṇḍu and Sahadeva went and saw them in the forests after a few days. (Chapters 41 to 55, Śrīnāru Parva, Chapters 92 from Amūṣīṣa Parva and Aṃvaveda Parva and Chapter 26 from Aṃvaveda Parva).

21) Vīra menge tete ṛṣi kṣetrau. When Dvarāṣṭrā, Gāndhārī and Kunti went to forest Vīdura also accepted manyāsa and left for the forest. There sitting under a tree he started doing penance. After a few days Yuddhīṣṭhira came to the forest to see his mother and others. After spending some time with Dvarāṣṭrā, Gāndhārī and Kunti he went to the place where Vīdura was doing penance. Vīdura started running the moment he set eyes on Yuddhīṣṭhira and the latter ran after him. After some time Vīdura turned back and stood staring at Yuddhīṣṭhira. At that time the soul of Vīdura escaping from his body merged with that of Yuddhīṣṭhira. The body of Vīdura stood stiff and leaned against a tree. Taking him to be dead Yuddhīṣṭhira started to do the funeral rites and then there resounded a voice from heaven saying that Vīdura was not dead. The voice said that Yuddhīṣṭhira was dead. (Chapters 26, Aṃvaveda Parva).

13) The end of Dharmaṇīra. Soon after his return from the forest Nārada came to Hastinapura and told him of the death of Dvarāṣṭrā, Kunti and Gāndhārī in a fire in the forest. Yuddhīṣṭhira performed the obsequies at Hastinapura. It was at this time that the Yadava dynasty perished and Dwārakā was sunk into the ocean. The Pāṇḍavas then crowned Parīkṣit as their successor and entrusted Yuyutsu with the administration of the State till Parīkṣit came of age. Vajra was appointed as chief of Indraprastha. The obsequies of Vāsudeva, Bhārāma and Kṛṣṇa were performed at Hastinapura. Kṛṣṇa’s body was invested as a preceptor to Parīkṣit. After having made all such arrangements the Pāṇḍavas commenced their Mahāprasātha. The five Pāṇḍavas and Pāṇḍūli started from Hastinapura. A dog also followed them. Yuddhīṣṭhira walked ahead. On the way, one by one, Pāṇḍu, Sahadeva, Nakula, Arjuna and Bhīma fell dead. Alone with a dog to keep company Yuddhīṣṭhira reached a plateau on the top of the Himalayas and there Indra was waiting for him with a chāriot. But Yuddhīṣṭhira said that he would not come to heaven without his wife and brothers. He was then informed that they had already reached heaven. Yuddhīṣṭhira insisted that the dog also should be taken to heaven which Indra bluntly refused. But Yuddhīṣṭhira refused to ascend the chariot without the dog which, he said, had given him company from the start to the finish. The dog then changed itself into Dharmaniva and he complimented him on his sense of justice. When Yuddhīṣṭhira entered heaven he saw Durvūdhana sitting in all luxury and glory. Yuddhīṣṭhira did not like it but Nārada pacified him. Yuddhīṣṭhira saw all his relatives sitting there. A devadātī took him round hell also. When he heard the pitiable groans from there Yuddhīṣṭhira thought his right place was with them. But Indra and Dharmaniva again consoled him. He was given a bath in Aṅkāgarā. He then lost his mortal form and his soul entered Divyaśikṣa.

DHARMAVATI. A wife of Dharmadeva. He got of Dharmavati a daughter Dharmarat. Dharmarat was married to Marci, son of Brahma. (See under Gayatriha.)

DHARMVARTA. A daughter of Dharmavat. (See under Gayatriha.)

DHARMAVYADHA. Though he was born in the caste of foresters he became a sanyasi by following the path of duty and righteousness. In his previous birth he was a Brahmin. He was a friend of a king who was an adept in archery. Once both went on hunting expedition to the forest. The Brahmin sent an arrow as a wild animal but the arrow went and struck a sage who was doing penance under a tree. When the sage was rolling on the arrow he said: "Oh, evil-natured Brahmana, may you be born as a hunter selling flesh in your next life." The Brahmin went and apologized to the sage and craved for pardon. Taking pity on him the sage consoles him by saying that though he would be born as such, he would be a great scholar and attain moksha by doing his duty without ever wavering from it.

The Brahmin was born a hunter in the country of Mithila. He took to looking after his parents as a vow and soon became a top-ranking righteous man. He did his duty to which he was born. He sold meat and earned a living. He never killed or butchered an animal. One day a Brahmin named Kauthaka was doing penance sitting under a tree when a crane perched on the top of its branches defecated the Brahmin's head with its droppings. The Brahmin in rage looked up and his powerful stare burnt the crane and it fell down dead. Leaving that place some time later he went to a house to beg. The lady of the house took note of him; that he would be given alms only after attending to her husband. The Brahmin was not pleased with her reply. Seeing that she added "Please do not look at me like that. I am no crane. To me my husband is supreme." The Brahmin was taken aback when he heard the lady mention the incident of the crane. The lady explained to him that all her powers were due to her devotion to her husband and advised the Brahmin to go and meet Dharmavirdha of Mithila to remove the egoism in him. Obeying her instructions Kauthaka went and accepted Dharmavirdha as his guru. The learned hunter then spoke to Kauthaka about Varadharma, Srigadasa, Rishis and Abhisnu, Mimamsa relating to drama and karma, the importance and glory of Brahmavidyà, the significance of the control of the senses, Triguna, Pranavayu, service to father and mother and many such other things. The egoism of Kauthaka was removed and he returned home. Devoted to his parents he attained heaven. (Chapters 27 to 33, Vana Parva.)

DHARMAYU. A king of the Prû family. His father was Raudráva, the son of Pûru and his mother was a celestial woman Mûraketi. (M.B. Adi Parva, Chapter 94, Stanza 11.)

DHÄRSTAVAMSA. A particular family of kings of the Ikśvaku Dynasty. This family originated from Dhṛṣṭa, the brother of Ikšvaku. So this family is called Dhârṣṭavamsa (Devi Bhagavata, Skanda 7).

DHÂTI. I.

1) General information. One of the twelve Adityas. (See Divâdhádityas and Aditya).
2) Other details: (1) At the burning of Khândava forest among the gods who came against Sri Râma and Arjuna, there was Dhâti also. (M.B. Adi Parva, Chapter 266, Stanza 34).
(2) Dhâti gave Subrahmanya five followers named Kunda, Kusuma, Kumuda, Daśibara and Adambbara as gift. (M.B. Salya Parva, Chapter 45 Stanza 39).

DHÂTI. II. It is seen in Viñu Purâna, Amrata, Chapter 10, that two sons named Dhâti and Vîdhâta and a daughter Lakshmi were born to Bhagru, the son of Brahma, by his wife Khyâti. Of them Dhâti and Vîdhâta married Yayâti and Niyaâti, the daughters of Mru. Laksmi became the wife of Mahâvîna.

DHÂTREYIKÂ. A maid of Pâñcâlî during the time of the forest life of the Pândavas. It was this maid who informed the Pândavas that Jayadratha had kidnapped Pâñcâlî. (M.B. Vana Parva, Chapter 269, Stanza 16).

DHÂTU (S). (Minerals). To understand the Purânic stories regarding the origin of iron, copper, tin etc. see under Druma (iron).

DHÂUMRAKA. An ancient hermit. He was one of the hermits who visited Bhishma in his bed of arrows. (M.B. Sûnti Parva, Chapter 47, Stanza 11).

DHÂUMYA I. A hermit.
1) General information. This hermit was the younger brother of Devâla, a hermit. The Pândavas, who escaped from burning in the Lanka house, reached the banks of the Ganges when this hermit was performing penance in the holy tirtha of Ukoâ. Arjuna defeated Citraratha, a Gandharva. After that Citraratha and Arjuna became friends. The Gandharva advised him that a priest was unavoidable and that the Pândavas should accept the hermit Dhâumya who was doing penance in the Ukoâasara as their priest. Accordingly the Pândavas accepted Dhâumya as their priest. From that day onwards in everything the Pândavas did, Dhâumya was their priest. (M.B. Adi Parva, Chapter 192).
2) Other details. (1) After the Svayamvara of Pâñcâlî, Dhâumya performed the marriage ceremony for each of the Pândavas from Drumarûtra to Sâhadeva separately with Pâñcâlî. (M.B. Adi Parva, Chapter 197).
(2) When sons were born to the Pândavas, Dhâumya performed the rites of investiture etc. with the Bhrumca string etc. (M.B. Adi Parva, Chapter 220, Stanza 87).
(3) Dhâumya was the chief priest who performed the rites of sacrifice at the Râjâśûga of Yudhishthira. He anointed Yudhishthira as King. (M.B. Subha Parva, Chapter 53, Stanza 10).
(4) When the Pândavas started for forest life, Dhâumya walked in front of them with Krishna in his hands, singing Yamasâma and Rudrasma songs. (M.B. Subha Parva, Chapter 80, Stanza 8).
(5) Once Dhâumya talked about the attributes of the Sun and advised Drumarûtra to worship the Sun. (M.B. Vana Parva, Chapter 3).
(6) In the forest Dhâumya rendered powerful the illusive and magical arts of Kîrmira, an asura (demon). (Mahâbhârata, Vana parva, Chapter 11, Stanza 29).
(7) Dhâumya described to Drumarûtra the importance of several holy tirthas or Baths. (M.B. Vana Parva, Chapters 87 to 90).
(8) On another occasion Dhâumya described to Drumarûtra the motions of the Sun and the Moon.
and the positions of Viṣṇu and Brahmā. (M.B. Vana Parva, Chapter 162).
(9) When Jayadratha had stolen Pāñcālī, Dhaumya blamed him and tried to recover Pāñcālī. (M.B. Vana Parva, Chapter 230, Stanza 26).
(10) Dhaumya advised the Pândavas how to preserve pseudonymity in the capital of Viṣṇu. (M.B. Viṣṇu Parva, Chapter 4).
(11) When the Pândavas started their life incognito, Dhaumya performed the rite of Agnistoma and uttered the Veda mantras for their prosperity, recovery of kingdom and victory in the world etc. When they started Dhaumya took the fire with obligations and went to the country of Pāñcāla. (M.B. Viṣṇu Parva, Chapter 4, Stanza 54).
(12) After the bhārata battle, Dhaumya performed the funeral ceremonies, offerings etc. of the relatives of the Pândavas. (M.B. Śrī Parva, Chapter 24).
(13) After Dharmaputra was anointed King, Dhaumya disclosed to him the secrets of righteousness. (M.B. Anuśāsana Parva, Chapter 127, Stanza 15).

**DHAUMYA II.** In the Purāṇas we see another hermit with the name Dhaumya. In Mahābhārata, Anuśāsana Parva, Chapter 16, Stanza 112, it is mentioned that this hermit was the brother and teacher of hermit Upamanyu. He had been keeping contact with Dyumatsena, the father of Satyavān. (M.B. Vana Parva, Chapter 298, Stanza 19). Other names such as Ayodhya Dhaumya, Ayodhya Dhaumya, Ayodha Dhaumya, Ayodha Dhaumya etc. are used for this Dhaumya. (For those see under Ayodhya Dhaumya).

**DHAUTAMULAKA.** A king born of a dynasty of China. (Mahābhārata, Dvīpaga Parva, Chapter 74, Stanza 14).

**DHAVALAGIRI.** (Śrīva Parvata). A mountain. Arjuna once encamped in this mountain. (Mahābhārata, Sabhā Parva, Chapter 27, Stanza 29).

**DHENU.** See under Surabhi.

**DHENUKA.**

1) **General information.** A fierce Rākuṇa (giant) with the figure of a donkey. He lived in the forest of Kāli (Tal). People did not dare to pass by that way fearing this giant. Hearing about him, Śri Kṛṣṇa and his elder brother Balabhadra Rāma went to the forest. There were several palm trees in the forest, the fruits of which they shook with force. Hearing the noise Dhenuka ran to them. Balabhadra and Śri Kṛṣṇa beat the giant to death.

2) **Other details.** (1) In Bhāgavata, Sandha 10, it is stated that Pralambaka, Cāritha, Trāṇārata, Ćusṭika, Ārīṣṭaka, Keśi, Dhenuka and others were the followers of Kaṇsas.

(2) In Bhāgavata, Sandha 10, there is another story that while Balabhadra Rāma, Śri Kṛṣṇa and the other cowherds were looking after the cows an asura entered into the midst of the flock, in the shape of a cow (Dhenu). Rāma and Kṛṣṇa saw him, struck him against a tree and killed him.

**DHENUKAM.** An ancient country in Bhārata. (M.B. Bhīma Parva, Chapter 50, Stanza 51).

**DHENUKAŚRAMA.** A holy place. Once the god of Death Yama took the shape of a man and did penance in this place. (M.B. Drona Parva, Chapter 54, Stanza 8).

**DHENUTIRTHA.** A holy place. If gingelly (tila) is offered as gift in this holy place, one would get redemption from all sins. (Mahābhārata, Vana Parva, Chapter 94, Stanza 87).

**DEHMĀN.** Second son of Purūravas. (M.B. Ādi Parva, Chapter 76, Stanza 24).

**DIHRAUGH.** A brahmin devotee of Śiva. He lived in Kāśi. Because he meditated on Śiva alone, Śiva was pleased with him and helped him in various ways. The āghas of Śiva were amazed at Śiva’s partiality for Dihridagh. Paramānanda told them the story of the former birth of Dihridagh. “This Brahmin was a swan in his former life. Once he was flying over a lake when he became tired and fell down. His colour became black. Then Kamalini, another swan who dwelt in the same lake told him to recite the tenth Chapter of Gītā, and to meditate on Śiva. Because the swan did that holy act, he was born a Brahmin in his next birth. Though he was a Brahmin in his previous birth, he kicked his teacher and for that fault he had to take birth as a swan. Later, because of the love of Śiva, Dihridagh attained heaven.” (Padma Purāṇa, Uttar Khaṇḍa, Chapter 184).

**DIRGOSI.** A god concerned with Śrīdīha (offering to the males). (Mahābhārata, Anuśāsana Parva, Chapter 9, Stanza 32).

**DHISAÑA.** The wife of Haviḍhāna born in the dynasty of the emperor Pr∂hū. Dhiṣṭuṣī was born from fire. (Six sons, Prachānabharus, Śūkra, Gaya, Kṛṣṇa, Vrata and Ajina, were born to Haviḍhāna by his wife Dhiṣṭuṣī born of fire. (Agni Parāṇa Chapter 18).

**DHRESHACA.** A son of Vaśīvadvat Manu. Ikavā, Nabhāga, Dhṛṣṭa, Saryāni, Nārisyanta, Prāśaka. Nṛga, Dīnha, Kaviṣa and Pradha were the sons of Vaśīvadvat Manu. (Bhāgavata, Sandha 8).

**DHRSTABUDDHI.** A Vaśīya who attained heaven by performing the fast of Vaśākha Vrata. He lived in the country of Bhadravatī, on the bank of the River Sarasvatī. The name of the king of the country was Dhrstabuddhi. Dhanapāla, a Vaśīya of that country had five sons: Sūmanas, Dvīpānā, Medhīvat, Śūkra and Dhrstabuddhi. The last of them turned out to be a wicked man. Going after many women, keeping company with wicked people, gambling, wandering about in search of harlots, not venerating Gods, Men of or Brahmanas, wasting the money of his father, eating untouchable food, drinking liquor and such other acts, he indulged in. Once he was seen walking in the street with his hand on the shoulder of a harlot. So his father turned him out of the house. He was discarded by his relatives too. He sold the ornaments he had on his body. When that was finished the harlots also evaded him. He became a destitute having no money or clothes. When he became tired with hunger and thirst he began stealing in that city. The King’s men caught him. They chained him and scourged him. Finally, he went to the forest and with a bow and arrows he lived by hunting. Dhrstabuddhi happened to reach the hermitage of Kaundinya. It was the last month of Vaśākha. While Kaundinya was coming from the Ganges, having taken bath, a drop of water fell on Dhrstabuddhi from the wet cloth of the hermit, and consequently his sins were washed off. He fell before the hermit and requested him to instruct him in the way of attaining heaven.
The hermit advised him to observe the fast of Vaiśākhā
subhākāsāi known as Mohini. Accordingly he observed
the fast and became airless. Invested with a divine form
he entered the realm of Viṣṇu. (Padma Purāṇa, Uttara
Khandā, Chapter 51).

DHṛṣṭadyumna

The son of King Drupada. He was brother of Pāncali.
1) Both Drupada and Drona were fellow students. After
finishing his education Drupada became king. When
Drona came to his palace Drupada did not honour
him. Drona got angry, went to Hastinapur and began to
teach the Pāṇḍavas and the Kauravas princes in
archery and other weapons. When the weapon-training
was over, Arjuna, at the instruction of Drona, defeated
and captured Drupada. Drona seized half of his king-
don from him.

As Drupada was not powerful to wreak vengeance on
Drona, he performed a sacrifice to obtain a son who
could take revenge on Drona and regain his lost
prestige. A son and a daughter were born from the
sacrificial fire. The son was named Dhṛṣṭadyumna.
The daughter grew up and became the famous Pāncali.
The Pāṇḍavas married her.

At the time of birth, Dhṛṣṭadyumna had a crown on
his head, and armour on his body, bow, arrows and
sword in his hands. He ran out of the fire into a
charnel and sat in it as if he were about to begin a
travel of conquest. Seeing this the Pāṇḍavas were filled
with joy. There was a celestial voice: “This boy will
destroy the fear of the Pāṇḍavas. He is born to slay
Drona.” At this time the queen approached the sacri-
ficing priest with a request that the children born of the
sacrificial fire should consider her as their mother.
Accordingly the children accepted the wife of Drupada
as their mother Brāhmaṇas named the boy Dhṛṣṭa-
dyumna and the girl Kṛṣṇa. (M.B. Ādi Parva, Chapter
186). (For more particulars see under ‘Pāncali’
Para 2).

2) Tūlī the battle of Bhārata. The history of Dhṛṣṭa-
dyumna till the battle between the Pāṇḍavas and the
Kauravas, is given below.

The news that Dhṛṣṭadyumna was born to kill Drona
grew everywhere. The Broad-minded Drona did not seem
to mind this news. Drona took Dhṛṣṭadyumna to his
house, with the permission of Drupada and gave him
training in the wielding of weapons. He believed
that God’s will could not be thwarted. After he had
learned archery Dhṛṣṭadyumna returned to his kingdom.

Next, we see Dhṛṣṭadyumna at the svayamvara
(marriage) of Pāncali. Several kings arrived from
various countries on that occasion. When the suspi-
cious moment came, Dhṛṣṭadyumna brought Pāncali to
the nuptial dais. He proclaimed the rules and condi-
tions that the competitors of Svayamvara had to
observe. After that he conversed with each king who
was present. In the Svayamvara Pāncali accepted
Arjuna. The Pāṇḍavas and Pāṇḍali were given the
Kumbhakāra mandira (the Palace of Kumbhakāra) which
stood in the city of Drupada, to stay for that night.

Though the Pāṇḍavas were in the guise of Brāhmaṇas,
Dhṛṣṭadyumna had his own doubts about their identity.

So he hid himself somewhere in the Palace and kept an
eye on them. This shows his peculiar trait of obser-
vation. After this he returned to his Palace and
pacified his father who had been much worried about
his daughter’s selection.

Next, we see Dhṛṣṭadyumna, during the time of the
forest life of the Pāṇḍavas. He consoled Pāncali, who
was miserable. After that he took the sons of Pāncali,
to his house. While the Pāṇḍavas were living in the
forest ‘Kumayaka’, Dhṛṣṭadyumna visited them. The
forest life of the Pāṇḍavas came to an end. A battle
between the Pāṇḍavas and the Kauravas became inevi-
table. Then the Pāṇḍavas selected Dhṛṣṭadyumna, as
the commander-in-general of their army. He ordered
for a general parade of the army and gave them
instructions. (M.B. Ādi Parva, Chapters 166 to 195;
the whole of Sabhā Parva; Vana Parva, Chapters, 12, 22
and 51; Virāṇa Parva, Chapter 72; Udyoga Parva,
Chapters 50, 157, 163 and 164).

3) Dhṛṣṭadyumna in the Bhārata battle. The play
shared by Dhṛṣṭadyumna in the battle is given below:
(1) In the first day’s battle Dhṛṣṭadyumna confronted
Drona. (M.B. Bhīma Parva, Chapter 45, Stanza 31).
(2) Fought with Bhīma. (M.B. Bhīma Parva,
Chapter 47, Stanza 31).
(3) On the second day of the battle he fought the
disposition of the army called the ‘Krautcarupsayūka’
(M.B. Bhīma Parva, Chapter 49, Stanza 42).
(4) A terrible fight ensued between Drona and
Dhṛṣṭadyumna (M.B. Bhīma Parva, Chapter 53).
(5) He fought with Asvatthāmā. (M.B. Bhīma Parva,
Chapter 46, Stanza 19).
(6) He killed Damana the son of Paurava. (M.B.
Bhīma Parva, Chapter 46, Stanza 20).
(7) He killed the son of Saśya. (M.B. Bhīma Parva,
Chapter 46, Stanza 29).
(8) He fought with Śalya and was wounded. (M.B.
Bhīma Parva, Chapter 62, Stanza 8).
(9) He formed the disposition called the ‘Makara
Vyuha’. (M.B. Bhīma Parva, Chapter 47, Stanza 4).
(10) He shot the missile called Prano-hana (the arrow
of jainting) and the Kauravas swooned. (M.B. Bhīma
Parva, Chapter 47, Stanza 45).
(11) He was defeated by Drona. (M.B. Bhīma Parva,
Chapter 77, Stanza 69).
(12) He defeated Durudrodhana. (M.B. Bhīma Parva,
Chapter 46, Stanza 53).
(13) He fought with Vinda and Aravinda. (M.B.
Bhīma Parva, Chapter 66, Stanza 61).
(14) He fought with Kṛtvāvāra. (M.B. Bhīma
Parva, Chapter 100, Stanza 9).
(15) He again fought with Bhīma. (M.B. Bhīma
Parva, Chapter 114, Stanza 39).
(16) There was a combat with Drona again. (M.B.
Drona Parva, Chapter 7, Stanza 48).
(17) He fought with Susarma. (M.B. Drona Parva,
Chapter 14, Stanza 37).
(18) He fought with Durmukha. (M.B. Drona Parva,
Chapter 23, Stanza 4).
(19) He killed Candravarma and Bhṛhat kastra, King of
Nisadha. (M.B. Drona Parva, Chapter 35, Stanza 61).
(20) He made Drona swoon by shooting arrows at him and got into his chariot and sat there. (M.B. Drona Parva, Chapter 122, Stanza 56).
(21) In the fight which continued Drona defeated Dhīrāyudhunā. (M.B. Drona Parva, Chapter 122, Stanza 71).
(22) In the fight with Aśvatthāma, Dhīrāyudhunā was defeated. (M.B. Drona Parva, Chapter 160, Stanza 41).
(23) He killed Druṣmasena. (M.B. Drona Parva, Chapter 122, Stanza 22).
(24) He was defeated by Karna. (M.B. Drona Parva, Chapter 173, Stanza 7).
(25) He vowed that he would kill Drona. (M.B. Drona Parva, Chapter 186, Stanza 46).
(26) In the fight that followed he cut off the head of Drona. (M.B. Drona Parva, Chapter 192, Stanza 62).
(27) Following this, he annihilated the elephants of the Kauravas under the command of Kṛṣṇāvarman swoon. (M.B. Karna Parva, Chapter 22).
(28) He fought with Karna. (M.B. Karna Parva, Chapter 59, Stanza 7).
(29) In the battle with Aśvatthāma, the Kauravas caught Dhīrāyudhunā alive. (M.B. Karna Parva, Chapter 59, Stanza 39).
(30) He happened to enter the camp of Duṣśasana but escaped. (M.B. Karna Parva, Chapter 61, Stanza 33).
(31) In the night, while Dhīrāyudhunā was sleeping Aśvatthāma kicked him to death. (M.B. Sauptika Parva, Stanza 26).
(32) The funeral of Dhīrāyudhunā was conducted according to rites. (M.B. Śīrśa Parva, Chapter 26, Stanza 36).
(33) The Pāṇḍavas conducted mourning and offering to the deified ancestors for Dhīrāyudhunā. (M.B. Śīrśa Parva, Chapter 42, Stanza 4).
(34) After death the spirit of Dhīrāyudhunā was absorbed in the Fire-God. (M.B. Svaragārōhana Parva, Chapter 5, Stanza 21).

DHĪRĀYUDHUNĀ. A king of the Yāṣṭi family, (Bhāgavata, Skanda 9).

DHĪRĀYUKETU I. A prince who was the son of Dhīrāyudhunā and the grandson of King Droupāda. (Agni Purāṇa, Chapter 278).

DHĪRĀYUKETU II. A king of the family of Yāṣṭi. (Bhāgavata, Skanda 9).

DHĪRĀYUKETU III. The son of Śiśupāla, the King of Cedi. The deed of notification from Mahābhārata about this King are given below.
(1) Dhīrāyuketu was the birthright of Anuñāda, the son of Hiraṇyakaśipu. (M.B. Ādi Parva, Chapter 67, Stanza 7).
(2) Dhīrāyuketu was anointed as King after the death of Śiśupāla. (M.B. Sahāsā Parva, Chapter 53, Stanza 56).
(3) After the death of his father, Dhīrāyuketu became a tributary King of the Pāṇḍavas (M.B. Vana Parva, Chapter 12, Stanza 2).
(4) Dhīrāyuketu had a sister named Kārṇapūrṇa. (M.B. Vana Parva, Chapter 22, Stanza 40).
(5) During the Bhāratāyuvās, Dhrīṣṭaketa supplied the Pāṇḍavas with an aśvānāuta (21,870 elephants, 21,870 chariots, 65,610 horses and 109,530 infantry) (M.B. Udyoga Parva, Chapter 19, Stanza 7).
(6) Dhrīṣṭaketa was appointed as one of the seven commanders-in-chief of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 157, Stanza 11).
(7) On the first day of the battle of Bhāratā, Dhrīṣṭaketa, confronted Bālikā. (M.B. Bhīṣma Parva, Chapter 45).
(8) He fought with Bhūrītāvas. (M.B. Bhīṣma Parva, Chapter 84).
(9) Dhrīṣṭaketa fought with Paurava. (M.B. Bhīṣma Parva, Chapter 116, Stanza 13).
(10) Dhrīṣṭaketa fought with the teacher Kṛṣṇa. (M.B. Drona Parva, Chapter 14, Stanza 33).
(11) He fought with Anuñād. (M.B. Drona Parva, Chapter 25).
(12) He killed Vṛidhāsura. (M.B. Drona Parva, Chapter 107, Stanza 17).
(13) He fought with the teacher Drona and was killed in the fight. (M.B. Drona Parva, Chapter 125, Stanza 25).
(14) Among the spirits of those relatives of the Kauravas, who died in the Bhāratā-yuvās, which were evoked to the surface of the Ganges, by Vāsā, the spirit of Dhrīṣṭaketa also appeared. (M.B. Āṣāmavāsikā Parva, Chapter 33, Stanza 11).
(15) After his death Dhrīṣṭaketa became a Viśvadeva in heaven. (M.B. Svaragārōhana Parva, Chapter 5, Stanza 33).
(16) Vāśā has used the following names in his Bhāratā for Dhrīṣṭaketa: Cālidya, Cēḍi, Cēḍipati, Cēḍipūrva, Cēḍirā, Sañjīpūri, Siṣṇupālīnajaya.

DHĪṢṬI. The second son of Vaśvatavā Manu. (M.B. Ādi Parva, Chapter 75, Stanza 15).

DHĪṢṬI. II. A Pāṇi-pati who was the son of Kavi. He was learned in Vedas. (M.B. Atiṣāsana Parva, Chapter 85, Stanza 133).

DHĪṬI. One of the eight ministers of Daśaratha. Jayanta, Dāruji, Vījaya, Anudūrtha, Arthasaṭaka, Aśoka, Mantrapāla and Sumantra were the eight ministers of Daśaratha. (Vālmīki Rāmāyana, Sarga 7).

DHĪṬADEVA. Daughter of King Devaka. Vasudeva married this princess. Vījyāja was the son born to the couple. (Bhāgavata, Skanda 9).

DHĪṬAIKETU. A king of the Bhīrgu family. (Bhāgavata, Skanda 9).

DHĪṬĀRAŚṬI. I. Father of the Kauravas.
1) Genealogy. (See the genealogy of Arjuna).
2) Birth. Santānu, a king of the Lunar dynasty, had two wives Gaṅgā and Satyavati. Gaṅgā gave birth to eight sons. But seven of them were thrown into the river Gaṅgā. Giving the eighth son Bhīṣma to Santānu Gaṅgā disappeared. Santānu then married Satyavati, a fisher-woman. Satyavati gave birth to two sons, Citrāṅgada and Vicīraśtvra. When Santānu grew old, Citrāṅgada was anointed as King, as Bhīṣma had taken Brahmavātī (vow of celibacy). Once when Citrāṅgada went to the forest for hunting, a Gana of the name Citrāṅgada killed him. So Vicīraśtvra became the King of Hastinapura. Bhīṣma took the three daughters of the King of Kṣi, Ambā, Ambikā and Ambalikā
by force into his chariot and brought the last two, to Hastinapura to be given as wives to Vicitravirya. On the way he sent Ambika back. Vicitravirya married Ambika and Ambikā. But shortly after that he also died, before any children were born to him. Fearing that the Lankas might come to an end, Sâyavati brought her son Vedavayā, who was born to her from her first husband Parīkṣa, before her marriage, to Hastinapura. In the night Sâyavati sent Ambikā adorned with ornaments and costly garments, to the bedroom of Vyāsa. But she could not bear to lie with Vyāsa who was clad in barks of the tree and wearing matted hair. Still thinking that it was not right on her part to stand against the wish of her mother, she approached Vyāsa and lay with him with closed eyes. Ambikā became pregnant. The child she gave birth to, was blind. That child was Dhrēśṭhāra. Not long after, Ambikā approached Vyāsa. When she saw Vyāsa she turned pale at his unseemly figure and her face became bloodless. So the child born to her was pale and was called Pāṇḍu. Next night the maid of the queen approached Vyāsa with a joyful heart and so she got Vyāsa as son, who was extremely wise and intelligent. Thus Dhrēśṭhāra, Pāṇḍu and Vicitravirya became sons of the same father. (M.B. A. Parva, Chapters 63 and 106)

3) Up to marriage. After the birth of Dhrēśṭhāra Vyāsa returned to forest and since then Bhīṣma stood in place of father to the children. Bhīṣma performed Upanayana (initiation with Brahma-streng) and other rites of the children. Dhrēśṭhāra, Pāṇḍu and Vicitravirya had their education in Hastinapura. (M.B. A. Parva, Chapter 108)

"Dhrēśṭhāra, Pāṇḍu and the wise Vidura. The three were brought up as sons by Bhīṣma. They became well educated, cultured and devotional; Respectful towards vassals and friends, and of good physique, earnest in work. And they became valiant youths. Learned in Vedas and Vedas of archery, Chādīnī, shield and swords play. Elephant-keeping, laws of chaukst, Veda-sāstra, allied works and epic and Purāṇas. Pāṇḍu came out expert archer. Dhrēśṭhāra the strongest of all. None in the three worlds was equal to Vidura. In wisdom and knowledge and righteousness." (M.B. A. Parva, Chapter 108).

Because of his blindness Dhrēśṭhāra was not anointed as king. It is stated in M.B. A. Parva, Chapter 108 stanza 25, that in the place of Dhrēśṭhāra, Pāṇḍu was anointed the king.

4) Marriage and birth of children. Dhrēśṭhāra came of marriage-age. Bhīṣma had heard about Gandhārī, daughter of Subala, the King of Gandhāra, as a beautiful and good woman. Moreover she had acquired a boon from Siva that hundred sons would be born to her. Bhīṣma sent a messenger to Subala with a request to give Gandhārī as wife to Dhrēśṭhāra. Subala was not much pleased at the aspect of getting a blind man as son-in-law. Still by thought of his prestige his family would get the Vedas and Vedas of archery along with the kings of the Paurṇa dynasty, and finally agreed. Gandhārī submitted to the will of her father, and went to live with a husband who was blind. She tied her eyes with a cloth. Sakuni the son of Subala brought Gandhārī to Hastinapura, and gave her to Dhrēśṭhāra. With the sanction of Bhīṣma their marriage took place.

Once Gandhārī fancied Vyāsa who came tired with hunger and thirst. The hermit was pleased with her and blessed her to have hundred sons. Gandhārī became pregnant. But even after two years no delivery took place. She crushed her womb by force and a lump of flesh came out. At that time Vyāsa came there. He cut the lump into hundred pieces and kept them in ghee-pots. Gandhārī had a desire to get a daughter also. Vyāsa who had known it had cut the lump in such a way that there was a small piece in excess. The pots broke by themselves in due course and hundred sons and a daughter were born. The daughter was named Dūśālā. A son named Yuvāstra also was born to Dhrēśṭhāra of a Vaiśya woman. Duryodhana was the eldest of the hundred sons. The children grew up. Dūśālā was given in marriage to Jayadratha, the King of Sinthu.

5) Tīl Bhīṣma-battle. At this juncture Pāṇḍu incurred a curse from a hermit that he would die if his wife touched him. With that Pāṇḍu retired to forest with his wife. Dhrēśṭhāra was granted the separation of his brother. Pāṇḍu died in the forest and Maṛūj jumped into fire and died with her husband. Dhrēśṭhāra asked Vidura to perform their cremation rites. After that Yudhishṭhira became king. The Pāṇḍavas became more and more prosperous. This made the heart of Dhrēśṭhāra cloudy. He gave sanction to Duryodhana to transfer the Pāṇḍavas to the lac house in Vaibhīṣṭha. The Pāṇḍavas caught fire and it was rumoured that the Pāṇḍavas died in the lac house fire, and Dhrēśṭhāra shed crocodile tears, and ordered for the mourning and oblation to be performed. After the marriage of Pāṇḍavas, it came to be known that the Pāṇḍavas were alive and that they were living with Drupāda. Duryodhana recalled them and gave them half of the country. The Pāṇḍavas made Indraprastha their capital and began to rule the kingdom. Yudhishṭhira performed the sacrifice of Rājaśāva (royal consecration). Dhrēśṭhāra also took part in the sacrifice.

Duryodhana wanted to challenge Yudhishṭhira to a game of dice. Dhrēśṭhāra agreed but advised Duryodhana not to live in enmity with the Pāṇḍavas. The game of dice was played, and Yudhishṭhira lost everything the Pāṇḍavas had. Dhrēśṭhāra called Pāṇḍavas and told her that she might ask any boon. She requested that her husband Bharmaputtara might be exempted from servitude and the Pāṇḍavas made free. Dhrēśṭhāra compelled her to ask for more boons. She replied that according to law Vaiśyas were eligible for one boon, Kṣatriya women two boons, Kings three boons and Brāhmaṇas hundred boons, and since she had already taken two boons, she wanted no more. Dhrēśṭhāra who was pleased at this reply gave the Pāṇḍavas freedom and returned all their lost wealth.

Duryodhana wanted to challenge the Pāṇḍavas for a game of dice again. Dhrēśṭhāra agreed. This time also Yudhishṭhira lost the game. The Pāṇḍavas who had lost everything, were ordered to go to forest for twelve years and to live incognito for one year. The Pāṇḍavas went
to the forest with Pāricāli. Dhrdrāstṛa was grieved. After thirteen years the Pāṇḍavas returned. Duryodhana said that Dhrdrāstṛa and his Vīvarūpa (cosmic form) to see which, Kṛṣṇa gave him sight for the time being for which Dhrdrāstṛa was very much. The Pāṇḍavas and the Kauravas came to Kurukṣetra for the Bharata-battle. Dhrdrāstṛa called Sañjaya to him and asked him about the preparations the parties had made for war. Sañjaya gave a true description of the battle arrays of both parties. (M.B. Ādi Parva, Sañjaya Parva, Vana Parva, and Udyoga Parva).

(6) Dhrdrāstṛa and the battle of Bhrāṣṭra. The terrible battle began. The heart of Dhrdrāstṛa was grieved with sorrow. When Arjuna vowed that he would kill Jaya-dratha, Dhrdrāstṛa cried aloud. When he knew that Śaṭyaki had destroyed the army of the Kauravas he became dumb with grief. He praised Bhūma’s valour and blamed his sons. When Sañjaya told him about the fall of Karna, Dhrdrāstṛa fell down unconscious and rose up again as he heard noises from the battlefield. He fell down again when he knew that Śaṭyaki and Duryodhana were killed. He rose again and cried for a long time. He gathered the women-folk, his people and went to the battlefield. He broke the metal statue of Bhūna and embraced the Pāṇḍavas. He asked Yudhishthira to do the mourning and offerings for the dead. It was done accordingly.

The Pāṇḍavas were scattered. But Dhrdrāstṛa scolded them. Dhrdrāstṛa and Gāndhārī were greatly depressed and asked Yudhishthira to permit them to live in forest. Yudhishthira tried to prevent it. He kissed on the head of Yudhishthira. Seeing that they did not eat food he asked them to eat. Yudhishthira saw that they would eat only if he permitted them to live in forest. At last Yudhishthira agreed. Dhrdrāstṛa accepted money from Dharmarāja and performed mourning and offerings for the dead on a large scale. (M.B. Drona Parva, Karṇa Parva, Sṛi Parva, Sānti Parva and Ārama-vāsikā Parva).

(7) Journey to forest and death. Afterwards Dhrdrāstṛa and Gāndhārī went to forest. Kunti followed them. All the subjects followed them a long way. Crying, Dhrdrāstṛa sent them back and entrusted the teacher Kṛpa and Yuyutu with the Pāṇḍavas. Dhrdrāstṛa, Gāndhārī and Kunti lived on the Ganges. From there they came to Kurukṣetra and lived in the hermitage of Śatya-pura for a time. During that period Nārada visited them. The Pāṇḍavas and the subjects visited them again. Yāsā also came there. He took Dhrdrāstṛa and the rest of them to the river Ganges and evoked the spirits of those who died in the battle. Yāsā gave Dhrdrāstṛa divine eye to see the departed spirits. After this, at the request of Yāsā they all returned. Dhrdrāstṛa, Gāndhārī and Kunti went to Guṇga-dvāra and performed severe penance and were burnt to death in a wild fire. The relatives put their remains in the Ganges. The spirits of the three Dhrdrāstṛa, Gāndhārī and Kunti entered the realm of Kubera. (M.B. Ārama-vāsikā Parva, Svagrāhāṇa Parva).

8) The names of Dhrdrāstṛa. Ājāmudā, Ambikāsūta, Ambikayā, Bhārata, Bhara-ćārdūla, Bharata-srēṣṭha, Bharatamahā, Bharatāś-grey, Kaurava, Kauravāś-grey, Kāraucūda, Kauravā, Kauravā, Kurusśādūla, Kurusūstra, Kurudvāna, Kurunandana, Kururaja, Kuruvati-svadhanā, Kuruvyudha, Vaicitravīrṣa, Prajñākāsusa etc. have been used as synonyms of Dhrdrāstṛa.

DHRDRASTRA II. A serpent born to Kācyapa Prājapati by his wife Kudrū. It is stated in Mahābhārata, Sañjaya Parva, Chapter 9, Stanza 9, that this serpent was in the Durbar of Varuna and worshiped him. During the time of emperor Pithu, devas (gods), asuras (demons) and Nāgas (serpents) milked the earth, and the person who milked for the Nāgas was the serpent Dhrdrāstṛa. (M.B. Drona Parva, Chapter 69).

It is stated in Mahābhārata, Karna Parva, Chapter 94, Stanza 28, that once this Nāga was admitted into the chariot of Siwa. When Banādhra Rāma, discarding his body and went to Pātañjali gether world, several serpents came to greet him. Dhrdrāstṛa was one of them. (M.B. Mañcālī Parva, Chapter 4, Stanza 15).

DHRDRASTRA III. A deva gandharva, (Same-god).
Some information. (1) This deva gandharva was the son of the hermit Kācyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Stanza 15).
(2) He took part in the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 55).
(3) He went to the presence of King Marutta as a messenger of Indra. (M.B. Āvavasī Parva, Chapter 107, Stanza 2).
(4) It was this Gandharva who had taken birth as Dhrdrāstṛa, the father of Duryodhana. (M.B. Svagāra-ṭapa Parva, Chapter 4, Stanza 13).

DHRDRASTRA IV. A king who was the son of Jana-māyā and the grandson of Kuru, a king of the Lunar dynasty. He had eleven sons: Kuntīkṣa and others. (M.B. Chapter 94, Stanza 56.)

DHRDRASTRA V. One of the famous sons of Vāsuki. There is a story about this nāga (serpent) in Jaimini, Āvavasī Parva, Chapter 39.

After the Bhārata-battle, Yudhishthira performed horse sacrifice. Arjuna led the sacrificial horse. He traveled far and wide and reached Manuṣi. At the instruction of Ulpī, Bābhuruvāna confronted his father. A terrible fight ensued and Bābhuruvāna cut off the head of Arjuna. Cīrāṅgādā went to Bhābhuruvāna to the ‘Nāgākola’ (the world of serpent) to bring the jewel ‘Mṛtaṇjīvaṇi’ to restore her husband to life. The keeper of this jewel, which was under the custody of the serpent Śena was Dhrdrāstṛa, the son of Vāsuki.

Knowing that it was not easy to get the jewel, Bābhuruvāna fought with Dhrdrāstṛa. After a terrible fight he got the jewel. But Dhrdrāstṛa, who did not want Arjuna to come to life again, stole the head of Arjuna, by the help of his sons and threw it into the hermitage of Dālbhya.

DHRDRASTRAṬI. A daughter born to Tāmrā the wife of Kācyapa Prājapati. Tāmrā had five daughters: Kruññā, Śūṣi, Śrūṣi, Dhrdrāstṛa and Sūk. Of these, from Kruññā, the eagle and vulture from Śrūṣi, the swan and the ruddy goose from Dhrdrāstṛa were born in the world. (This occurs in Vālmīkī Rāma-yaṇya, Aranyaka Ḍanda, Sarga 14).

DHR&TASENA. A king who took the side of the
Kauravas. (M.B. Sālīya Parva, Chapter 6, Stanza 3).

DHRTAVARMA The brother of Suvarṇā, the king of Trigarta, and Ketuvarṇā. Arjuna led the sacrificial horse of Advamedha performed by Yudhiṣṭhira after the Bharata war. Sūryavarṇa, the king of Trigarta, con- 
dicted Arjuna and was defeated. Ketuvarṇā who came next was also killed. Dhrtarāṣṭra came next. He showered arrows on Arjuna and inflicted wounds on 
his hand, and the famous bow, Gandiva fell from his hand. Arjuna grew angry and fought so fiercely that 
eighteen famous and mighty Trigarta warriors fell. At last Dhrtarāṣṭra fell at the feet of Arjuna and begged for pardon and accepted the supremacy of 
Yudhiṣṭhira. (M.B. Advamedha Parva, Chapter 74).


DHRTAVRATA. A king of the family of Yayāti. (Bhā 
gavata, Sankhāra 9).

DHRTI I A daughter of Prajāpati Daksha. She was one of the wives of 
Dharmarāja. Mādhri the mother of Nakula and Sahadeva, was the rebůl of Dhrti. (M.B. 
Adi Parva, Chapter 67). Dhrti had given birth to Nakulama when she was the wife of Dharmarāja, who had 
married Sādānī, Lakṣmī, Dhrīṣṭi, Tusi, Medhā, Puṣṭi, 
Kṛṣṇa, Budhī, Lajjā, Vapu, Sānti, Sādānī and Kṛṣṇa, 
three of the daughters of Dakṣa. Viṣṇu Purāṇa, 
Anna 1, Chapter 7)

DHRTI II. A Vīśvānu god. (M.B. Annāsāna Parva, 
Chapter 91).

DHRTI III. The son of Vīśvānu, the king of 
Videha. He was a contemporary of Vyāsa and Vicitravirya the 
king of the Kurus. Bāḥulasvatva was the son of this 
Dhrti. (M.B. Ādi Parva).

DHRTIMĀN I. A king of the family of Yayāti. (Bhā 
gavata, Sankhāra 9).

DHRTIMĀN II. An ancient country in Kuśādvipa 
(the island of Kuśa). (M.B. Bhīṣma Parva, Chapter 12, 
Stanza 13).

DHRTIMĀN III. See under Bhūṣabuddhi

DHURVA I. 1) Birth and childhood. Manu Svāyambhūva the son of 
Brahma, had two sons named Pravrata and Utanāpā 
da. They were mighty heroes and of righteous 
character. Utanāpāda had two wives, Surucsi 
and Suntit. Surucsi gave birth to Utamata and Suntit to 
Dhūrva. Utanāpāda showed more favour towards 
Utamata and Surucsi. But he looked upon Dhūrva and his mother with disfavour.

Once Utamata sat on the lap of her father when the 
latter was sitting on the throne. Seeing this, Dhūrva 
wanted to sit along with his brother. But fearing the 
displeasure of Surucsi, who was also there, the King 
did not take Dhūrva on to his lap. Seeing the disfavour of 
Dhūrva, Surucsi said to him, "Child, if you wish to sit 
on the lap of your father, you ought to have been born 
in my womb. You cherish high ambition which you do 
not deserve." These words of Surucsi were not palatable to 
Dhūrva who ran to his mother and sat on her lap. 
When Suntit knew what had happened he shed tears. 
After a few moments Dhūrva stood up and made a vow. "I will 
get a position unattainable even for my 
father, by my own endeavour." He then started for 
the forest. He attained self-renunciation even in childhood 
becoming a disciple of hermits and performing severe 
penance.

Dhūrva began penance in the forest of Madhuvana on 
the river Jamunā. Suntit came and tried to take him to 
the palace. But he did not return. He intensified his pena 
ce more and more. At last Mahāviṣṇu appeared before 
him. Dhūrva requested for a lofty, and eternal place 
whi would become a prop of the world. As a boon, 
Viṣṇu pointed out to Dhūrva, a noble place, higher 
than the planets, stars Saptarṣi (Ursa Major) and the 
devas who travelled in aeroplanes. Mahāviṣṇu said 
that Dhūrva would live in a lofty place as a star till 
the end of the Kalya and his mother Suntit would also 
remain as a star near Siva as long as Dhūrva lived 
(Viṣṇu Purāṇa, Anna 1, Chapters 11 and 12).

2) The previous birth of Dhūrva. Mahāviṣṇu appeared 
before Dhūrva and revealed his previous birth. Dhūrva 
was a Brahmin in his previous birth. He used 
to meditate on Viṣṇu with concentration of mind. In 
course of time he befriended a prince who was a youth, 
of beautiful and bright complexion, enjoying all the 
pleasures of the world. Attracted by the position and 
looks of the prince, he used to mount on the 
prince. Mahāviṣṇu granted his wish. Accordingly 
Dhūrva took his next birth as the son of Utanāpāda. 
(Viṣṇu Purāṇa, Anna 1, Chapter 12).

3) The reign and end of Dhūrva. After receiving the boon 
from Mahāviṣṇu, Dhūrva returned. All who were 
embraced Dhūrva. Years passed by. Utanāpāda left 
his kingdom to Dhūrva and became a 
brother-in-law. Dhūrva became King. The King 
Dhūrva married Brāhma, the daughter of 
Sittumāra a Prajāpati. The queen gave birth to two 
sons Kalpa and Vatsara. Dhūrva married Ila the 
daughter of Vāyu (wind). She gave birth to a 
son named Utakala. Utamata remained unmarried. 
While he was hunting in the forest a Yaṣṭa (a 
demi-god) killed him. Surucsi was caught in a 
fierce fire and died. Hearing about the death of 
Utamata, Dhūrva took his weapons and reached 
the realm of the Yaṣastas. He stood in their gate and 
challenged them for battle. One lac and thirty 
Yaṣṭas warriors fought with Dhūrva. Dhūrva 
destroyed the entire army. The Yaṣṭas 
became illusory and magical arts. Dhūrva overcame that also. At last 
Kubera himself appeared before Dhūrva and 
beseeched him. They got him into a plane and placed him in 
a plane higher than all the planets. (Viṣṇu Purāṇa, 
Bhāgavata).

4) The descendants of Dhūrva. Two sons named 
Śrī and Dhūrva were born to Dhūrva by his wife 
Śambhu. Sūcahāya the wife of Śrī gave birth to five 
sinless sons named Kipu, Kipuṣaṇa, Vipra, 
Vikula and Vīrakṣa. Rhaṣṭi the wife of Kipu 
gave birth to Čakṣṣu of extreme 
height. Manu was born to Čakṣṣu by his 
wife Paškari the daughter of 
Vīrakṣapa and included in the children of Varuṇa. Ten sons were born to 
the bright Manu by his wife Madvala, daughter 
of Prajāpati Vairāja. These ten bright sons were 
Kipu, Pūra, Satyadhumā Tapasi, Satyāvan, Śrī, 
Agrasvata, Aśiṣ, Hitāśa, Hitāśa, and Abhīmaya. Agrasvata, 
the wife of Kipu gave birth to six children. They were 
Aśa, Sumanas, Khyāti, Kārtu, Aśgiras and Śiśi. A son named Vena was born to Aśa.
by his wife Sunūtā. Hermita churned the right hand of Vena to obtain children. As a result of churning Vaiṣṇeṣa was born from the right hand of Vena. This king was the famous Prithu. This Prithu milked the earth for the prosperity of his subjects. (Viṣṇu Purāṇa, Amśa 1, Chapter 13).

5) The place of Dhrūva. The origin of the river Gaṅgā was through the hole at the top of the shell of the mundane egg. It flowed down and fell on the highest part of heaven. That place is called Viṣṇupāda. Sitting in this Viṣṇupāda, Dhrūva does penance to Viṣṇu. This place got the name Dhrūvamāṇḍala. (Devi Bhāgavata, Skanda 8).

DHRUVI. II. He was the son of Nāhusa and the brother of Yayaṭi. (M.B. Ādi Parva, Chapter 75, Stanza 30).

DHRUVI. III. A king. He sin in the council of Yama and serves him. (M.B. Sāhiṭ Parva, Chapter 8, Stanza 10).

DHRUVI. IV. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed by Bhīma asena. (M.B. Drona Parva, Chapter 155, Stanza 27).

DHRUVI. V. A king who supported Yudhisthira. (M.B. Drona Parva, Chapter 198, Verse 39).

DHRUVI. VI. A son born to Dharmađeva by his wife Dharmā. He was one of the eighty Vaivas (eight Vaivas). (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHRUVAKA. A warrior of Subrahmanya. (M.B. Sāliya Parva, Chapter 46, Stanza 73).

DHRUVARATNA. An attendant of Subrahmanya. (M.B. Sāliya Parva, Chapter 46, Stanza 4).

DHRUVASANDHIII. A king of Kosala. During the reign of this king there was prosperity in Ayodhya, and the people were virtuous. This king had two wives: Manorā and Liṅgavati. A son named Sudarśana was born to Manorā. After a month the second wife also gave birth to a son named Śatrughit. The king was much pleased and both sons were brought up alike. As Śatrughit was cleverer than Sudarśana people loved Śatrughit more.

Once Dhrūvasandha went to the forest for hunting and was killed by a lion in the forest. According to the custom Sudarśana became king. Liṅgavati, the mother of Śatrughit was the daughter of the King of Ujjayinī. Her desire was to make Śatrughit the king. Manorā, the mother of Sudarśana was the daughter of the King of Kaṅgā. Hearing about the death of Dhrūvasandha, the kings of Ujjayinī and Kaṅgā arrived at Ayodhya. The king of Ujjayinī got angry because Sudarśana was made king and began war. The king of Kaṅgā took the side of Sudarśana. A terrible battle was fought in Ayodhya as to who should be the heir to the throne. In the battle Yudhajīti, the King of Ujjayinī, killed Virasena, the king of Kaṅgā. Sudarśana and his mother Manorā were in a sorry plight. According to the advice of minister Vidulha, Manorā and Sudarśana fled from the capital. Vidulha and the maid of Manorā accompanied them. In two days they reached Gaṅgāraja. They were caught by fishermen-thieves and they lost everything they had. At last with the help of a boat they crossed the Ganges and reached Trikūṭa. They went to the hermitage of Bhadravāja who was doing penance there. He gave them protection.

After making Śatrughit king, Yudhajīti began to search for Manorā and Sudarśana. He got news that they lived in Citrakūṭa. Yudhajīti went there with an army. But he could not get them out of the hermitage of Bhadravāja. Manorā and Sudarśana lived safely in the hermitage.

Once Vidulha came to the hermitage of Bhadravāja to ensure about Manorā. Seeing the old man the hermit boys called out "Klići Klići!" Prince Sudarśana heard only "Klići". The syllable "Klići" is the spell called 'Kārārāja bijaṁantra'. Without knowing its meaning Sudarśana called out "Klići" several times. With that the prince got a special power.

Six more years passed. The prince became eleven years. By this time Bhadravāja had taught the prince Vedas, Śāstras, etc. The prince was a devotee of Devi. Devi appeared before him and gave him a bowl and a quiver which would never become empty, and an imperishable armament. Sudarśana married Śrī-kāla, the daughter of the king of Kāsā. Kāsā, the king of Śrīgerāpurā, was a friend of Dhrūvasandha. He gave Sudarśana a chariot which Sudarśana rode through the forest. With the help of the king of Kāsā and others Sudarśana recaptured Ayodhya. He made Vidulha his minister and ruled over the country for a long time. (Devi Bhāgavata, Skanda 3).

DHŪMAPA. A set of desired names (pūnas) who form a gana (Siva's hosts of devotees). This Gana is seen to have attended the sacrifice of Dakṣa. (M.B. Sānti Parva, Chapter 214, Stanza 9).

DHŪMAPĀDA. A river. (M.B. Bhāsma Parva, Chapter 3, Stanza 18).

DHŪMAVAṬṬI. A holy place. The wishers of those who take three days' fast in this holy place are realized. (M.B. Vana Parva, Chapter 84, Stanza 22).

DHŪMINI. The wife of King Ajañittha of Pura dynasty. By this wife, a son named Kṣaṇa was born to Ajañittha. (M.B. Ādi Parva, Chapter 94, Stanza 32).

DHŪMORNA. A king of Yama. (M.B. Vana Parva, Chapter 117, Stanza 9).

DHŪMORNA. II. The wife of hermit Markandeya. (M.B. Aṣṭāsana Parva, Chapter 146, Stanza 4).

DHŪMA. I. Hermit. This hermit was a summary in the Durbar of India. (M.B. Sāliya Parva, Chapter 7).

DHŪMA. II. A warrior of Subrahmanya. (M.B. Sāliya Parva, Chapter 45, Stanza 64).

DHŪMA. A king of Prajñatā Dakṣa. She became the wife of Dharmadeva. Two sons, Dhrūva and Dhara, were born to the couple. (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHŪMARĀKEṢA. I. A Pracetas. (Bhāgavata, Skanda 4).

DHŪMARĀKEṢA. II. The third son of Pṛithu, the son of Vena. Five sons were born to Pṛithu by his wife Arīki. On the death of Pṛithu, his elder brother's son Viśiṣṭa appointed Dhūmarākeṣa as the governor of southern countries. (Bhāgavata, Skanda 4).

DHŪMARĀKETU. A son of Bharata. Five sons named Sunatī, Kṣaprabhṛt, Sudarśana, Varaṇa and Dhūmarāketu were born to Bharata by his wife Patañjali. (Bhāgavata, Skanda 5).

DHŪMARĀKṢA. I. A king of the Ikṣvāku dynasty. (Bhāgavata, Skanda 3).

DHŪMARĀKṢA. II. A minister of Kaṅgā.
Genealogy: Brahmade created the Rāksasa (giant) Heti. The son Viduyutkeśa was born to him of his wife Bhayā. Sukēśa was born to Viduyutkeśa by his wife Sākājānukā. Sukēśa married Devavatī. Three sons, Mālayāvana, Sumāli and Māli were born to the couple. To Sumāli, by his wife Kenuṃa, fourteen children were born: Prahasata, Akampāna, Vikāsa, Kālakāmukha, Dhūmārka, Dā👏, Suptārva, Sādhārā, Pākāvā, Bhāsakarma, Veksa, Puspathaka, Kaikasi, and Kumbhumin. Most of them were ministers of Rāväṇa. (Uttara Ramayana).

DHŪMRAŚVA. A king of the Ikṣvāku dynasty. He was the son of Sūcandra and the father of Saśāyā. (Vālmiki Rāmāyaṇa, Bāla Kājñā, Sarga 77).

DHUNDHURA I. A notorious Asura. He was the son of the Madhu Kaṭārhabhas. Brahmade was born in the lotus from the yavī of Viṣṇu, which was lying in meditation on the surface of water. From the ear-wax of Viṣṇu two asuras—Madhu and Kaṭārhabhas sprang up. They terrified Brahmade by shaking the stalk of the lotus. Brahmade became terribly afraid of the asuras and ran about on the surface of water. Hearing the cry of Brahmade, Viṣṇu awoke, but he could not defeat the asuras. Viṣṇu decided to employ Śāma (conciliation) the first expedient. The asuras ordered Viṣṇu to ask of them any boon. Viṣṇu replied, "If it is so, you must be killed by me." They could not but give the boon. They agreed to the request of Viṣṇu and said: "But we must be killed in an atmosphere, which is not cloudy." Viṣṇu killed them when the atmosphere was clear.

A son named Dhundhu had been born to Madhu and Kaṭārhabhas. Because Viṣṇu had killed his fathers Dhumdu decided to take revenge on Viṣṇu and the Gods. With this idea in view Dhundhu began to do penance in the sandy desert of Ujjālaka in Marudhavana. Standing on one leg he did penance for thousands of years. Then Brahmade appeared before him and gave the boon that he would not be killed by Devas, Dānavas (asuras), Ganhāryas (Demi-gods), Rāṣṭrās (demons), Yakkhas (paragods) and Uragas (serpents). Having got this boon, he lived under sand in the desert of Ujjālaka. His idea was to destroy the Gods.

A hermit named Uṭṭakā had erected his hermitage in another part of Marudhavana and began penance. By his penance he made Viṣṇu appear before him and then made a request that Dhundhu’s activities be put a stop to. Viṣṇu replied "Uṭṭakā, Dhundhu has become a curse to the three worlds. There is a king named Kuvalaśva, born of the dynasty of Ikṣvāku. He will kill Dhundhu." Saying these words, Viṣṇu disappeared.

Uṭṭakā went to the palace of Kuvalaśva and told him what Viṣṇu had said. Kuvalaśva and his sons went to the forest and killed Dhundhu in a fight. From that day Kuvalaśva came to be known by the name Dhundhumāra, which meant the killer of Dhundhu. (M.B. Vana Parva, 4 Chapters from 201).

DHUNDHU II. An ancient King who lived on vegetable food only. (M.B. Anuśasana Parva, Chapter 115, Stanza 66).

DHUNDHUKA. See under Gokarna.

DHUNDHULI. See under Gokarna.

DHUNDHUMA. A king of the Ikṣvāku dynasty. (See under Kuvalaśva). He was also called Kuvalāyāva.

DHUNDHUMA. A wicked King. Vatālā was his wife. Even on the marriage of his son this wicked King remained indifferent. He indulged in sexual activities with a Śūdra woman. Not much later he killed her. As soon as her brother knew about this he ran to the palace and killed the King Dhundhumaka along with his wife. Because he was killed by a Śūdra, the family of the King faced destruction. His son was also wicked like his father. But on the advice of a sage he began o utter (the five-syllabled and six-syllabled mantras of Siva) in consequence of which, his parents were redeemed. (Lingga Purāṇa).

DHUNDHURA. An Asura. It is stated in Ganeśa Purāṇa that this asura went to the house of Kaṭārva in the shape of a parrot and tried to kill Ganeśa who had incarnated in the house of Kaṭārva, but was killed by him.

DHURANIDHARA. A country in ancient India. (M.B. Bhima Parva, Chapter 9, Stanza 18).

DHURKA. A king of ancient India. (M.B. Ádi Parva, Chapter 1, Stanza 238).

DHUTAKA. A serpent born in the family of Kaurava. He fell in the sacrificial fire of King Janamejaya and was burnt to death. (M.B. Ádi Parva, Chapter 57, Stanza 13).

DHVAJAVATI. The daughter of the hermit Harimechha, who lived in the sky, according to the order of the Sun. (M.B. Udyoga Parva, Chapter 110, Stanza 13).

DHVAJINI. A country in ancient India. (M.B. Bhima Parva, Chapter 83).

DHVANI. The son of Ápa who is one of the eight Vanus. Ápa had four sons called Vālaṇḍa, Śrama, Śantu and Dhvani. (Viṣṇu Purāṇa, Áma 1, Chapter 13).

DHVANYA. A king. He was the son of Lakṣmaṇa. (See Rgveda Index).

DHVASANTI. A hermit of the period of the Rgveda. Ásvinikērav rescued the hermits Turviti, Dahtbī, Dhvansanti and Purusantti from danger. Rgveda, Manuḍa 1, Anuvaṇa 16, Sūkta 112).

DHÝYANA. (Meditation). Even from ancient times the people of Bhrata believed that heaven could be attained by meditation. There are scientific methods of meditating upon God. They are described below:

The root "diyai", means "to think". Dhýyana (meditation) means thinking of God with concentration. God is invisible and featureless. We can meditate only on some material that contains the attributes of God. So dhýyana (meditation) is to fix the mind on the object of meditation, and to imagine that particular object in a particular place and to concentrate the mind upon it. One who custs off his body, while engaged in meditation attains Sāvyutja (oneness with God).
He who can meditate upon God, with concentration of mind even for a moment or two, can attain heaven. The fruits he attains are far greater than the fruits attained by performing great sacrifices and offerings. For meditation, there are four factors: Dhyāna (the act of meditation), Dhyāyas (the object meditated upon) and Dhyānapravijaya (the attainment by meditation). He who indulges in meditation is the meditator. The act done by him is meditation, which is meditated upon the object of meditation. What the meditator obtains as a result of his meditation is the attainment. A meditator should be wise and virtuous, should have attention and patience, devoted to Visnu and always energetic.

We can meditate upon God, walking, standing, sleeping and awake. God should be consecrated in the centre of the lotus chair of the heart and be worshipped with devotional meditation. It is to give practice in fixing the mind firmly on a particular object, that the sages say that some visible material object should be given to meditate upon, in the early stage of meditation. When concentration of mind is obtained by meditating upon a visible object, it will be possible for us to meditate upon an object which is not amenable to our senses. When engaged in meditation we should be thinking "Ahamb Brahma-jyotirman, vande devam vimukta Om" (I am Brahma, the light, the Spirit, Vaisdeva, and Vimukta (having no connection with anything)), OM. (Agni Purana, Chapter 374).

DIBHAKA. A prince who, puffed up by the power of boons and blessings from the gods, tried to harm sage Durvasas. Balabhadra, the son of Durvasas killed him. The following account occurs in the Bhavishya Purana.

Brahmadatta, King of Sālva, had two wives. No children were born to them for several years. Brahmadatta, his minister, Mirasaha, also had no children. Mirasaha was a brahmin and a scholar. On his advice, Brahmadatta, with his wives, went to Kailasa and performed tapas to please Śiva to get children. As a result of ten years' rigorous tapas Śiva was pleased and blessed him that two sons would be born to him. Later his wife gave birth to two sons. The son of the eldest queen was named Hamsa and that of the second queen was named Dibhaka. At this time a son was also born to Mirasaha, the minister by the blessing of Śiva. That child was named Janardana.

Hamsa and Dibhaka were spoiled, but Janardana was a bhakta of Śiva. Hamsa and Dibhaka performed tapas in their childhood to please Śiva and got invincible power and arrows. After that they became lokakṣajakas (tormenters) and went round the world. Once they went to Kailasa's hermitage and destroyed the place of worship. After that they went to the Kailasa of Durvasas. There they tortured the sages and made the sages naked who were wearing only loin cloth. Then they returned.

Enraged by these, sage Durvasas went to Dwāraka taking the destroyed loin-cloth and other articles. Śri Kṛṣṇa and his courtiers stood up and saluted him when they saw Durvasas coming like a mahārāja. Hearing the news, Śri Kṛṣṇa assured him that he would kill Hamsa and Dibhaka and sent him back pacified. Hamsa and Dibhaka began a rājasāya. They sent Janardana to Śri Kṛṣṇa with the message that he should either fight with them or give them tribute (in the form of money). Janardana went to Dwāraka, just as Akhrā, a devotee of Śiva, went to Ambāi with the message of Kamsa. Immediately Kṛṣṇa and Balabhadra with the chief Ministers like Śāyakāi went to Śālva. In the war that followed Śri Kṛṣṇa killed Hamsa and Balabhadra. Bhadrārama killed Dibhaka. (M.B. Bhavishya Parva, Chapter 105-129).

DĪVĪJAYAPARVA, A sub-division of the Sambava Parva of Mahabharata. It comprises of Chapters 25 to 32 of Sambava Parva.

DĪKṢĀ. Dīkṣā is the vratas that expel sin and increase virtue (i.e., wisdom). Those who are to be blessed fall into three categories. The person who belongs to the first category is called Vaijñānakala; the second is Pralayakala; and the third is Sakala. Vaijñānakala is free from sin alone. Pralayakala is free from sins and Karmas. Sakala has everything from Kala to the earth. The Dīkṣās to be practised by the three classes of persons are of different kinds. Dīkṣā is classified into two: (1) Nirādhāra and Shubhāra. Nirādhāra Dīkṣā is performed for the sake of Vaijñānakala and Pralayakala. Sudhāra Dīkṣā is prescribed for the third class of people, the Sakalas.

DILIPA 1. (Kṣatāśa). A mighty king of the Ikṣvaku dynasty.

(1) Genealogy. See Dasaratha's Genealogy.

(2) Reign and Birth of Son. Dilipa is counted as one of the noblest kings. His reign was extremely popular. But even after a long period of married life, he had no issue. His queen was Sudākṣiṇa, the princess of Magadh. In order to get Vasuṣṭi's advice, Dilipa and Sudākṣiṇa went to the sage's hermitage. After hearing about their grievance, Vasuṣṭi mediated for a little while and described why the royal couple were not blessed with children:—"Long ago, Dilipa had paid a visit to Indra. While returning after the visit, he passed by Kāmadhenu who was lying under the shade of Kalpavṛkṣa. He paid no heed to her, as he did not see her. The divine cow (Kāmadhenu) took this as a personal slight to her and cursed the King that he would not have children until he served and propitiated her daughter, Nandini. Neither the King nor his charioteer was aware of the curse. Kāmadhenu has now gone to Pātala (underworld) to attend a sacrifice of Varuṇa. Therefore Dilipa and his queen should attend on and propitiate her daughter, Nandini."

From the next morning the King and queen began to offer their services to Nandini. The King followed her as her shadow. After twentyone days, one morning Nandini went to graze in a dense forest. As usual, the King also followed her. As they reached the middle of the woods, the King was enchanted for a moment by the charm of the Sylvania scenery. Just then, on turning round he saw a lion springing towards Nandini to prey upon her. Suddenly he took up his bow and aimed an arrow at the lion, but to his great amazement, his hands were paralysed. The lion spoke to him as follows:—"O King, you need not exert yourself in vain. I am the servant of Lord Śiva. This holy decodar
tree which you see in front of us, was planted and tended by Parvati. My task is to protect this tree. Parvati and lord Siva have authorized me to kill and eat the animals which come this way. Therefore this cow is my food.”

The king was in a fix. He begged the lion to spare Nandini and to eat his (king’s) body instead. The lion agreed. The king put down his arms and stood bowing down in front of the lion. Hearing the words, “I love child, arise” he looked up, and the lion had vanished. Just then Nandini told him that it was she herself who had done this to test him. The king and Nandini then returned to the Ayavana. As a result of Nandini’s blessing, the king’s wife bore a son who later became the celebrated emperor Raghu. (Padma Purana, Uttar Khaṇḍa, Chapter 198).

(3) Killing of the Avara, Virasena. Once a powerful Asura named Virasena attacked Ayavana. When lord Siva came to know of it he tried to defeat Virasena but failed. At Siva’s request, Mahavīra entered the scene. He was also unable to subdue the Avara. Vīsṇu advised Vaiṣṇava to seek the help of Dīlīpa. Dīlīpa went to Makārī and encountered Vīrāsena. Under the shower of arrows from Dīlīpa, blood began to flow from the body of Vīrāsena. But each drop of his blood came to life as new Vīrāsena and all those Vīrāsenas continued a ceaseless battle with Dīlīpa. At last Dīlīpa prayed to Rākṣesvarī who suddenly appeared and drank all the blood. In this way the king managed to kill Vīrāsena. (Kampa Rāmāyaṇa, Yuddha Kanda).

(4) Dīlīpa and the Holy Waters. Once king Dīlīpa led a scanty hit on the bank of Gṛīḍa, the sacred place worshipped by Devas, Rās and Gandharvas. With religious practices and offering puja to Devas, Rās and Pītra, he spent time in prayer and meditation. One day he happened to meet Vasiṣṭha, and paid homage to him. The sage Vasiṣṭha described to him all the places of sacred waters and explained the greatness of each. (See under Khaṭvāṅga). (Padma Purana, Chapter 1).

Dīlīpa II. A serpent born in Kṣīyapa family. There is a reference to this serpent in Mahābhārata, Udyoga-Parva, Chapter 103, Verse 13.

Dīlāparāma. A sacred place. It was at this place that Amābi, the daughter of the King of Kāśi performed austere tapas (penances). (See under Amābi).

Dīmḍikā. A rat who played a part in Bīḍālākāpyāṇa. The story runs as follows: Once a cat performed tapas, holding his hands up, on the banks of the Ganges, when the sun was about to set. The cat called all rats and told them: “One cannot do penance by ritual and physical deeds at the same time. So I will look after your spiritual affairs. You should attend to my physical needs. That is, bring me food, bathe me in the Ganges, all these are your duties.” The rats agreed to do so. They took him to the Ganges, bathed him and gave him food. But the cat, whenever he got a chance, caught a rat and ate it up. The cat’s health improved day-by-day and the number of rats began to decrease. Among them, there was a clever rat named Dīmḍikā. He called all the other rats and organized a secret conference. The subject of discussion was the cruel deeds done by the cat to the rats.

The next day Dīmḍikā went secretly to examine the ways of living of the cat. The cat ate Dīmḍikā. After 40 days the rats came to know that Dīmḍikā was missing. They assembled secretly. They elected a rat named Kośala as their leader. Under his leadership the rats declared independence and left the place. The cat also went his own way losing no means to get food. (M.B. Udyoga Parva, Chapter 160).

Dīnāgā. A Sanskrit dramatist who lived between the second and fifth centuries A.D. “Dīnāgā” was his other name. The Sanskrit drama “Kundamalā” which is based on Uṣṇa Ramayana and has six acts, was composed by Dīnāgā. Dīnāgā, the Buddhist preacher and the Dīnāgā are two different persons. Vinayaka and Siva are praised in the introduction stanza of Kundamalā (A. K. B. K. Critical Sanskrit literature).

Dīnānātha. A King who lived in Dvāpara Age. He was a mighty and famous Vaiṣṇava. But his childless wife distressed him very much. Once he consulted Gālava about his plight. Gālava assured him that if he performed a human sacrifice, he would be born to him. A handsome, scholarly and highly-born man was to be sacrificed into the fire. A cripple, a dark-skinned man or a crude fellow was unsuitable for the purpose.

The King’s servants scour the villages and towns looking for such a perfect man, but in vain. At last they reached a country called Daśapura, inhabited by noble Bhrāmāns. The place was reputed for their charming eyes. No man could resist their fascination. In that lovely city there lived a Bhrāmāna named Kṛṣṇadeva with his virtuous wife and three sons. The King’s servants requested Kṛṣṇadeva to give one of his sons to be sacrificed. They offered four lakhs of gold coins as price. The Bhrāmāna and his wife cried bitterly and Kṛṣṇadeva offered himself instead of his sons. The royal servants chose one of his sons after throwing gold coins in the house and prepared to take him away. At that stage the second son of Kṛṣṇadeva came forward and volunteered himself. They agreed and he accompanied them to the palace. On their way they met the sage Vivamitra. He asked them to release the boy but they refused to set him free. The sage followed them to the palace and undertook to perform a sacrifice which would bless the King with progeny without a human sacrifice. The King accepted the offer and thus the boy was saved. (Padma Purana, Chapter 12).
and the lion walked away slowly to a nearby stream to drink water. At once Dipakarni shot an arrow at the lion. Suddenly the lion gave up its animal shape and transformed itself into a man and spoke to the King as follows:

I am a Yaksa named Sat and a friend of Vaikravana. Once when I went to bathe in the river Gaṅga, I happened to see a Raśi virgin and I fell in love with her. I married her according to the Gaṇḍharva rules. The Raśi who came to know of it turned us into a lion couple by their curse. When we fell at their feet and begged pardon, they gave her a blessing that a son would be born to her and that I would fall under your arrow. After that we were wandering about as a lion couple and in due course she became pregnant. In the fullness of time she gave birth to this boy and then was liberated from the curse. I have been bringing him up by giving the milk of lonesses. Now, by being hit by your arrow, I am also released from the curse. From this time kindly receive this mighty youth as your own."

After saying this, the Yakṣa vanished. Dipakarni returned to the palace, taking the boy with him. Since he saw the baby he was called 'Sitaśāhana'. When he grew up into a youth, Dipakarni handed over the rule of the kingdom to him and entered into Vānaprastha. In course of time Sātavāhana became an emperor. (Kathāśaritāgaccha, Kāthāpiṭakhā lambaka, 6th Tāraṅga.)

DIPTA Son of Manu. Uttama. Uttama was the third Manu. He had three sons—Ajas, Parāśu and Dipa. (Vimnu Purāṇa, Part 3, Chapter 1).

DIPTAKETU. A King of olden times. (M.B. Ādi Parva, Chapter 4, verse 237).

DIPTAKṣA. A Kṣatriya tribe. Purūravas, the renowned King was born in this family. (M.B. Udyoga Parva, Chapter 74).

DIPTAROMĀ. A Vīvadeva. (M.B. Anuṣāsana Parva, Chapter 91, verse 31).

DIPTI. A Vīvadeva. (M.B. Anuṣāsana Parva, Chapter 91, Verse 34).

DIṅGA. A king of Magadhā. He was killed by Pāṇḍu. (M.B. Ādi Parva, Chapter 112, Verse 27).

DIṅGHĀ. One of the hundred sons of Dīrgharasmā. He was killed in Bhārata War. (M.B. Bhīṣma Parva, Chapter 96, Verse 26).

DIṅGHĀHANU II. A pious King. There are conflicting versions about him in the Purāṇas.

DIṅGHĀJAMGHA. A Yakṣa who was the elder brother of the Yakṣa Puspaddatta. (Kathāśaritāgaccha, Kathāpiṭakhā lambaka, 2nd Tāraṅga).

DIṅGHĀJHIVALI. A Yakṣa (or aśura) born to Kaṭyaṣa by his wife Duna. (M.B. Ādi Parva, Chapter 65, Verse 30).

DIṅGHĀKĀRNA. A rabbit. A character in one of the stories of the Pačcaratāra illustrating the dangers of trusting mean or wicked people. (See under Pačcaratāra).

DIṅGHĀLACANA. One of the hundred sons of Dīrgharasmā.

DIṅGHĀPRAJNA. A Kṣatriya King. He traces his ancestry from a part of the Anura. Veṣṭa Parva. Mahābhārata (Udyoga Parva, Chapter 6, Verse 12) states that the Pāṇḍavas had sent an invitation to him at the time of the Kurukṣetra battle.

DīṅGHAHARAMĀ. (DīṅGHALACANA). One of the hundred sons of Dīrgharasmā. He was killed by Bhima in the Bhārata War. (M.B. Drona Parva, Chapter 127).

DīṅGHAṢAṬTAR. A holy place. He who visits this holy place will derive the blessings of having performed the Aṣvamedha and Raṣṭāṣya sacrifices. (M.B. Vana Parva, Chapter 82).

DīṅGHAṢĀTRAVAS. A son of Dīṅghasātra. (Ṛgveda, Mandala 1, Anuvikśa 112, Śakta 117).

DīṅGHAṬAMAS. A great Muni.

1. Birth. Aūṛiga, the son of Brahmā, had two sons, Uatuṇa and Bhṛṣapati. One day when Uatuṇa was away from home, Bhṛṣapati approached his elder brother’s wife, Māmāti, who was pregnant at the time, and tried to have sexual union with her. But she tried to dissuade him and said—‘The child in my womb, born from Uatuṇa’s semen has already mastered Vedas and Vedāṅgas. Your semen is also equally powerful. How can you overturn the common law of the two semen? So please refrain from this attempt of yours.’ But even after hearing these words of his sister-in-law, Bhṛṣapati was not able to control his passions. At the time of the intercourse, when the semen of Bhṛṣapati entered the womb, the child within it cried out—‘Father! this passion is improper. Two persons have no place here. So withdraw your semen.’ Bhṛṣapati did not listen to the request. The child in the womb repelled the semen that entered the womb with his foot and it dropped on the floor. Bhṛṣapati who became angry, cursed the child. As a result, the boy was born blind. He got the name ‘Dīṅghasātra’ because he was born blind. (M.B. Ādi Parva, Chapter 104).

2. Family Life. In brilliance of parts, Dīṅghasātra’s equalled Bhṛṣapati. Dīṅghasātra, who was born blind, married Pradveti, a Brāhmaṇī. The couple had many children, chief of whom was Gauḍa. But after the birth of the children, Dīṅghasātra fell into evil ways and became an object of hatred and contempt. The inmates of Āśrama dubbed him a stotu. His wife was disgusted with him. One day, the enraged Dīṅghasātras, in his fury cursed women as a whole and Pradveti could not control her anger. She, with the help of Gauḍa and other sons made a raft and placing Dīṅghasātra on it, floated it down the river Gaṅga. The King Bāli happened to see the raft floating down the river. He sent men to bring the boat to the bank. The King recognized Dīṅghasātra and asked the Muni to beget brilliant and intelligent children by his queen. Dīṅghasātra agreed and the King sent the queen Sudēmā to him. The queen who did not find pleasure in the company of the blind and decrepit Muni sent a nurse to him. The nurse bore to him Kāśṭikā and ten other sons all of whom became great scholars. After some years the King came to know that the mother of those boys was the nurse. Then he sent Sudēmā again to the Muni. Dīṅghasātra, after touching her body blessed her and five sons, Aṅga, Bhaṣadvaṇa The Mahābhārata states that the child born to Māmāti was Dīṅghasātra.
Vāṅga, Kaliṅga, Pundra and Śuṅga were born to her. They founded five Kingdoms which were known by their names respectively. They are known by their modern names: Bhāgalpur, Bengāl, Andhra, Rāja-sāhī and Tāmarvika.

3) Other details. (1) Dirghatamass had another wife named U-tik. (Rgveda, 1st Mandala, 16th Anuvāka, 112th Śākā.)

(2) Dirghatamas continues to be in the assembly of Indra offering worship to him (Indra). (M.B. Śulbi Parva, Chapter 7, Verse 11.)

DIRGHATAPAS I. Father of Dhruvantari. (See under Dhruvantari.)

DIRGHATAPAS II. See under Pūnya.

DIRGHAYAJNA. A King of Ayodhyā. Bhumīsena had once won him over to his side by persuasive speech. (M.B. Śulbi Parva, Chapter 30, verse 2.)

DIRGHAYUS. Brother of Srutāyu, the King of Kaliṅga. Arjuna killed him in the war. (M.B. Drona Parva, Chapter 84, Verse 29.)

DIRGHIKĀ A daughter of Vīvaka-chara. She was abnormally tall, and since there was the Sāstri injunction that he who married such women would die within six months none came forward to wed her. Dirghiki began a penance for a good husband. As it continued for years together symptoms of old age began to appear in her. At this juncture an old and ailing householder came there. On certain conditions he married Dirghiki. After sometime, in obedience to the husband’s wish Dirghiki set out on a tour carrying him on her shoulders. Though Mucalayya cursed her husband on their way, due to the chastity of Dirghiki the curse proved to be ineffective. The similarity in the stories of Sāndilī and this Dirghiki leads us to think that they might have been one and the same person.

DIŚACAKŚU. One of the prominent off-springs of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 10.)

Diśi

1) General. A daughter of Daśa Prāja-pāti. She was married to Kaśyapa, grandson of Brahmā and son of Markī. She had many sisters, chief among whom were Aditi, Kālī, Daṇḍayāna, Daṇā, Śīrṣikā, Kredā, Pṛthā, Vīvā, Viniśatī, Kapiśā, Muni and Kadā. Kaśyapa’s sons by Aditi became Devas (Adityas) and his sons by Śiśa became Asuras (Dīsayas). (M.B. Adi Parva, Chapter 65.)

2) Indra cut Diśi’s embryo to pieces. Devas and Asuras agreed to churn the ocean of milk as a joint endeavour. But when Amṛta rose up to the surface, they began to quarrel over it. In the battle between Devas and Asuras for the possession of Amṛta, Diśi’s sons were killed.

In her insomnialé grief at the death of her sons, Diśi prayed to her husband Kaśyapa that she should be blessed with a brave and heroic son who would be capable of killing Indra. The sage granted her the boon and told her that by worshipping the lord with a pure mind and body for a hundred years, she would bear a son who would be mighty enough to kill Indra. In due course Diśi became pregnant and following her husband’s advice, she fervently worshipped the Lord, and remained pure in mind and body. When Indra came to know that the child in Diśi’s womb was to be his slayer, he approached her under the disguise of an attendant, offering to serve her. He waited for an opportunity to get access to her and before the expiry of a hundred years he got a chance. One day, Diśi went to bed without washing her feet; and fell asleep. Indra took his Vajra and gaining access to her womb cut the embryo within it into seven pieces. The child in the womb began to cry loudly. Indra asked it “Mā Rudā?” (Do not cry). Then he proceeded to cut each of the seven pieces again into seven and finally there were forty-nine pieces in all. They subsequently became DeVas known as “Maruts.” They got the name Maruts because Indra told them “Mā Rudā.” All the forty-nine Maruts later on became the helpers of Indra. (Visnu Purāṇa, Part I, Chapter 21.)

3) Diśi’s sons. Asuras were Diśi’s sons. Chief among them were Hiranyakāśipu and Hiranyakāyākṣa. They had a sister named Śīrṣikā. Hiranyakāśipu had four sons—Anuśāhī, Hīlā, Prabhāśā and Samhālī who were famous for their glory and might. Sūrapadma, Simhavaktra, Tārakāśura, Gomukha and Ajāmukha were also Diśi’s sons. Of them, Sūrapadma had four sons by his wife Mayasuta, who were Bhūmikopa, Agniukopa, Vajrabahu and Hiranyak. An asura named Mahāśāma was born to Simhavaktra by his wife, Vīvā. The Asuras, Simhavaktra, Sakuni, Daṇḍayāna, Satrīk, Asvā, were the sons of Hiranyakāśa. Śīrṣikā married Viprācitti; Rāhu and Ketu were born to them. Saṁbhāra, the son of Hiranyakāśipu had three sons, Ayaśmāna, Śibi and Bāṣkala. Virocana was the son of Prabhāśa; Mahābali was the son of Virocana; Daṇa was born to Mahābali and to Daṇa were born four children—Nīvātakavaca. All these were the children of Diśi. Besides them, Diśi had crores of other Asuras born to her. (Visnu Purāṇa, Part I, Chapter 3; Harivamśa, Chapter 3.)

4) Birth of Hiranyakāśipu and Hiranyakāyāka. Hiranyakāśipu and Hiranyakāyāka were the rebirth of Jaya and Vijaya, the two gate-keepers of Mahāśāma. (See under Jaya.) There is a story as to how they were born as the sons of Diśi. Diśi was one of the wives of Kaśyapa. She had no children while the other wives of Kaśyapa had children. Jealousy and grief rankled in her mind. One day she approached Kaśyapa and pressed him to beget a son for her. It was the time of dusk when Kaśyapa was deeply absorbed in his day’s devotional worship. She disturbed his “Dhyāna” (devotional concentration) by her importunity, but he was reluctant to yield to her wishes at such an inauspicious time. It is at dusk that Siva goes about with his attendant hordes of spirits, wearing the crown of his matted hair covered with the dust carried by the whirlwinds from cremation grounds and keeping his three eyes wide open. Kaśyapa asked Diśi to wait for a few minutes, until that terrible time was over, but she did not heed his advice. In the fury of her passion she sprang towards him and stripped him of his clothes and in the end Kaśyapa yielded to her carnal desires. But after the act he in a repentant mood told her that she had defiled her mind by having sexual union in that unholy hour and by doing so had sinned against the gods. As a result, twin sons will be born in her womb. They will persecute and torture the three worlds. Mahāśāma would incarnate to destroy them. But since she also felt a little regret in her act, a grandson of her (Prabhāśa) will become a devotee of Viṣṇu.
Twin sons, Hiranyakashipu and Hiranyakasika, were born to Diti. For the rest of the story, see under Hiranyakashipu and Hiranyakasika. (Bhagavata, Prathama Sandha).

5) Diti flourishes in the assembly of Brahmarshis. (M.B. Sabhà Parva, Chapter 11, verse 39).

DIVAHPUTRA. One of the twelve sàryas who were born in the form of the Sun. (M.B. Adi Parva, Chapter 49, Verse 42).

DIVAKARA I. A synonym of Surya. (Sūrya). 

DIVAKARA II. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 1).

DIVAKARA III. See under Nākākara II.

DIVAKARA IV. A king. During the reign of this king the Matsya Purāṇa was composed.

DIVIRATHA I. A king born in Bharata’s dynasty. He was the grandson of Bharata and the son of Bhūmanya. (M.B. Adi Parva, Chapter 94, Verse 24).

DIVIRATHA II. A king. He was the son of Dādhiśivāna. In the course of Paraśurāma’s extermination of Kṣatriyas, the sage Gaujama rescued a son of Diviratha and gave shelter to him. (M.B. Sānti Parva, Chapter 49, Verse 8).

DIVODĀSA. (Ajitighya). A king of Kāśi.


Divodāsa’s great grandfather’s father, Kāśa had many sons. They were called the Kāśas. It was from Kāśa’s reign that Vārānasī came to be called Kāśi. (Hari Vamśa, Chapter 29).

2) Divodāsa’s reign. When Divodāsa began his rule in Vārānasī, there was a Vārānasī named Kaśāka. Divodāsa killed him and extended his kingdom. At that stage, Bhadrāśena, King of Hephaṣtava, invaded Vārānasī. Divodāsa killed the hundred sons of Bhadrāśena. At that time the sage Kumbhaka (Nikumbha) came to Kāśi. His practice was to live for a thousand years at any place where he reached at the time of dusk. Since he had reached Vārānasī at dusk, he set up an āśrama and lived there for a thousand years. At that time there was a famine in Vārānasī. The whole land was in the grip of a severe drought. Kumbhaka’s āśrama and its surroundings alone remained green and cool. Herduiena used to take cattle to graze in the neighbourhood of the āśrama. Once when they returned in the evening, they took with their cows, the sacrificial cow of Kumbhaka. It was dark and the sage searched for the cow everywhere, but could not trace its whereabouts. At last he came to know by intuition that his cow was taken away by the herduiena. In his rage he cursed that Vārānasī should be ruined and left the place with his disciples. (See under Kumbhaka).

The story of the ruin of Vārānasī in Harivaṃsa is different. It was the time when Śiva had married Pārvatī, the daughter of Himavāni. After marriage Śiva shifted his residence to his wife’s house. Śiva whose task was to look after the affairs of the world, was never available for the purpose at Kailās, his own seat. The gods were in a helpless condition. They approached Pārvatī’s mother, Menā and requested her to persuade Śiva to return to his own place by any means. Menā called her daughter and ridiculed her husband as a vagabond who had no place to lay his head on. Pārvatī could not bear this insult. Her mother’s stinging remarks got circulation in Devaloka. So she urged Śiva to settle down somewhere on earth with her. Śiva agreed and promised to take up residence at Kāśi.

The ruler of Kāśi in those days was Divodāsa. It was a prosperous period in the country. As a rule, man turns to God only when faced with misfortunes. So Śiva decided to bring about a famine among the people of the country by ruining it. For that he sent sage Kumbhaka to Vārānasī. Kumbhaka arrived in Kāśi and appeared to the barber Karpakṣa to whom he communicated Śiva’s intentions. The barber cheerfully fell in with the proposal and built a temple on the next day for the residence of Kumbhaka. Living in the temple, Kumbhaka began to participate in the spiritual matters of the people. His blessings were much sought after and people came to have deep faith in him.

Kumbhaka had no children. He had made many pious offerings to gods and performed many holy rites for removing his wife’s sterility, but it was all in vain. At last, at the King’s suggestion, he began to offer pūja to Kumbhaka praying for issue. But even after a long period of devoted worship, she received no blessing or boon from the sage. Moved by the pathetic condition of his queen, Suyāvas, Divodāsa reproached Kumbhaka very severely. He reproached him for denying his blessings to the queen while he was showering them all on and sundry in the country. Provoked at the King’s rebuke, Kumbhaka pronounced a curse that the country should be ruined. As a result of it the country began to decline. (Harivaṃsa, Chapter 29).

Śiva and Pārvatī came and settled down in Vārānasī. After some years, Pārvatī began to press her husband to leave the place and to go somewhere else. Śiva was not inclined to do so. He said the place was “Avinukta” and therefore insisted that he would not leave it. From that time the place came to be called “Avinukta.”

3) Other details.

1) Towards the end of his life Divodāsa became a Rājaṛṣi (Royal Sage). There are numerous references to this Rājaṛṣi in the Rgveda. Since Divodāsa was of a very hospitable nature he was known by another name, “Ajitighya.” In Rgveda, 1st Mandala, 16th Anuvāka, 127th Sūkta, we read that once he hid himself under water to escape from an Ausa called Sanibara.

2) Divodāsa had a son named “Paruccheha”, who was a Ātri. Rgveda 1st Mandala 19th Anuvāka, 127th Sūkta relates to Paruccheha.

3) Bhimaratha, the father of Divodāsa, had two other names, Bhimasena, and Sudeva. Divodāsa purchased Mādhavī, the daughter of Yayāti after paying two hundred Śyāmākārgāḷivas (beautiful horses with dark-coloured ears) to Gīlava, so that he might have children. After the birth of his children, he returned Mādhavī to her father. (M.B. Udyoga Parva, Chapter 117).

4) He sits in Yama’s assembly and offers Pūjā to Yama. (M.B. Sābhā Parva, Chapter 8, Verse 12).
DIVYADEVI

(5) Divodása once plundered the necessaries of his enemies. Agniñhata vanished after it. (M.B. Sánti Parva, Chapter 18, Verse 21).
(6) It was at the behest of Indra that Divodása built the city of Varanasi. (M.B. Anúśásana Parva, Chapter 30, Verse 16).
(7) Once Divodása fought with the King of Helaya for one thousand days. After having lost his army he went to the sage Bharadvaja and performed Parakramasinghe sacrifice. As a result of it a son, Parantardana, was born to him. (M.B. Anúśásana Parva, Chapter 30).
(8) Other names for Divodása used in the Mahábhárata are—Bhajamasa, Kàtiñá, Saudeva, Sudevatana etc.

DIVYADEVI. Daughter of Divodása, King of Prakándvipa. There is a story about this princess in Padma Puráña, Bhitakhila, Chapters 85, 86.

Divodása decided to give his daughter Divyá in marriage to Citrasena, King of Rápadene. But just before the day fixed for the marriage Citrasena died prematurely. So, as advised by the Bráhmana who had come to see her who was married to Rápadene. He also died soon after. She was subsequently married to 21 persons in turn, and all of them died before her. Everyone took pity on her for her ill-fate. At last, at the suggestion of the ministers, preparations were made for her svayamvara. Here also ill-luck pursued her. All the princes who arrived to take part in the svayamvara killed each other in mutual fight. Depressed and embittered by all this, Divyá decided to renounce all worldly pleasures and proceed to the forest.

Once Súkha, named Ujíyala, came to Prakándvipa. Moved to pity at the grief-stricken Divyá he taught her "Aññayayana" vrata. When she practised this vrata with devotion for about four years, Mahávijñá appeared before her and took her with him to Vainujóka.

DIVYAKATAM. A city situated in Western India in ancient times. According to Mahábhárata this city was conquered by Nakula—Saddí Parva, Chapter 92.

DIVYAKARMAK'TAR. A Vishvadeva. (M.B. Anúśásana Parva, Chapter 91, Verse 33).

DIVYASÁNÚ. A Vishvadeva. (M.B. Anúśásana Parva, Chapter 91, Verse 30).

DIVYAVARSÁ (M). 365 days make one year for human beings. One year for human beings is one day for the gods. This means that 365 years for human beings are equal to one year for the gods. The year for the gods is known as "Divyavára" or "Divyavástrásara". Krítyuga is made up of 4,800 Divyavástrásara. Tretáyuga has 3,600 Divyavástrásara. 2,400 Divyavástrásara make up one Dváparayuga. Kaliyuga has 1,200 Divyavástrásara. 12,000 Divyavástrásara of this kind make up one "sátara-Dváparayuga". 71 Caturyugas are the period of one Manu. After the end of the period of one Manu, the gods complete their term of existence. The total period of 14 Manus is called a Kalpa. At the end of every Kalpa there is a deluge. One Kalpa is one day time for Bráhman. After the deluge, until the time of one Kalpa, it is Bráhman's night. There is no universe at that time. At the end of that time, the next Kalpa begins and Bráhman starts his work of creation. In this way when 350 days and nights of Bráhman are completed, it is one Bráhman Vára. One Bráhman life-span is 120 such years. After that there is nothing for a Bráhman's life-span. Then Bráhman is re-born and resumes creation. (Bhágavata, Divána Skandha).

DRAUPADI. Páñcáli, the wife of the Pándavas. (See note on Páñcáli).

DRAUPADHARANA PARVA. A sub section of Vana Parva in the Mahábhárata. This covers Chapters 262 to 271 of Vana Parva.

DRAUPADHARYAAMASAMVADA PARVA. A sub section of Vana Parva, in the Mahábhárata. This comprises Chapters 232 to 235 of Vana Parva.

DRAVIDA I. A King of the family of Priyavrata who was the son of Manu. (Bhágavata, Skandha 5).

DRAVIDA II. A gandharva who was the father of Kámañá. (See under Kámañá) Anúśásami was the daughte of this gandharva. (See under Anúśasañá).

DRAVIDA(M). DRAVIDA. In ancient days the whole of South India was known by the name Tamiñáka, as Tamil was the language used throughout South India. Strictly speaking, all the languages used in South India were given the name Tamil. The word 'Tamil' undergone changes in the language of North India and took the form 'Drávida'. Etymologists are of opinion that the changes that took place in the word Tamil were are follows:— Tamil — Damil — Damid — Drid — Dravid — Dravid. Reference to the Dravid country occurs in most of the Puráñas. Mahábhárata states that Sahadeva, one of the Pándavas, sent a note for collecting taxes from the people of Drávida. Sábhí Parva, Chapter 31, Stanza 71.

"There are other countries also in the southern Bharata such as Drávida, Kerañá, Príyáva, Múõsíka, Vanáváika, Kürñáija, Maháïsaka, Víkalpa and Mútsûka." This statement (M.B. Bhishma Parva, Chapter 9) throws light on the various countries which existed in South India at the time of Mahábhárata. In Bhágavata, Skandha 10, it is mentioned that Kámañá, the uncle of Sri Kríšña, was the son of Drámná, a gandharva. (See under Kámañá).

DRAVIDAS. It is stated in Mahábhárata (Anúśásana Parva, Chapter 33, Stanza 22) that the drávidás were originally Ksatriyas and that they became Śudras by the curse of Bráhmanas.

DRAVIDA BHÁŚA. (Dravidian Language). Linguists have classified the languages of the world under certain groups. Important among them are the Indo-European group, the semitic group, the Hattian group, the Uralic group, the East Asian group, the Dravidian group, the Austro group, the Bantu group and the Chinese group.

Almost all the languages in South India belong to the Dravidian group. The languages of this group are Tamil, Telugu, Kannada, Malayalam, Tulu, Khatku, Toda, Kotta, Badaka, Kuruk and Bráhmi. Of these Bráhmi alone it used in the mountain regions of Râjanáthan. Linguists like Śmíndud and others have stated that there is a close relation between the Australian and Dravidian languages. The Áryan language has influenced the Dravidian languages to a great extent. But Tamil has never been so much influenced as Telugu, Kannadá and Malayalam. It is because Tamil had a great wealth of literature of its own from ancient times. The Dravidian group is again divided into four sections: Eastern, Western, Northern and Southern. Bráhmi is the only language in the Northern section. Its Ety-
mology, grammar etc. are like that of the Dravidian group. But it had been influenced to a large extent by the Iranian language. Still it keeps its Dravidian character.

Telegu, Gunti, Kuruk, Kolami, Maitha etc. come under the Eastern group. Of these only Telegu has grown as a literary language. Telegu is in use from Madras to Mahendragiri. But it has various sub-divisions and local differences. The Telegu used in the Districts of Kona and Godavari is considered to be the purest form. Gujrati, Satwari, Kamari, Varasi, Dasari etc. are its local sub-divisions. Over modern Telegu, Sanskrit has its own sway.

Kannada, Kutaku, Tota, Koda, etc. come under the western group. Kannada is used in Mysore and the vicinity of the Districts of Coimbatore, Salem, Bellary, Anantapoor etc. Nagaaka used in the Nilgiris, Kurumpa, used in the vicinity etc. Nilgiris, Kutaku used in Coimbatore are the sub-divisions of Kannada. In edicts from the 9th century Kannada could be seen in its ancient form. The modern Kannada has been used from 16th century onwards. Tulu is in use in places between the rivers Chandragiri in the south of Southern Canara and Kalyanapuri. Only a few ancient songs could be included in Tulu literature. The Malayalam script is used to write Tulu. But now certain books in Tulu have been published using Kannada script.

Tamil and Malayalam are the languages of the Southern section. The oldest literature in the Dravidian group is in Tamil. The most ancient form of Tamil is seen in the edicts and stone tables of the 3rd century B.C. The most important among them are the Sangam works. The grammatical works Tolkappiyam is the literary grammar of Sangam. Malayalam became an independent language only by the 8th century A.D. The close relation that exists between Tamil and Malayalam is not visible in any other language of the Dravidian group. By examining the inter-relations of the various languages in the Dravidian group, and noting how close or distant the relation is, we can ascertain which languages separated themselves first from the original Dravid language.

DRAVANASA. A Pracitas. (One of the 10 sons of the Prâchâna Barhi). (Bhâgavata, Skanda 4).

DRAVARATHA. A King of the family of Ariga. He was the son of Dadvihâvânâ and the father of Dharmaratha (Agni Purâna, Chapter 277).

DRAYASUDDHII. Purifying impure things. The mode of purification of impure things, in ancient India, was known as drayasuddhi. The procedure of purification was as follows:

If earthen-wares became impure by coming into contact with unclean objects, they should be burnt in fire. Golden or copper vessels may be remoulded or filled with or dipped in tamarind water. Things made of iron or bronze may be washed in ash-water. Things made of glass or pearl need only be washed in pure water. Things born in water such as lotus etc. could be purified by dipping them in water. If cloth is made impure rub it with soil and dip it in water. If it is a large quantity of soil and water may be sprinkled on it. Wooden things will become pure by planing. Cot, chair, fan, cart etc. need only be washed. Pots used for cooking meat may be touched with cow’s milk. Things made of ivory may be washed in mustard-water. Jaggery, salt etc. need only be dried. (Agni Purâna, Chapter 156).

DRAVADA I. (DRIHAYAVANA). One of the hundred sons of Dhentarâsra. Bhimasena killed him in the great war. (Droña Parva, Chapter 137).

DRAVADA II. (DRIHAYASKRA). One of the hundred sons of Dhentarâsra. Bhimasena killed him. (Droña Parva, Chapter 157).

DRAVADHANVâ. A King of the Pùrû dynasty. He was present on the occasion of Pûradhâs swayamvara. (Âdi Parva, Chapter 109, Verse 15).

DRAVADHASTA. One of the hundred sons of Dhentarâsra. (Âdi Parva, Chapter 67, Verse 102).

DRAVADHASTRA. See Dhrîhâda II.

DRAVADHANM. A King of the Pûrû dynasty. He was the son of Sâtyalârdh and father of Sûphâva. (Bhâgavata, Dâsakma Skanda). DRAVADHARATHA I. (Dhrisârakhâra). One of the 100 sons of Dhentarâsra killed in the great war by Bhima. (Droña Parva, Chapter 157).

DRAVADHARATHA II. One of the kings, who should be remembered both at dawn and before sun-set. (Anûsâsana Parva, Chapter 163, Verse 32).

DRAVADHARATHASRA. One of the sons of Dhentarâsra. (Droña Parva, Chapter 137).

DRAVASANDHâ. (Sâtrujâya). One of the 100 sons of Dhentarâsra. He was killed in the great war by Bhima. (Droña Parva Chapter 137, Verse 20).

DRAVADHASENA. A King of the Yayû dynasty. He fought in the great war on the side of the Pâundavas and was killed by Droña. (Droña Parva, Chapter 21, Verse 52).

DRAVADHYA. A famous king of the Iksvaku dynasty. He was the son of Kusavatîva who had 21,009 sons. All those sons but three were killed in the night with an asura called Dhûndhû. The three sons who survived the killing were Dríshâva, Kapilâva and Candráva. (Yana Parva, Chapter 204).

DRAVADHYA. A son born to Agastya maharâj by Lopa-nûdra. He was born only after removing in the mother’s womb for seven years. He was a very great scholar and tapasvi. He began studying the Vedas from the very time of his birth. He is called Iksuvâda also. (See Iksuvâda).

DRAVADHAVRMA. I. See Dhrîhâda I.

DRAVADHAVRMA. II. A King. Kadâlitañâ was the name of his wife. (See under Kadâlitañâ).

DRAVADHYA. A maharâj. He was one of the seven Râvikas of Dharmanâ. Unmuca, Pramucu, Atrya, Dhrîshâva, Udhanâva, Tirasoma and Aûgrâs were the seven Râvikas. (Anûsâsana Parva, Chapter 150, Verse 34).

DRAVADHVATA. A brahmârshi who lived in South India. (Sánti Parva, Chapter 206, Verse 28).

DRAVADHYA. I. Son born to King Purûvas by Urvâsi. (Âdi Parva, Chapter 75, Verse 25).

DRAVADHYA. II. A King who lived in North India during the time of the great war. (Udyoga Parva, Chapter 4, Verse 25).

DRAVADHYA. III. A brahmârshi of South India. He is known as Dhrisârakhâ and Dhrisârakhâ also (Anûsâsana Parva, Chapter 55, Verse 40).

DRAVADHYUDHA. (CITRAVUDHA). One of the 100 sons of Dhentarâsra killed in the great war. (Droña Parva, Chapter 136, Verse 20).
DRDHEYU. A maharaj who lived in the western part of India. (Anuśāsana Parva, Chapter 150, Verse 36).

DRONASTADHI. A king in ancient India. (Adi Parva, Chapter 1, Verse 283).

1. TRISH. Drona was the son of Bharadvaja who had his hermitage erected on the bank of the Ganges. Once Bharadvaja went to bathe in the river. When he got in, he chased a bird of the species of Obrāṭī. The celestial maid ran away as soon as she saw the hermit. But her cloth was caught in grass and slipped off her body. When the hermit saw the complete form of her body which was bright and beautiful, he had seminal discharge. The discharged semen was kept in a Droṇa (bough). A child was born from that and he was named Droṇa, who was brought up in the hermitage. (M.B. Adi Parva, Chapter 13).

2. Education and Marriage. Drona learned the art of using weapons from his father and the hermit Agnivesa. Dragpada the prince of Pāṇḍava was the Illow student of Droṇa. They became great friends. On completion of education Dragpada returned to Pāṇḍava. Drona married the daughter of Dragpada. Drona also married another daughter of Droṇa. Drona had many children. Drona's desire was to get Dhanurveda (the art of archery). Drona with his disciples went to Mahendra-grīn and saw Parasurama, who was about to enter forest giving away the wealth of Pāṇḍava. The Parasurama said, "I have given away the wealth of the Brahmans and anything I have. The land I have conquered is given to Kṣīrya. Now there remains only my body and some weapons. You can have me of them."

3. He became the teacher of the Pāṇḍavas and the Kauravas. After receiving Dhanurveda from Parasurama, Droṇa went to Pāṇḍava. Dragpada who had been a fellow student of Droṇa was the King of Utara-pāṇḍava. Then, though Droṇa had become proficient in archery, he was very poor. He had no money even to buy milk for his child. Once the playmates of Aṣṭavāhāmā made him drink a mixture of water and flour saying that it was milk. So Droṇa approached Dragpada for financial help. But Dragpada shunned his fellow student, scolded him and sent him away without giving any help. Drona vowed that he would, somehow or other, take revenge upon Dragpada. He departed from Pāṇḍava.

The aim of Droṇa was to get some capable disciples. He reached Hastināpura and stayed in disguise with Gautama for a while. Once the Pāṇḍavas and the Kauravas who were boys were engaged in the game of Kāra (a kind of cricket play) outside the palace premises. The ball fell in a well by chance. The princes stood round the well and began to ponder how to get the ball out of the well. They tried all means of retrieval, short and aged, came by that way. It was Droṇa. The boys gathered round the old man. Droṇa threw his ring also into the

well and said: "Your kingly qualities are very poor. Your education in using weapons is not complete. If you give me a meal I will get both the ring and the ball together." The boys agreed to the conditions. Droṇa took a grass and evoked arrow into it by mantra (spell) and shot it at the Kāra. The next grass was shot at the first grass. It struck the first grass. Thus he shot grasses one after another till the grass reached the brink of the well and by pulling the grass he took the ball out. In the same way he took the ring also out of the well. When they got the Kāra the boys stood round Droṇa and asked him what he would like as the reward for his deed. Drona said that they need only tell Bhishma how a short man of dark complexion took the ball out of the well. Accordingly the boys went to Bhishma and told him everything. Immediately Bhishma understood that it was Droṇa. Bhishma thought that Droṇa was the best person to teach the prince. So Droṇa was brought to the palace and was engaged as the teacher in archery. (M.B. Adi Parva, Chapters 130 and 131).

4. Education in Archery of the Kauravas and reward.

(a) First year. Drona asked the Pāṇḍavas and the Kauravas to sit together and then told them, "There is one task that you should do for me when your education is over". Hearing this they all kept silent. But Arjuna came forward and took the vow that he would achieve that task according to the wish of the teacher.

(b) The disciple who is second to none. The training in weapons commenced. Hearing of the fame of Droṇa, disciples came from places far and near. Arjuna was the first of all the students. Sending all the students to fetch water Droṇa taught his son Aṣṭavāhāmā certain special lessons. Arjuna secretly knew this. So he brought water as quickly as possible before the others. As Droṇa loved his brilliant student Arjuna, he taught both his son and Arjuna alike the secrets. Seeing the brilliance of Arjuna Droṇa ordered the cook not to seat Arjuna in a dark place for meals. Yet it happened once that the light was extinguished by wind while the prince were having their meals. All sat still without eating, while Arjuna alone ate his food. From this Arjuna discovered that without seeing the object one could hit the target by constant practice. Droṇa was greatly pleased at this and embracing him promised to try to make him such an expert that there would be none equal to him in archery.

(c) Ekālaya. Once Arjuna and the other disciples went to the forest for a hunt and there they met Ekālaya who was superior to Arjuna in archery. This Ekālaya had once approached Droṇa to learn archery from him. But it was against the rule for a Brahmin to teach a forestier the art of fighting. So Ekālaya returned to the forest and making an earthen image of Droṇa worshipped it and began self-learning in archery. Now he had become superior to Arjuna in archery. The teacher had said that none would be equal to Arjuna in archery. Arjuna told Droṇa about Ekālaya. The teacher went to the forest and got the thumb of Ekālaya as the reward due to the teacher. Since then Ekālaya became a great archer though only of a lower level than Arjuna (See under Ekālaya).

(d) Expert disciple. The education in archery and the use of weapons was nearing completion. In archery Arjuna was second to none. Duryodhana and Bhīma uppermost in the mind of Droṇa.
became expert archers. Aśvatthāma was the first in the secrets of archery. Nakula and Sahadeva became expert swordsman. Arjuna was expert in all branches of weapon-training. Bhima had bodily strength and Arjuna had the strength of learning. Yudhishthira was the foremost in chariot-fighting.

e) Artifical bird. Once Drona placed an artificial bird on the branch of a tree, without the knowledge of the princes, to test their courage. Arjuna and the other princes tested one by one. All gave the same reply, that Dharmaputra gave. At last he asked Arjuna. Arjuna stood for a while, taking aim and said that he saw a bird only. The teacher commanded to shoot and Arjuna sent an arrow. At first shot the bird fell down headless. With this test Drona understood that Arjuna could defeat Drupada and embraced his disciple.

f) Drona caught by a crocodile. Once Drona and his disciples went to bathe in the Ganges. While they were dipping and splashing in the water a crocodile caught Drona by the leg. Drona was unable to extricate himself from the grip of the crocodile. So he asked his disciples to shoot the crocodile and kill it. All stood agape. Arjuna at once took bow and arrows and sent five arrows one after another at the crocodile, which gave way and swam away. Then he invited Brahmans to bless his pupil. After that the pupils gave the teacher, gold, precious stones, clothes, and other costly things. The princes paid homage to their teacher. The teacher gave his blessings to them. With this the demonstration commenced.

g) Demonstration by the pupils. When the training of the princes terminated, Dhrutarashtra ascended a stage to hold a demonstration of weapon-play, by the princes. An arena was got ready. Drona entered the arena. As a preliminary rite Drona worshipped the gods. Then he invited Brahmans to bless his pupil. After that the pupils gave the teacher, gold, precious stones, clothes, and other costly things. The princes paid homage to their teacher. The teacher gave his blessings to them. With this the demonstration commenced. Clubbing between Duryodhana and Bhima was a terrible one. But the mock fighting changed to a serious fight. Drona sent Aśvatthāma who separated them. The audience applauded their performance. The performance of Arjuna was of the most superior type and the audience and the teacher were struck with wonder at his extraordinary capability. Karna also showed his performance. (For details see under Arjuna, Para 1 and Karna, Para 4). (M.B. Aḍī Parva, Chapters 133 and 134).

5) Renge upon Drupada. When demonstration came to an end it was the time for giving the teacher the gift due to him. The teacher had, at the beginning, told his pupils that on completion of the training they should give him a gift. Accordingly he demanded that Drupada, the King of Pāñcāla, should be brought before him with his hands tied. As soon as Duryodhana and Karna heard this they rapidly marched to Pāñcāla and engaged Drupada in a fight but were defeated by Drupada. After that Arjuna entered the battle-field, defeated and tied Drupada and brought him before Drona who was kind enough not to kill Drupada. The Kingdom of Pāñcāla was divided into two Drupada was given, Utara-Pāñcāla and Drona took Dakshina-Pāñcāla. Then Drupada was released. (M.B. Aḍī Parva, Chapter 137).

6) Arjuna is accorded sanction to fight with his teacher. One year after the event on Drupada Yudhishthira was appointed as heir-apparent, by Dhrutarashtra. Once, in the council of the king, Drona called Arjuna to him and said: 'Oh, Arjuna! you must take an oath to do a particular thing in the presence of your relatives. It happens that I oppose you in battle you should fight against me without thinking that I am your teacher. This oath is your gift to your teacher.' Arjuna agreed and took the oath in the presence of the people. Because there was such an oath Arjuna's conscience did not prick him when he had to fight against his teacher Drona in the battle of Bhurītras between the Pāṇḍavas and Kauravas. (M.B. Aḍī Parva, Chapter 139).

7) Pari played by Drona up to the battle of Bhurītras. (1) Duryodhana and his party came to know only at the time of the svayāvatara (marriage) of Pāñcāla that the Pāṇḍavas were not killed in the fire house burning. When Arjuna won the test and got Pāñcāla, the Kauravas became furious and began to plot against the Pāṇḍavas. At that time Drona came to the council hall of the Kauravas and said that the Kauravas should go to Pāñcāla and greet the Pāṇḍavas, bring them back and give them half of the kingdom. (M.B. Aḍī Parva, Chapter 203).

(2) Drona was present at the sacrifice of Rājasya (imperial consecration) performed by Yudhishthira. (M.B. Aḍī Parva, Chapter 34, Stanza 8).

(3) When the game of dice was going on between Sakuni and Yudhishthira Drona came with Dhrutarashtra to the place to witness the game. (M.B. Aḍī Parva, Chapter 66, Stanza 2).

(4) Drona declared that the game of dice between Sakuni and Yudhishthira was not fair (M.B. Vana Parva, Chapter 9, Stanza 9).

(5) Drona was well-versed in archery. (M.B. Vana Parva, Chapter 37, Stanza 4).

(6) While the Pāṇḍavas were living in the country of Virāṭa, Arjuna in the guise of Brhannala, fought with the Kauravas. Drona was the first to recognize Brhannala as Arjuna at the sound of his conch. (M.B. Virāṭa Parva, Chapter 45, Stanza 24).

(7) In that fight Drona fought with Arjuna whose arrows wounded Drona and he ran away from the battlefield. (M.B. Virāṭa Parva, Chapter 58).

(8) When Śrī Yama came to the council-hall of the Kauravas to plead for a treaty on behalf of the Pāṇḍavas who had returned after forest life and pynonymity, Drona took the side of the Pāṇḍavas and argued with Duryodhana. (M.B. Udyoga Parva, Chapter 126).

(9) Drona advised Dhrutarashtra to see that a battle between the Kauravas and the Pāṇḍavas was avoided (M.B. Udyoga Parva, two Chapters from 138).

(10) When it was almost decided that the battle was inevitable Drona boasted to Duryodhana that he would
annihilate the army of the Pándavas within a month. (M.B. Udyoga Parva, Chapter 193, Stanza 18.)

8) Why Drona, whose leaning was towards the Pándavas, took the side of the Kauravas in the battle of Bhärata. At heart, Drona was on the side of the Pándavas. But he fought against them, taking the side of the Kauravas. Even at that time he ardently wished the Pándavas to win the battle. What is the reason for it? An answer to this question is found in Mahábharata, Bhíma Parva, Chapter 43.

The battle was about to begin. Dhránaputtra went to Drona and bowed before him and requested to bless him so that he might win the battle against the Kauravas. Drona said, “It is good on your part to have come and seen me before the battle is begun. If you had not come I would have cursed you to lose the battle. But today I am honoured since you have come. You fight the battle. Victory is yours. But I have to stand with the Kauravas, and there is a reason for it. Man is a slave of money and money is not the slave of Man. The Kauravas have tied me with money. Sri Krsna will be on the side of the righteous. Where Sri Krsna is, there will be victory. But so long as I fight it is difficult for you to win. So try to kill me at the beginning of the battle. You need not feel sorry for killing your teacher. Because when I shower arrows and fire whenever I want, I cannot see which enemy has struck me down. Enemies could kill me only when I am lying in darbha grass leaving fighting in disappointment. I will put down my weapons in battle only when I hear words which I dislike to hear.”

After having revealed these secrets of his own he sent Yudhishthira back. (M.B. Bhíma Parva, Chapter 43.

9) Drona in the battle of Bhärata. (1) On the first day of the battle Drona fought in a combat with Dhṛṣṭadyumna, who was defeated. (M.B. Bhíma Parva, Chapter 77, Stanza 69.)

(2) Drona killed Sāti śrila the son of King Virāṭa. (M.B. Bhíma Parva, Chapter 82, Stanza 23.)

(3) Drona became unconscious by the clubbing of Bhíma. (M.B. Bhíma Parva, Chapter 94, Stanza 19.)

(4) Drona fought with Arjuna. (M.B. Bhíma Parva, Chapter 102, Stanza 6.)

(5) Drona defeated Drupada. (M.B. Bhíma Parva, Chapter 104, Stanza 24.)

(6) There was a fight between Drona and Yudhishthira. (M.B. Bhíma Parva, Chapter 110, Stanza 17.)

(7) Drona committed with Dhṛṣṭadyumna. (M.B. Bhíma Parva, Chapter 115, Stanza 43.)

(8) He became the commander-in-chief after the fall of Bhíma. (M.B. Bhíma Parva, Chapter 7, Stanza 5.)

(9) He gave Duryodhana a boon to catch Yudhishthira alive. (M.B. Bhíma Parva, Chapter 12, Stanza 20.)

(10) He killed Yudhishthira. (M.B. Bhíma Parva, Chapter 16, Stanza 31.)

(11) Váyaghraśattra and Siśuśaśana were killed by Drona. (M.B. Dróna Parva, Chapter 16, Stanza 37.)

(12) In the fight which followed Arjuna and his army were driven back by Drona. (M.B. Dróna Parva, Chapter 16, Stanza 50.)

(13) Drona advised Duryodhana to try to get Arjuna away from the battlefield. (M.B. Dróna Parva, Chapter 17, Stanza 3.)

(14) He killed Baka. (M.B. Dróna Parva, Chapter 21, Stanza 16.)

(15) He killed Sāti śrila. (M.B. Dróna Parva, Chapter 21, Stanza 21.)

(16) He killed Satānika. (M.B. Dróna Parva, Chapter 21, Stanza 28.)

(17) Dṛṣṭadyumna was killed by Drona. (M.B. Dróna Parva, Chapter 21, Stanza 32.)

(18) Drona killed Kṛma. (M.B. Dróna Parva, Chapter 21, Stanza 33.)

(19) He killed Vasudānā and Ksatrideva. (M.B. Dróna Parva, Chapter 21, Stanza 55, 56.)

(20) He fought again with Dhṛṣṭadyumna. (M.B. Dróna Parva, Chapter 31, Stanza 8.)

(21) He annihilated the army of the Pándavas. (M.B. Dróna Parva, Chapter 32, Stanza 42.)

(22) He made a Cakravyūha. (Strategical formation of the army in the shape of a wheel.) (M.B. Dróna Parva, Chapter 34, Stanza 13.)

(23) He broke the sword of Abhimanyu. (M.B. Dróna Parva, Chapter 38, Stanza 37.)

(24) By forming cakraśakājavyūha he saved Jayadratha. (M.B. Dróna Parva, Chapter 87, Stanza 22.)

(25) He fought with Arjuna again. (M.B. Dróna Parva, Chapter 91, Stanza 11.)

(26) He put the divine armour on Duryodhana. (M.B. Dróna Parva, Chapter 94, Stanza 39.)

(27) A fierce fight ensued between Drona and Dhṛṣṭadyumna. (M.B. Dróna Parva, Chapters 95 to 97.)

(28) He wounded Sāti śrila. (M.B. Dróna Parva, Chapter 11.)

(29) Sāti śrila defeated Drona. (M.B. Dróna Parva, Chapter 117, Stanza 30.)

(30) Drona scolded Dṛṣṭaśana who ran away defeated by Sāti śrila. (M.B. Dróna Parva, Chapter 122.)

(31) He killed Virākṣa. (M.B. Dróna Parva, Chapter 122, Stanza 41.)

(32) He killed Citraketu, Sudhanvā, Citravarmā and Citravāra. (M.B. Dróna Parva, Chapter 122, stanza 43.)

(33) He fell unconscious, hit by Dhṛṣṭadyumna. (M.B. Dróna Parva, Chapter 122, Stanza 56.)

(34) He defeated Dhṛṣṭadyumna. (M.B. Dróna Parva, Chapter 122, Stanza 71.)

(35) He killed Bhīmāśattra. (M.B. Dróna Parva, Chapter 125, Stanza 22.)

(36) He killed Dṛṣṭaśekha for his son. (M.B. Dróna Parva, Chapter 125, Stanza 39.)

(37) Sahadeva, the son of Jayadratha, was killed by Drona. (M.B. Dróna Parva, Chapter 125, Stanza 45.)

(38) He killed Kṣatrideva the son of Dhṛṣṭadyumna. (M.B. Dróna Parva, Chapter 125, Stanza 56.)

(39) Bhīma defeated Drona. (M.B. Dróna Parva, Chapter 127, Stanza 53.)

(40) Bhīma threw away the chariot with Drona in it eight times. (M.B. Dróna Parva, Chapter 128, Stanza 13.)

"A slave to wealth, wealth is slave to none. This is true oh King. The Kauravas have bound me with wealth. I am telling you this without shame. You only require battle. I will fight for the Kauravas and wish for your victory,"
(41) Drona killed the King of Hāhaya, all the sons of Dhṛṣṭadyumna, and the King Śrīsī. (M.B. Drona Parva, Chapter 159, Stanza 14).

(42) He became unconscious in the fight with Yudhishthira. (M.B. Drona Parva, Chapter 162, Stanza 49).

(43) He killed Drupada and Virāṭa, the grandsons of Drupada. (M.B. Drona Parva, Chapter 186, Stanza 33).

(44) Hearing that Asvatthāma had been killed, he was filled with grief. (M.B. Drona Parva, Chapter 190, Stanza 57).

(45) After that throwing away the weapons, he immersed in a deep meditation and attained harmony with the Supreme Being and his spirit entered the realm of Brahmā. (M.B. Drona Parva, Chapter 192, Stanza 43).

10 Other details. (1) Vyāsa evoked the spirit of those who died in the battle of Bhārata to the surface of the Ganges. The spirit of Drona was one of them. (M.B. Āchārjyaśāstra Parva, Chapter 32, Stanza 4).

(2) Offerings were given to the manes for Drona. (M.B. Sānti Parva, Chapter 296, Stanza 13).

(3) Drona attained heaven after his death, and was absorbed in Bhūpadī. (M.B. Svaragārha Parva, Chapter 4, Stanza 21).

(4) He was the man who took birth through Bhāradvāja from a portion of Bhūpadī. (M.B. Ādi Parva, Chapter 67, Stanza 69).

(5) Āciṣṭha (teacher), Ācīṣṭha-mukhya (chief teacher) Bhāradvāja, Bhāradvājina, Bhāradvājāmaja, Bhāradvāja, Sañcīva, Sañcīvavāhī, Sañcīvaya, Guru and Rukmatūrī are used as synonyms of Drona by Vyāsa in Mahābhārata.

DRONA II. A bird. A sun born to theberti Mandapa of Jātī, a bird. (See under Khāndavadīha, Parā 8).

DRONAM. A medicinal herb. (See under Marattvikatūla).

DRONĀHIHEKAPARVA. An identification of Drona Parva: Chapters 1 to 16.

DRONĀ PARVA. An important Parva (section) in the Mahābhārata.

DRONAVĀDHA PARVA. A sub section of Drona Parva: Chapters 154 to 192.

DRONĀSARMAPADA. A holy bath (tirtha). (M.B. Āmanīṇasa Parva, Chapter 25, Stanza 28).

DRŚADVĀN. Father-in-law of King Sañjāyi of Püru dynasty. Varāhī was the name of Sañjāyi’s wife. (See Sañjāyi).

DRŚADVATI. A river to the south of Kurukṣetra. During their exile in the forest the Pāṇḍavas drank water from it. (Vana Parva, Chapter 5, Verse 2). It was on the delta of the river that Śiva imparted advice to Yudhishthira. (Śabā Parva, Chapter 78, Verse 15). The king of the northern bank of this river is equal to living in Svarūpa. (Vana Parva, Chapter 88). To perform bali and other rites for the souls of the dead after bathing in the river is as efficacious at performing the Agnistoma Yaṣṭā. (Vana Parva, Chapter 88).


2) Educators and kingship. Yajñāstāna went to the kingdom of Bharadvaja for education. Drona, who became a great teacher in archery later, was also a student and disciple of Bharadvaja at that time. Thus during the time of education both Drupada and Drona became fast friends. After receiving education Drupada returned to his country. At that time Pāñcālī was ruled by Pṛṣṭasta. When Yajñāstana returned on completion of his education, Pṛṣṭasta died and Yajñāstana was anointed as King of Uttarapāñcālā. (M.B. Ādi Parva, Chapter 129).

3) Yajñāstāna reproaches Drona. It has already been said that during the period of education Drona and Yajñāstana were fast friends. Once Drupada said to Drona: “My dear friend. My father has told me that I would be made the King of Uttarapāñcālā on completing my education. Thus if I become a King, the treasury of the King will be at your disposal.”

After the education both returned to their places. Not much later Drupada got married. A son born to him was named Asvatthāma. Drona was so poor that he could not even buy milk for his child. Once the friends of Asvatthāma mixed flour in water and made him drink it saying that it was milk. Asvatthāma drank it without knowing that it was not milk. Thinking that he had become energetic by drinking milk he began to run with the other boys. At last they told him the truth and teased him. With his wife and child Drupada went to Drupada who did not care to recognize him as a friend. Drona tried to remind him of their former friendship. But Drupada shunned him and said, “If I had friendship with you, it was to achieve certain ends. There is no friendship between the rich and the poor, the learned and the illiterate, the brave and the coward. So if there was any friendship at all it was not real. You, who are slow of mind Kings of high status cannot have friendship with such people especially the poor. A Brahmin learned in Vedas won't befriend a Brahmin who is not learned in Vedas, a man seated in a chariot cannot befriend a man who is not seated in a chariot and a King cannot befriend one who is not a King. So a friendship of bygone days is no friendship at all.” Drupada’s reproach aroused a storm of anger in Drona. He vowed that he would avenge the insult. With his wife and child he got out of the palace. He
wandered about in search of disciples who were capable of confronting with Drupada. At last he came to Hastinapura and became the teacher of the Pandavas and the Kauravas. (M.B. Adi Parva, Chapter 130).

4) The revenge of Droga. Droga told Bhima about his dealings with Drupada. Bhima conspired Drona. Before the commencement of the training in archery, Drona told his disciples: "When your training in archery is completed, you will have to do a favour to your teacher". All stood agape. But Arjuna came forward and said: "I will do". Droga embraced Arjuna. The training commenced. The Audhakas, Virupas and others joined his school of archery.

The training in archery came to an end. Drona called his disciples and told them that Drupada should be tied with a rope and placed before him. When they heard the words of the teacher, Durvishthama, Karña, Yuyutsu, Duśśasana, Vikarma, Jarasandha and Sulocana led the Kauravas to Pāñcāla. Arjuna knew that the Kauravas would not be able to defeat Drupada. He told the teacher that when the Kauras returned without achieving the task, he himself would go and bring back the Kauras. After the territones were defeated by the Pāñcālās. After that Arjuna confronted Drupada. Nakula and Sahadeva stood as guards of the wheels. Bhimacon with his club stood in front of the army. Arjuna drove the chariot right in the midst of the Pāñcāla army. Bhima took his club and a terrible battle ensued. Arjuna shattered the Pāñcāla army, but Droga took him to Drupada. The Kauras put up a struggle to drive Drupada from Drupada's land and approached him with ominous words: "You have destroyed your country. Now you are at our mercy. Is not your friendship a friendship?" Drupada requested that they should be friends in future. Accordingly Drupada was set free. The country of Pāñcāla was divided into two, and giving Uttar Pāñcāla to Drupada, Droga took Dakṣagāra Pāñcāla. Thus because of the revenge of Drona, Drupada lost half of his kingdom. (M.B. Adi Parva, Chapter 137).

5) Birth of Children. Though Bhima and Drupada were on friendly terms Drupada did not forget the defeat he had incurred at the hands of Droga. So, Drupada desired to have a son who would become powerful enough to take revenge on Drona. He began to think of ways and means. He consulted several learned Brahmins. At that time two hermit brothers Yāja and Upayāja lived on the bank of the Ganges. The King approached them and requested their help to obtain a son, who would kill Droga, and promised to give them cows and other precious things in return. At first they refused to help him. The King served Upayāja for a year, and pleased him. He sent the King to the hermitage of Yāja. They accepted the request of the King. Both the hermits performed a sacrifice for Drupada. A boy and a girl arose from the sacrificial fire. The boy was named Dīrghatānaya and the girl was named Krṣṇa (Pāñcāḷī). There was a celestial voice that the boy would kill Droga when he grew up. (M.B. Adi Parva, Chapter 138).

6) The marriage of Pāñcāḷī. Pāñcāḷī grew up. Drupada desired to give her in marriage to Arjuna. But at that time the brahmane caught fire and the Pāñcāḷas disappeared. Drupada set certain tests in the Svayamvara of Pāñcāḷī with a view to ascertain if Arjuna was alive. The Pāñcāḷas came to the Svayamvara and Drupada found out Arjuna. But Drupada did not like the idea of his daughter becoming the wife of more than one husband. Then Vyāsā appeared there and informed Drupada of the previous births of the Pāñcāḷas and Pāñcāḷī. Drupada was much pleased and he gave the Pāñcāḷas a good deal of wealth and sent Pāñcāḷī with them. (M.B. Adi Parva, Chapter 196).

7) Other details. (1) Drupada was present at the marriage of Abhimanyu, celebrated at the city of Upapālaya. (M.B. Virāt Parva, Chapter 72, Stanza 17).

(2) Drupada gave the Pāñcāḷas an aṣṭakṣari, (division 21870 elephants, 21870 chariots, 65510 horses, 109550 footmen) of army for the battle of Bharatā. (M.B. Udyoga Parva, Chapter 57).

(3) At the battle of Bhārata, Drupada was anointed as one of the seven commanders on the side of the Pāñcāḷas. (M.B. Udyoga Parva, Chapter 157, Stanza 11).

(4) Drupada fought with Jayadratha on the first day of the battle of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 45, Stanza 58).

(5) Droga was killed in a combat with Droga the teacher. (M.B. Bhīṣma Parva, Chapter 7, Stanza 48).

(6) Drupada fought with Asvatthāma. (M.B. Bhīṣma Parva, Chapter 110, Stanza 16).

(7) He fought with Bhagadatta. (M.B. Drona Parva, Chapter 14, Stanza 49).

(8) He fought with Bāhlika. (M.B. Drona Parva, Chapter 23, Stanza 24).

(9) He was defeated by Pṛṣṭha. (M.B. Drona Parva, Chapter 138, Stanza 24).

(10) Drona the teacher killed Drupada. (M.B. Drona Parva, Chapter 186, Stanza 43).

(11) The Pāñcāḷas gave offerings to the manes for Drupada. (M.B. Śánti Parva, Chapter 42, Stanza 5).

(12) Vyāsā evoked the spirits of the dead to the surface of the Ganges, after the battle of Bhārata came to an end. Drupada also was there among the spirits which appeared on the Ganges. (M.B. Āramavāsikā Parva, Chapter 32, Stanza 8).

(13) After death Drupada entered heaven and was absorbed in Viśvedeva. (M.B. Svārgarōhṇa Parva, Chapter 5, Stanza 15).

(14) He is stated in Mahābhārata, Adi Parva, Chapter 67, Stanza 68, that Drupada was born from a portion of the Marudganas.

8) Synonyms of Drupada. Pāñcāḷā, Pāñcāḷīya, Pāñcāḷājī, Pāñcāḷājī, Pāñcāḷa, Pāñcāḷa, Pāñcāḷa, Arjuna, Virāła, Yajñasena, Drupada are his synonyms.

DRUMA I. A King in ancient Bhārata. Mention is made about him in Mahābhārata, Adi Parva, Chapter 1, Stanza 233.

DRUMA II. In Mahābhārata, Chapter 67, Stanza 8, King Druma, who was the rebirth of the asura Śibi, is mentioned.

DRUMA III. The leader of the Kinnaras (heavenly musicians). M.B. Sahā Parva, Chapter 10, Stanza 29.

He sits in the Durbar of Kuber (God of wealth) and sings. He was the teacher of Rukmini, the son of Bhūmaka and he gave a bow to his pupil Rukmini. (Mahābhārata, Udyoga Parva, Chapter 158).

DRUMASENA I. A Kṣatriya King. He was born from a portion of the Asura called Garviṣṭha. (M.B. Śādi Parva, Chapter 66, Stanza 55). He stood as guard of
the wheel of Šalya and was killed by Yudhishṭhira in the battle of Bharatā. (M.B.Salya Parva, Chapter 12, Stanza 53.)

DRUMASENA II. A warrior who fought on the side of the Kauravas against the Pândavas. He was killed by Dhṛṣṭadvīrana the son of Drupada. (M.B. Drona Parva, Chapter 170, Stanza 22.)

DRUHYU I. A son of King Yayāti. Two sons, Yadu and Tvauryu, were born to him by his wife Devyānī; and three sons, Drupyu, Amudruhyu and Pûru by his wife Sarmiśhā. Druhu was cursed by his father because he did not comply with the request of his father to exchange his old age with the youth of his son. The curse was that his desires would not be realized, that he would stay in places where he would not like to stay that his kingdom would be lost and that he would be called Bhōja. (See under Yayāti.)

DRUHYU II. A son of Matināra, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 94, Stanza 14.)

DUGHKA [M]. Agni Purâṇa tells the following about the origin of Duḥkhaṁ. Hisaṁ violence, in the wife of Ādharma (unrighteousness). To the couple were born two daughters called Anīta (falsehood) and Nīkṣa (fraud) and from them were born the daughters Bhāyā (fear) Naraka (hell) Māyā (illusion) and Vedanā (pain). Māyā brought forth Mṛtyu (death), the annihilator of all living objects, and Vedanā, from Kaurava (a particular heir) brought forth Duḥkha (sorrow, grief). From Mṛtyu were born Yājñika (wrinkles), Sūka (sorrows), Trṣaṇa (cruelness) and Krodha (anger). (Agni Purāṇa, Chapter 19.)

DULIDUHA. A King in ancient India. (Ādi Parva, Chapter 1, Verse 233.)

DUMUBHA. A snake. Sage Sahasrapāda became the snake as a result of a curse. For details see under Sahasrapāda.

DÚNDUBHĪ I. A terrible asura, son of Maya and brother of Māyāvī. 1) Birth. Dānavas were the offsprings of Kālyāpa, grandson of Brahmā and son of Marici by his wife Danu, daughter of Daksaprajapati. Maya, chief among the Dānavas earned great reputation as a unique architect. Once Maya attended a dance programme in devakala where he fell in love with Hemā dancing with the deva-women. When the dance was over Maya told Hemā about his love for her. Hemā too had fallen in love with Maya. And they left the place in secret and reached the southern slope of the Himalayas where they built a beautiful city called Henapura and they lived there. Even long they had two sons, Dundubhī and Māyāvī, both of them equally distinguished in prowess. (Uttararāmāyana.)

2) Dundubhī's relatā naśī with Rāgaṇa. Maya did tapas for a daughter in the western plains of Mount Kailās. One of those days Pārvatī went out of Kailās to feed brahmins in celebration of the birthday of Subrahmaṇya. In the absence of Pārvatī a deva woman called Madhurā who had observed the Suvacanavastra came to Kailās to salute Mahādeva (Śiva), who enjoyed her for some time. On her return to Śiva Pārvatī noticed ashes worn by him transferred to the breasts of Madhurā. Drawing the natural inference from this Pārvatī got angry and cursed Madhurā to be transform-
ed into a frog. Then Śiva blessed her that she would regain her former self after twelve years and have a heroic husband. Madhurā who was thus turned into a frog fell into a well close to where Maya was engaged in tapas. And, after twelve years, the frog regained its former form and became Madhurā again. Maya, who saw her adopted her as daughter and brought her up at such calling her Mardandāri. Mardandāri became Kāva-
nga king and thus Dundubhī became the brother-in-law of Rāvāna.

3) Dundubhī grew up. The following is told about Dundubhī in Canto 11, Kīśkindhā Kāṇḍa of Valmiki Rāmāya-

As beautiful and majestic as the peak of Mount Kailās, the heroic Dundubhī possessed the form of the buffalo. And, he had the strength of a thousand elephants. Proud and haughty over his own power, but lusty and bold, he leaped his head over the boon he had received from Śiva. Dundubhī went to fight with the ocean, the lord of rivers. (It was Śiva who gave him boons. See M.B. Anuśāsaṇa Parva, Chapter 11.)

4) Fight with Bāli and death. Haughty almost to madness over the unrivalled strength and prowess he got as the result of the boon, Dundubhī went about challenging whomever he met for a fight. But none dared to accept the challenge. Then he went to the sea-shore and challenged Varuṇa, who, appearing on the crest of the waves said: "I am not strong and powerful enough to fight with you. Only Himāvān can do that, so, please go north."

Accordingly Dundubhī went north to Himāvān and challenged him in great rage. Himāvān clad in his neat and white apparel appeared and spoke in humble tones: "Oh mighty Dānava: I am not accustomed to fighting war. My job is only to arrange necessary convenience to saints and sages. But, there is in southern India a very powerful monkey called Bāli, who is the King of Kīśkindhā, and Bāli alone can combat with you. And, Dundubhī accordingly went southward to Kīśkindhā and challenged Bāli. Terrible as the dark clouds in the sky the dānava who possessed the body and horns of the buffalo—began roaring like hell at the tower gates of Kīśkindhā, uprooting trees with his horn and tearing the earth with his hooves. Disturbed by the noise Bāli along with his wife Tārā came out of the palace, and said to Dundubhī: "Look here, please. I am only a King of the monkeys. Why should you, who are so very strong smash my tower?" But, these soft words of Bāli only kindled Dundubhī's anger all the more and his challenges became the fiercer. Then did Bāli, wearing the golden chain given by Indra, rush forth to engage Dundubhī in mortal duel in which the former began gaining more and more strength while the latter grew weaker and weaker. Dundubhī took to flight in the skies to save his life. But, the moon dawned then and in the moonlight Bāli and his brother Sugrīva followed Dundubhī, who entered a terrible cave covered by something like a forest of grass. After stationing Sugrīva at the opening of the cave Bāli followed Dundubhī into the cave. Sugrīva waited there one year for the return of Bāli from the cave when one day he witnessed foaming blood flow out of the mouth of the cave, and mistakenly believing that Bāli was dead he closed the mouth of the cave with a huge stone and returned home. But, Bāli, who had by then killed Dundubhī kicked off the stone
and came out of the cave and followed Sugriva in a rage. From that day onwards Sugriva lived at the Raya-
ma\ka mountain where Bāli had an abode. (Vālmīki Ramāya\na, Keka\dhā Kā\ndū, Chapter 9, 11, 46)
3) Cau\c{c} in Bāli due to the blood of Dundhula. During Bāli’s duel with Dundhula blood from the body of the latter spurted out to the skies, and it also fell in the herbivores of a stag\na where the sage Malās\ga was performing tapas. Anger at this the stag caused him whatever he might be, who was responsible for the death of his brother, with death by his head getting broken if he mounted Raya\ma\ka. Sugriva took shelter there because of this curse on Bāli. (Vālmīka Ramāya\na, Keka\dhā Kā\ndū, Canto 11)
DUNDUBHI I. See under Mandhāra.
DUNDUBHIHNRĀDA. A powerful Rākṣasa, who was the son of Dāś and the uncle of Prabhākara. When, in the fierce fight between the devas and the asuras the latter got absolutely defeated this Rākṣasa ascribed the blame of the failure of his devas to the brahmins and began killing them. He captured the Kā\s{t}i and many other temples like it. In the circumstances Sīva gave refuge to the brahmins of Kā\s{t} and the Rākṣasa was destroyed by Sīvakā\mbā. (Sīvadrasastakam, Urdhva Kā\ndū, Canto 1)
DUNDUBHISVANA(M). A particular Place in Kusa\na island (M.B. Bhίma Parva, Chapter 12, Verse 13).
DURĀDHI (DURĀDHIKĀ, DURĀDХA). One of the hundreds of Dhrītarāṣ\ya. He was killed by Bhίma (M.B. Drona Parva, Chapter 155, Verse 36).
DURĀDHIKH. See under Dundubhi.
DURĀSA. A son of Bhāmasvāmi. He learned Pā\c{n}i\c{k}ara\v{s}i\v{s} from Vasi\śya and repeated it. Pleased at this Sīva gave him all the boons he wanted with the result that he lost his head and began troubling everybody. When thus unrest and injustices increased in the world Dhru\v{n}ghī, the son of Sakti, killed him. (Ganesa Purāna, Chapter 38, 42).
DURĀSAMA. Son of a Gandhārī called Vīśvavā\nu. The latter was the one that had told his son to be in the Sandaka Purāna, Chapters 1, 3 and 4).
DURĀHARASA. One of the hundreds of Dhrītarāṣ\ya. He was killed by Bhίma. (Drona Parva, Chapter 155, Verse 40).
DURGĀ I. The goddess of the universe, Durgā possesses different forms and aspects. Pā\c{n}ati, spouse of Sīva is a form of Durgā. According to the prayer of devotees this Devī assumes diverse forms. She is worshipped in 64 forms as Ayādurgā, Vedānta Durugnā, Ambikā, Bangladeshī, Bhadrā, Kṣa\nā\c{c}ī, Nīkā\hu, Devī etc. In south India she is worshipped more in her fierce and terrible forms. Devī in her gentle
aspects and moods assumes the forms of Kanya, Kumārī and Mākābhūta. In Kṛṣṇa the Devī is called Kṛṣṇayā on in Andhra, Jokulambikā and in Tamil- nadu Kā\ndu. Worship of the Devī is supposed to be more than 4000 years old in India. In religious literature from Vedic times up to date Devī occupies an important place. In modern India Śrī Kā\nā\c{c}ī Paramahamsa, guru of Śvāmī Vivekananda, was a great devotee of Durgā.
In the Mahābhārata there are various references to the Devī. When the Pāṇḍavas entered the capital of Vi\r{a}\r{a} for their life incognito they worshiped Durgā, who appeared to them and granted them certain boons. (Vīra\r{a} Parva, Chapter 6). At the commencement of the great war Arjuna, at the instance of Kṛṣṇa prayed to Durgā, who appeared in the sky and granted him boons, for victory in War. (Bhίma Parva, Chapter 25). See Pā\c{n}i\c{k}e\v{c}chari and Prakū\n{t}i).
DURGĀ II. A river famous in ancient India. The Pāṇḍavas drank water from this river. (Bhίma Parva, Chapter 9, Verse 39).
DURGĀ (M). Fort. There are six kinds of forts, viz. Marudurgam, Jaladurgam, Prithividurgam Vanadurgam, Parvātadurgam, and Manūsanī durgam. Among these the six Manusāna durgam is the most important (M.B. Śānti Parva, Chapter 56, 35).
DURGĀJAM. A city in ancient India. (Bhίma Parva, Chapter 9, Verse 52).
DURGAMA. An asura chief born in the dynasty of Hūrāṇā\ka and son of Yaur, Durgama was an enemy of the Devas from his very birth. He argued to himself thus: “The very strength and power of the Devas depend on the Vedas; if there is no Vedas there is no yaj\na, if there is no yaj\na the Devas do not get their share of the havis, if they do not get the havis they will lose all their strength and prowess, and, therefore, the best means to teach the Devas a lesson is to destroy the Vedas.” Durgama decided that the surest means to achieve that was to perform penance. Accordingly he went to take penances and began doing penance abstaining from food and drink. After a thousand years Brāhma\ma appeared to him and asked him what boon he wanted. Durgama said “I must get the Vedas; I should get all the mantras known to brahmins and Devas in the three worlds, and all the preceding deities of those mantras should come and stand before me and be subject to my control; I must also get the strength to defeat all the Devas.” Brāhma\ma granted Durgama all the boons. And, thenceforth the brahmins could not recollect the Vedas or the mantras. No bathing, no homas, no daily rites, no rites for the dead, no yaj\nas, no japa (repeating divine names) and no tapas. Symptoms of old age caught the Devas in its grip. Durgama drove them out of Devaloka and they hid in mountain caves. Within a hundred years the world reached the rock bottom of destruction. Water disappeared from the world. Alarmed beyond measure at these developments the brahmins went to the Himalayas and prayed to Jagra\c{c}ambikā (mother of the univer-
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Also
because she shed tears from her eyes, thenceforth she came to be addressed as Sākthi also.

Being told about the above developments Durgama, with his army attacked Devi. The fight became fierce and furious. From Devi’s body emerged numerous Saktis fully armed. Dhārini, Bālī, Tripūra, Bhairavi and Kālī with 10,000 hands were some of the prominent and powerful Saktis which thus emerged. The army of Durgama was annihilated. Then the fight commenced directly between Devi and Durgama. Fifteen arrows of Devi hit the asura at the very same time and he was killed. (Devi Bhāgavata, Saptami Skandha).

DURGĀPCĀJA. See under Nāvarātri.

DURGAŚĀILĀ. A mountain in Śākṣa island. (M.B. Bhūma Parva, Chapter 11, Verse 20).

DURITAKSAWA. A son of King Mahāviyā. Duritaksaya had three sons, Traiyāyuri, Kavi and Puskarāyuri. (Bhāgavata, Skandha 9, Verse 19 and 21).

DURJAYA I. An absolutely cruel King. Owing to the number of adharmas (evil actions he had committed) Kāla ordained him to be born and reborn twenty times as various animals and as a Brahmārākṣa he roamed. One of those days he was caught by a Sīvayogi called Mahādeva whose body was smeared with Vibhūti (the sacred ash), but as soon as the Vibhūti from the body of the Sīvayogi got smeared on his body also, Durjaya got back his former form and he was lifted up to Svaṅga. (Śiva Purāṇa, Bhave Mahāvidya).

DURJAYA II. A dānava born to Kaśyapa prajāpati by Durjaya’s wife. (M.B. Adi Parva, Chapter 63, Verse 28).

DURJAYA III. (Dusparajāya). One of the hundred sons of Dīnāṭastra. (M.B. Adi Parva, Chapter 116, Verse 9).

DURJAYA IV. A King. Durpada advised the Pāṇḍavas to invite this King to the great war. (M.B. Udyoga Parva, Chapter 4, Verse 18).

DURJAYA V. Son of King Suvira of the Ikṣvāku dynasty. (Anuśāsana Parva, Chapter 2, Verse 11).  

DURJAYA VI. A synonym of Mahāviyā. (Anuśāsana Parva, Chapter 144, Verse 86).

DURJAYA VII. A powerful son of Supratiṣṭha. While he was living as the lord over the country, having conquered the various Kingdoms he was told that Gaurumukha Muni had in his possession the famous gem called Cintāmāni. He fought to gain that gem and died. The place where he met with death came to be known as Naimīkāranya in after years. (Varāha Purāṇa, Chapter 17).

DURJAYA. Short form of Durjayamānīnagara referred to in laudatory terms in the Mahābhārata. Some scholars hold that Durjaya is the Ellora caves of modern India, seven miles off Daulatabad. (Vana Parva, Chapter 96, Verse 1).

DURMADA I. See Durdharṣaṇa.

DURMADA II. A son of Hariti, the Gandharva King. Himself and Umā, the apsāra woman impersonated themselves and cheated Pururavas and Urvāśi. (See Umāśī). Enraged at the deception they urged that Durmada be born as a Rākṣasa and Umāmad a princess. Also, Umāmad as princess would have to marry not the person she really loved but some one else. Both Durmada and Umāmad then begged Urvāśi for redemption from the curse and the latter said thus: “This Durmada will be born as son of Urmada, and on seeing her son and husband die, she will end her life by burning herself, and her soul will attain Svarga”. As a result of the above curse Urmada was born as the daughter of the King of Videha and Durmada as the son of the Rākṣasa called Dirghajāmugha. As Rākṣasa, Durmada was called Puṭiṇālakṣa. The King of Videha named Urmada as Hariti. Virāt Hariti was once walking in the garden with his companion Puṭiṇālakṣa abducted her and flew off in the sky, and put her in a great forest. A prince called Vasunāra, who happened to come that way on his fast-riding horse came to hear the lamentations of Hariti, and after killing Puṭiṇālakṣa he took her with him to his palace. The King of Videha and his subjects, who were in great anxiety and distress at the disappearance of Hariti felt really happy to have her back. And, all of them opined that Hariti should be married to Vasunāra. Accordingly the date for her Svayamvara was announced. But, on the day of the Svayamvara Bhadrakṛṣṇa, King of Hēkaya who, along with other Kings was also present on the occasion, forcibly took Hariti and took her to the Vṛṣṇi palace where Bhadrakṛṣṇa was killed. Hariti courted death by fire, regained her former life and under the name Umāmad returned to the world of the Apsaras.

DURMADA III. Son of Asura Maya. Conceited and haughty over his strength Durmada once challenged Bālī to fight, and defeated by Bālī he ran away from battlefield and hid in a cave. (Anasāta Kāṃśyagāna).

DURMAṢĀ. An asura, he clashed with the Devas at the churning of the sea of milk. (Bhāgavata dasamaṇikandha).

DURMAṢĀNA I. One of the 100 sons of Dīnāṭastra. In the great war Arjuna destroyed his Gajasena and Sītāyaki wounded him. Finally he was killed by Bīhūna. After the war was over Nakula occupied his palace. (M.B. Bhīmā Parva, Chapter 113, Drona Parva, 66, 89, 116 and 133).

DURMAṢĀNA II. A son born to Śṛījaya by Raṭṛapāli. He was a relation of Vasudeva. (Bhāgavata navamaṇikandha).

DURMUKHA I. A minister of Mahābhūṣaṇa. Once he was sent to Bhadrakāli with a message by his master. (Devi Bhāgavata, Paṇcamā Skandha).

DURMUKHA II. One of the hundred sons of Dīnāṭastra. The following information about him is gathered from the Mahābhārata.

1. He was present at the Svayamvara of Draupadi. (Adi Parva, Chapter 185, Verse 15).
2. During the great war he was sent to Bhadravarna, Gandharvas took him captive. (Vana Parva, Chapter 241, Verse 12).
3. In the great war he fought with Saṅjaya. (Bhīmā Parva, Chapter 85, Verse 25).
(4) He killed Arjuna’s charioteer. (Bhishma Parva, Chapter 47, Verse 12).
(5) He defeated Shrutikarmman. (Bhishma Parva, Chapter 79, Verse 35).
(6) He was defeated by Ahumanyu. (Bhishma Parva, Chapter 86, Verse 42).
(7) A duel was fought between Durmukha and Ghatotkaca. (Bhishma Parva, Chapter 110, Verse 13).
(8) Duel fought between Durmukha and Dhruvayuddha. (Drona Parva, Chapter 20, Verse 26).
(9) He fought with Purujit. (Drona Parva, Chapter 105, Verse 13).
(10) He was defeated in fight with Sabadeva. (Drona Parva, Chapter 107, Verse 25).
(11) Bhima killed him in war. (Drona Parva, Chapter 134, Verse 20).
(12) After the end of the Mahabharata, his beautiful palace was occupied by Sabadeva. (Santi Parva, Chapter 44, Verse 12).

DURMUKHA III. A King who flourished in the assembly of Yudhishthira. (Bhishma Parva, Chapter 4, Verse 21).

DURMUKHA IV. A Raksasa, who was a member in Ravana’s assembly. (Bhishma Parva, Chapter 9, Verse 13).

DURMUKHA V. A serpent. It was also present among the serpents, which had come to Prabhakar to receive Bahumani who, after death, went to Patalaloka. (Manasa Parva, Chapter 4, Verse 16).

DURMUKHA VI. An asura on the side of Mahishasura. Tair, finance minister of Mahishasura sent Durmukha with Bajaka to fight against Devi, who killed him. (Devbhagavata, Skandas 3, 13). In his previous life he was one of the Paurasiyas. (Adi Parva, Chapter 61).

DURMUKHI. A companion of the Raksasa woman called Ajanukika. (Sri Ajanukika).

DURVARA. Son of King Suratha of Kundalanganara. When Suratha captured the yajñaguru (sacrificial horse) of Sri Rama, Sastriya, he was killed by Durvaraka, who presented the occasion. (Padma Purana, Vrta Rama, Chapter 49).

DURVARANA. An army chief of the King of Kamboja. He was killed in the great war by Saitaki. (M B Drona Parva, Chapter 112, Verse 42).

DURVARAN. A messenger of the very powerful Jalandhara. When the Devas and the Asuras churned the Kalavati (sea of milk), many excellent things emerged out of it. When those things were divided among them, all the Asuras were angry, and Durvarana, demanding Devendra to return the goddess, not only did he not return them but he also declared war against Jalandhara. When war broke out, Jalandhara besought as to whether he should fight with Viruma or with Siva. Durvarana advised him first to fight with Siva. (Padma Purana, Uttarakshana, Chapter 161).

DURVASAS

1) Ganasanya A sage, who used to lose his temper very easily. He is believed to have been born from an anusa (part, aspect) of Siva.

2) Birth. Three different stories are told in the Puranas relating to his birth.
(1) Once a quarrel arose between Brahmâ and Siva which developed into fighting. At the sight of Siva seething with rage the Devas ran off frightened, and Pârvati also got frightened. She told him ‘Durvâasam bhavatme’. (It has become impossible for me to live happily with you). Realising that it was his momentary anger which made life miserable for Pârvati Siva decided to transfer that trait of his character to someone else.

The incident took place during the life period of Silavati, who was very much reputed for her chastity. While Silavati was carrying her husband Ugraśravas (who though a leper yet desired to visit brothels) to the house of a prostitute the muni Asmâbâdhyâvyaya turned Ugraśravas to die before sunrise the next day with his head broken. (See under Asmâbâdhyâvyaya). Silavati made the counter curse, let not the sun rise the next day, to the muni’s curse. Accordingly the sun did not rise the next day, and confusion prevailed everywhere, whereupon the Trimûrti and the Devas, through Anasuya, the wife of Atrimahâs, got the curse of Shiva withdrawn. Pleased at this the Trimûrti asked Anasuya to choose any boon she desired, and she prayed that Brahmâ, Vishnu and Mahâesa take their partial incarnations through her. Accordingly Brahmâ as Candra and Mahâvasu as Dattatreya were born as sons of Anasuya. And, Siva departed his anger, which had caused unhappiness to Pârvati, in Anasuya. The child born out of that Siva to Anasuya was Durvâasas. The name Durvâasas was very apt as the child was born out of the anger of Siva which had made life miserable (durvâsa) for Pârvati. (Brahmânanda Purâna, Chapter 44).
(2) Once defeated in his fight with Brahmâ Siva took refuge with the Nâmarânyâyas who were doing penance in the plains of the Himâlaya. Siva told sage Nâma that if Siva ever got in his plight and he asked the former to pierce his left hand with the Sâla. Siva did so and three streams of blood flowed out of the wound made on the hand of the Rsi, one stream towards the sphere of the stars, another into the skull in Siva’s hand and from the third stream Durvâsas was born. Brahmâ, who witnessed this miracle withdrew from Siva and returned to his abode. (Vâman Purâna, Chapter 2).
(3) In the fierce fight with the Tripuras Siva, in great rage, ultimately shot an arrow against them, and that arrow, after killing the Tripuras, assumed the form of a child and returned to the lap of Siva, and the child was named Durvâsas. (M.B. Anušâsana Parva, Chapter 160, Verses 14, 15).

3) Kunti granted boon. Once while Kunti was living in the palace of Kuntihôja Durvâsas came there, and pleased with Kunti, he granted her five mantras. It was with the aid of those mantras that Kunti became mother of Karnâ and others. (For details see under Kunti Para 2).

4) Sri Kropa bought in pâyâsa (pudding). Once Durvâsas came to Dwârakâ where Kropa and Rukmini looked after him to his heart’s content. Though, at times he took only meagre food, at other times he destroyed everything he saw and created trouble. Kropa and Rukmini served him according to schedule. One day
the sage asked Kṛṣṇa to cook some pudding and it was ready. Then the sage asked Kṛṣṇa to smear his (Kṛṣṇa) body with pudding. Kṛṣṇa did so, except for his feet. After that Durvāsas got down the chariot and making Kṛṣṇa and Rukmini serve as horses himself got into it and drove away in great speed into the forest. On the way he thrashed the ‘horses’ one after the other. Neither Kṛṣṇa nor Rukmini felt sorry about this action of the sage. On reaching the forest he halted the chariot and ligited a fire which was an arrow. With this arrow he hit the parts of Kṛṣṇa’s body which were smeared with the pāyasa. The spot at which the sage blessed Kṛṣṇa became famous as Vardārātīthra in after years. It may be noted that Kṛṣṇa died by an arrow hitting his foot which was not smeared with the pāyasa. (M.B. Amāsakāna Parva, Chapter 160).

5. Conduct of yajña for Śvetākti. There once was a King called Śvetākti equal to Indra. He conducted a yajña of a hundred years’ duration. Innumerable brahmins were engaged in the successful conduct of the yajña. Some years after the yajña began the brahmins went their way leaving it unfinished as the clouds of house all the twenty-four hours in the yajñadālī irked and affected their eyes. When Śvetākti requested them to further cooperate to complete the yajña they insulting asked him to invite Śoddas for it. Then the King went to the Himālayas and did tapas for Siva, who at last deputed Durvāsas to complete the yajña, and under the mahārasi’s aegis it was completed within twelve years. On account of the constant offerings of havis in Agni (fire) during the period Agni fell down, Rānak and Durvāsas left the ātrāma after eating a part of the food and smearing his body with the rest of it. This process was repeated by Durvāsas for six days, but Mulgala never felt or showed any offence. Greatly pleased at the firm righteousness of the King, Durvāsas blessed him to bodily ascend to heaven. Immediately a vimāna (airplane) descended from Vā璠oka and carried Mulgala in it to heaven. (M.B. Vana Parva, Chapter 260).

6. Mulgala granted salvation. Once Durvāsas went to see Mulgala who was doing tapas in Kurukṣetra taking food only rarely and demanded some food with the object of testing his dharma-vrata (righteousness). The sage gave Durvāsas all the food he had with him, khaśa (beans), and Durvāsas left the ātrāma after eating a part of the food and smearing his body with the rest of it. This process was repeated by Durvāsas for six days, but Mulgala never felt or showed any offence. Greatly pleased at the firm righteousness of the King, Durvāsas blessed him to bodily ascend to heaven. Immediately a vimāna (airplane) descended from Vā璠oka and carried Mulgala in it to heaven. (M.B. Vana Parva, Chapter 260).

7. Other information. (1) Durvāsas ran away in fear of the Pāṇḍavas. (See under Duryodhana, Para 12). (2) He suffered at the hands of Harina and Dikbaka. (See under Dikbaka). (3) He advised Śavapataśākara to the woman called Kalavati. (See under Kalavati). (4) Durvāsas and Kaśibhadha-mahānām. (See under Arjuna). (5) Durvāsas and Daksayajña. (See under Daksayajña). (6) Terrified Durvāsas ran helter-skelter in the three worlds. (See under Arjuna, Para 3). (7) He was responsible for the death of Lakṣmana. (See under Lakṣmana). (8) He cured Sakuntala. (See under Sakuntala). (9) He spent his time in Indra’s assembly. (M.B. Śabha Parva, Chapter 11, Verse 23: For another story see under Pitṛdrīha).

Durvibhāga. A particular area in ancient India. The Kaśtriya kings of the area presented a lot of money and food to the Yajurvéda-aśvathāra of Kāśyapa yajña. (Sāhita Parva, Chapter 52, Verse 11).

Durviṣaḥ (Durviṣaḥa). One of the hundred sons of Dīhṭārāstra. He was killed in the great war by Bhismsena. (M.B. Sālīya Parva, Chapter 26, Verse 20).

Durviṣogacana. One of the hundred sons of Dīhṭārāstra killed by Bhismsena. (Drona Parva, Chapter 127, Verse 62).

Durviroga. One of the hundred sons of Dīhṭārāstra killed by Bhismsena. (Drona Parva, Chapter 127, Verse 62).

Durviṣaḥa (Durviṣaḥa). One of the hundred sons of Dīhṭārāstra. He submitted the swayamvara of Pāścākula. On the occasion of the procession of Duryodhana and others, Durviṣaḥa was put in prison. (Vana Parva, Chapter 242, Verse 12). He was killed by Bhismsena in the great war. (Sālīya Parva, Chapter 26, Verse 20).

Duryodhana I. Villain in the Mahabharata story: the eldest and greatest of the Kauravas.  
(1) Genealogy. See under Kauravas.  
(2) Birth. Dīhṭārāstra born blind and married Gāndhāri. Hungry and thirty, Vyaśā once came to Dīhṭārāstra’s palace where Gāndhāri treated him sumptuously, and he blessed her to have hundred sons by her husband in life long. Gāndhāri conceived, but even after two years she did not deliver. Grief-stricken at this she got herself aborted in secret as the result of which she ‘delivered’ a mass of flesh, and hearing about it Vyaśa visited her. As instructed by him hundred pots were filled with ghee, and the mass of flesh was sprained with cold water as a result of which it got divided into hundred pieces, each the size of a thumb. Also a smaller piece of flesh remained. Those pieces of flesh were deposited in the pots filled with ghee and the pots kept in a secret place. Vyaśa deprived of the Himavān’s boon. In course of time the pots burst open one by one and from each pot emerged a boy. From the 101st pot a girl was born. Eldest among the boys was named Duryodhana, and the girl called Duskalā. (For other names see under Kauravas).

Duryodhana, at the time of his birth cried in the voice of an ass on hearing which the asa kept in the shed also cried. Also, such evil omens as the jackal howling, birds like crows, vultures etc, crying and storms breaking out were witnessed on the occasion. Alarmed by such evil omens Dīhṭārāstra sent the brahmins and his other friends and well-wishers like Bhismsena and Vidyura and enquired of them whether, after the death of Dharmanputra, Duryodhana would be able to become King. As soon as Dīhṭārāstra had asked the question, evil omens like the world becoming dim, jackals bowling etc, were witnessed again. Scholars like Vidyura did their best to divine what the future of Duryodhana would be, and after mature consideration Vidyura and the brahnin panditis opined that because of Duryodhana’s birth the country and people would be ruined, and they, therefore, advised that he should be put away and killed. But, paternal affection did not permit Dīhṭārāstra to accept the advice.

During this period Gāndhāri was laid up for a few days with stomach trouble, and a vaisyā woman was engaged
would impart the strength of 10,000 elephants. And then at the instance of Vasuki, Bhima took his bath in holy waters and wore new clothes and fragrant garland. He ate the pudding offered by Vasuki, and taking leave of him and followed by nagas he came up from the water to the bank of the Gaṅga. Bhima gave a detailed description to his mother and brothers of all that had happened to him. Drarmapatra advised him to keep the secret. After the incident, once again was Kālikāta poison mixed in the food of Bhima. But, Yuyutsu born of the vaśyā woman to Duryodhana gave the Pāndavas confidential report about it. Because of the powerful effect of nāga rasa, the Kālikāta consumed by Bhima did no harm to him but it only got assimilated in his body. On another occasion Duryodhana killed the charioteer of Bhima. (Bhārata Bhārata, Chapter 127 and 129).

3) Karna crowned king of Anga. The Kauravas and the Pāndavas learnt the use of weapons of war at the feet of Dronācārya, and when the studies were over arrangements were made for a rehearsal, and at the rehearsal Bhima and Duryodhana were the first to clash with each other. When the encounter reached its climax both of them pointed the club at each other. But, Avas̄ṭhāmat treated them and pacified them. Next, Karna entered the stage for a trial of strength with Arjuna, and at once arose from the Pāndavas side questions about Karna’s nobility and aristocracy of birth etc. Karna stood there stunned, not knowing what to say or how to repel the attack. Then it was Duryodhana who rose up to announce that he was, that very moment, crowning Karna King of Anga. This ended the scene. (Bhārata (Malayālam), Adī Parva, Chapters 134, 135 and 136).

4) Pāndavas trapped in palace built of lac. The above incident confirmed and completed the cleavage of the Pāndavas and the Kauravas into two hostile camps. Meantime another event happened. Dronācārya demanded his pupils to bring before him King Drupada by way of gurudakṣaṇā (tuition fee), for the ācārya had to wreak vengeance upon Drupada (See under Drona). Though Duryodhana tried his best he could not capture Drupada. Not only that, Drupada defeated him also in a fight. At this juncture it was Arjuna who presented Drupada as captive to Drona by way of gurudakṣaṇā. The incident proved to be another provocation for Duryodhana to hate the Pāndavas. Now, Duryodhana made up his mind to destroy the Pāndavas somehow or other. With this end in view he went to his father, posing himself to be a great well-wisher of the Pāndavas, and obtained his permission to transfer their (Pāndavas’) residence to another palace. Accordingly Duryodhana deputed his minister Purocana to get built at Vārāṇavāta a palace of lac. Vidura came to know of the intended mischief and gave advance notice of it to the Pāndavas through a messenger Kanaka. The architect built the ‘lac palace’ but built a tunnel also attached to it. A year after the Pāndavas shifted the residence to the new ‘palace’ Duryodhana set fire to it, and the Pāndavas escaped unscathed through this tunnel. (Bhārata (Malayālam) Adī Parva, Chapters 141-151).
5) Duryodhana invited the Pândavas back to Hastinápurá. Duryodhana and his brothers were living very happily under the impression that the Pândavas had been burnt to ashes along with the ‘lax Palace’. Then it was that the Pândavas, disguised as brahmans and in the presence of all the kings, went to Páñcali, the daughter of King Deupada in swayamvar, for their wife. After the marriage the Pândavas stayed in Deupada’s palace and the Kauravas returned to Hastinápurá. Duryodhana and others felt all the more jealous of the Pândavas becoming more powerful as a result of their marriage. Again it was decided that the Pândavas should be destroyed anyhow and at any cost. But, how to effect the destruction? Duryodhana wanted to attract the Pândavas to destruction through women and to create divisions and divisions among them. But, Karna attacked the plan as impracticable, and instead he wanted to defeat Deupada and render the Pândavas impotent. At this stage Bháma and Droña argued that it was most preferable to give half the Kingdom to the Pândavas and receive them with grace. Dhrútarástra supported the proposal as a result of which the Kauravas went to Páñcali and escorted the Pândavas back to Hastinápurá. Dhrútarástra partitioned the country between the Kauravas and the Pândavas and the latter shifted their residence to part of the country with Kámpánaprastha (Indraprastha) as its capital. When the Pândavas went to Indraprastha Maya built for them an exceptionally beautiful palace where King Dhrámmpatra performed rajasuya. Duryodhana and others ear-marked the palace for him. After the rajasuya the Kámpánaprastha wanted to have a look at the palace and in the course of surveying it they placed themselves in ridiculous situations due to visual illusions. Taking the bright floors of glass for watery tanks, they pulled up their clothing and measured with caution every foot of their. Then they mistook actual pools for floor and fell into them and got wet. At the consequent discouragement of the Kámpánaprastha, came his hands and hands with laughter. Dhráupádi had his face with hands and smiled. Alongside the Kauravas cut a very ridiculous figure, and they returned to Hastinápurá. (M.B. Aidi Parva, Chapter 202, Sahá Parva, Chapters 35, 83.)

6) Dhrámmpatra’s first defeat in the game of dice. The sight of the great wealth including costly stones and gems presented by various kings to Dhrámmpatra at the rajasuya and the humiliation experienced while surveying the palace made Duryodhana all the more mad with anger and hatred towards the Pândavas. He now came to the decision either to defeat the Pândavas once for all or to commit suicide by taking poison. He held secret consultations on the topic with Sakuni whose efforts at first to pacify him (Duryodhana) failed. Ultimately Sakuni, an expert in the game of dice, advised Duryodhana to invite Dhrámmpatra to a game, assuring him that the rest he would take care of. Dhrútarástra and Vidura advised Duryodhana against the move, but he did not yield. Finally Dhrútarástra, saying to himself that nobody would change fate, agreed to Duryodhana’s proposal, and deputed Vidura to Dhrámmpatra to invite him for the game. Dhrámmpatra, in fact, did not like the game, but he succumbed to the eloquence and persuasive powers of Sakuni and at last agreed to play. Kings lined up the royal hall to witness the game. First game was staked, and Duryodhana won the game. Then 1000 golden nákṣatras and treasures were offered to the winner. Duryodhana won that game also. Next chariot with horses and next to that 1000 maid-servants were staked and Duryodhana won those games too. 1000 horses, 1000 golden chariots with their horses, the horse decorated with gold presented by Citarástra to Arjuna, 6000 soldiers with their arms and armaments—three formed the next successive bets, and each game Dhrámmpatra lost. The next bet was 400 copper vessels each filled with pure gold, and Duryodhana won that game also. And, now Vidura tried to dissuade Yudhishthira from playing the game; but neither he nor Duryodhana heeded the advice. And, Duryodhana by foul play snatched from Dhrámmpatra all his wealth, his kingdom and his brothers. Now Páñcali alone remained, and Dhrámmpatra bit her too and played the last game and lost.

Duryodhana deputed his Súta, Prátiikámi, to Indraprastha, to fetch Dhráupádi but the sent him back. Next Dúsáana was deputed and he brought Páncali to the Sabhá dragging her by the hair. She was proclaimed to be the maid-servant of the Kauravas. At last Dhrútarástra intervened and sent back the Pândavas along with Dhráupádi to Indraprastha.

7) Second game and exile in the forest. Duryodhana and others did not appreciate the intervention of their father. He again conspired with Sakuni and it was decided to challenge Dhrámmpatra to one more game. The conditions to be stipulated were that the vanquished in the game should stay in exile for twelve years in the forest and live ignominiously during the thirteenth year, and if found out and recognised during this period the whole process of exile and life ignominiously would have to be repeated. Duryodhana and Sakuni approached Dhrútarástra and said to him thus: “Dear father, the desire for revenge at their defeat in the game of dice gnaws at the Páñcána’s heart like poison. Also, they will never forget our having dragged Dhráupádi by her hair. When a suitable occasion arises they will take revenge on the whole lot of us. Therefore, we want to challenge Dhrámmpatra to a final game of dice, the condition being that he who gets defeated should go in exile into the forest for twelve years and then to live ignominiously for one year. If we get defeated we will simply carry out the condition on our part.

This request of Duryodhana appealed to his father, who invited Dhrámmpatra once again for a game of dice. Dhrámmpatra accepted the invitation, in fact, in spite of himself. This time too Duryodhana won the stake and the Pándavas set out to the forest. Even at the time of parting Dúsáana invited Bháma who returned thus: “You, mean fellow, you cheated my brother by foul play. If I fail to tear your heart open in fight and drink blood, I do not want heaven. Moreover, I will kill Duryodhana, and Arjuna will kill Karná. Sakuni, the expert in foul play in dice will be killed by Sahadeva. We will meet in the 14th year from today at the battlefield, Adien.”

Thus did the Pándavas depart for the forest. Kuntí being old Vidura took her to his house, and he consolled her, lamenting over the separation from her children. (M.B. Sahá Parva).
8) Curse of Maitreya. The Pándavas entered the Kámyaka forest where they were welcomed by the sages. Among them Maitreya whom the misfortune of the Pándavas affected much started for Hastinápurá for peace parleys. Vidura advised Dhártarástra that Maitreya’s proposals should be respected lest he should curse the King. Dhártarástra and Duryodhána received the sage with respect. And, the sage asked them to recall the Pándavas from the forest and live on friendly terms with them. Duryodhána did not in any manner respond to the advice of the sage, but stood there absolutely mum tapping his thigh with his fingers and making drawings with the fingers of his feet on the ground. This the sage interpreted as an insult to him. He stood up ablaze with anger and cursed Duryodhána thus: “You will, sooner than later reap the consequences of your false pride; your cruelty will invite terrible war, and in the fight Biháma will rend asunder your thigh, which you struck with your fingers just now.”

Greatly agitated over the curse Dhártarástra prayed the sage for redemption and the sage said: “if only your son resorts to forbearance and peace the curse will not take effect, otherwise it will come true.” And after making this announcement the sage returned to the forest. (M.B. Vana Parva, Chapter 10).

9) The procession. While the Pándavas were staying in the Kámyaka forest Duryodhána and others went there on the pretext of looking after the cows. The Gandháervas took them captive; but the Pándavas intervened and set them free. Feeling humiliated at the mishap Duryodhána decided to end his life after crowning Dušásana as King. But Dušásana did not agree to the proposal. (For details see Ghosávatára).

10) Duryodhána’s attempt at death and his trip to Pátiála. Humiliated at the procession thus and turning down the advice of friends to return to the palace, Duryodhána spread grass on the ground and lay down there to die. As his death would spell disaster to the Dánavas they decided to send him back to his palace for which purpose they performed the Váuána sacrifice in Pátiála. While offering milk in the sacrificial fire a Rákshasa woman, Krátá, arose therefrom, and at the instance of the Dánavas she carried Duryodhána over to Pátiála. there they told him thus: “Oh Duryodhána, a part of your body has been earned by us from Siva by our penance. That part of your body above the waist is made of diamond. Therefore, arrows will not pierce your body. Grieve not. Bhagadatta and other heroes have been born to help you. Your great supporter Karna is possessed of the soul of Narakáshura.” These words of the Dánavas instilled fresh hope in Duryodhána, and he was taken back to his kingdom by Krátá. This incident appeared as a dream to Duryodhána. Bucking up confidence and courage again he returned to Hastinápurá and continued to rule. (M.B. Vana Parva, Chapter 232).

11) Duryodhána’s Váyu yajña. At this juncture Duryodhána thought of performing a Rákshasa for which he invited Brahmins to the palace. After bestowing much thought on the subject the Brahmins pointed out that there was no sanction for Duryodhána to conduct a Rákshasa as his elders, Dhártarástra and Dhrámaputra were still alive. At the same time they pointed out that there was another Váyu called Visvá Váyuja as efficacious as Rákshasa which Duryodhána was competent to perform. Accordingly Duryodhána performed the Visvá yajña and earned reputation among evil monarchs. (M.B. Vana Parva, Chapters 256, 257).

12) boon from Dürvášas. Once Dürváśas accompanied by his disciples, came to Duryodhána’s palace, and Duryodhána decided somehow or other to befriend and use the maháraṣi as a weapon against the Pándavas. He housed the maháraṣi and his disciples in the palace for a few days and pleased them by careful service at which the maháraṣi asked Duryodhána to request for any boon he desired. And, Duryodhána asked the maháraṣi to visit the Pándavas one day in the forest with his disciples when they had finished taking their meals. The maháraṣi agreed. And, this was the period of time when Páncáli had received the akáyapatra from Súrya. Everyday the pátra would produce enough food for the Pándavas and the other people with them, but it would become empty for the day after Páncáli had eaten her food. This was the nature of the akáyapatra.

Páncáli had finished her meal one day when Durváśas and his disciples came to the Pándavas. Not knowing that Páncáli had already finished her food Dharmaputra welcomed the maháraṣi and his disciples and requested them to take back in the Gaṅgá and return for the meals. Páncáli was in a fix. The akáyapatra would not produce any more food for the day, and if not duly fed the maháraṣi would get angry and curse them. In this painful dilemma she prayed to Sír Krása for succour, and lo! he appeared and ascert Páncáli for some food. She replied that the akáyapatra was quite empty. But, Krása got from her the pátra and ate one particle of Kíra (a leafy-vegetable) which had stuck on its side. That leafy substance fully satisfied his hunger and thirst whereupon the hunger and thirst of Durváśas and his disciples were also quenched. Then Krása asked Sádhevà to bring back the maháraṣi and his disciples from the bank of the Gaṅgá and accordingly he went there and invited them. Only a few minutes had passed since the maháraṣi and his disciples had felt the satisfaction of a sumptuous meal. They were also astonished to think how in such a short time food for so many people could be cooked by Páncáli. They felt rather anxious about the reaction which Dharmaputra would evince in case they returned to him to say that they required no food. Durváśas realised only too well that to quarrel with the Pándavas, who enjoyed the friendship and support of Krása was like playing with fire. Therefore, the maháraṣi with his disciples ran away from the place secretly. Pándavas waited long for the maháraṣi and his disciples to return fearing that the object of Durváśas might be to return at the untimely hour and curse them. But, Sír Krása told them the details about the maháraṣi’s departure and assured Dharmaputra that he and his disciples would not return. (M.B. Vana Parva, Chapter 253).

13) War against Virítha. After twelve years’ exile in the forest the Pándavas began their life incognito to at Virítha nagara. Kicaka, brother-in-law of Mátýasa, the Virítha King, was killed secretly by Bhíma, and news was spread that Kicaka was killed by a Gandháerva.

None of the spies deputed by Duryodhána to spot out the Pándavas during their life incognito could gather
any information about them. One of those days, Sushrata, King of Kingtra, told Duryodhana that the Virata King had lost his power and spirit due to the death of Kicaka and it was, therefore, the proper time to attack the Virata country and subjugate it thoroughly. The idea appealed to Karna, who prompted Duryodhana to war against Virata. The army was fully mobilised. As an excuse for the war, at the instance of Duryodhana, Sri Arjuna, Kingtra, lifted innumerable cows of the Virata King. This happened on the day on which the life incognito of the Pāṇḍavas was to have ended. And war started thus. The Virata prince Uttara who spent his time in the zenana in the palace appeared in the field of war. Arjuna, under the assumed name of Bhāmanna took up the chariotry of Uttara. But, at the sight of the vast Kaurava army Uttara fainted, and Arjuna hurriedly drove the chariot over to where his bow Gandiva was kept hidden, and with the bow in his hands Arjuna jumped into the thick of the war. A fierce war ensued in which the Kaurava army was completely routed. The life incognito of the Pāṇḍavas was also over, and Duryodhana became naturally anxious about the future of Duryodhana. (M.B. Udhyoga Parva, Chapter 63).

14) Preparation for War. Duryodhana refused to give the Pāṇḍavas, even after their return from twelve years' exile in forest and one year's life incognito, even 'as much land as would hold a pin', and war became inevitable. The Pāṇḍavas and Kauravas fought the great war which lasted for eighteen days on the field of Kurukṣetra.

(1) No doubt it was Duryodhana who came first. But it was Arjuna whom I met first. Since Duryodhana came first and I saw Arjuna first I shall help both of you in war. There is the adage that youngsters should be given priority of consideration. So, Arjuna may indicate his preference first. I shall give you one of my army of 10,000 warriors as strong as myself, and I shall supply the other without arms and without fighting. Arjuna may make his choice first. And, he chose Kṛṣṇa for his side in the war while Duryodhana was happy to get Kṛṣṇa's mighty army. (M.B. Udhyoga Parva, Chapter 7).

(2) Duryodhana sought Balabhadra's help but Balabhadra told him frankly that since he could not forsake Kṛṣṇa he would remain neutral in the war. (M.B. Udhyoga Parva, Chapter 7, Verse 25).

(3) Duryodhana got an ēkāśūnā (a specific division of army) from Kṛṣṇa. (Udhyoga Parva, Chapter 7, Verse 92).

(4) Śalya promised to captain the Kaurava army. (M.B. Udyoga Parva, Chapter 6, Verse 18).

(5) Duryodhana could collect a total of eleven akṣaṭāhāna. (M.B. Udyoga Parva, Chapter 19, Verse 27).

(6) He assured Dhrītarāṣṭra that the Kaurava army would easily defeat the Pāṇḍava army. (M.B. Udyoga Parva, Chapter 57).

(7) He declared that war was a yajña. (M.B. Udyoga Parva, Chapter 58).

(8) At the instance of Dhrītarāṣṭra, a rest house was built for Śri Kṛṣṇa on his way to the Kauravas for compromise talks on behalf of the Pāṇḍavas. (Udhyoga Parva, Chapter 85).

(9) Duryodhana opined that Kṛṣṇa be taken captive when he came to plead for compromise and peace, but the others did not support him. (Udhyoga Parva, Chapter 83, Verse 13).

(10) Duryodhana worshipped Kṛṣṇa with rare and excellent things and invited him for meals, but Kṛṣṇa did not accept any. (Udhyoga Parva, Chapter 91, Verse 13).

(11) Duryodhana rejected the advice of Śri Kaurva to come to terms with the Pāṇḍavas. (Udhyoga Parva, Chapters 97-105).

(12) He emphatically announced in the Kaurava assembly that even as much land as may be required to hold a pin would not be given to the Pāṇḍavas. (Udhyoga Parva, Chapter 127, Verse 26).

(13) Kṛṣṇa's pleadings in the Kaurava assembly for peace and amity on behalf of the Pāṇḍavas failed to have any effect. On the occasion Duryodhana, Śakuni, Drona and Bhīṣma conspired to kidnap Kṛṣṇa captive. Sāvyaki informed Kṛṣṇa secretly about the conspiracy and Kṛṣṇa informed Dhrītarāṣṭra about it and he warned the conspirators against their wicked plan. (Udhyoga Parva, Chapter 13, Verse 4).

(14) Duryodhana appointed Kṛṣṇa, Drona, Śalya, Jayadratha, Hardika, Aśvatthāma, Kṛṣṇa, Śakuni, Bhīṣma and Kāṇḍa as commanders of the army. (Udhyoga Parva, Chapter 155).

(15) Duryodhana appointed Bhīṣma as the Commander-in-Chief of the army. (Udhyoga Parva, Chapter 156 Verse 26).

(16) He appointed Ulaka as a messenger and warned Śri Kṛṣṇa, the Pāṇḍavas, Durgāpada, Virata, Śiṅhada, Dṛṣṭāyuṇa and others. (Udhyoga Parva, Chapter 190).

(17) He ordered the army to the Kurukṣetra field. (Udhyoga Parva, Chapter 195).

(18) He appointed Duṣśāna as Bhīṣma's body-guard. (Bhīṣma Parva, Chapter 15).

(19) On the flag staff of Duryodhana studded with gems his flag with the serpent's emblem flew high in the air. (Bhīṣma Parva, Chapter 17, Verse 25).

(20) He learnt from Droga the names of heroes on both sides before the fighting started. (Bhīṣma Parva, Chapter 25).

15) Duryodhana in battlefield. The following incidents relating to Duryodhana in actual war have been noted.

(1) In the first day's fighting he functioned, hit by the arrows of Bhīṣma. (Bhīṣma Parva, Chapter 59, Verse 17).

(2) He attacked Bhīṣma with the support of the elephant division (Gaṅgasena) and the latter fainted. (Bhīṣma Parva, Chapter 64, Verse 14).

(3) Bhīmasena again confronted him, and again he fell down fainted. (Bhīṣma Parva, Chapter 80, Verse 4).
(4) Duryodhana defeated him. (Bhāsma Parva, Chapter 92, Verse 53).
(5) Bhima killed eight brothers of Duryodhana at one stretch, and Duryodhana cried before Bhima. (Bhāsma Parva, Chapter 88, Verse 57).
(6) He fought against Ghatotkaca and killed four Rākṣasa attendants of the latter. (Bhāsma Parva, Chapter 91, Verse 20).
(7) He fell down at the blows delivered by Ghatotkaca. (Bhāsma Parva, Chapter 92, Verse 14).
(8) He thrashed Bhima to unconsciousness. (Bhāsma Parva, Chapter 94, Verse 5).
(9) Overpowered by Ghatotkaca, he gave expression to his sorrows before Bhima. (Bhāsma Parva, Chapter 95, Verse 8).
(10) He directed Sālyu to fight against Yudhishthira. (Bhāsma Parva, Chapter 105, Verse 26).
(11) Grieved at the death of the warriors in his army he went to Bhima in great anguish. (Bhāsma Parva, Chapter 109, Verse 16).
(12) Duryodhana and Sāttvaka fought against each other. (Bhāsma Parva, Chapter 111, Verse 14).
(13) He fought with Abhimanyu. (Bhāsma Parva, Chapter 115, Verse 1).
(14) He appointed Droga as chief of the army. (Bhāsma Parva, Chapter 6, Verse 2).
(15) He prayed for Droga’s blessings to capture Yudhishthira alive. (Droga Parva, Chapter 12, Verse 6).
(16) He returned Droga at the sight of the latter disintegrating the fighting forces of the Pāṇḍavas. (Bhāsma Parva, Chapter 23, Verse 7).
(17) He ascended sanctuary to his warriors to kill Abhimanyu. (Bhāsma Parva, Chapter 39, Verse 16).
(18) He prompted Karuṇa to fight Abhimanyu. (Bhāsma Parva, Chapter 40, Verse 23).
(19) He ran off at the blows of Abhimanyu. (Bhāsma Parva, Chapter 45, Verse 30).
(20) He consoled Jayadratha who ran away in fear of Arjuna. (Bhāsma Parva, Chapter 74, Verse 14).
(21) When he admitted that he was not efficient to fight Arjuna, Droga tied a divine talisman on his body. (Bhāsma Parva, Chapter 94, Verse 73).
(22) Defeated by Arjuna he ran away with the talisman on him. (Bhāsma Parva, Chapter 103, Verse 32).
(23) Sāttvaka defeated Duryodhana. (Bhāsma Parva, Chapter 23, Verse 40).
(24) He defeated Abhimanyu and Uttamaus. (Bhāsma Parva, Chapter 102, Verse 30).
(25) He incited Karuṇa to kill Arjuna. (Bhāsma Parva, Chapter 145, Verse 12).
(26) He lost his enthusiasm with the death of Jayadratha. (Bhāsma Parva, Chapter 150).
(27) He made allegations against Droga. (Bhāsma Parva, Chapter 132, Verse 2).
(28) He fought with Yudhishthira and got defeated. (Bhāsma Parva, Chapter 153, Verse 23).
(29) Aṣvattihām got ready to kill Karuṇa, but Duryodhana pacified him. (Bhāsma Parva, Chapter 150, Verse 13).
(30) He fought with Bhima and got defeated. (Bhāsma Parva, Chapter 166, Verse 30).
(31) He departed Sāttvaka to the Pāṇḍavas. (Bhāsma Parva, Chapter 170, Verse 60).
(32) He defeated in fight with Sāttvaka. (Bhāsma Parva, Chapter 171, Verse 23).
(33) He prompted Abhimanyu, son of Jāṭāṣura to fight with Ghatotkaca. (Bhāsma Parva, Chapter 174, Verse 9).
(34) He fought with Nakula and got defeated. (Bhāsma Parva, Chapter 187, Verse 50).
(35) On the death of Droga he ran away from the battlefield. (Droga Parva, Chapter 193, Verse 17).
(36) After the death of Droga he appointed Karuṇa chief of the army. (Karuṇa Parva, Chapter 10, Verse 43).
(37) He fought against Yudhishthira and got defeated (Karuṇa Parva, Chapter 29, Verse 32).
(38) He requested Sālyu to act as Karuṇa’s charioteer. The request so enraged Sālyu that he rose from his seat at once. But, Duryodhana brought him round with praises. (Karuṇa Parva, Chapter 92).
(39) He created so much trouble and difficulties for Nakula and Sahadeva in fight with them. (Karuṇa Parva, Chapter 56).
(40) In further fighting he got defeated by Bhima. (Karuṇa Parva, Chapter 61, Verse 51).
(41) He killed the Kulinda prince. (Karuṇa Parva, Chapter 85, Verse 19).
(42) When Aṣvattihānā put forward certain compromising proposals he rejected them. (Karuṇa Parva, Chapter 88, Verse 30).
(43) Karuṇa was killed and Duryodhana was immersed in grief. (Karuṇa Parva, Chapter 92, Verse 15).
(44) He rejected peace proposals made by Krpa, and reaffirmed the decision to fight. (Sālyu Parva, Chapter 22).
(45) He appointed Sālyu as chief of the army. (Sālyu Parva, Chapter 7, Verse 6).
(46) He was again defeated by Bhima. (Sālyu Parva, Chapter 16, Verse 42).
(47) He was defeated by Duryodhumma. (Sālyu Parva, Chapter 25, Verse 23).
(48) After the defeat he ran away from the battlefield, entered a pool, ordering the water motionless by magical power and stayed under water. (Sālyu Parva, Chapter 29, Verse 54).
(49) Krpāchārya, Aṣvattihānā and Kriñava man went to his hiding place and tried to arouse him for war but he expressed disinclination for war. (Sālyu Parva, Chapter 30, Verse 14).
(50) Yudhishthira visited Duryodhana in the latter’s hiding place, but he answered Yudhishthira from under water. (Sālyu Parva, Chapter 31, Verse 35).
(51) On the urging of Yudhishthira he came out of the pool. (Sālyu Parva, Chapter 32, Verse 33).
(52) He got prepared for club fight with Bhima. (Sālyu Parva, Chapter 53, Verse 52).
(53) Ill omen like storms, dust fall, thunder and lightning followed his preparations for fight with Bhima. (Sālyu Parva, Chapter 56, Verse 8).
(54) He fell down at the blows of Bhima with his thigh broken. (Sālyu Parva, Chapter 58, Verse 47).
(55) Sārya spoke harsh words to him and he replied to them all. (Sālyu Parva, Chapter 61, Verse 27).
(56) He shed tears before Sālyu. (Sālyu Parva, Chapter 61, Verse 7).
(57) He appointed Aṣvattihānā chief of the army. (Sālyu Parva, Chapter 65, Verse 41).
(58) Congratulating Aṣvattihānā he cast away his mortal coils. (Sāuptikā Parva, Chapter 9, Verse 56).
16) **Other information.**

1) Duryodhana was one of the eleven maharathas on the Kaurava side, other being Yuyutsu, Duṣṭāsana, Duṣṣaṇa, Duṣṣasala, Vidarbha, Citrasena, Jaya, Kurumittra, Karna and Satyavatara (all of them, sons of Dhṛtarāṣṭra). (M.B. Ādi Parva, Chapter 63, Verse 18).

2) With the help of Karna he abducted the daughter of the King of Kāśi. (Śānti Parva, Chapter 4, Verse 13).

3) After his death his splendid palace was occupied by Bhīma. (Śānti Parva, Chapter 44, Verse 6).

4) Vyāsa brought by his esoteric power to the surface of the Ganges the souls of the heroes who were killed in the battle. Amongst them was the soul of Duryodhana also. (Aṣṭāvakra Gītā Parva, Chapter 32, Verse 9).

5) Yudhishṭhira saw Duryodhana, after his death, living in heaven, repleaded as Śāstyā in the company of holy devotees. (Śravastīva Parva, Chapter 2, Verse 18).

6) A daughter called Śudarśanā was born to him by his wife Narmadā. Duryodhana married Śudarśanā to Agnideva.

7) **Other information.**

1) He, along with his brothers, was present at the svayamvara of Pāṇcālī. (Ādi Parva, Chapter 185, Verse 1).

2) He kept store and served food to the guests at the Rājasūya of Yudhishṭhira. (Sālīha Parva, Chapter 33, Verse 5).

3) He dragged Pāṇcālī and stripped her of her clothes in the assembly hall of the Kauravas. (For details see under Pāṇcālī).

4) Gandharvas took him captive in Dvaitavana. (See under Kauravas).

5) The Pandavas released the Kauravas from captivity, and Duryodhana laden with this humiliation did not desire to return to Hastinapura. He asked Duṣṭāsana to assume kingship and rule the subjects well. Duṣṭāsana rejected the offer and went. This was a good trait in the vicious character of Duṣṭāsana like lightning in the midst of dark and thick clouds. (Vana Parva, Chapter 249).

8) **Duṣṭāsana in the great war.**

1) During the first day of the war he fought a duel with Nakula. (Bhīma Parva, Chapter 45, Verse 22).

2) He got defeated in the duel with Arjuna. (Bhīma Parva, Chapter 110, Verse 23).

3) He promised Duryodhana that he would kill Abhimanyu. (Drona Parva, Chapter 89, Verse 24).

4) Abhimanyu rendered him unconscious with his arrows. (Drona Parva, Chapter 40, Verse 13).

5) He got defeated by Arjuna and fled away from the battlefield. (Drona Parva, Chapter 10).

6) He fought with Sātyaki. (Drona Parva, Chapter 96, Verse 14).

7) He got defeated by Sātyaki and ran off. (Drona Parva, Chapter 121, Verse 29).

8) He defeated Pratīvindhyā. (Drona Parva, Chapter 168, Verse 43).

9) Sahadeva defeated him in fighting. (Drona Parva, Chapter 188, Verse 5).

10) He fought with Dhṛṣṭadyumna and got defeated. (Drona Parva, Chapter 189, Verse 5).

11) On the death of Drona he ran away from the battle-field. (Drona Parva, Chapter 193, Verse 15).

12) Sahadeva defeated him. (Karna Parva, Chapter 23, Verse 18).

13) Duṣṭāsana put Dhṛṣṭadyumna in prison. (Karna Parva, Chapter 61, Verse 33).

14) He fought with Bhīma. (Karna Parva, Chapter 82).
DUŚŞĀSANA II. Another Duśśāsana, servant of the son of King Khadgabhāhu of Saurashtra is also mentioned in the Purāṇas.

Khadgabhāhu had a famous elephant, which one night broke its chains and escaped, and all the mahouts could not chain it again. People in terror of the elephant ran heed-skelter. Now, a brahmin was going that way chanting verses of the 16th chapter of the Gītā, and even though the mahouts warned him he did not change his path. Instead he saluted the elephant by touching its cheeks and proceeded on his way unhurt by the animal. The King felt great respect for the brahmin when he was told that he owed his miraculous powers to the 16th chapter of the Gītā, and he took the brahmin with him to his palace. The King gave him 100,000 golden coins and received from him the Gītā mantra. He began reciting daily certain verses in the 16th chapter of the Bhagavadgītā.

Some time afterwards the King one day went to an open ground near his palace accompanied by soldiers and set the elephant free from its chain. Then, unheeding the entreaties of the frightened people he approached the elephant, saluted it by touching its cheeks and came away unhurt. He could act in this fashion because of his firm faith in the efficacy of the Bhagavadgītā. And afterwards he placed his son, on the throne and himself led a life of recluse repeating the Bhagavadgītā.

Some Purāṇas have another version of this episode. Duśśāsana was a servant of Khadgabhāhu’s son and he attempted to catch the elephant but was killed by it. He attained salvation by hearing the 17th chapter of the Bhagavadgītā.

Duśśāsana, an idiot, betting a huge sum of money with the junior mahouts of the elephant and unheeding the warnings of several people once mounted the elephant. Children agitated the animal and Duśśāsana fell down from its back. The angry animal stamped the fool to death, and its rage having not yet subsided it threw around his bones. Duśśāsana, who ended his life thus was reborn as an elephant and was owned by King Jayadeva of Ceylon for a long time. A great friend of King Khadgabhāhu, Jayadeva presented the elephant to him. At the sight of its brothers and other relations memory about its previous birth dawned on the elephant. And, it lived in great grief. After some days the King presented the animal to a poet pleased at his names, filling the three lines of a stanza in tune with the fourth line given). The poet sold the elephant to the King of Mālava as it got ill with fever. In spite of the best treatment administered to it the elephant seemed to be nearing its end. Without either eating or drinking or sleeping the animal stood motionless shedding tears day and night. One day, the Mālava King visited the elephant when, to the surprise of all assembled there, the elephant spoke to the King thus: “Oh, King: if a brahmin recites the 17th Chapter of the Bhagavadgītā I will be completely cured of my illness.” Accordingly a brahmin was brought. As soon as he chanted the Gītā and sprinkled water on its head it got rid of its animalhood, ascended the divine aeroplane and was forth like Indra. The Mālava King also began daily reciting the Bhagavadgītā and within a short time afterwards attained salvation. (Padma Purāṇa, Chapter 8).

DUŚŚIĻA. A harlot who lived in Pratisthāna. One Devadāsa was her husband. When Devadāsa had once gone to the palace on some business Duśśila hid her paramour, with the object of doing away with her husband, on top of the ceiling of her room. He killed Devadāsa while the latter was sleeping in the night. Next day when people gathered at her house she gave out the story that her husband was murdered by thieves. But the people got the true story about the death of Devadāsa from his four-year-old son and beat Duśśila to death. (Kathāvarītisāgara, Saktiyālaṇabaka, Taruṅga 2).

DUŚṬABUDDHI. See Mitraḥbheda.

DUŠYAṬA I. A reputed King of the Lunar dynasty.


Matirnā had two sons: Santurodha and Pratiratha, and Santurodha had three sons: Duśyaṭa1 Pravīra and Sunumata. Pratiratha begot Kaṇva and he, Medhāthīthi.

His reign. Within a short period of time Duśyaṭa became the emperor of India. (Adi Parva, Chapter 68, Verse 3). His empire extended up to the sea, and he became an object of envy for other rulers. Under his rule the four castes flourished in afluence. None was threatened with illness or by thieves. The seasons marched in due order, the clouds raining at the proper time etc. “Like the ocean not getting agitated, and putting up with everything with unique patience like the earth, Duśyaṭa ruled the country” (Adi Parva, Chapter 68).
3) Marriage and birth of son. Once Dusyanta set out to a forest to hunt. Seated in his chariot, which moved with the speed of Garuda, he came to a beautiful forest. Weary with hunger and thirst, the King, leaving the attendants behind walked into the hermitage of the sage Kasyapa. Proceeding along the sand on the banks of Malini river, drinking with his eyes the beauties of the hermitage he reached Kasyapa’s hermitage. Who is there in this forest, quoth the kingly speech of Sakuntalā, the foster daughter of Kasyapa came out, and in the absence of her father welcomed the guest. Enchanted by the beauty of Sakuntalā, the King questioned her about her lineage and she told him the story about Vāivatsāra’s love for Menakā, and Kasyapa bringing up their daughter. Dusyanta felt deep love for her, and in accordance with rules prescribed in Dharma śāstras married her in the Gāndhārīvavaya way. He also accepted her stipulation that the son born to her should become the next monarch. Sakuntalā got pregnant, and after promising that she would duly be conducted to the palace Dusyanta returned.

No sooner had Dusyanta left the āramāna than Kasyapa, who had been desirous of having a son, realized that the further stay of Sakuntalā and her son at the āramāna would stand in the way of the child’s welfare and progress sent the mother and the child to Hastinapura, the capital of Dusyanta, attended by his disciples. When they reached Dusyanta’s palace and sent word to him about their arrival he, pleading ignorance about his marriage with Sakuntalā, refused to receive her and the child. Dusyanta and Sakuntalā hotly argued the question. At last, when Sakuntalā, with swelling emotions was about to leave the palace, a celestial voice announced that Dusyanta had, in fact, married Sakuntalā, that Sarvadamanā was his son and that he (Sarvadamanā) would become a great ruler under the name Brāha. (Adi Parva, Chapters 69-74).

Dusyanta... did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 54).

Dusyanta...in Yāma’s assembly worshipping him. (Subhāna Parva, Chapter 8, Verse 15).

Dusyanta II. A son born to King Ajañjita of the Pura dynasty by his wife called Nīlī. He had a brother called Paramesīḥ. (Adi Parva, Chapter 94, Verse 33).

Dvaitākṣaṇa (M). The word ‘dāta’ has a special meaning in Viśāvakṛṣṇa. If a man is bitten by a snake, the man who goes to the Viśāvakṛṣṇa to speak to him about it and bring him if necessary is called ‘dāta’. From the external signs and symbols of the dāta and from words spoken by him the viṣāvakṛṣṇa understands whether the person bitten by the snake would die or survive. These signs and words of the ‘dāta’ are called laksāṇas. The following are some of the important laksāṇas.

(1) The cast of the person bitten by the snake and the cast of the dāta.
(2) The first word uttered by the dāta. If it is the name of the patient, it has a special significance.
(3) If the dāta makes an incomplete sentence, it is a significant laksāṇa.
(4) The things carried by the dāta such as stick, rope, knife.
(5) The colour of the clothes worn by the dāta.
(6) The tone in which the dāta speaks. These are the laksāṇas from which the doctor knows whether the patient can be cured. (Bhāgavata Purāṇa, Brahma Parva, Chapter 35, Verses 19, 20).

Dvaitākṣaṇa. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Sānta 57).

Dvaitākṣaṇa (S). The twelve sons born to Kāśyapa by his wife Aditi are called Dvaitākṣaṇa (Twelve Aditiṣas). The word Aditi means ‘born of Aditi’. As it occurs in Agni Purāṇa (Ct. 51) a tabule showing the names of the twelve Aditiṣas and the sign of the Zodiack over which each Aditiṣa predominates and the colour of it, is given below.

Dvaitākṣaṇa. Sign of the Zodiac. Colour
1 Varuṇa. Mēsa (Aqu.) Black
2 Śaṅkara (Sun) Sāma (Taurus) Blue
3 Bṛhadāraṇa Mēṣha (Gemini) Slightly red colour.
4 Dvāra Kārtikā (Cancer) Yellow.
5 Tapana Simha (Leo) White.
6 Savitṛ Kanya (Virgo) Pure white.
7 Gaṅgāhi Tula (Libra) Tawny colour.
8 Ravi Vēṣcika (Scorpio) Yellow.
9 Parjanya Dhanu (Sagittarius) Pearl-white.
10 Tvaṣṭar Makara (Capricorn) Snow-white.
11 Mitra Kumbha (Aquarius) Smoky hue.
12 Vivasvān Mēna (Pisces) Blue.

Dvaitākṣaṇa. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Sānta 80).

Dvaitākṣaṇa. A fast ordained in accordance with the Hindu religion to make an end of the sorrow and misery in life. There is a history behind this fast or vow which is performed in the bright lunar fortnight in the month of Pāgūna (Mina). It is given below.

Once King Mahābali, with a vast army of Asuras, went to the realm of the gods and drove them out of heaven. Aditi was much grieved at the misfortune that befell her sons. Kāśyapa her husband asked her the cause of her grief. She told him about the fall of gods, and asked him for a remedy. Kāśyapa told her to observe Dvaitākṣaṇa. Aditi took Dvaitākṣaṇa and Mahābali was pushed down to Pātāla by Mahāvīṇṇa who incarnated as Vāmana. From that day onwards Dvaitākṣaṇa is considered to be holy fast. (Bhāgavata, Skandha 8).

Dvaidhībhava. One of the six qualities, others being Sandhi, Vighraha, Vāsa, Asana, and Samvāyā Sandhi is to make peace with the enemy. Vighraha is war. The journey to battle is Yama. Asana is not going for war. Dvaidhībhava is dividing his army into two, i.e. if the poet Kālidāsa has made variations, suitable to his work, the Abhjama-sākuntalā. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.

a. Different names of Aditiṣas occur in different Purāṇas. The names given here are based on the Agni Purāṇa.

1. This version of the episode is found in Mahābhārata. The text... and Sanskrit. Sandhi is to make peace with the enemy. Vighraha is war. The journey to battle is Yama. Asana is not going for war. Dvaidhībhava is dividing his army into two, i.e. if the poet Kālidāsa has made variations, suitable to his work, the Abhjama-sākuntalā. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.

2. Different names of Aditiṣas occur in different Purāṇas. The names given here are based on the Agni Purāṇa.
army rose against the King, he should bring one party on his side and make the two parties fight with each other. Tānāśāya is to yield to the powerful. (Manu-niti, Chapter 7, Stanza 160.)

DVĀPAṆA A synonym of Vyāsa. He is born in an island, i.e. Vyāsa. (See under Vyāsa.)

DVĀPAṆAM. A lake in Kurukṣetra. During the battle of Bharatavarsha, Duryodhana ran away from the battlefield and hid himself in this lake. (M.B. Sāya Parva, Chapter 80, Stanza 47.)

DVĀTĀVANA A forest in which the Pāṇḍavas lived during their forest life. (M.B. Vana Parva.)

DVĀPAṆA. A friend of Kali, who went to the Svaṇavara of Damaṇīti accompanied by Dvāpara. (See under Kali.)

DVĀPAṆA II. The deity of Dvāpara Yuga (the age of Dvāpara). (See under Yuga.)

DVĀPAṆA YUGA See under Yuga.

DVĀRĀKĀ (DVĀRAVATI; DVĀRAVATI). The place where the capital of Śrī Krṣṇa stood.

1) General information. The King Jarāsandha was the enemy of the Yādavas. To save themselves from the attack of Jarāsandha, the Yādavas united themselves under Śrī Krṣṇa, and built a strong city in the western islands. That beautiful city was called Dvārākā. Kusumā, another name of this city. The beautiful mountain Raivatsthāna stood as a fortress round the city which was so strongly built that it was not possible even for the gods to enter it. Even women could fight sitting inside the fort. The fortress Raivasthāna was three yojanas long. In each yojana three divisions of the army were camped. In each yojana there were hundred doors, with a strong army to guard each of them. (M.B. Sāya Parva, Chapter 14).

2) Śrī Krṣṇa in Dvārākā. Dvārākā was the abode of Śrī Krṣṇa. It excelled even Amaravati in beauty. There was an efficient council of the leaders of the Yādavas. Dāśārhi was the name of that council. Many Yādava leaders, Krṣṇa, Bābhūdra and other luminaries attended the council. The royal palace was as luminous as the Sun and the Moon. Dvārākā was built by Vīvākarmi. There were fountains on the streets of Dvārākā. There were four beautiful parks called Nanda, Mṛurā, Citraṇātha and Vaibhāra. The mountain Raivatstha acted as the eastern rampart of the city. Three other mountains, Venumanda on the North, Sukksa on the west and Lādveṣṭa on the south acted as natural forts. On the east of the city there was a beautiful lake. The city had fifty main gates to which sharp machine rocket, big iron wheels etc. were fitted for protection. It had an area of 96 yojanas (leagues). (M.B. Sāya Parva, Chapter 38, Dāśānāṭya purāṇa).

3) Other details. (1) Arjuna visited Dvārākā in the course of his pilgrimage. It was then and there that he married Sābhādra. (M.B. Adv Parva, Chapters from 217.)

(2) The King of Siva attacked Dvārākā. The Yādavas drove him back. (M.B. Vana Parva, Chapter 13.)

(3) Dvārākā is a city, procuring beatitude. There is a bath known as Pindāraka which is pure and divine. (M.B. Vana Parva, Chapter 82, Stanza 651.)

(4) It was at Pindāraka that Nṛga, a chameleon attained beatitude. (M.B. Anuśāsana Parva, Chapter 74, Stanza 7.)

(5) It was here that the pedestal of iron, which proved the cause of destruction of the Yādavas, came out of the stomach of Śaṁba. (M.B. Mauṣala Parva, Chapter 1.)

(6) After the death of Śrī Krṣṇa this city was swept over by the sea. (M.B. Mauṣala Parva, Chapter 7, Stanza 21.)

(7) Modern research according to the modern researchers Dvārākā was situated in the sea to the west of Gujarat. There is a small locality near the sea, still called Dvārākā, and the principal occupation of the people of this place still is cattle-rearing, and trading in milk. They claim to be the descendents of the family of Śrī Krṣṇa.

DVĀRĀKĀPĀLAṆA. An ancient city of Bhārata. Nakula subdued this city. (Mahābhārata, Sāya Parva, Chapter 32, Stanza 11.)

DVĀRAVATI. See under Dvārākā.

DVAYAKSA An ancient kingdom in Bhārata. The King of this country brought gifts to the palace of Yudhiṣṭhira. (Mahābhārata, Sāya Parva, Chapter 51, Stanza 17.)

DVIMĪDHĀ. A King of the Pāṇḍava dynasty. He was the brother of Ajamūla and Purūṇēha. (Agni Purāṇa, Stanza 276.)

DVIMĪRDHAṆ. A son of Hirāyākṣa. Śambha, Śaṁkha, Devīmūrdhaṇ, Saṁkha and Aśva were the sons of Hirāyākṣa. (Agni Purāṇa, Chapter 19.)

DVĪṆĀṆ.toLowerCase(). An ancient hermit. He was the son of Gauṯama. It is stated in Mahābhārata, Sāya Parva, Chapter 37, that by the curse of his brother he became a wolf and begot monkey, scorpion etc.

DVIVIDA. A monkey. He was a warrior in the army of Śrī Śrī Rama.

DYAU (DYU). One of the Aṣṭavacaus (eight Vasus). (For particulars see under Aṣṭavacaus.)

DYU (DYAU). One of the Aṣṭa Vasus (eight Vasus). This Vasu has another name Apa. (For details see under Aṣṭavacaus.)

DYUMĀṆ. A King of the dynasty of Bhārgava. (Bhārgava, Skandaṇa 9.)

DYUMATSEṇA I. A King. He was the father of Satyavān. He ruled over the Sīva country. Śaṁbhū was his wife. By and by he lost his eye-sight. Then another King conquered his country. Dyumatseṇa who lost everything went to the forest with his wife Śaṁbhū and child, Satyavān. (For particulars of how Satyavān married Śaṁvīti and how Dyumatseṇa regained his lost kingdom, see under Satyavān.)

DYUMATSEṇA II. A King who fought with Śrī Krṣṇa. (M.B. Sāya Parva, Chapter 36.) He used to attend the council of Yudhiṣṭhira. (M.B. Sāya Parva, Chapter 4.)

DYUTAPARVA. A sub-section of Sāya Parva, (Chapters 46 to 73), in the Mahābhārata.

DYUTI. A goddess who protected Arjuna. (M.B. Vana Parva, Chapter 37, Stanza 38.)

DYUTIMĀṆ I. A King of the Madra country. Vyjaṇā, the daughter of this King was the wife of Saṁhaṇa, one of the Pāṇḍavas. (M.B. Adv Parva, Chapter 95, Stanza 80.)

DYUTIMĀṆ II. A King of the Sīva country. He gave his country to Reīka and attained heaven. (M.B.
EKADASHATATTVAM (S). Five Jaanendriyas, five Kar-
undriyas and mind constitute the Ekadashaatattvas
(eleven tattvas).

EKADASATEJOGUNA (S). Sparag, Samikhya, Purinam,
Prabhakta, Samyoga, Vibhagha, Paratva, Aparatva,
Vega, Rupa and Dravatva. (Tarkadipika) are the
eleven tejogunas.

EKADASI. The eleventh day after a new moon or full
moon day. The vrata observed on this day is called
the Ekadasi vrata. King Ambareesam observed very
strictly and continuously the Ekadasi vrata to obtain
the status of Indra. (See under Ambareesam). (Navama
Skandha, Bhagavata). This vrata would fetch food
for the hungry and salvation for those who are in
search of it. (Agni Puranya). The method of observing
this vrata is detailed below:

Those who observe the Ekadasi vrata should be on
a regulated diet excluding meat and avoid sexual acts
on the Dasami day, the day preceding Ekadasi. On
both the Ekadasi days in a month one should not take
any food at all. The period which combines Ekadasi
with Dwadasi (the twelfth day) is called Harivisartha
because of the presence of Visnu at that time. That
is a good time for doing sacred yajyas. That day when
there is only a small portion of Ekadasi and the rest
Dwadasi is the best day for yajnas. Trayodashi (the
thirteenth day) is good for breaking the fast. The
day which merges Dwadasi into Trayodashi is the best
day for breaking the fast. Do not observe the Vrata on a
day which combines Dasami with Ekadasi. Half is the
reward if one does so.

Completely abstaining from food on the Ekadasi
day you should take food on the Dwadasi day. As you
take your food you should pray thus: “Bhutatyanabhih
Pundarikaksha sarasam me bhavaye yatu” (Oh, Pun-
darikaksha, I am going to break my fast. Oh, Bhagavan,
let you be my haueven). If an Ekadasi comes on a
Purna-Pusa day in the bright half of the month that
day should be on any account be observed. That day
would give the observer unlimited good result and
that Ekadasi is qualified as Paapamitrini (destroyer of
evils). When Ekadasi and Dwadasi happen to combine
on a Purna day (Sravanama) the day the Ekadasi is qualified
as Visha. That day gives prosperity to devotees. It is
also called Visha. If an Ekadasi comes in the month of
Pashqun (March) on a Pusa day. The wise extol this day as
one promising crops of good effects. On the Ekadasi
day you should do Visnu Puja which is productive of
universal happiness. He who does so will acquire children
and wealth in this world and attain Visnu lokam on death.
(Chapter 178, Agni Puranya).

EKADASENDRIYA(S). Srotas, Trak, Caksus, JihvAs,
Ghrana, Vak, Pani, Pada, Pava (anus) Upastma and
mind are the eleven sense-organs.

EKAHAMSATIRTHA. An ancient holy place of north
India. If a man bathes in a sacred pond he will get
the benefit of giving away as charity a thousand
ows.

(Chapter 29, Chapter 83, Vana Puranya).

EKAJATA. A demoness of the castle of Ravans. This
demoness talked very enticingly to coax Sita to
surrender herself to Ravan. (Sarga 23, Valmiki Rimes-
ya, Sundara Kanda).

1. The names of Ekadashaadras are found differently in different Puranams.
EKAJATA. A warrior of Skandadeva. (Śloka 53, Chapter 45, Sālīya Parva).


EKAKSA II. A son of Skandadeva. (Śloka 58, Chapter 45, Sālīya Parva, M.B.).

EKAKSARAKOSA. Each and every letter has got a separate meaning. The dictionary describing this meaning is known as Ekaksarakota. (Chapter 348, Agni Purāṇa).

EKALAVYA I. Son of Hiranyakadhana, a King of the forest. He went to Dronārāya to learn archery. Dronārāya refused to accept him as a disciple because he was a Śūdra. Undaunted he went to the forest, made a replica of the precursor on clay and standing before it started practising archery. Soon he became a matchless archer.

Some time later the Pāndavas went to the forests for hunting. One of the hunting dogs alerting saw Ekbalava and started barking. Ekbalava sent seven arrows to its mouth and kept it open. When the dog returned to Arjuna he was dumbfounded at the skill of the archer and when he came to know the archer was an unknown disciple of Drona his disappointment knew no bounds. Draupadi once declared that Arjuna was the best and topmost of his disciples. Arjuna went and complained to Dronārāya. Dronārāya called Ekbalava to his side and asked him to give him as "Gurukulakīti" (see to the precursor) his right-hand thumb. Without the least hesitance, Ekbalava offered his thumb to the guru and from that day onwards his skill faded and he became inferior to Arjuna. (Chapter 132, Adi Parva). Ekbalava was killed by Śrī Kṛṣṇa. (Śloka 77, Chapter 48, Udyoga Parva, M.B.).

A son of Ekbalava seized the sacrificial horse of Arjuna and was killed by Arjuna (Chapter 83, Avamānedhika Parva, M.B.).

EKALAVYA II. A King who was a rebirth of an asura, Kuśaka. (-He participated in the great war on the side of the Pāndavas. (Chapter 4, Udyoga Parva, M.B.).

FĀNAKGĀ. A daughter of Yavāñi and hence a sister of Śrī Kṛṣṇa. It was because of her that Kṛṣṇa could slay Kaiśika. (Chapter 38, Sahā Parva, M.B.).

EKAPADA. A country of ancient Bhārata. The King and the people of this country came to the Rājasūya of Yudhishthira but were prevented from entering inside because of the uncontrollable crowd inside. (Śloka 17, Chapter 51, Sahā Parva, M.B.).

EKAPARNA. Sister of Durgā. Ekaparna, Ekapātala and Aparna were the three daughters of Himavān born of his wife Menā. Ekaparna ate only one leaf and Ekapātala ate a bunch of leaves. Aparna did not eat even a leaf. Ekaparna was married to a sage called Devala and Ekapātala to a sage called Jagisvāla. (Chapter 18, Hāri Vana-). (See under Hāmatana).

EKAPĀTALĀ. See under Ekaparna.

EKAPAT I. See under Ekaśakara.

EKAPAT I. A synonym of Bhagavān Viṣṇu. (Śloka 95, Chapter 149, AnuŚrīsana Parva, M.B.).

EKAPINGA (EKAPINGALAYA) Another name of Vaiśravaṇa. Once Vaiśravaṇa looked jealously at Parvati seated on the left side of Parameśvara and instantly his one eye burst. When Pīrvati regained her peace of mind that one eye of Vaiśravaṇa was changed into pitāga colour. (See under Kārīra).

EKĀRATRATIRTHA. A sacred place. If one stays at this place righteously for one day one would attain Brahma-loka. (Śloka 182, Chapter 83, Vaiśa Parva, M.B.).

EKASRNGA. One of the Saptapiths, Vaiśravaṇa, Agnisvāta, Gārhaṉapati, Somapāra, Ekaśinga, Gauraveda and Kāla are the seven pits. All these seven stayed in Brahma-saḥbhā worshipping him. (Ślokas 47 and 48, Chapter 11, Sahā Parva).

EKASRTA. See under Vararuci.

EKAYA. 1) General information. An ancient sage. He was the son of the Mahārī Gautama. He had two brothers, Dvīta and Trika.

2) How Ekata became a wolf by a curse. There is a story of how Ekata and Dvīta duped Trika in the Mahībhārata. When Gautama died Trika became the chief of the three. Dvīta and Ekata did not like this. Once all the three were passing by a forest with a herd of cows for a yāga. Trika was walking ahead and the other two were following him with the cows. At a strategic point on the way the brothers carried away the cows by a separate route without the knowledge of Trika. When Trika came to know of the loss he was greatly distressed. On reaching the shores of the river Sarasvatī, he was frightened by a wolf and running to escape from the animal fell into a dilapidated well. He performed a yāga from where he lay. Assuming a creeper inside the well to be Somalati, Trika recited the Rks and the devas responded to his prayer. Devas like Bhraṣpati graciously appeared before him and asked him to demand a boon from them. Trika replied that his desire was to worship the gods standing on the waves of the river Sarasvatī. Accordingly the river was made to flow in such a way and standing on the waves. Trika worshipped the gods after that he went home and cursed his brothers and made Ekata and Dvīta into wolves.

3) Other details.

i) Ekata was a sage much banked on by the people of western Bhārata. (Śloka 31, Chapter 208, Sānti Parva).

ii) Ekata attended a yajña conducted by Upārīcaraśvāna (Chapter 336, Sānti Parva).

iii) Ekata accompanied by Dvīta and Trika went to Śveta-dvīpā to visit Nārāyaṇa. (Śloka 12, Chapter 39, Sānti Parva).

iv) Ekata and his two brothers were among the sages who visited Bhūṣana while he was lying on his bed of arrows. (Śloka 7, Chapter 26, AnuŚrīsana Parva, M.B.).

v) All these three sages lived on the west coast as Rūkṣas of Varuṇa. (Chapter 15, AnuŚrīsana Parva, M.B.).

vi) Śloka 150 in Maṇḍala I of Iṣvādena contains the eulogistic songs of Trika, one among the trio. (See under Trika).

EKATVAČA. A follower of Skandadeva. (Śloka 24, Chapter 46, Sālīya Parva).

EKĀVALI. Wife of Ekaśakra, founder of the Hēchaya dynasty. (For details see under Ekaśakra).
EKAVIRA


2) Birth of Ekavira. Once there was a King called Revanta who was an intimate friend of India. One day riding on Ucchaisravas, India's horse, he went to Vaikuntha. Fascinated by the arresting beauty of Revanta, Mahāšravas sat gaping for a while and did not hear what Visvū called to her. Visvū was offended and lost her temper. Lakṣman begged for relief. Visvū decreed that she would return to Vaikuntha after giving birth to a son who would be equal in glory to Visvū herself. Mahāšravas came to Earth taking the shape of a mare and lived in a forest situated at a point where the rivers Kalindi and Tamasa meet and where once Sīyapāni stayed and did penance. Meditating on Siva she lived there for a thousand divine years and then one day Siva and Parvati appeared before her and asked her what she wanted. She then said: "Oh, Bhagavan, Mahāvisvū cursed me and made me into a mare. I have decreed that I would go back after bringing forth a son as glorious as Visvū. From whom am I to bear a son like this?" Siva promised to find a solution and going to Vaikuntha sent Visvū to Earth in the form of a horse. Visvū came to Lakṣman and they lived together for some time and soon a son was born to Lakṣman. Leaving the child in the forest both of them went back to Vaikuntha. It is this child who later on became the famous King Ekavira. It was born in a forest that he got the names, Hehaya and Hāhaya. (Skandha 6, Devī Bhāgavata).

3) How Ekavira came to the palace. It was at this time that Satajī, son of the grandson of Yayati was doing penance to obtain a son. He was also doing penance in the forest situated at a point where the rivers Kalindi and Tamasa meet. One night a Vidyādhara named Canka came with a Vidyādhari named Madhukar and seeing the infant lying helpless in the forest took it to Devaloka. Indra recognized it as the child born to Visvū and Lakṣman on Earth while they were living as horse and mare and so the Vidyādhara put it back on earth in the same place as before. Immediately Lakṣman-Nārāyanas appeared before Satajī doing penance there and asked him to take care of a child lying helpless in another side of the forest disappeared. Immensely pleased at this Satajī took the child to his palace and brought him forth as his own son giving the child the name Ekavira. When the boy became a prince, Satajī crowned Ekavira King and went to the forest with his queen and after doing penance there for sometime attained Visvūlokā. (Skandha 6, Devī Bhāgavata).

4) Ekavira marries Ekāvati. Once Prince Ekavira accompanied by the son of the minister went for a pleasure trip to the banks of the river Gaṅgā. It was spring and the prince wandering about enjoying the sight of a flowery forest was soon arrested by the sight of a sweet-smelling lotus with a hundred petals blooming in the river. By the side of the lotus was standing a beautiful damsel weeping. The prince went to her and asked her the reason for her weeping. After great persuasion she replied thus: "Oh, prince, there is a country not far from yours which is now being ruled over by a very righteous King called Raikhyā. His queen is called Rukmakhā. They had no children for a very long time and so Raikhyā conducted a Pratirakṣāṃi yāga. When ghee was poured profusely into the sacrificial fire the flames rose up to great heights and from inside the flames came out a lovely maiden. The King named her Ekāvati and bought her forth as his daughter. I am Yovovati the daughter of the minister there. We were of the same age and so I was asked to live with her as her companion. She was very fond of lotuses and the King constructed big ponds with lotuses in them for her recreation. Yet she used to go to other ponds also in search of lotuses.

One day we came to this side of the river Gaṅgā to play. Then a demon of name Kalakettu came and kidnapped her. I followed her. She never surrendered to the enticements and persuasions of Kalakettu. Her father wanted her to be married to Ekavira. King of Hehaya. Kalakettu sent her to prison. Without knowing what to do next I am standing here weeping.

Hearing this Ekavira went to Pāṭalā and defeating Kalakettu released Ekāvati and brought back both Ekāvati and Yovovati to the palace of Raikhyā. Pleased at this Raikhyā gave his daughter in marriage to Ekavira. Kārtaṇyayunjuna was born in the family of Ekavira. (Skandha 6, Devī Bhāgavata).

ELĀPUTRA. A serpent born to Kaśyapa of his wife Kadā. This serpent was very intelligent. Once there arose a dispute between Vinatā and Kadā over the colour of the tail of the horse of Indra, Ucchaisravas. Kadā argued that there were black hairs in the tail while Vinatā held there were none. Really there were no black hairs and Kadā to win the argument wanted her sons to go and hang on the horns to create a black colour. The serpents like Vāsuki and others refused to do so and Kadā then cursed them saying that they would all be burnt to death at the Sarpastra of Janamejaya. To take measures to get free from this curse a meeting of the serpents under the leadership of Sesa and Vāsuki was held and in that assembly Elāputra made a stirring speech. (Chapter 35, Adi Parva, M.B.).

ELI AND PŪCCA

The story of the cat and the rat described by the poet Kuṭjā Naṁbhā is from Kathāsaritsāgara. The story in original is the following:

Once there lived on a big banyan tree near the city of Vidhā a mongoose, an owl, a cat and a rat. The mongoose and the rat lived in two separate hollows at the foot of the tree, the cat in a cavity in the centre of the tree and the owl on the branches at the top. Of these the rat could be eaten by all the other three and the cat could kill all the rest. The rat and the mongoose afraid
of the cat did stir out only during night-time and the
cat moved about day and night afraid of none wishing
to catch, hold of the rat and eat it. Their common place
of activity was a rice-field nearby.
Once a forester laid a net to catch the cat and the cat
fell into the trap and lay there hugging inside the net.
The rat coming that way saw the plight of the cat and
jumped with joy. But soon the owl and the mongoose
came to the spot and seeing their enemy, the cat, im-
prisoned rushed to catch hold of the rat. The rat then did
a very clever thing. It went and tore open the net
imprisoning the cat and when the cat jumped out of the
net the owl and the mongoose ran away and disappeared.
The rat went to its hole. This is a story to
demonstrate the fact that with a change in the situation
an enemy may turn out to be a friend. (Tatagya 7,
Kathasatitthagata).

ELLU. An oil seed. (Sesame). Ellu originated from
the body of Kaśyapa. Because Ellu is born of the
body of Kaśyapa, King of Reis, it is considered as divine
to offer Ellu to any body. (Śloka 10, Chapter 66, Anuśa-
sana Parva).

ELLU. This word in Malayalam means ’Seven’.
(1) The seven qualities which would enhance prosperity
are the following: Ḍhārīya (courage), Sama (forbear-
rance), Dama (control of the sense), Sukṣṭa (cleanli-
ness), Dayā (compassion), Mṛdūvā (geniality of
speech) and Ahimsa (not giving injury to your friends)
(2) The seven divisions of Kerala are Venāṭi, Pāḻināṭi,
Karkanāṭi, Čhanāṭi, Kujṭanāṭi, Kujṭanāṭi; and Malayā-
maṇiāṭi.
(3) The seven Cittavāyas are Daylight Candra, Woman
past the prime of life, a pond without lotus, a lovely
person without hair, a lord greedy of wealth, a
veteran but poor man and a cruel royal attendant.
(4) Seven Karmas: Bravery, skill, courage, resource-
fulness, non-withdrawal from war, magnanimity and
command power, and Sukṛāḍa.
(5) Seven sāvittus: Māmaṇḍisa, Munon, Kurkāṇa,
Kumbāsāra, Viśāha, Pāṭavava and Taṁlābhirakā
of the neck.
(6) Seven Chāṇjivas (People who never die): Āvaṭ-
āhāṇa, Bali, Vṛṣa, Hanūmāṇa, Viśharsa, Kṛpa and
Pāḍārāṇa.
(7) Jīvavāhīḥ: Ajāṭha, Avaraka, Viṣka, Pārakṣa-
āṇa, Aparakṣaṇa, Anarāṇaka and Ananda-
pāṛapu.
(8) Seven islands: Jambudvīpa, Pātala, Viśāla,
Pūs卡拉dva, Kkaṇevidvīpa, Sākṣāvīpa, Śāla-
advīpa and Kṣaṇivīpa.
(9) Seven Dhātus: Rasa, Rahata, Mānasa, Medas,
Āyush, Majjha and Saktu.
(10) Seven rivers: Ganga, Yamuna, Godāvari, Saras-
vati, Narmada, Sindhu and Kaveri.
(11) Seven Nāḍis: Jāṭa, Piṅgal, Sūsumnā, Mūṣa;
Alambuṇa, Asthiḥvā, Gāndhāri.
(12) Seven wives of Vanudeva: Devaki, Śrutadeva,
Yasoda, Śrutikārav, Srdeva, Upadeva and Sūrēopa.
(13) Seven mountains: Himāvān, Nāṭa, Vindhyā,
Mālaya, Pāravata, Ghantakānana and Hemakūta.
(14) Seven Pāralaṣa: Aitila, Vītala, Sutala, Nītāla,
Tālā-
tala, Raṣṭaṭa and Mahātalā.
(15) Seven holy places: Ayodhīyā, Mathurā, Māyā,
Kāśi, Kāḥela, Avanti and Dvārakā.

(16) Seven Maruta: Aha, Satiwaha, Pravaṇa, Ud-
vaha, Viśvaha, Parvahā and Pārvahā.
(17) Seven Vargas: King, Minister, Country, fort,
treasury, army and strength of friends and relatives.
(18) Seven colours: White, black, red, green, yellow,
blue and violet.
(19) Seven forests: Kamīṇakha, Adiṭi, Vyāsa, Phalκī,
Sūrya, Madhu and Śūlā.
(20) Seven dosas (defects): Laziness, arrogance, igno-
rance, proflegy, Hauteur, pride and selfishness.
(21) Seven vices: Hunting, dice, womanising, drinking
squandering, harshness of speech and cruelty.
(22) Seven seas: Lavaṇa, Ikuś, Surā, Śarpī, Dāthi,
Ātra and Subbhodaka.
(23) Seven notes: Śādja, Raśbha, Gāndhāra, Mādi-
yama, Pāṭcama, Dhaivata and Niśāda.
ERAKA. A serpent born in the family of the Kauravas.
This serpent was burnt to death at the Sarpasata
of Jamnejaya. (Śloka 16, Chapter 57, Adi Parva).
ETASA. A sage who is greatly extolled in the Rgveda.
The son of King Svaśa fought with this sage and it
was Indra who saved Eusahaan then. (Śloka 62, Anuśa-
sana 11, Maṇḍala 1, Rgveda).
ETASA. One of the horses of the Sun. (Śloka 122,
Aṣṭavīpa 18, Maṇḍala 1, Rgveda).

F
There are no words beginning with F. The letter corre-
sponding to P in Indian languages is Ph (f). So all
words beginning with this sound come under the
letter F.

G
G (n) The letter G means both Gandharva and Viśṇu
(Agni Purāṇa, Chapter 34).
GABHASTIMĀṆ. An island. Once the valiant Sahasra-
bahu conquer and subjugated it. (M. B. Sābhya
Parva, Chapter 38).
GADA. A weapon. An asura called Gada was born to
Kubera-prajapati by his wife Diti. Visvakarma made
Gada, and Visvakarma made a weapon with his bone.
Since the weapon made from Gada’s bone it came to
be known as Gada. (Agni Purāṇa, Chapter 114).
GADA I. A brother (Yadava) of Balabhadramā.
1) General. Vasudeva had, besides Devaki, seven wives
called Rohini, Bhadrā, Māлini, Madirā, Ilā, Rancā
and Paurāvi, and out of the seven Rohini had six sons
called Balabhadramā, Gada, Śārana, Durdama, Vikāla
and Kṛṣṇa. (Bhāgavata, Navama Skandha).
2) Other details.
(1) Gada was present at the svayamvara of Draupadi.
(Adi Parva, Chapter 185, Verse 32).
(2) On the marriage of Ārjuna with Subhadra,
it was Gada who brought the dowry of Subhadra
from Dvārakā to Indraprastha. (Adi Parva, Chapter 229,
Verse 32).
(3) When Śī Kṛṣṇa came to Dvārakā Gada received
him with embraces. (M. B. Sābhya Parva, Chapter 2,
Verse 35).
(4) Gada also was present on the occasion when the
Pāṇḍavas first stepped into the beautiful palace built
for them by Maya at Indraprastha. (M. B. Sābhya
Parva, Chapter 4, Verse 99).
(5) Along with the other Yādavas Gada too was
present at the rajāśuya yajña of Yudhiṣthira. (M. B.
Sābhya Parva, Chapter 34, Verse 16).
(6) Gada held a prominent position among the Yādāvas, who were forbidden to guard Dvārakā against the onslaught of King Śāśiva. (M. B. Vana Parva, Chapter 15, Verse 9).

(7) Gada also accompanied Śrī Kṛṣṇa to the Ayavmedha yajña performed by Yudhiṣṭhira. (Ayavmedha Parva, Chapter 86, Verse 9).

(6) Śrī Kṛṣṇa felt uncontrollably angry when Gada was attacked during the mutual conflict with iron rods by the Yādāvas which climaxed in their total annihilation. (Mausala Parva, Chapter 3, Verse 45).

GADA II. See Gada.

GADĀDHARA. A synonym of Mahāvīnuśu. There is a place called Gayā to the north of Mount Kailaṃjara, to the south of Himalaya, to the east of Kuśasthali, and to the west of Vamaṇa. Once a king called Gaya conducted at Gayā an Ayavmedha, a Nara-medha (yajña at which man is offered as sacrifice) and a Mahamadhna and Mahāvīnuśu acted as gate-keepers of Gayā. As Gaya stood guard there holding the gada (club) in his hand he came to be known as Gadaḍharana also thenceforth. (Vāmanā Purāṇa, Chapter 76).

GADĀPAṆA. A sub-parva of Śālya Parva in Mahābhārata. (See Mahābhārata).

GADĀVĀSANA. A particular centre in Mahārāṣṭra. The name owes its origin to the following reason. When Kṛṣṇa killed Kansa, his father-in-law, Jarāsandha got so angry that he hurled his gada (club) nine times at Mahārāṣṭra from his capital, Girivraja. The spot where the gada finally fell came to be called Gada-Vāsana in course of time. (M. B. Sahāba Parva, Chapter 18, Verses 22-25).


2) Birth. Kuṇa had by his wife Vairāvāni four sons called Kuṇāmbha, Kuṇānabha, Āśtarājāja and Vasu. Of the four sons Kuṇāmbha built a city called Kauṇāmbhi, Kuṇānabha built the city of Mahodavapura, Āśtarājāja the city of Dharmānaya and Vasu the city of Girivraja, and they administered their respective cities. Kuṇānabha had hundred daughters by his wife Gṛiṣṭā, an Aparā woman. He felt very sad that he had no sons. At last he performed the Pitra-kāmēṣṭha yajña, and Gādhi was born to him.

3) Gādhi's children. A son named Viśvāmitra and a daughter called Satyavati were born to Gādhi. Satyavati was married to sage Rṣika. After the wedding of his daughter, Gādhi crowned Viśvāmitra as the king and left for the forest for tapas. During his stay in the forest Gādhi was put up in the āśrama of Rṣika for a long time and he also went on many pilgrimages. (Śānti Parva, Chapter 49). (See also Satyavati and Viśvāmitra).

4) Death. Gādhi entered mahāmārādhī and went to heaven. (Śāla Parva, Chapter 16).

GADHI II. A brahmin who showed Viṣṇu's power of māyā. (See under Māyā).

GAGANAMŪRDHA. A reputed asura, son of Kaśyapa-prajāpati by Danu. Later on, he was born as one of the five Kekeya kings. Ayāśīrāja, Ayāvārāja, Ayālaṅkha, Gaganamūrdha and Vegevān were the five kings. (Adi Parva, Chapter 67, Verse 11).

GAJA I. A powerful monkey King who fought on the side of Śrī Rāma against Rāvana. (Vana Parva, Chapter 203, Verse 3).

GAJA II. Younger brother of Śakuni, the son of Subala. He, along with his brother fought in the great war against the Pāndavas and got killed by Trāvan. (Bhīṣma Parva, Chapter 90).

GAJAKARAŚA. A yakṣa in Kubera's assembly. (Śāmhi Parva, Chapter 10, Verse 15).

GAJĀŚRAS. A warrior of Skanda. (Śālya Parva, Chapter 43, Verse 60).

GAJENDRAMOKSAM. The story about Indryudyuma, the Pāndya's king being transformed into an elephant due to the curse of Agastya and his attaining heaven. (See under Indryudyuma).

GALAVA. A celebrated sage.

1) Birth. He was a son of Viśvāmitra. He was a brahmaṇvāt. (Śloka 52, Chapter 4, Anuśānas Parva).

2) Huss he got his name. There is no trace of his original name in any of the Purāṇas. He got his name Galavasa later. There is a story about this both in Devibhāgavata and Harivamsa. It is as follows:

There was once a King called Aruna in the family of Māṇḍhātā. Aruna got a son and he was named Satyavatara. (It was this Satyavatara who later became the well known Triśanku). When Satyavatara was a young boy he once went inside the marriage hall of a brahmin and kidnapped the bride. Furious at this evil deed of his son the king sent him out from his palace and Satyavatara roam about aimlessly.

Nature protested against this deed of the King abandoning his heir and there was no rain in the country for twelve years. The people were all put to great trouble. Among those who suffered were the wife and children of Viśvāmitra. Viśvāmitra then at that time took the shrine of the river Kuṣṭhī, for doing penance. The family of Viśvāmitra was in great distress living without any means for food. The sight of the children crying for food to appease their hunger pained their mother much. So she decided to sell one child and feed the others by what she got from the sale. It was better to be without one child than all the children dying out of hunger.

She made a rope out of darbha leaves and tying it round the neck of one child took it to the market for sale. Both the mother and child were weeping profusely on their way. Satyavatara saw them and took pity on them. When Satyavatara heard their sad story and knew that the woman was the wife of Viśvāmitra he told her thus: "Oh, Venerable Lady, you need not sell this boy. Until the rope round his neck and throw it away. I will look after your family till the return of your husband. I will daily bring food for you all and hang it on a tree near your āśrama." The mother was extremely happy to hear this and she and her family untied the rope round the neck of the boy and the boy from hence became known as Galava. (For details see under Triśanku).

3) Gaudatāja of Galava. Galava continued his education under his father. At that time Dharmadeva to
test Vīṣṇumitra came to him disguised as Vasiṣṭha. Vīṣṇumitra came out with rice to receive the guest but by that time the guest had disappeared. But Vīṣṇu-
mitra remained there with the rice for hundred years till Dharmadeva returned. All these years Gālava looked after Vīṣṇumitra’s comforts. Vīṣṇumitra was immensely pleased with Gālava and allowed him to go away free without any gurudakṣaṇā when his education was over. Gālava wanted to give some dakṣaṇā but Vīṣṇumitra refused to accept it. Gālava insisted on giving and then Vīṣṇumitra asked him to give whatever he liked but Gālava wanted the Dakṣaṇā to be named. Disguised with this stubbornness Vīṣṇumitra said ‘Go and get me eight hundred horses each with one of its ears black’. Gālava was shocked to hear the demand and greatly worried rounded about in search of horses of the type specified. Garuda being partial for sadhik put a spell on the palace of Yāyāñi. Hearing the story of Gālava Yāyāñi sent his daughter Mādhavi with Gālava saying that if she was given in marriage to any king he would give him the eight hundred horses of the type he required.

Gālava took Mādhavi to Harayarā, a King of the Ikṣvāku line of Kings. Harayarā was dimly persuaded at that time to obtain a child. Gālava said that Harayarā would get a son of Mādhavi and he should, therefore, accept Mādhavi and give him in return eight hundred horses each with one ear black. Harayarā was amenable to the terms but the only difficulty was that he had only two hundred horses of the type specified. Finding this difficulty Mādhavi said “Oh, Gālava please do not worry on that account. I have a boon from a brahmadevi sage that I would remain a maiden even after delivery. So give me in marriage to this King and get two hundred horses. After giving birth to a son to this King take me to another King and get two hundred horses from him and then to another and thus by giving me to four Kings you can get the eight hundred horses you require.”

Gālava liked this plan and so when Mādhavi gave birth to a son he took her to Divagāla, Rāja of Kāśi. When a son was born to him Gālava took her to Uttarā, King of Rājagṛha. Gālava thus got six hundred horses but there was nobody else to give him the remaining two hundred. When Gālava was contemplating as to what he should do next Garuda came to his rescue. He advised Gālava to give six hundred horses and Mādhavi in lieu of the remaining two hundred horses to Vīṣṇumitra. Gālava gave Vīṣṇumitra the horses and Mādhavi pleased with the gurudakṣaṇā Vīṣṇumitra got for Mādhavi got a son named Anuška of Mādhavi. (See under Anuṣka.)

4) Gālava and Citrasena Gālava was once having his evening prayers in the river when the sputtering from the mouth of Citrasena who was travelling by air above fell on the pājā materials of Gālava. Gālava went and complained to Śrī Kṛṣṇa of that and Kṛṣṇa in haste promised to bring before Gālava the head of Citrasena before the sun set. Nārada who heard this went and informed Citrasena of Kṛṣṇa’s vow. Citrasena was frightened to death. But Nārada asked him not to lose hope and assured Sandhyā and Vālī, waves of Citra-
sena, to approach Subhadrā, sister of Kṛṣṇa, for pro-
tection. Both of them went to Subhadrā and made a

grand fire-pit in front of her palace. Citrasena decided to end his life by jumping into the fire and as he was circling the pit his wife wept loudly. Since her hus-
band Arjuna was away from the palace Subhadrā her-
self ran to the place from where she heard the cries. When they saw Subhadrā they begged for ‘Maṅgala-
hīkā’ (a boon to live with one’s husband). Subhadrā agreed to give them that. Then she heard their story in full and only then did she realize that she had under-
taken to do the impossible. Yet, to help Subhadrā, Arjuna agreed to protect Citrasena. When Śrī Kṛṣṇa attacked Citrasena Arjuna defended. The fight then ensued between Arjuna and Kṛṣṇa. Both had very powerful and divine weapons and the world stood on the verge of a collapse by their fight. Then Subhadrā did a brave thing. She stood between the two and requested for a cease fire. Then Śrī Kṛṣṇa asked Citra-
sena to bow down and touch the feet of Gālava. Gālava pardoned him. (Padma Purāṇa.)

5) Tapodāna. Gālava once gave Yāyāñi one eighth portion of the goodness accrued to him by his long penance. (See Yāyāñi for details).

6) Gālava gets a horse. Pāṇalakṣetra, a demon, used to give trouble to Gālava daily while he used to do penance. Once this demon sent a deep hot breath to the sky and then a horse fell from the sky. Soon an unknown voice from air said, “This is a very strong horse and it would travel many a yojana in an hour.” Gālava took that horse and gave it to Rudra. (Vāmanā Purāṇa, Chapter 59).

7) Other details regarding Gālava.

(i) He was an intimate friend of King Pratipa. (Śloka 15, Chapter 20, Harivarṇa.)

(ii) He was a shining member of the court of Yudhiṣṭhira. (Śloka 13, Chapter 4, Śabhā Parva.)

(iii) He shone in the court of Indra. (Śloka 10, Chapter 7, Śabhā Parva.)

(iv) He conducted a discussion with Nārada on the true nature of real prosperity. (Śloka 5, Chapter 287, Śānti Parva.)

(v) On another occasion he spoke to Dharmaputra on the glory of the universe. (Śloka 32, Chapter 18, Anuśāsana Parva.)

(vi) He swore before God to prove his innocence in the lotta-theft involving Agastya. (Śloka 37, Chapter 49, Anuśāsana Parva.)

(vii) Sṛngava who married Vṛddhakānyā was a son of Gālava. (Śloka 14, Chapter 52, Sālaya Parva). For details see under Vīvakarmā, GāM. Music. (Agni Purāṇa, Chapter 348).

GANAPATI. A female attendant of Skanda. (Sālaya Parva, p. 309, Verse 3).

GANĀM. An army division. Three Guṇas form one Gānam. (See Aksahini.)
and Pārvatī that of a she-elephant. Pārvatī delivered a son in the form of an elephant. That son was named Gaṇapati. (Uttara Rāmāyaṇa).

3) His task broken. Once Pārūṣārāma arrived at Kailāśa to meet Śiva. At that time Śiva was asleep. So Gaṇapati did not allow him to get in. A duel broke out between them. In that duel one of Gaṇapati’s tusks was broken. (Padma Purāṇa).

4) Gaṇapati turned into cow. An exceptionally hot summer set in once in South India. The whole land became parched. So Agastyā went to Śiva and requested for some holy water, and the Lord put Kāverī who was worshiping him just then, in the Kamandalu (something like a washtub which sannyāsins carry with them) of Agastyā and sent him back. Indra, who did not relish this action of Śiva, asked Gaṇapati to some how or other appear in the Kamandalu of holy water, and Gaṇapati, in the guise of a cow, went and sat on the brink of the Kamandalu and thus upset it. Agastyā and the cow quarreled with each other. Then did the cow assume its original form as Gaṇapati and blessed Agastyā. Moreover, Gaṇapati filled Agastyā’s Kamandalu with holy water, which the latter distributed among devotees in South India, and that is the present Kāverī river.

5) Other stories about Gaṇapati’s head. The Purāṇas contain two different stories as to how Gaṇapati happened to have the elephant’s head. Once Pārvatī pointed out to Gaṇapati the planet Saturn, and his head got burned down due to the solar power of Saturn, and according to one story Gaṇapati’s head thus lost was replaced with that of an elephant. The other story is more interesting. When once Śiva tried to enter the room where Pārvatī had gone to take her bath clad in a single cloth, Gaṇapati prevented Śiva from doing so. Śiva, enraged at the obstruction made by Gaṇapati, cut off his head, and when his anger was cooled down he replaced Gaṇapati’s lost head with that of an elephant. (Padma Purāṇa).

6) Wedding of Gaṇapati. Gaṇapati has two wives called Sūdhī and Buddhi. When Gaṇapati and Subrahmanya attained the age of marriage they were in a hurry to get married. Śiva conducted a test. Śiva and Pārvatī told them that he who returned first after going round the world would be married first. Accordingly Subrahmanya mounted his vehicle (peacock) and set out for a tour round the world. Gaṇapati did nothing of the sort. But after a little time he went round his parents, viz., Śiva and Pārvatī. Asked for an explanation about his action Gaṇapati replied that since the whole universe existed in Śiva and Pārvatī, going around them was equivalent to touring round the world. Pleased at this reply his parents got Gaṇapati married first.

7) Vijñāna-vāratāma. (Power to remove all obstacles). Gaṇapati is called Vijñāna-vāra because he is the god who removes all obstacles from the paths of men or creates them. Gaṇapati has the power to get anything done without any obstructions as also the power to put obstacles in the path of anything being got done. Therefore, the custom came into vogue of worshipping Gaṇapati at the very commencement of any action for its completion without any hitch or hindrance. Actions begun with such worship would be duly completed. Indians believe, in support of that belief, the following story from the 6th tārāgaṇa of Lāvāṇakalpam, Kāthāsirītigāra may be quoted.

The Devas decided to appoint Subrahmanya as chief of the army to kill Tārakāśura. When Indra took up the pot of water purified by mantras to anoint Subrahmanya’s head with it, his hands became blemished, and he stood aghast. Then Śiva said that any action begun without Gaṇapati’s puja would meet with such obstacles. At one instance Indra worshipped Gaṇapati and his hands recovered from the polluted condition. And, Subrahmanya was duly anointed with the holy water.

8) Gaṇapati wrote the Mahābhārata. After the death of the Kauravas and the Pandavas sage Vyāsa entered again into meditation. But, the whole story of the Bharata reflected in the mirror of his mind. He wanted to translate the story into a great poem and requested Bhīma to suggest a suitable person to write the story on his dictation, and Bhīma suggested Gaṇapati’s name. Then Vyāsa thought about Gaṇapati and he appeared before the sage. But, Gaṇapati did not appreciate the idea of serving as Vyāsa’s scribe. So he stipulated a condition that he would write down the poem provided Vyāsa dictated it in such a manner that he had not to lay down his pen even once before the poem was completed. To this Vyāsa stipulated the counter condition that when he dictated without the least interruption or pause Gaṇapati should not write down the matter without understanding the meaning of it. And, under such conditions the composition of the Mahābhārata was completed within three years. (Ādi Parva, Chapter 1, Verses 74-80).

9) Gaṇapati bīja. Gaṇapati occupies the most prominent place among the Devas connected with Śiva. In South India, Gaṇapati wasvija came into vogue in the 6th century A.D., and idols of Gaṇapati now extant might have been made at that period. In South India, temples dedicated to Gaṇapati are in no way less in number than those to Subrahmanya. The idol of Gaṇapati is installed at the gateways of villages and forts, under the fig tree, at the entrance of temples and at the southwestern corner of Śiva temples. Two types of idols are important: the Itampirī (the proboscis turned to the left side) and the Valampirī (the proboscis turned to the right side). It is stated that the enormously big belly of Gaṇapati contains in it the whole universe.

10) Synonym of Gaṇapati. Vināyaka vighna-rāja dvīmatāra-ganādhīpah
    apyekadantro harmbo
    lombodragajānaanah. (Amarakosa).

(Vināyaka, Vighna-rāja, Dwīmatāra, Gaṇādhīpah, Ekadanta, Harmbo, Lombodra, Gajāna).

GANDA. A dāśi, who served the saptarṣis. (Anuśāsana Parva, Chapter 93).

GANDAKAM. A particular locality on the banks of river Gandāk. Bhīma once conquered this place. (Sabhā Parva, Chapter 10, Verse 13).

GANDAKANDU. A Yakṣa of the assembly of Kubera. (M.B. Sabhā Parva, Chapter 10).

GANDAKI (GANDAKA). A river in northern India which falls into the Gaṅgā.

2) Origin. There arose an argument between the
Devas and the asuras about the Arûrāṇa (nectar) got from the churning of the Kûrûbhâ (the milk ocean) and Mahâyâna (the form of Mahôôô) and enticed the asuras away from the subject and the nectar to the Devas. Attracted by the great beauty of Môôôni, Śiva made love to her, and the sweet produced at the time of their embrace flowed as river Gandâkî through the earth. (Skanda Purâna, Āsura Khaṇḍa).

3) It became a holy river. While the worms on the banks of Gandâkî were once collecting soil they fell into the river, and all at once they attained salvation, the reason being that the water in the river had been formed by the sweet of Visuv and Śiva. And, from that day onwards people began worshipping Gandâkî as a holy river. (Skanda Purâna, Āsura Khaṇḍa).

4) Other information:
   (i) He who drinks the water of the river is freed from sin. (Ādi Parva, Chapter 169, Verse 20).
   (ii) The river is also known as Nârâyâna, Śâlagrâmî, Hîrâyavatî and Hîranyavatî. (Bhûma Parva, Chapter 9, Verse 25).
   (iii) Śrî Kûśa Arjuna and Śîlomasa were once on their way from Indraprastha to Gîvrâja, crossed this river. (Śaûka Parva, Chapter 29, Verse 27).
   (iv) The water in Gandâkî is a mixture of the waters of all holy rivers. Therefore, a bath in Gandâkî is of equal value as an Avalmêdha yajña and he who bathes in it will attain Sûryaloka. (Vana Parva, Chapter 84, Verse 115).
   (v) Gandâkî is one of the rivers which were responsible for the origin of Agni (fire). (Vana Parva, Chapter 84, Verse 118).

GANDHAKALI. Another name of Satyavatî. (Ādi Parva, Chapter 95, Verse 44).

GANDHAMADANA I. A monkey, who had been helpful to Śrî Râma, was the son of Kubera. (Vâlimiki Râmâyâna, Bâla Kûsha, Canto 17, Verse 11). This monkey usually stayed on Mount Gandhamadana. During the Râma-Râvana war he led a contingent of monkeys. (Vana Parva, Chapter 283, Verse 5).

GANDHAMADANA II. A Rûkṣâsa King, who stays in Kubera's assembly. (Sabhâ Parva, Chapter 10).

GANDHAMADANA (M). A mountain famed in the Pûras and lying to the east of the Himalayas, (Bhûma Parva, Pañcama Skanda). The puranic importance of the mountain may be summarised as follows:—

1. Kâtyâparâjâtâ had tapas at this mountain. (Ādi Parva, Chapter 30, Verse 10).
2. Ananta (Aṣiṣe) had once done tapas here. (Ādi Parva, Chapter 36, Verse 3).
3. Once Pûṇḍu went to the Satasrîga mountain along with his kamini Kûndî and Mûrdh for doing tapas, and on that occasion they visited Gandhamadana also. (Ādi Parva, Chapter 118, Verse 48).
4. This mountain assumes the form of a divine person, attends Kubera's assembly and worships him. (Sabhâ Parva, Chapter 10, Verse 32).
5. Śrî Kûśa in the company of Nârâyâna-sirî spent 10,000 years on this mountain as an anchorite. (Vana Parva, Chapter 12, Verse 11).
6. Arjuna on his way to Mount Kailâsa to do tapas crossed the Gandhamadana mountain. (Vana Parva, Chapter 37, Verse 41).
7. Only those who possess power got by tapas will be able to climb this mountain. (Vana Parva, Chapter 160, Verse 22).
8. There is the Budâri tree and under it there is an âsâma of Nârâyâna-sirî on the heights of this mountain, and Yaksas stay there always. (Vana Parva, Chapter 141, Verse 22).
9. Once the Pândavas, with the aid of Ghatotkaca mounted this mountain. (Vana Parva, Chapter 145).
10. It was here, at this mountain that Bûma killed Mûrdhâ, a friend of Kubera. (Vana Parva, Chapter 160, Verse 76).
11. Kubera, who was driven out of Lâkkâ stayed at this mountain during the initial periods. (Vana Parva, Chapter 275, Verse 33).

GANDHARA. A stretch of land of ancient Bhûrata. It is believed that this land stretched from the shores of river Sindu to Kûlib. Subala was a mighty ruler of this country. His daughter Gândhâri was the wife of Dhrtârastra. (Sêka 11, Chapter 111, Ādi Parva).

Agui Purâna points out a relationship between the Gândhâras and the Drâvidas. Descending in order from Vîgusa were Cûndra—Budhâ—Pûruravas—Agius—Nâhuša—Pîvayâk—Tûrvasu. In order from Tûrvasu were Varga—Golchu—Trîsâkî—Tûrvûsâ—Vîgusa—Pañcama—Varûsha—Gândhâra—Gândhâra. From Gândhâra arose the five different provincialists: Gândhâras, Keraulas, Golus, Pândyas and Kolas. (Chapter 277, Agui Purâna).

GANDHÂRI. Wife of Dhrdrâstra.

1) Birth. There was a King called Subala in the family of Cûndras, brother of Varga. (For genealogy see under Subala). Subala became the King of the land of Gândhâra. This land extended from the river Sindhu to Kûlib. Gândhâri was the daughter of Subala. (Chapter 111, Ādi Parva).
2) Marriage. Gândhâri became a devotee of Śiva even from her childhood. Śiva became pleased with her and blessed her saying that she would bear a hundred sons. Bûma came to know of this and planned to marry her to Dhrtârastra. One day he sent a messenger to Subala making a proposal. Subala knew that Dhrtârastra was born blind but considering his lineage and the powerful alliance it would make, consented to the proposal of Bûma. Šakuni, brother of Gândhâra, then by the order of his father took Gândhâra to Hastimûrâ and Dhrtârala accepted her as his wife. Gândhâra obeying her father's instructions without a demur accepted her blind husband with such devotion that she made herself blind by tightly covering her eyes with a silk shawl. (Chapter 110, Ādi Parva).
3) Birth of Sûva. Once Vîyâs came to her exhausted with hunger and thirst. Gândhâra appeased his hunger and thirst with tasty things to eat and drink. Vîyâs was immensely pleased and he also blessed her and said she would get a hundred sons. Very soon she became pregnant. But even after two years she did not deliver, while Kûndî, wife of Pûṇḍu, gave birth to a son. Grief-stricken, she hit hardly on her womb secretly and then a great mass of flesh came out. Then Vîyâs appeared before her and advised her to cut the lump of flesh into a hundred pieces and deposit one each in a jar of ghee. Vîyâs himself cut it into pieces. Gândhâra expressed a desire to have a girl also. Vîyâs cut it into hundred and one pieces and put them in hundred
and one jar of ghee. In due time the jars broke and a hundred sons and a daughter came out of the jars. The daughter was named Devasala; their name see Kauravas. Dhrītarāṣṭra got another son named Yuyutu. (Chapters 115 and 116, Aḍī Parvau).

4) Gāndhārī faints. When Sañjaya reported about the death of Karna at the battle both Dhrītarāṣṭra and Gāndhārī fainted. (Sloka 95, Chapter 96, Karna Parvau).

5) Gāndhārī starts to curse the Pāṇḍavas. When the battle was over the sons of Gāndhārī and their followers were killed. Dhrītarāṣṭra suggested that the Pāṇḍavas should visit Gāndhārī and pay homage to her. The Pāṇḍavas, therefore, went and stood before Gāndhārī very respectfully. Vengeance boiled in her heart and her body shivered. Gāndhārī was about to curse the Pāṇḍavas when Vīṣṇu intervened saying “Gāndhārī! Don’t you remember the aid that the victor would lie on the side of the righteous in this war? Your words are not wasted. The Pāṇḍavas won the battle because right was on their side. So why should you get agitated?” Gāndhārī became calm on hearing these words and she admitted that the end of the Kuru dynasty came because of the mistakes of Duryodhana, Sākuni, Karna and Duṣśāda. Later, when Dhrītarāṣṭra treated the Pāṇḍavas as her own sons. (Chapter 14, Sṛṅg Parvau, M.B.).

6) Dharmaputra’s foot-nails become blue. Following the instructions of Dhrītarāṣṭra, the Pāṇḍavas, approached and bowed before Gāndhārī. She covered her face with a cloth and wept, tears rolling down her cheeks. When Dharmaputra bent to touch her feet the latter sank through the veil on her face the foot-nails of Dharmaputra. A few drops of the lachrymal water fell on the foot-nails of Dharmaputra making them turn blue instantly. (Chapter 13, Sṛṅg Parvau).

7) Gāndhārī cursing Kṛṣṇa. At the end of the battle the aggrieved Gāndhārī went to Kurukṣetra together with Kṛṣṇa and other relatives. Seeing mighty Kings on the Kurava side lying dead like huge trees lying truncated (Gāndhārī burst into tears. She knew that Sṛṅg was at the root of all this. Embittered she looked at Kṛṣṇa and cursed him. “Ho, Kṛṣṇa, thirty years from this day you will lose your sons, ministers, friends and relatives. You will become a lone walker in the forests and be killed by trickery. It was because of this curse that the Yadava tribe perished and Kṛṣṇa was struck by the arrow of a hunter which made him end his life on earth.

8) The end of Gāndhārī. After the great Kurukṣetra battle heart-broken Dhrītarāṣṭra and Gāndhārī accompanied by Kuntī, Vidura and Sañjaya went to the forests to spend the rest of their life there. Many people and the Pāṇḍavas accompanied them up to the river Gaṅgā and the latter gave a donation which Gāndhārī made a hut and lived with Gāndhārī and Kuntī. The Pāṇḍavas felt the separation of their relatives unbearable and lived in grief. After six years one day Dharmaputra saw his mother, Kuntī, in a dream. He told his brothers about this and they all felt a desire to go to the forest and see their mother. The next day they reached the shores of Gaṅgā. Vīṣṇu also joined them. Gāndhārī and Kuntī expressed a desire to Vīṣṇu that they would like to see the dead sons and relatives once again. Vīṣṇu then asked them to go and take a dip in the river. When they rose up after a dip they saw standing on the shores of the river the great warriors Karna and Duryodhana and others. By the yogic power of Vīṣṇu even the blind Dhrītarāṣṭra could get the vision. Very soon the vision faded and the Pāṇḍavas returned to Hastinapura. Two days after, fire broke out in the forest where Dhrītarāṣṭra was staying. Dhrītarāṣṭra, Kuntī and Gāndhārī were burnt to death in that fire. (Chapter 32, Śrīmad Bhāgavata Purāṇa).

9) After the death, Dharmaputra performed the obsequies of those who died in the wild fire (Śrīmad Bhāgavata Purāṇa, Chapter 30). Leaving the mortal bodies the souls of Dhrītarāṣṭra and Gāndhārī entered Kuṭalalo. (Sloka 14, Chapter 5, Śrīmad Bhāgavata Purāṇa).

10) Synonyms of Gāndhārī. The following words have been used in the Mahābhārata to denote Gāndhārī: Gāndhārāradhūkā, Saubaleye, Saubali, Subalejā, Subhāplejā and Subhāplejā. GĀNDHĀRĪ II. Another Gāndhārī, wife of Ajámīdhra, one of the great Kings of the Pāṇḍu dynasty. (Sloka 37, Chapter 95, Aḍī Parvau).

GANDHARVA I. Gandharvas are sons born to the famous Kaikeyiprajapati of his wife, Ayījāhā (Agni Purāṇa, Chapter 19). Both belonged to the race of the Pāṇḍus.

GANDHARVA II. A King born in the dynasty of Janamejaya. (Bhāgavata, Navavāna Skandha).

GANDHARVA. A marriage settled by the boy and the girl of their own accord. A love marriage. There are six different kinds of marriage: Gandharva, Arṣa, Pañjapātha, Rākṣasa, Asūr and Pūruṣa. (See under Gandharva).

GANDHARVANAGARA. Vīṣṇu has compared munis disappearing from sight to the fading out of Gandharvanagara.

“After having thus spoken to the Kurus, and while they were looking on, the band of sages disappeared in a trance like the fading out of Gandharvanagara.” (Aḍī Parvau, Chapter 126, Verses 33 and 36).

What is this Gandharvanagara? The following description occurs in Hindi Śabdasarāgara. “Owing to different optical illusions (sight) of man, villages and cities may appear to exist in the sky and also on seas, rivers, etc. When during summer the air on the upper strata of deserts, seas etc. gets heated, expanded, and rises up, the light passing through it becomes multi-coloured and gives reflections in the sky in the form of village parts or cities. Also can be seen therein reflections of trees, boats etc. One such reflection may be cast on earth also. This is a mere optical illusion. This reflection immediately fades out also. This unreal city which is an optical illusion is Gandharvanagara.

GANDHARVASENA. Daughter of Dhanavāhāna (a gandharva) who lived in Svayampaṭhānagāra on Mount Kailasa. She was cured of leprosy by observing somavāravātā. (Skandha Purāṇa).

GANDHARVATIRTHA. An ancient place of pilgrimage on the banks of Sarasvati in North India. The gandharva called vibhāvāsa usually dances at this place with his companions, Bālakṛṣṇa Rāma once visited this holy place. (Sāliya Parvau, Chapter 37, Verse 3).

GANDHARVILA. The first mother of horses. Kaikeyiprajapati had by his wife Krodhavāsī ten daughters: Mrgī, Mrgamandā, Harī, Bhadrāma, Mātāgī, Sārdūli,
Śvetā, Surabhi, Surasā, and Kadru. Of the ten girls, Surabhi in due course of time became another of two envoys of Arjuna. From Rohini was born the cattlebreed and horses were born from Gandharvi. (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, Canto 14).

GANDHAVATI I. The name Sāyavatī (Kāli) was assumed when sage Vārasana had swept away her matsyagandha (fish smell). She got also another name Vījanagandha. (Adi Parva, Chapter 63, Verse 80).

GANDHAVATI II. The city of Vāyu (the wind God). There are said to be nine cities on top of Mount Mahāmeru: (1) Manavarī of Brahamā at the centre, (2) Jāja on the eastern side of it Amanuvatī of Indra, (3) Agni's Tejovatī in the south-eastern corner, (4) Māyā's Sanāyamantī in the south, (5) Nīrttī's Kramjānā in the south-western corner, (6) Sradhāvatī of Varuna on the west, (7) Gandharvatī of Vāyu in the north-western corner, (8) Mahādevī of Kubera on the north, and (9) Varatī of Nāsā in the north-eastern corner. (Devībhāgavata, Arjuna Skandha).

GANDHATRI I. A very beautiful princess of Kāli, Śvapakṣī made her ascent Gandhimā (Daśarna Skandha, Bhāgavata).

GANDHAVA. The famous bow of Arjuna:

1) Mark. It was Brahmā who made the bow. This terrible bow which can punish the unjust and the wicked has been made by Brahmā. (Udyoga Parva, Chapter 98, Verse 21).

2) Specialities of Gandhiva. This bow is enough to fight one lakh of people at once and the same. Both Devas and demons could be defeated with it. Coloured very smooth and shining with many colours it was a very long bow. It was worshipped by Devas, Dānava and Gandharvas (Vīra Parva, Chapter 45). It gained and also increased in power as the situation called for. (Udyoga Parva, Chapter 98, Verse 20).

3) History of Gandhavatī. Brahmā, who made this bow kept it with him during the first 1000 years. For the next 1000 years, Brahmā kept it with him. Next, Indra got it from Brahmā and kept it for another 3000 years. After that Gandhāra kept it for 500 years with him, and then Varuna took possession of it. After using it for 100 years Varuna gave it to Arjuna, who used it for 65 years.

4) Gandhiva and Arjuna. Arjuna agreed to protect the Khadgavatī forest from rain, if Indra sent rain when Agni began eating the forest. But, realising that Arjuna possessed no weapons to effectively oppose Indra, Agni requested Varuna to give the following to Arjuna, viz., the Gandhiva bow and a quiver wherein the arrows will never be exhausted, and the chariot marked with the symbol of monkey and drawn by four white horses—all given by Gandhāra. Varuna at once made a present of the above to Arjuna. And, it was with the aid of this Gandhiva that Arjuna defeated Indra at the time of Khadgavatī (śīla, Khandavatīāsya). Arjuna had taken a secret vow to cut off the head of anyone who asked him to give the bow to some one else. (Karma Parva, Chapter 68).

5) Arjuna gives up Gandhiva. The great Kurukṣetra war, which shook Bhārata, to its very foundation came to an end. Dharmarāja was crowned a king. It was at this juncture that the Yādava dynasty got itself annihiltated and Śī Kṛṣṇa entered mahāsāmānī. Now the Pāndavas lost all interest in mundane life, and they set out for the forest on their great journey after crowning Pārlakṣit, the grandson of Arjuna as King. Their great travel took them to the shores of the Red Sea. The Gandhiva was still in Arjuna's hands. On the shores of the Red Sea Agni Deva appeared before the Pāndavas and spoke to them, "Well, Pāndavas, I am Agni Deva. Arjuna requires the Gandhiva no more. I got it from Varuna for Arjuna. Return it, therefore, to Varuna."

No sooner did he hear Agni Deva speak thus than did Arjuna throw it into the depths of the sea and also the quiver which never got exhausted of arrows with it. Agni Deva disappeared, and the Pāndavas continued their journey. (Mahāpravahika Parva, Chapter 1).

GANGA. The famous and holy river of India:

1) Origin and general information. Gaṅga had its origin during the incarnation of Viṣṇu as Vāmanā. When Vāmanā measured the three worlds in three steps the nails on his left feet were raised high. They caused a pore on the upper side of the universe. Gaṅga, starting from the finger of Viṣṇu's feet fell in heaven (Bhāgavata).
The famous Viṣṇupadī, the flowing river (tirtha) of which washes away the sins of the people in the universe is the very same Gaṅga under discussion. For many yugas (eras) this river confined itself to the heights of the sky, otherwise called Viśvapada. This particular spot is known as Dhruvanandā at it is here that Dhruva, son of King Uttanapāda, does, his penance. The seven sages who constantly go round and round the Dhruvanandā take their bath in this holy river. The course of the river is thus: starting from Viṣṇupadī it falls on devāyana glittering with crores of vīraṇās and therefrom it descends on Gandravandāla which it submerges. It follows its course again from there dividing itself into four tributaries called Siḍt, Caksus, Alakandrā and Bhadrā and then falls in Brahmāloka wherefrom it flows in all directions. Of the four tributaries, Siḍt falls on the head of Mount Meru, flows down to Gandhamadāna, then circling through Bhadravārā falls into the eastern sea. Caksus falls on the peaks of moontār Mālayāva, flows through Kēramala and falls into the western sea. Alakandrā falls on mount Hemakīka, flows through Bhārata Vārṣa and falls into the southern sea. And Bhadrā falls on the head of Mount Śrīgāv, flows through Uttarakuru and falls into the northern sea. Alakandrā flows through Bhārata Vārṣa and is regarded as the most sacred of the four tributaries. Gaṅga which flowed through heaven fell on the earth after thousands of years of its origin. (Bhāgavata, Paśurman, Skandha, Chapter 1).

2) Why Gaṅga became Siḍt's consort. Mahāviṣṇu was once engaged at Vaikuṇṭha in a pleasant talk with his wife, Lakṣmī, Sarasvatī and Gaṅga when Gaṅga cast lustful eyes on Viṣṇu, who, behind the backs of the other two wives returned the lustful glances. Sarasvatī could not put up with that situation for a long time. Therefore, she got up from her seat and beat Gaṅga. Lakṣmī tried to restrain Sarasvatī lest the quarrel should become fiercer. Angered at this intervention, Sarasvatī curved that Lakṣmī be born on earth. Gaṅga got angry that innocent Lakṣmī was thus cursed, and she in her
turn cursed that Sarasvati be born as a river on earth. Sarasvati did not take the curse lying down, but cursed that Ganga also be born as a river on earth and take upon herself the sins of the whole world. When all the three wives of Visnu got themselves thus into trouble, they told them as follows: “Everything has happened as it should have happened. Laksmi may go to the earth and be born in the home of Dharmadhvaja and grow up as his daughter, and from the womb of his women. There you will purify the three worlds after which you will be born as the plant called tulasi, and be married by an asura called Kanika, who will be born as a part of me. And, after that you will be turned into a sacred river called Padmapati, and leaving the river on earth your divine form will return to Valkunttha.” And, to Ganga Visnu said as follows: “You will go to earth as a holy river to wash off the sins of people there. A king called Bhagiratha will be leading you to earth, and you will, therefore, be known as Bhagirathai also. And, you remain there on earth as the wife of the king of King Santu. Your divine form will return to mount Kailasa as the consort of Siva.”

As for Sarasvati, Visnu asked her to be born as a river on earth, her divine form ultimately returning to Satyaloka and then becoming the consort of Brahman. And, thus it was that Lakshmi became the consort of Mahavishnu, Ganga of Siva and Sarasvati of Brahman.

Devi Bhagavati, Navama Skandha.

5) Ganga born on earth due to the curse of Brahman Mahabhisak. an emperor of the Ikshvaku dynasty, went to Satyaloka after he had not found heaven, to the city of Brahman. Ganga too happened to be there. In the devotional atmosphere at Satyaloka a casual breeze removed Ganga’s clothes slightly from position, and Mahabhisak then cast a lustful glance at her which she also returned. Brahman, who was observing this exchange of love got angry and cursed that Mahabhisak be born as a King on earth and Ganga as his wife. Ganga proved for redemption from the curse, and Brahman told her that she would regain her old status after she had delivered the Asvatan. As the consequence of Brahman’s curse Mahabhisak was born as King Santu in the solar dynasty on earth and he married Ganga.

(Adi Parva, Chapters 96 and 97).

4) Bhagiratha brought down Ganga on earth. King Sagara of the Yadava dynasty had two wives called Sumati (Vardarhi) and Kesini (Seibya). A son called Anmatsaya was born to Kesini, and 80,000 princes were born to Sumati. Sagara drove out of the country Anmatsayas, who turned out to be an enemy of the people. The 60,000 sons of Sagara also proved to be a menace to the world, and the Devas approached Brahman for protection from the menace. He assured the Devas that a sage called Kapila would destroy the 60,000 evil sons.

During the above period of time, Sagara performed an Asvamedha Yajna, and his sons went round the earth with the sacrificial horse. But, when they reached the sea-shore the horse disappeared. When the sons complained about it to their father, Sagara, he asked them to look out for the horse in every part of the world and bring it back. Not finding it anywhere on earth they dug a hole and entered Patala, where they saw Sage Kapila absorbed in meditation and the missing horse tied to a pole near the sage. (It was Indra who had carried away the horse and tied it there). The sons of Sagara, believing that it was Kapila who had stolen the horse were about to attack the sage when he opened his eyes, and they were reduced to ashes in the fire of Kapila’s eyes.

His sons having not returned even after a long time Sagara asked his grandson Anumam to seek them out, and after an extensive search he saw Kapila at Patila. Anumam pleased Kapila with laudatory phrases and the latter returned to him the sacrificial horse. Kapila also pronounced the blessing that the grandson of Anumam would perform the purificatory rites of Saga’s sons by bringing down Ganga to earth from heaven. Anumam returned to the palace with the horse and the avamadha was duly concluded.

From Anumam was born Dilipa and from him Bhagiratha. On becoming King, Bhagiratha handed over the reins of government to his ministers and began efforts to bring down Ganga to earth. He did tapas for thousand years on the slopes of the Himayas when he asked him to please Siva first as he alone could face her (Ganga) fall on the earth. Accordingly he pleaded Siva by his penance and Siva agreed to receive Ganga on his head. With a terrific noise Ganga came down on Siva’s head. The haughty Ganga wanted to carry down Siva also to Patila. Realising this ambition of his Siva blocked her passage with the result that she wandered about in Siva’s matted hair for many years without finding an outlet. Bhagiratha again did tapas and pleased Siva who shocked his matted head and made fall some water therefrom on earth. The water fell into Budusaras, and flowed in seven tributaries, the first three, Hidumati, Pavan and Naagini towards the east, the next three, Suchak, Sita and Siddhumb towards the west and the seventh tributary followed Bhagiratha. In this manner they progressed a great distance till they reached the astara of the sage Jaimin, and the haughty Ganga flooded the astara. The sage got enraged at this and drank up Ganga. But Bhagiratha pleaded the sage who then let out Ganga through his ears. Thereafter Ganga came to be called Jaimin also. Ganga again followed Bhagiratha, made her way to Patila and realised of Saga’s attain salvation by purifying them with her waters.

(Valmiki Ramayana, Bila Kaucha, Cantos 43 and 44; Brahmanda Puraṇa, Chapter 97; Devi Puraṇa, Deviya Skandha; Droha Parva, Chapter 60; Anumana Parva, Chapter 4 and Yana Parva, Chapter 109).

5) Ganga flowed into the sea. After the purificatory rites of the sons of Saga were over, Bhagiratha conducted Ganga to the sea and with its waters the sea became full. (Yana Parva, Chapter 109, Verses 18-21).

6) Ganga set on the thrones of Pratip. Ganga once fell in love with Pratip, father of Santantu, and set on his right thigh when he (Pratip) was doing penance on the banks of the Gaṅga for a son. Pratip did not agree to Ganga’s proposal that he should marry her and told her thus: “the right thigh is for the children and daughters-in-law to sit on and the left thigh for the wife; therefore, you be my son’s wife.”

Then Pratip called his son Santantu and told him: “Sometimes back a divine woman came to me and I proceeded to wed her to you. Therefore, if any divine woman approaches you for a son you must accept her, and whatever she may do you must not object to that...” Not long after this Pratip crowned Santantu.
King and left for the forest. (Adi Parva, Chapter 57).

7) Aṣṭavakṣu and Gāṅgā. While the wife of Dyau, one of the Aṣṭavakṣus (eight Vasus) was grazing cows in the forest, she saw Nandini (the divine cow) grazing with her calf near the Śrīramā of Vasiṣṭha, and she desired to have the cow presented to her intimate friend Jīvāvati, the daughter of King Uśīnara. She informed her husband, Dyau about this desire of hers, and Dyau told her relations about it. Next day the Aṣṭavakṣu, in the form of the cow, went to Vasiṣṭha, and sat at Nandini and her calf. When Vasiṣṭha returned to the Śrīramā the cow and calf were missing, and he divined the reason for it with his divine eyes. He cursed that the Aṣṭavakṣus be born as men on earth, and when they prayed for redemption from the curse Vasiṣṭha told them that they would be born as men within one year from that day, die at once and return to heaven at the time he said that Dyau alone, who took the leading part in stealing the cow, would live on earth for a longer period before he returned to heaven. (The reputed Bhīma was this Dyau). 

8) Gāṅgā became the wife of Santanu and the Aṣṭavakṣus were born. Once while hunting on the banks of the Gāṅgā Santanu saw a beautiful maiden and they fell in love with each other. She agreed to become his wife on the condition that he would not oppose whatever she said. Santanu agreed, and Vasiṣṭha told him about his daughter. Santanu, child was born to them. In the very presence of Santanu, she threw the child into the Gāṅgā. As per previous condition Santanu kept mum at it. She threw into the river the seven Aṣṭavakṣus, who were born to her in succession. When she was about to throw the last eighth of the Aṣṭavakṣus (Dyau) into the river Santanu prevented her. She got angry at this and disappeared with the child. (Adi Parva, Chapter 98).

9) Santanu got back the son. Thirty-two years after, Santanu went hunting again on the banks of the Gāṅgā where he saw the river obstructed in its course with arrows by a handborne boar. Santanu did not recognize it: the boy was his son, who had been named Devavara by Gāṅgā. Devavara disappeared after throwing Santanu into an illusion by his magic power. All of a sudden a doubt dawned in his mind whether the boy was his own son, and he called out to Gāṅgā to show him the boy. Gāṅgā appeared with her son with beautiful ornaments on him and spoke to Santanu thus: “This is Devavara, the eighth son whom you entrusted to me. I mastered everything in archery from Vasiṣṭha, and he is Dyau (the usual) son of Santanu reborn. You may please take charge of him.” After saying this she returned to heaven. (Adi Parva, Chapter 100).

10) Gāṅgā and Subrahmanya. (See under Subrahmanya).

11) Gāṅgā and Bhīma. (See under Bhīma).

12) Gneanīs (divine nature) of Gāṅgā. Mahābhārata has (Anuśāsana Parva, Chapter 25), the following on the greatness of Gāṅgā,—

If after death, the bones of the dead are deposed in Gāṅgā, the departed will attain heaven. Even if one had sinned throughout his life he would attain Viśvapada (heaven) if he worshipped Gāṅgā. Bathing in the Gāṅgā is as beneficial as performing hundred yajñas. As long as the bores of one remain in the waters of the Gāṅgā so long will he occupy an honourable seat in heaven. He who has come in contact with its water will shine forth as the sun devoid of all darkness. Places which are not favoured by its waters will become barren like night without the moon and trees without flowers. Gāṅgā water is more than enough to satisfy living things in all the three worlds. He who does penance standing on one leg for thousand years, and he who gives up his body in the waters of the Gāṅgā are on a par with each other. God attaches more importance to him who has fallen into the Gāṅgā than to him, who has performed tapas hanging by his head for a thousand years. He who smells the sand on the banks of the Gāṅgā on his body will get the lustre and glow of the devas, and he, who smears the sand on his head will shine forth like the Sun. All the sins of those on whom has blown the air which had come in contact with Gāṅgā water will be swept away. It should be known that Gāṅgā water can wash off all sins and purify mortals. The Agni Purāṇa (Chapter 116) has the following on this subject.

Through whatever places the Gāṅgā flows those places become sublime and sacred. Gāṅgā is the refuge of all created beings who aspire for the final good. If Gāṅgā is worshipped daily it will save families born on the mother’s and the father’s side from evil fate. To drink Gāṅgā water is better than the observance of a thou- sand lunar months. If one worships Gāṅgā for a month one will derive all the benefits of having performed all the yajñas. Even the blind (the ignorant) who worship Gāṅgā, will attain equal status with the devas. The sight of Gāṅgā, contact with its waters and drinking Gāṅgā water will purify people in thousands and lakhs.

13) Gāṅgā and Kṛṣṇa. Gāṅgā is Kṛṣṇa li- quidified into water. Once in Vrindavan Radha attempted to drink Gāṅgā dry, who, terror-stricken, hid herself at the feet of Śrī Kṛṣṇa, and the whole world experienced difficulties due to non-availability of water. Śrī Kṛṣṇa came to know of the situation and made Gāṅgā appear again on earth. (Devībhāgavata, Navarna Skandha).

14) Symbols and vehicle of Gāṅgā. Gāṅgā, white in colour rests on makaramatysa (a variety of fish) holding in her hands a pot and lotus flowers. (Agni Purāṇa, Chapter 50).


16) Synonyms of Gāṅgā.

(1) It was here that King Pratipa did tapas. (Adi Parva, Chapter 97, Verse 1).

(2) Sage Bharadvaśa had stayed on the banks of the Gaṅgā, at Haridvāra. (Adi Parva, Chapter 129, Verse 33).

(3) Arjuna visited Haridvāra during his tour or Pilgrimage. (Adi Parva, Chapter 213).

(4) This is the entrance to heaven. A bath here in the Kūṭārthika is as beneficial as the Pundarika Yajña. (Vana Parva, Chapter 34, Verse 27).

(5) Sage Agastya and his wife Lomapāda once did tapas here. (Vana Parva, Chapter 97, Verse 11).

(6) It was here that Śiva appeared to Jayaśrītma, who did tapas. [Vana Parva 72, Verse 24].

(7) Daksāpatāpi had once performed tapas at Kanakhalā in Haridvāra. (Salva Parva, Chapter 38, Verse 27).

(8) Those who bathe at Kuśāvara, Viśaka, Nila-parvata and Kanakhalā in Haridvāra will attain heaven. (Anuśāsana Parva, Chapter 23, Verse 13).

(9) Bihāra did the funeral rites of his father at the mouth of the Gaṅgā. (Anuśāsana Parva, Chapter 34, Verse 11).

(10) Dhṛtarāṣṭra, Gāndhārī and others died in wild fire in the forest at Gaṅgādvara, and Yuddhishthira conducted their funeral rites there itself. (Āraṇavindiba Parva, Chapter 39, Verse 14).

GANGĀHRĀDA (M). A sacred place on the limits of Kurukṣetra. There is a terribly deep whirlpool of the river Gaṅgā here and that depth of the river is considered to be equivalent to three crests of sacred places. (Vana Parva, Chapter 83, and Anuśāsana Parva, Chapter 25).

GANGAMAHĀDVĀRA (M). The particular spot on the Himalayan peak whence Gaṅgā starts. Those who go there die in ice-falls. Only Nara and Nīrāyana have crossed this place. (Udyoga Parva, Chapter 111, Verse 16).

GANGĀSĀGARASAMĀGAMA. A sacred tirtha, a bath in which is as beneficial as the performing of ten Āvamadha yajñas. (Vana Parva, Chapter 23, Verse 4).

GANGASĀGATISAMĀGAMA (M). A sacred tirtha at Prayāga. Those who bathe in this tirtha will attain heaven. (Vana Parva, Chapter 86, Verse 38).

GANGAYAMUNAŚAMĀGAMA (M). A sacred tirtha in Prayāga. Bathing in the tirtha is as beneficial as performing ten Āvamadha yajñas. (Vana Parva, Chapter 83, Verse 4).

GANGEYA I. See under Bihāra.

GANGEYA II. Subrahmanya. (See under Subrahmanya).

GANGODHEDA (M). A sacred place where fasting for three nights will give the results of a Vājapeya yajña, and he who fasts here will become one with the universal soul. (Vana Parva, Chapter 94, Verse 5).

GANITA A. Viśvadeva, who used to calculate the course of times and ages. (Anuśāsana Parva, Chapter 91, Verse 36).

GARBHA. A son of Bhārata, the son of Dusyanta. Suhor, Suhonā, Gayā, Garbhā and Suketu were the five sons of Bhārata. (Agni Parāṇa, Chapter 278).

GARBHA (M). The Purāṇas have described the views of sages about the origin of Āśrama in woman’s womb. Asitamābhīmūni stated the following about the birth of a child to King Janaka. (Brahmaprāṇa. Chapter 48). Of the seven elements in the human body, viz., Rasa, Rakta (blood), Māṃsa (flesh), Meda (fat), Asthi (bone), Majjā (marrow), and Sūkla (seminal fluid) the last one, Sūkla, is the most valuable. Brahmaprāṇa (the seed for production) is contained in Sūkla. From the food we consume, blood and the seminal fluid take their nutrition. The Sūkla emitted during coitus enters the womb of the woman propelled as it were by Kṛṣṇa. It takes only one night for the Sūkla to get inextricably mixed with blood in the womb. In that mixing if the proportion of blood is higher, the child born will be girl, and if the proportion of Sūkla is higher, the offspring will be boy. If blood and Sūkla are mixed exactly in equal proportions the child will be “neutral”, neither girl nor boy. During the first month of pregnancy the child will be in liquid form. In the second, it solidifies due to the mixing and interplay of heat, cold, air, etc. During the third, foetus for eye, ear, etc. become ready and the child begins to form. In the fourth, head, hands and legs of the child are formed, and it is during this period that the prospective mother develops certain desires. If those desires are not satisfied the child may be born with physical deformities. During the fifth month the hips and bones develop. The various organs get formed and fingers appear during the sixth month. It is during the sixth month that hair on the head and body appear and feelings and emotions originate in the mind. During the seventh month the ten vāyu (winds) on the basis of the nervous system are released, and the child experiences glimpses of its previous existence, and ability to feel pain also is there. During the ninth month due to the force of the wind which effects actual delivery the child gets head down in the womb, and during the tenth month it emerges out of the womb. The child loses its memory about the past because of its contact with the female organ and external wind.

According to the Agni Parāṇa the process is a little different:

When Jīva (the soul) has entered the womb for re-birth it remains in fluid form during the first month. During the second month it solidifies; in the third month the organs begin to develop, in the fourth month skin, flesh and bones appear; in the fifth month hair appears, in the sixth month mouth and mouth is produced, in the seventh month the child begins to feel pain. The body is covered by a skin (Garbhacarṇa) and both hands are held above the head in saluting position. If the child is a female it lies in the left side of the mother’s womb, if a male on the right and if “neutral” in the middle of it. From the seventh month the child begins to experience the taste of foods consumed by the mother. During the eighth and ninth month these would be great emotional excitement and upsurges. If the mother suffered from chronic diseases the child also would inherit it. When pregnancy is matured thus, certain winds lead the child down the womb and it gets out through the female organ.

The child inherits its skin, flesh and heart from the mother. The sex organ, marrow, excretion, sweet and belly are inherited from the father. Head, the nervous
system and ākāśa are the contributions of the ātman. (Agni Purāṇa, Chapter 369).

GĀRDAYA. A son of Viśvāmitra who was a brahmāvādī. (Chapter 4, Anuśāsana Parva, M.B.).


2. Bṛḥ. Bhraspati once approached, on the crest of a wave of heat, Mānatī, his brother’s wife who was pregnant then. The child from the mother’s womb said ‘tum to the move. But, Bṛhaspati cursed the child and had his own way with Mānatī. Thus two children developed in her womb. Just after delivering the children the mother went away leaving the child by Bṛhaspati behind. Thence Deva took charge of the unborn child and named him Bhrāndavāja. Ultimately they fanned over the child (Bhrāndavāja) to king Bhūrata, the famous son of Duryodhan. Children had already been born to Bhūrata by his three wives, but as all of them were found to be mortal the mothers themselves killed them. It was at such a juncture that Bhūrata got Bhūravāja as adopted son. (Bhrāndavāja is known by another name also, Viṣṇaḥ). From Viṣṇa was born Māyā, from many Bhārata, from Bhārata Jaya and from Jaya Garga. The famous Rāṇīdeva was the grandson of Nara, the brother of Garga and son of Sāmbuk. A son called Sun was born to Garga after which he took to Sāmbuṣa. (Bhāgavata, Daśamā Sandhī, Chapters 20 and 21).

3. Yādavagīra. In course of time Garga becomes preceptor of the Yadavas. Śrī Kṛṣṇa and Kulasūbhadrā, who had returned to Mahābhārata after the Mahābhārata, were sent to sage Sandipī to obtain the advice of Garga. (Bhāgavata, Yādavā Sandhī).

4. Garga and Mucukunda Garga once visited Mucukunda, son of Mandhata, at his palace, and very much pleased with the devoted reception accorded to him blessed Mucukunda that one day he would see Śrī Kṛṣṇa in person. It was according to this blessing that Mucukunda, while asleep once in a cave had a sight of Kṛṣṇa. (See under Mucukunda).

5. Importance of Garga. A number of reputed sage visited Śrī Kṛṣṇa on his return to Ayodhya from the forest. Amongst them were present Kaśyapa, Yaśavatī, Raibhya, Kamaṇḍu and Garga with their numerous disciples. (Uttara Raṇāmāyana).

6. Garga, a scholar in astronomy. There is a place called Gargavatśa on the banks of river Saravati. Garga did tapas here and discovered some principles of astronomy such as the path of planets, stars etc. He was also the chief astronomer in the assembly of emperor Prthu. (Śanī Parva, Chapter 39, Verse 111).

7. Other information. (1) While the great war was raging Garga invited Kaśyapa and advised Droṇa to end the dispute. (2) He advised King Viśvākarma about eternity. (Śanī Parva, Chapter 316, Verse 49).

8. He spoke about the greatness of the world (Viśvābhāmā) to Viśvākarma (Anuśāsana Parva, Chapter 18).

GĀRGAŚROTA. See under Garga, Parva 5.

GARGAYAN. See under Gargaparāparā.

GARG. A celebrated brahmāvādī born in the family of Garga.

GARHYA. 1. (TRIJIṬA) GARGA. A famous sage.

1) Bṛḥ. He was one of the sons of Viśvāmitra. (Śloka 55, Chapter 4, Anuśāsana Parva). (For genealogy see under Viśvāmitra). He became gradually the priest of Gudran. He has written a famous book called Garga-smṛti. Viṃśi Rāmāyaṇa mentions that Garga is known as Trijiṭa also.

2) How he became prosperous. Sage Garga had many children. It was while he was staying in the forest with his wife and children that Śrī Kṛṣṇa came to that forest for Vyāsā. The news of the exile of Śrī Kṛṣṇa spread like wild fire and many brahmans flocked to the place and Śrī Kṛṣṇa gave them immense riches. Wife of Garga heard the news only late and as soon as she heard the same she called her husband from the fields where he was working and taking away from him the implements sent him post-haste to the place of Śrī Kṛṣṇa. Trijiṭa as soon as he came to the presence of Rāma told him the purpose of his visit. Huge hordes of cows were then grazing on the banks of the Yamuna river. Śrī Kṛṣṇa told Garga to take a stump and throw it with all his strength. He did so and Śrī Kṛṣṇa gave him all the cows grazing up to the place where the stump fell. It was a big lot and Garga became prosperous from that day onwards. (Saṅga 32, Ayodhyā Kanda, Viṃśi Rāmāyaṇa).

3) Garga’s precepts on Dharma. The following are the precepts laid down by Garga on Dharma. (1) Be interested always on entertaining your guests. (2) Do not eat meat. (3) Do not give injury to cows and brahmans. (4) Perform yajña with a pure mind and pure body. (M B, Anuśāsana Parva, Chapter 127).

4) Garga’s place in the line of preceptors. Vyāsa expounded the Vedas to Vedānta, Saṁhitā and Śāktya. Śāktya taught what he learnt to Vyāsāyana, Mucukunda, Śīlī, Ādītīra, Gokhali and Vaiṭukara. Vaiṭukara taught Niukta to Bākala, Kramita, Vaiśākha, and Vaiṛjya. Bākala combined with all the other branches together and made Śāktya’s Śāktya’s and taught it to Bālīyaṁ, Garga and Sāṃsāra. The Rūṣvedaśātras are those from Vyāsa to Saṁsāra. (Bhāgavata, Daśamā Sandhī).

5) Indrasabha and Garga. Garga was a shining member of the Indrasabha. (Śloka 18, Chapter 7, Saṃhā Parva, M.B.).

GARHYA. II. See under Bālīkī.

GARGY(M). A place of habitation of ancient Bhārata. This place was captured by Śrī Kṛṣṇa. (Chapter 11, Droṇa Parva).

GARHAPATI. I. An agri (fire). (Śloka 6, Chapter 74 Ādī Parva).

GARHAPATI. II. One of the seven fathers. The seven fathers are: Vairāja, Agniyāttva, Gārhapati, Somapās, Ekaśāya, Caturvedas and Kalas. (Chapter 11, Gṛhasthā Parva, M.B.).

GARHASTYA. The Gṛhasthārauma a stage in life when you live with your family as a house-holder. The true dharma of a house-holder is to live with what he gets by doing the duty allotted to him. He should feed pilgrims and should not appropriate to himself what belongs to
others unless and until it is given to him. (Sloka 3, Chapter 31, Aśī Parva).

GARĪṢṬHA. A sage worshipping Indra in his assembly. (Sabbhā Parva, Chapter 7, Verse 13).

GARUḍA. King of birds.

1) Genealogy. Descended from Viśu thus:—Brahmā—Marici—Kaśyapa—Garuḍa.

2) Bhumī. Kaśyapa, grandson of Brahmi and son of Marici, arrived at the eight emigrants of Dakṣa called Aditi, Diti, Danu, Kāliki, Māmā, Krodhaṇa, Manu and Anālī. And to Tamā five daughters were born, viz., Krautyā, Bhāṣi, Śyenī, Dhpārāṇī and Śūki. Out of the five women Krautyā became mother of the ox, Bhāṣi delivered the bāhās (types of birds) and from Śyenī were born cultures and kītams. Hanuma, Kaikosam, Koca etc. are children of Dhpārāṇī. From Śūki was born Nālī and from Nālī, Aruna; Aruna and Garuḍa were the two sons born to Viṇata. (Valmiki Rāmāyaṇa, Aranyakāṇḍa, Cantō 15).

There is a story in the Mahābhārata about the birth of Aruna and Garuḍa. Kaśyapa who was much pleased with the service of Viṇata and Kādār asked them to select any boon they desired. Garuḍa chose to have two sons more powerful and heroic than the thousand sons of Kādār. After granting them the boon, Kaśyapa ascended back into the forest.

After some time Kādār laid thousand eggs and Viṇata two eggs. Both of them kept their eggs in hot pots. In the 500th year the eggs of Kādār hatched and thousand magas emerged out of them. But Viṇata’s eggs did not hatch yet, and the sight of Kādār playing with his children painted Viṇata much. She therefore broke open one of her eggs in secret, and a half-grown child stepped out of it. That child was Aruna. Aruna got angry that Viṇata forced open the egg prematurely. He told her that as punishment there would be a slave of Kādār. But Aruna was granted the boon of the curse: that Aruna would become a slave of Garuḍa. After 500 years the remaining egg of yours will hatch and a son endowed with exceptional power and prowess will be born to you. He will liberate you from slavery. After telling his mother so much Aruna rose to the sky where he became the charioteer of the Sun. (Aḍī Parva, Chapter 16. See also Parā 6 infra).

After 500 years Viṇata bore two children, Garuḍa with blazing effulgence, and he rose up in the sky. His body glowed like the sun. The Devas who got themselves dimmed by his effulgence asked Agnideva the reason therefor. Agnideva told them about the birth of Garuḍa and also that he was equally effulgent as himself (Agni). Then all of them went to Garuḍa and lavished on his head all possible blessings, and Garuḍa, as requested by them, controlled his effulgence and returned to his mother. (Aḍī Parva, Chapter 23).

3) Slavery of Viṇata. The churning of the Milk-ocean was done before Garuḍa was born. Indra got a horse named Ucchārvās from the Ocean of Milk. Between Kādār and Viṇata a dispute arose as regards the colour of the horse’s tail. Kādār said that it was black while Viṇata asserted that it was white. They further agreed to test the colour: the next day, letting that she who proved to be wrong would become the slave of the victor. As the naga sons of Kādār hung on to the tail of the horse the tail appeared to be black and Viṇata lost the bet and became Kādār’s slave. It was at this juncture that Garuḍa was born, and he felt highly mortified to find his mother working as a slave of Kādār.

Kādār and his nagas sons once ordered Viṇata to carry them to the naga residence in the middle of the ocean, called Rāmāṇya (Ramman). Accordingly Viṇata carrying Kādār on his shoulders and Garuḍa carrying Kādār’s sons on his shoulders rose up in the sky. But, Garuḍa did not relish the事关 work, and he, carrying with him the nagas, flew up to the sun’s orbit. The naga children fainted due to the excessive heat. But, on the request of Kādār Indra sent heavy rain and the naga’s regained consciousness. By then they had reached Rāmāṇya island.

4) Attempt at freeing Viṇata from bondage. Garuḍa, extremely pained at the pitiful plight of his mother, one day asked Kādār what price she and his children demanded for freeing Viṇata from slavery, and Kādār demanded Arma from Devakā as the price. Garuḍa decided to get it and informed his mother about his decision to fly to Devakā. But, what about food till he reached Devakā? Viṇata solved the problem by advising Garuḍa to eat the nāgās he will meet on his way to Devakā at the island called Rādālaya at the same time specially forbidding him from eating on any animal, brahmins who might be there, at Rādālaya. How to distinguish brahmins from others, queried Garuḍa, and his mother replied by pointing out that the brahmin will burst the throat of him who tries to eat him, like the Then Viṇata blessed her son that his wings would be protected by Vidu, the lower half of his body by sun and moon, the rest of the body by the Vāsum and the head by Agni. She also promised to wait there till her son returned.

5) Garuḍa to Devakā. After saluting his mother Garuḍa set out on his quest for Arma. All the fourteen worlds shone at the landing of his wings. He reached Rādālaya, where while consuming whole lots of Nīsāda’s brahmins and his wife also happened to get into his throat. Garuḍa felt them present immediately in his throat and requested them to get out of his mouth. Accordingly they got out and blessed Garuḍa, who continued in his journey.

Next Garuḍa reached the forest where his father Kaśyapa was engaged in tapas. He told him about his mission and requested him for something to eat. Kaśyapa replied thus:— “You are a poor man wherein an elephant’s and a tortoise are living for long as enemies. Long ago two brothers Viḍhāvan and Supratikā quarreled over their paternal wealth and at the sight of it Viḍhāvan cursed Supratikā to become an elephant when Supratikā pronounced the counter curse that Viḍhāvan should turn out to be a tortoise. Yes, my son Garuḍa may that elephant and tortoise may your journey for Arma be crowned with success.” Now, Garuḍa after saluting his father, flew up in the sky carrying in his back the elephant and the tortoise from the ground. As the trees were falling upturned due to the terrific vibrations caused by the lashing of his wings Garuḍa did not find a convenient place to sit down to eat his food. While continuing the journey Garuḍa saw a big tree, its branches spread out in a circumference...
of a hundred yajunas. But, as soon as Garuda set foot on a branch of the tree it (branch) crumbled down. On that broken branch were the sages called Bhālakhyas doing tapas hanging their heads down. Fearing that the sages might fall down Garuda continued his flight holding to his back the torn branch of the tree. But he could not find a safe place to deposit the branch with the sages. So he came again to Mount Gandhāramadana and saw Kasyapa, who was engaged in the Bhālakhyas on behalf of his son and also explained to them about his mission. The Bhālakhyas were pleased and they left the place for the Hamalayas. As advised by Kasyapa Garuda deposited the branch of the tree on an uninhabited mountain peak. Garuda ate the elephant and the turtle there, and therefore flew to Deva-loka (Adi Parva, Chapter 34).

6) Bhālakhyas cursed Indra. Even before the arrival of Garuda all omens began appearing in Deva-loka. Indra asked Bhārasyati for explanation about the ill omens. Bhārasyati with his divine eyes saw Garuda approaching Deva-loka for Amrta, and he told Indra about Garuda born out of the powers of the tapas of Kasyapa and the Bhālakhyas. He also told that with the present one he need Indra due to a curse of the Bhālakhyas. Indra and the other Devas stood guard over the pot of Amrta ready to repel all possible attacks.

There was a reason for Garuda's birth from the powers of the tapas of the Bhālakhyas, and also for Indra to be put into the present predicament due to the curse of the Bhālakhyas, Kasyapa-paraśati, a long time ago began a veritable yajna for a son, and Indra and the Bhālakhyas who numbered more than 60,000 were deputed by Kasyapa to collect firewood for the yajna. The Bhālakhyas were only of the size of a thumb, and Indra who very easily collected all the firewood needed for the yajna laughed at the tiny Bhālakhyas who were carrying small twigs, etc., for firewood. Angered at the insult the Bhālakhyas removed themselves to another place nearby and began a yajna directed against Indra who alarmed at it sought the help of Kasyapa who then held peace talks with the Bhālakhyas. They transferred their yajnaskī (yajna powers) also to Kasyapa and agreed to be satisfied with the condition that as the result of the yajna Indra would not be born to him, who (the son) would defeat Indra. Thus, for the time being Indra escaped from the wrath of the Bhālakhyas. After the yajna was over Viṣṇu came to Kasyapa and he blessed him with a son wishing that he should become exceptionally strong and powerful, and that was Garuda. (Adi Parva, Chapter 34).

7) Amrta-kalpita, samabhavar. (The pot of nectar carried away). Garuda approached the pot of nectar, and Viśvakarmā who attacked him first was felled to the ground. The dust-storm raised by the waving of Garuda's wings blinded everybody. The Devas and Indra, nay, even the sun and the Moon lined up against Garuda, but he defeated them all, and entered the particular place where the pot of nectar was kept. Two terrific wheels were rolling round the pot and they would cut into micro-metre anybody who tried to lay hands on the pot, and a machine circled the wheels. Below the wheels were two monstrous serpents with glowing eyes and protruding tongues like flashes of fire, and the serpents never closed their eyes. The very look with those eyes was enough to poison anyone to death. Garuda blinded those eyes by raising a torrent of dust, pierced them in the middle with his beak and through the hole, his body reduced to such a tiny shape, went nearer to the pot. He destroyed the wheels and the machine, and carrying the pot of nectar in his beaks rose to the sky shielding the light of the sun by his outspread wings. Mahāvīra, who became so much pleased with the tremendous achievements of Garuda asked him to choose any boon. Garuda requested Viṣṇu that he should be made ins (Viṣṇu's) vehicle and rendered immortal without his tasting amṛta. Both the boons were granted.

8) Garuda and Indra become friends. Indra hit with the Vajra (his special weapon) the wings of Garuda who was returning from Viṣṇu. It did not wound his body, but a feather of his fell in the atmosphere. Everybody who saw the feather acclaimed Garuda as Suparpa (he with the good wings). Indra was wonder-struck, and he approached Garuda and requested that they should be friends in future and the pot of nectar be returned. Garuda replied that the nectar would be returned if he granted the power to make nāga his food, and Indra blessed him that he would live by consuming nāgas. And then Garuda told Indra thus: "I took this pot of amṛta not for my own use. The nāgas cheated my mother and made her a slave, and she will be freed if only this pot of nectar is given to them (nāgas). You may snatch off the pot from the nāgas, I shall not object to it."

Indra and Garuda thus became friends, and the former followed Garuda on his way back home.

9) Garuda handed over the pot of amṛta to the nāgas and Indra cheated them of it. Garuda handed over the pot of nectar to the nāgas, who on the suggestion of the former placed the pot on darbha grass spread on the ground. Also, in accordance with Garuda's advice that they should take a purificatory bath before tasting the amṛta the nāgas went out to have the bath, and in their absence Indra carried off the pot of nectar back to Deva-loka. Failing to find the pot of nectar on their return from bath the aggrieved nāgas lifted the darbha on which the pot was placed with the result that their tongues were clenched into two. It was from that day onwards that the nāgas became double-tongued (dvīpyāsas). And thus Garuda redeemed his mother from slavery. (Adi Parva, Chapter 34).

10) The fig tree which Garuda broke with his beak and Lāṅka. It has been noted above that Garuda on his way to Deva-loka rested on a fig tree. That fig is called Subhadra in Vālmiki Rāmāyaṇa. Rāvana saw the fig tree around which sages were sitting and which bore marks made by Garuda sitting thereon. (Vālmiki Rāmāyaṇa, Aranyakand, Canto 35, Verse 26).

There is some connection between this tree and Lāṅka. Garuda had, as directed by Kasyapa, deposited in the sea the branch of the tree on which the Bhālakhyas hung in tapas and with which Garuda flew hither and thither fearing about the safety of the Bhālakhyas. At the spot in the sea where the branch was deposited sprang up an island like the peak of a mountain. It was this island which in after years became reputed as Lāṅka. (Kathāsaritsagara, Kathāmukhārāhmbaka, Taranga 4).
11) Garuda, Subhāra and Kāliya. Garuda had always entertained great hatred against the nāgas, and now Indra's permission having been obtained by him to eat the nāgas for food, Garuda decided to launch a regular nāga-hunting expedition. He began eating the nāgas one by one. Alarmed at this the nāgas planned for their security in a conclave, and approached Garuda with the proposal that one nāga would go to him daily to eat food instead of his indiscriminate killing of them. Garuda accepted their proposal. After some time the nāgas proposed to Garuda that they would conduct a sarpa-bali (sacrifice of serpent) and submit the food got out of the bull to him so that his nāga-hunting might be stopped for ever. Garuda agreed to this also. According to the new agreement daily one nāga began going to Garuda with the food got out of the bull.

But Kāliya alone did not agree to the programme as he did not recognize Garuda to be superior to him in power. And, Garuda, who wanted to teach the haughty Kāliya a lesson challenged him to fight, and the fight took place in river Kālnī, Kāliya's abode. During the fight the dazzling Garuda's wings raised the water in Kālnī channel. The sage Subhāra, who was watching the battle, cursed the body of Garuda to be shattered into a thousand pieces if ever he entered that area in future, and thenceforth the place became a prohibited area for Garuda. During after years Kāliya was put up at this place.

There was once a king called Subhāra in the solar dynasty. He married one Yādavi, but for many years they had no issue. Yādavi had become old by the time she conceived a child as the result of many yajnas etc. But, Subhāra's other wives, viz. co-wives of Yādavi, did not like the prospects of Yādavi becoming a mother. They administered poison to her with the result that Yādavi did not deliver in time, but continued as a pregnant woman for seven years. The sad couple, for their mental relief went into the forest and lived as disciples of a sage called Auruva. But Subhāra died soon and Yādavi prepared herself to follow him in the funeral pyre. But, the sage Auruva prevented her from self-immolation speaking to her thus: "You shall not act rashly. The child in your womb will become a famous emperor and rule over the whole world." Yādavi yielded to the sage's advice and did not court death, and soon afterwards she delivered a son, and he was named Satgara, which meant "he who was affected by poison even while he was in the mother's womb. It was this child who, in later years, became reputed as emperor Sagara.

Sagara married the elder sister of Garuda when he was living as a boy in Auruva's aśrama, and there is a story behind the marriage, a story which related to the time when Garuda was not born.

Viniati, mother of Garuda, while she was working as the slave of Kadra, one day went into the woods to collect firewood for her mistress. In the terrible rain and storm that ensued, Viniati lost her track and wandered in the forest for many days before she could take shelter in the aśrama of a Sannāyaśīnī. The pious man felt sorry for poor Viniati and blessed her that a son, who would be able to win freedom for her would be born to her. Garuda was the son thus born to her.

Before the birth of Garuda when Kāliya and Viniati were living together with their daughter Sumati the boy Sage Upamanyu, son of Suta, came to Kāliya and told Kāliya thus: "While touring round the earth I worshipped the pits at Gaya and I have been told that they (Pits) would get redemption only in case I married and became a father. I, therefore, request you to please give your daughter Sumati to me as my wife. Take care to see that my father Upamanyu also gets redemption."

It was during this period when Viniati was in a fix about the marriage of Sumati that Garuda was born to her. He also thought over the problem and argued like this: the curse is only against a brahmin boy marrying my sister Sumati; why not Sumati be given in marriage to a Kṣatriya; but where to find an eligible Kṣatriya boy? At this stage Viniati asked him to go and meet the Sannāyaśīnī, who had promised her an illustrious son, in the forest and then, Kṣatriya born Garuda said his father Upamanyu did not relish this proposal. Upamanyu got angry at the rejection of his offer and cursed Viniati saying that if Sumati was given in marriage to any other brahmin boy she (Viniati) would die with her head broken into pieces.

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assembly and insulted both Indra and Vana at which Visvāku extended his right hand to Garuda asking him whether he could hold the hand. And, when Garuda placed Visvāku’s hand on his head he felt as if the whole weight of the three worlds was put on the head. Garuda admitted his defeat. Mahāvīra thus laid low the cunning of Garuda. (Udyoga Parva, Chapter 165).

14) Garuda helped Gałava. Gałava was a disciple of Visvāmitra. Once Dhranmadeva, to test Visvāmitra, went to his āśrama disguised as Vana and asked for food. As there was no ready-made food at the āśrama just then, Visvāmitra naturally took some time to cook new food, and he went with it, steaming hot, in a plate to the guest. Saying that he would return within minutes and receive the food, the guest (Dhranmadeva) left the place, and Visvāmitra stood there with the plate in hand awaiting the return of the guest. He had to remain standing thus for one hundred years, and during this whole period it was Gałava who stood there looking after his guest. When hundred years were completed Dhranmadeva returned to Visvāmitra and accepted his hospitality, and then only could the latter take some rest.

Visvāmitra blessed Gałava, and now it was time for him to leave the āśrama. Though Visvāmitra told that no gurudakṣiṇa (token fee) was required Gałava persisted in asking him what fee or present he wanted. Visvāmitra lost his temper and told Gałava that if he was so particular about gurudakṣiṇa, eight hundred horses all having the colour of moon, and one ear black in colour might be given as daksinā. Gałava stood there against the above pronouncement of his preceptor, as no such horses happened to be over there and no Gałava about his sad plight. Money was required to purchase horses, but Gałava was penniless. At any rate Garuda with Gałava on his back flew eastwards and reached Kāśībhraparvata and they rested on a peak of it. There the Brahmin woman, Śandili, was engaged in tapas and she served them with food. After food Gałava spoke disparagingly about Śandili. Garuda and Gałava slept that night on the floor, but when they woke up in the morning Gałava was completely shed of his feathers. Garuda stood before Śandili, his head bent in anguish. Śandili blessed Garuda, who then got back his old feathers.

Continuing their journey Garuda and Gałava reached the palace of the very rich King, Yagyā. Garuda introduced Gałava to Yagyā, who found it difficult to get 800 horses for Gałava. But Yagyā gave his daughter Mādhavī to Gałava saying that he might give her to any King and get money enough to purchase 800 horses. After thus showing the means to get money to Gałava, Garuda returned home.

Gałava gave Mādhavī first to King Harivamsa of Ayodya, then to King Divodasa of Kāśi and next to King Udayana of Bhoja and got from them two hundred horses each, and he submitted the horses and also Mādhavī in lieu of the balance of two hundred horses to Visvāmitra as daksinā. A son called Ayaka was born to Visvāmitra by Mādhavī, who had been granted a boon that she would not lose her youth and beauty even though she lived with any number of people. (Udyoga Parva, Chapter 166).

15) Fight between Gałava and Arasura. Śri Krṣṇa once went to Devaloka and plucked the Parijāta flower from the garden Naḍana, and this led to a fight between Ātri and Krṣṇa in which Garuda also joined. Garuda directed his main attention on Airāvata which, at his blows, tumbled and fell down. (Harivamsa, Chapter 73).

16) Defeated by Viśvāku. To thank the Milk-Ocean the Devas and Asuras decided to use Mount Mandara as the shaft and Vana as the rope to rotate the shaft. The attempts of the Devas, the Asuras and the Bṛhaspati of Śiva failed to uproot and bring with them the mountain, when Garuda, at the instance of Viśvāku brought the mountain as easily as a kite carries a frog. Again, when others failed to bring Viśvāku from Naḍaloka Garuda went and asked the nāga chief to follow him to the ocean of Milk. Viśvāku replied that if his presence was so indispensable he must be carried over there. Then Garuda caught the middle part of Viśvāku in his beak and rose in the air. But, even though Garuda rose beyond the horizon, when he looked down half of Viśvāku still remained on the ground. Garuda then tried to fold Viśvāku into two and carry it, but, again to no purpose. Disappointed and humiliated Garuda returned without Viśvāku. Afterwards Viśvāku was brought to the ocean of Milk by Śiva’s hand stretched down into Pātāla. (Kamba Rāmāyaṇa, Yuḍhā Kāṇḍa).

17) Bhīma went in search of the Sūngandhikā flower on account of Garuda. While, in the course of their exile in the forest, the Pāṇḍavas were put up at the āśrama of mahārāja Aśvapati, Garuda picked up from the depths of the sea one day a nāga called Kṛṣṇamān, and due to the libation caused by the lashing of Garuda’s wings Kalhāra flowers from the garden of Kalhāra were blown to the feet of Pāṇḍava. She wore the fragrant flowers in her hair saying that if she were to have good flowers, wind had to bring them. Since there was a mild and veiled insinuation in that statement that Bhīma was inferior to the wind the former did not appreciate that comment by Pāṇḍava. And so he rushed to Mount Gaṅgāśapādana to collect Kalhāra flowers. (Vana Parva, Chapter 166).

18) Garuda, saved Uparicaravasu. Once a controversy started between the Devas and the brahmans, the former advocating the use of goat’s flesh in performing yajñas while the brahmans contended that grains were sufficient for the purpose. Uparicaravasu, who arbitrated in the debate spoke in favour of the Devas, which the brahmans did not like, and they cursed Visu to fall from the sky into the pits of the earth. This curse was countered by the Devas blessing him that as long as Uparicaravasu remained on earth he would not feel hungry and that he would regain his old form due to the blessings of Mahāvīra. Visu prayed to Visu, who sent Garuda to the former, and Garuda carried Visu to the sky on his wings. Thus Visu became again Uparicaravasu. (Śimha Parva, Chapter 39).

19) Other information about Garuda. (1) A dānava once stole away the crown of Śri Krṣṇa who was on a visit to Mount Gomanta. Garuda retrieved it from the dānava and returned it to Krṣṇa. (Dhāgavat, Daśāma Skandha).

(2) The monkeys who searched for Śītā visited the house of Garuda also. (Vālmiki Rāmāyaṇa, Kiśkindhā Kāṇḍa, Canto 40, Verse 39).
(3) Garuda had married the four daughters of Daksasrajapati. (Bhagavata, 6th Skandha).
(4) He had a son named Kapota. (Udyoga Parva, Chapter 101).
(5) During the Rama-Ravana war Lakshmana, Sugriva and all the monkeys swooned hit by the nágástras of Indrají. Sri Kama then thought of Garuda, who at once came down on earth and bit away the nágástras. (Kamba Ramáyana Yuddhakanda). (6) Garuda was present at the birth-day celebrations of Arjuna. (Adi Parva, Chapter 122, Verse 50).
(7) At the birth of Subrahmanya Garuda submitted his own son, Mayúra, as a present. (Anuśása Parva, Chapter 86, Verse 21).
20) Synonym for Garuda.
Garutman Garudi Garuvas Tákrya Vainatayva Khaśeṣvaraya/
21) Names used in the Mahábhárata to represent Garuda. Arunamuya, Bhujagári, Garutman, Kañapeya, Khagarat, Paksiraja, Patyagára, Pathagára, Sáparnaka, Tákyra, Vainateya, Vainámadandavargaka, Vinaśáman, Vinaśátsama, Vinaśátmaka. (For story regarding how Garuda stopped eating nágas see under Jímísvahan). (GARUDAPURĀNA. One of the eighteen Mahápuránas. This is believed to be a narration to Garuda by Maháviśu. There are eight thousand ślokas in it. There is an opinion that only the Táksakalpa is of Visnu. The theme of the Puráṇa is the birth of Garuda from Brahmaná. If this Puráṇa is given as a gift it should be given along with the image of a swan in gold. (Chapter 272, Agni Puráṇa). (GARUDAVYÚHÁ. A system of arranging soldiers on the battlefield in the shape of Garuda. (GATITÁLI. A warrior of Skandadeva. (Śaila Parva, Chapter 45, Verse 67).
GÁTRA. A mahátri, the son of Vasistha, who had by Crijá seven Rjas called Rajas, Gátra, Udhyavábhu, Savana, Aghu, Sukra and Súrapas. (Agni Puráṇa, Chapter 20).
GAURA (M). A mountain in the Kúra island. (Bhitama Parva, Chapter 12, Verse 4).
GAURAMUKHA A son of sage Súmika. It was Súmika’s son Śrídhi, who cursed Parikśit to death by snake-bite. (See Parikśit). Śrídhi cursed that Parikśit, who had thrown a dead snake on the neck of his father while in meditation, would be bitten to death by snake within seven days. Śrídhi sent word about the curse through his disciple Garumukha to Parikśit. (Adi Parva, Chapter 42, Verses 14-22).
GAURAPRABHÁ. Son born to Śuká (Vyúha’s son) by his wife Pivári. Śuká had four sons called Krúna, Garurápbhá, Bhúri and Devasútra and a daughter Kirti. (Devabihagavata, Prathama Skandha).
GAURAPRÁJÀHA. A royal sage who worships Yama at his sáha (assembly). (Sabhá Parva, Chapter 8, Verse 21).
GAURÁŚIRAS. A sage of ancient days, who worshipped Indra in his assembly. (Sabhá Parva, Chapter 7, Verse 11).
GAURÁVĀHANA. A King, who was present at the nájasiya sacrifice of Yudhíshthira. (Sabhá Parva, Chapter 11, Verse 12). (GAURTÍ. See Parívaśi).
GAURTÍ II. A female attendant (Devī) of Parívaśi. (Vana Parva, Chapter 231, Verse 48).
GAURTÍ III. Wife of Varaṇa. (Udyoga Parva, Chapter 117, Verse 9).
GAURTÍ IV. An Indian river. (Bhishma Parva, Chapter 9, Verse 25).
GAURTÍSA. A royal sage and a member of Yama’s assembly. (Sabhá Parva, Chapter 8, Verse 18).
GAUTÍSÁKHARA (M). A sacred place on the Himálayas. A bath in Shíkantaka here brings the same benefits as are derived from the performance of Vájapeya and Asvamedha sacrifices. (Vana Parva, Chapter 84, Verse 151).
GUTAMA I. 1) General Information. The Puráñas record about a sage called Gautama though nothing is known about his genealogy. Yet the genealogy of his wife Ahalyá is available. See under Ahalyá. 2) Sons of Gautama. The eldest son of Gautama was Sáthánanda. (Śloka 2, Sarga 51, Súla Kañá, Vámíki Ráma). Gautama had two sons. Sáradvi and Círakári. Sáradvi was born with arrows in his hand (Śloka 2, Chapter 130, Adi Parva). Círakári used to ponder over everything before he acted and so all his actions were delayed. He got his name Círakári. (Chapter 266, Sabhá Parva). Sáradvi was known as Gautama also. That was why Krúpá and Krúpí, children of Sáradvi were known as Gautami and Gauátami. (Śloka 2, Chapter 129, Adi Parva). Besides these, Gautama had a daughter of unknown name. There is a reference to this girl in Śloka 11 of Chapter 56 of Áśvamedha Parva. It is reported that this daughter wept when Utánga a disciple of Gautama came to the árama with a huge load of firewood on his head. In Chapter 4 of Vana Parva there is a reference to a few other daughters of Gautama, namely, Jayá, Jayanti and Aparájá.
3) An attempt to kill Ahalyá. Once when Gautama was away from the árama Indra came there as a guest. Considering it as her duty to treat a guest of her husband properly during his absence Ahalyá received him well and gave him fruit to ease his tiredness. Indra went back. Gautama on knowing this on his return suspected the chastity of his wife and calling his son Círakári to his side asked him to cut off her head. After giving the order Gautama went to the forests. Círakári had a peculiar nature. He would ponder over things deeply before taking any action. He knew he must obey the orders of his father but killing one’s own mother was a greater sin than disobeying a father. Weighing the merits and demerits of the act Círakári sat thinking without doing anything.
Gautama when he reached the forest thought again about Ahalyá and her crime. After all what has she done? A guest came to the árama and as duty bound she welcomed him. It was indeed a great sin to have killed her by her own son. Immersed in thoughts of this kind, sad and repentant, Gautama returned to the árama to find Círakári sitting silently deeply engrossed in thoughts. On seeing his father Círakári was perplexed and he explained to his father about the good
and bad effects of his order. Gautama was pleased at this and he blessed him, with long life.
4) How the disciple Utanga was treated. Utanga was the best of the disciples of Gautama. So even when all the other disciples were sent away, Gautama asked Utanga to continue as a disciple which Utanga did most willingly. The disciple became old with grey hair. Then taking pity on him, Gautama received garuda-kšaṇa from Utanga and sent him away with blessings. (For details see under Utanga).
5) Case of Abhāyā. Indra became a lover of Abhāyā and slept with her. Gautama coming to know of that cursed both Indra and Abhāyā. (For details see under Abhāyā).

b) Other details regarding Gautama.
1) Kalmitapāda, King of Ayodhya, lived for twelve years a demon following a curse of Vatsa. At last he took refuge in Gautama and following his advice went to Gokarna and remained there to propitiate Śiva attained moksa. (Svātarkālīkī Mahāmya).
2) It was said: Nīlās, alias Gautama, who composed Śloka 50, Mahāyuddha one of Vṛṣṇi.
3) Laksman, brother of Śrī Rāma, constructed a palace called Vediya near the Gārīna of Gautama. (Uttara Kānāyanā).
4) Gautama is one of the seven sages (śaptarni) (Śloka 50, Chapter 18, Anūrādana Parva).
5) Gautama sat in the court of Brahmā and worshipped Brahmā. (M. B. Sābhā Parva).
6) Gautama once blessed Dyumatesa, father of Satevān, and said that he would regain his eyesight. (Śloka 11, Chapter 298, Vana Parva).
7) When the war between the Pāṇḍavas and Kau-ravas broke out Gautama went to the Kurukṣetra battlefield and advised Drauṇa to stop the battle. (Śloka 36, Chapter 190, Droha Parva).
8) Gautama was also one of the many sages who visited Bhishma while he was lying on his bed of arrows.
9) Once Gautama built a hermitage on the top of the mountain Pīyāṭā and did penance there for sixty thousand years. Kāla, the God of time, then appeared before him and Gautama received him well and sent him away. (Śloka 10, Chapter 47, Santī Parva).
10) Once Gautama turned the moustache of Indra green by a curse for showing disrespect to him. (Śloka 25, Chapter 352, Santī Parva).
11) When Gautama was born, there was such brilliance that the surrounding darkness was removed and so the boy was named Gautama (Gauta—light rays, Tamas—darkness) to mean the remover of darkness. (Śloka 94, Chapter 93, Anūrādana Parva).
12) Once Gautama instructed the King Vṛśādārbi on the evil of accepting rewards for good deeds. (Śloka 42, Chapter 93, Anūrādana Parva).
13) Gautama was also one among the rishis who swore that they were not involved in the theft of the lotuses of the sage Agniva. (Śloka 19, Chapter 94, Anūrādana Parva, M.B.).

GAUTAMA II. A brahmin who was a member of the court of Yudhishṭhira. He was a member of Indravāsāṭhī. Also, this Gautama while he was living in Girivraja had sexual relations with a Śudra woman from the country of Ujñara and a son was born to them named Kakisivān. (Ślokas 17, 18 and 3 of Chapters 4, 7 and 21 respectively of Sābhā Parva, M.B.).

GAUTAMA III. An ascetic of great erudition. He had three sons named Ekaṭa, Dvīta and Trita. (See under 'Ekaṭa'). (Śloka 79, Chapter 36, Sāliya Parva).

GAUTAMA IV. Another ascetic of great virtue. Once when this Gautama was going through the forest he saw an elephant lying wearied. He took it to his āśrama and brought it up. When it became a full grown elephant Indra disguised as the emperor Bhūtarāma came to take it away secretly. Gautama found it out and then he was offered thousand cows and much wealth in lieu of the elephant. But Gautama refused to part with the elephant. Pleased with his extreme affection for his dependant, Indra took both Gautama and the elephant to heaven. (Chapter 102, Anūrādana Parva).

GAUTAMA V. An ungrateful brahmin. He was born in Madhyadesa. He left his parents and after travelling in many lands came to a country of foresters. The foresters received him with respect and he lived in a hut of the foresters and married a lady from among them.

Gautama abandoned his brahminhood and accepted the duties of foresters. He was living like this when another brahmin boy came to that village. He searched in vain for a brahmin house to stay for the night and then knowing that a man born a brahmin but made a forester by his duties was living there he went to his house. Gautama also came there carrying the animals and birds he had hunted down that day. His body was bathed in the river and after that he felt compassion for Gautama and advised him to leave his trade and go to his house in his country.

In the morning the brahmin guest went away without taking any food. The advice of his guest kept him thinking. He decided to abandon his life as a hunter and so leaving everything behind he went to the seashore. He met some merchants on the way and while they were travelling together a wild elephant attacked them. Many were killed and Gautama, escaping ran swiftly and came to the base of a big banyan tree. He was tired and slept there for a while.

A big vulture named Naradjaṅgha lived on the top of that banyan tree. He used to go out to worship Brahmā at dusk and when he returned to his abode that day he saw a man lying wearied down below. Gautama attempted to catch the vulture and eat it but the vulture playing a benign host placed before Gautama food for him and made enquiries about him and asked him the purpose of his travels. Gautama told him that he was very poor and that he wanted to acquire some wealth somehow.

Nādjaṅgha then said that he would get for him enough wealth from the demon-king Virudpāksa who was an intimate friend of his. Gautama was pleased. The vulture furnished him and sent him to sleep. Next morning Nādjaṅgha sent Gautama to Virudpāksa and the demon gave Gautama as much gold as he could carry on his shoulders.

Gautama took the gold as a head load and came back to the base of the banyan tree. Nādjaṅgha came to him and they talked to each other for some time. Gautama who had become a glutonous flesh eater looked with greed at the fat body of the vulture and in an instant
killed it and packed the flesh along with the load of gold and went his way.

Virihipaka did not see Nādiṣaṅgha for two days and he was worried. He, therefore, sent his son to the banyan tree to look for Nādiṣaṅgha. When he reached the base of the tree he found to his grief only the bones and feathers of his father's friend. He knew what had happened and he immediately followed the ungrateful brahmin and capturing him brought him to his father's house and foot. Virihipaka without any mercy cut him into pieces and threw them for the crows to eat. But even the crows would not eat the flesh of such an ungrateful man.

Virihipaka burnt the remains of Nādiṣaṅgha in a funeral pyre. Devas assembled in the skies to watch the funeral. Then Surabhi sprinkled milk on the funeral pyre and brought back Nādiṣaṅgha to life.

The reborn vulture felt sorry for Gautama and requested Surabhi to restore to life the wretched Gautama also. Gautama also was brought back to life and he embraced Nādiṣaṅgha. Gautama then went away with his load of gold.

Gautama returned to Śabariśaya and there married a Śudra lady and begot seven sons. The Devas were offended at this and cursed him condemning him to hell. (Chapters 168 to 173; Śūnta Parva).

GAUTAMI I. Another name of Kṛṣṇa, wife of Drona. (See under Kṛṣṇa).

GAUTAMI II. The woman called Jāśila belonging to the family of Gautama is known as Gautami also. (See under Jāśila).

GAUTAMI III. A brahman whose son succumbed to snake-bite. (See Arjuna).

GAUTAMI IV. A river referred to in verse 71, Chapter 165 of Anuśāsana Parva.

GAṆṆAKA I. A monkey king. A terrific warrior, he helped Śrī Rāma with 60,000 monkeys. (Vana Parva, Chapter 283, Verse 4).

GAṆṆAKA II. Younger brother of Śakuni, the son of Subala. In the great war he broke into the military set up of the Pandyas. (Bhūma Parva, Chapter 90). He was killed by Irāvīn, son of Arjuna. (Bhisma Parva, Chapter 90).

GAVALĀNA. Father of Satiyā of Mahābhārata fame. (Ādi Parva, Chapter 63, Verse 97).

GAṆAVA. A very powerful monkey king. As captain of a regiment he fought on the side of Śrī Rāma in the Rāma-Rāvana war. (Vana Parva, Chapter 2.3, Verse 3).

GAṆAVAṆA. (GAṆAVAṆAYANAM). A yajña. (Vana Parva, Chapter 84, Verse 10).

GAṆṆAJA. (SṚṆGGA). Son of a sage named Nāgabhūṣana. GaṆṆajā ended that King Pariksit should die of snake-bite. The curse was made under the following circumstances.

King Pariksit went hunting one day in the forest and he who had chased a deer in hot haste for some distance felt naturally very weak and tired, and requested a sage he saw there in the forest for some water. Immersed in meditation the sage did not hear the King, and mistaking him to be a haughty fellow, the King with his stick, lifted a dead snake and placed it round the neck of the sage. Yet he did not stir. The King returned to his palace.

Gavijata, son of the sage and a devotee of Devi heard of the insult heaped on his father's head while he was not even asking for something. His companions derided him by saying that though his father was Nāgabhūṣana (having snakes as ornaments) the nāga was fleshy. Enraged at this and not waiting to study details about the incident he pronounced the following curse: "Whoever might be the person who threw a dead snake about my father's neck, he will be liable to death by Ṭakṣaka within seven days from today." Only after the curse was pronounced did he understand that it was King Pariksit who had become the object of the curse. And, he dispatched his disciple immediately to Pariksit to inform him about the curse.

The King's reaction was, "When the time for death comes let me die." (Devi Bhāgavata, Divyābhāṣya).

GAṆVISTHA. A famous asura. It was he who descended on earth as king Drumasaṇa. (Ādi Parva, Chapter 67).

GAṆYĀ. A particular locality in North India (Nepal). Here there is Gayas mountain, a holy centre also. There is legend to the effect that Buddha did tapas here. People of this locality gave many presents to Yuddhiṣṭhira. (Śāhāṇa Parva, Chapter 32, Verse 15).

GAṆVISTHA I. See Gavavistha.

1) General. A king of ancient India Gayas was a Rājarṣi and son of Amūraṇa. The Rājarṣi had conducted many yajñas. A very well-known yajña of his is described in verse 18, Chapter 75 of Vana Parva.

2) Particular Information. (1) Gayas was a member in Yamarāja's assembly. (Śāhāṇa Parva, Chapter 8, Verse 18).

(2) He had earned reputation and wealth by visiting the sacred temples in India. (Vana Parva, Chapter 94, Verse 18).

(3) The Rājarṣi had come in his vimāna (aeroplane) to witness the fighting between Arjuna and Kṛpaṅkṣya in the war, which broke out as a result of the Kauravas lifting the crown of the Vīraha King. (Vīraha Parva, Chapter 56, Verse 9).

(4) Śrī Krṣṇa met Gayas on his (Krṣṇa's) way to Hastināpura from Īḍavāla. (Udyoga Parva, Chapter 83, Verse 27).

(5) Once King Māndhātā subjugated Gayas. (Drona Parva, Chapter 62, Verse 10).

(6) Baravati devī once attended a yajña conducted by Gayas, assuming for herself the name Vistāla.

(7) He once gifted away land to Brahmā. (Śaṅkṣī Parva, Chapter 234, Verse 25).

(8) Gayas did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 59).

GAYA I. A king born to Ayuś, the son of King Purāvasa by his (Ayuś's) wife Sitābhāṣā. (Sitābhāṣā, This Gayas was the brother of Nahuṣa. (Ādi Parva, Chapter 65, Verse 25).

GAYA III. An asura. (See Gayātīrtha).

GAYA IV. A king born in the dynasty of the famous emperor Pṛthu. Pṛthu had two sons called Ardhanārīśa and Vādī. A son called HAvidhānā was born to Antardhāna by Śikṣipati; he (Havindhānā) married Dīnānā born in the family of Anuṭi and they had two sons named Pratunabhastra, Śukra, Gayas, Kṛṣṇa, Vraja and Ajna. (Harivansha, Chapter 2, Verse 31).

GAYA V. A king, a descendant of Dhrūva. (Agni Purāṇa, Chapter 18).
GAYAKA. A warrior of Subrahmanya. (Sloka 67, Chapter 25, Sathyavatam).

GAYAPARVATAM. A sacred mountain. Yamantika honored it on a particular occasion. Brahmanas cursed by the Devas is on this mountain. To perform the Śuddha rites of the dead at Brahmanas is considered to be excellent. (See Gayātrī)

GAYASIRAS. A peak of Gaya Mountain; it is also known as Gayātrī (Vana Parva, Chapter 15).

GAYĀTRI. An avatāra of the Devi known as Gayātrī. (Vana Parva, Chapter 17).

GAYĀTRITVA. The following story is told in the Agni Purāṇa about the origin of this very reputed sacred place at Gayā

An avatāra called Gaya was once performing tapas. As the interior of his tapas went on increasing, the Devas got nervous and they approached Vīru, who with the request that he should save them from Gayāvīra. Vīru agreed to oblige them. Meanwhile, the intensity of Gayā's tapas increased daily. Ultimately Vīru appeared to Gaya and as requested by him granted him the boon that he might become twice as holy and sanctified than all the tithis in the world.

Brahma then advised Gayā to become afraid of Gayā's power and prowess, and they complained about him to Vīru, who advised Brahma to request Gayā for his body in order to perform a yajña. Brahma did so and Gayā lay down on earth so that the Yajña might be performed on his body. Brahma began the yajña on his head, and made an offering when the body of Gayā was not stationary or quiet. When told about this fact, Vīru called upon Brahma (See Marīci, Para 3) and told him thus: "You please hold devaśā (a divine stone) on the body of Gayā, and let all the Devas sit upon it, and I shall be seated on the stone along with the Devas, holding the gada (club) in my hands."

Dharmadeva did as he was hidden by Vīru. The body of Gayā stopped shaking as soon as Vīru sat upon the stone and the body of Gayā began to perform the Eka offerings. This place became a holy tithi under the name Gayā. After the yajña was over, Brahma gave the Gayā temple 20,000 yanas (5 kilo) in extent with 55 villages attached to it as dakshina (fee) to the masters of the ceremony. Brahma presented the villages to them after offering them hills of gold, rivers flowing with milk and honey, houses built of Gold and silver. But the Brahmins who got these gifts stayed on there, thus availing also of the increase perhaps. Angry at this Brahma cursed the people of Gayā, and according to it the Brahmins became illustrious and civilized, rivers flowed with water instead of milk and honey. The Brahmins basking over their homes and without fear gaze below Brahma, who complained them thus: "Well, Brahmins of Gayā, as long as there exist the sun and the moon you will continue to be dependent upon the Gayā tithi for your sustenance. Whenever comes to Gayā and gives offerings to you and performs the duties for the souls of the departed, the souls of hundred generations of his ancestors will be transferred from hell to heaven where they will attain final beatitude.

This Gayātṛitva became famous. (Agni Purāṇa, Chapter 61).

GAYĀTRI. One of the seven houses of Śiva. The other houses are Bhūta, Uṣṇik, Jagati, Tatyāthā, Anuvanī, and Pañkī. (Chapter 8, Amāraṇ 2, Vāgu Purāṇa).

GAYĀTRI II.

1) General Information. A glorious Vedic mantra. This mantra has twenty-four letters. There are nineteen categories of movable and immovable things in this world and to this if the five elements are added the number twenty-one is obtained. That is why the Gayātṛi has got twenty-four letters. (Chapter 4, Bhrīma Purāṇa). At the time of the Uśas day of Śiva, being Gayātṛi mantra as a string on top of his chariot (Chapter 34, Kaṇha Purāṇa).

2) The story of Gayātṛi. If one recites Gayātṛi once, one will be freed from all sins done at that time; if one recites it ten times all the sins done on one day will be washed away. Thus, if one recites it a hundred times the sins of one month, thousand times, the sins of a year, ten lakkha times, the sins of his life time: ten lakh times, the sins of his previous birth, hundred lakh times, the sins of all his births, will be washed away. If a man recites it ten crore times he becomes a realised soul and attains mokṣa. (Navamaka Svādharma, Devī Bhāgavata).

3) How to recite Gayātṛi. It should be recited sitting still with your head slightly drawn downwards with your right palm open upwards, with the fingers raised and bent to give the shape of the hood of a snake. Starting from the centre of the ring-finger and counting down and going up through the centre of the small finger and touching the top lines on the ring, middle and forefingers, count down to the base of the forefinger, you get number three. This is how the number of mantras is counted. This method is called the Karamālī (hand rosary) method. This is the only method that could be used. You can use a rosary made of lotus seeds or glass beads. If you are using lotus seeds you should select white seeds for the rosav. (Navamaka Svādharma, Devī Bhāgavata).

GAYĀTRITVATTHA. A sacred place of northern Bhrīma. If one spends one night here one will get the benefit of giving away as gifts a thousand cows. (Sloka 28, Chapter 85, Vana Purāṇa).

GERU. A mineral obtained from mountains. (Sloka 55, Chapter 108, Vana Purāṇa).

GH (q). This letter has two meanings: (1) Bell (2) a blow or assault; striking or killing. (Agni Parāṣa, Chapter 549).

GHANAPĀTHA. A particular system of Vedic studies. There are four such systems. The system of separating each word from conjunctions and combinations and combining with the word just before and after it is called Jaṭāpāṭha. Jaṭāpāṭha means joined or combined Patha. Ghanapāṭha is there to avoid errors in Jaṭāpāṭha. Ghanapāṭha consists of padapāṭha and Kramapāṭha. In Padapāṭha the split words are once more combined and Pratitsākhyā lays down the rules to combine words. It is because of this scientific system of reciting that the Emented is to be placed in this text without different readings.

GHANASTHA. A brahmin born in Vaśiṣṭha's family. He spent hundred years worshipping Śiva. Once Ghanastha asked sage Devala to give his daughter in marriage to him. But Ghanastha's ugliness stood in the way. So he abducted the daughter of the sage and married her. Enraged at this Devala cursed and turned him into an
owl. He was also given redemption from the curse that he would regain his form the day he helped Indra

dyanusa. (Skanda Purana)

GHANTA II. See under Ghanatarka.

GHANATARKA I.

1) General. Ghatja and Karna were two Raksasa brothers who attained salvation by worshiping Visnu. (Bhagavata, Dasama Skandha). But the elder brother, Ghatja, alone is sometimes called by the name Ghanatarka in the Puranas.

2) Birth. There is a reference in Durakavadiha (killing of Durakavadiha) about the birth of Ghanatarka. Drona, after having secured a boon from Brahma, used to harass the world too much and when his depri-
dation became unbearable Siva created Bhadrakali from his third eye and she killed the asura. Mandodari, wife of Drona and daughter of Maya was sunk in grief at the death of her husband. She began to do tapas. Siva appeared and gave her a few drops of sweat from his body saying that the person on whom she sprinkled the sweat drops would suffer from small-pox and that such patients would worship her (Mandodari) and supply her necessary food. From that day onwards Mandodari became the presiding deity over small-pox. On her way back to the earth with the sweat drops Mandodari met Bhadrakali at whom she threw the sweat drops to take revenge for her husband’s death. Immediately Bhadrakali fell down with an attack of small-pox. Hearing about the misfortune Siva created a terrible Rakṣasa called Ghanatarka. According to Siva’s directions Ghanatarka licked off the small-pox from Bhadrakali’s body. But, when he tried to lick it off from her face he prevented him saying that she and Ghanatarka were sister and brother and that it was improper for the brother to lick the face of the sister. And, even to this day the small-pox on Bhadrakali’s face remains as an ornament to her.

3) The name Ghanatarka. This Rakṣasa, at first, was an enemy of Visnu, and did not tolerate even the men-
tion of Visnu’s name. Therefore, he went about always wearing a bell so that the tinkling of it warned off the name of Visnu from entering his ears. Because he wore a ghanḍa (bell) in his Karna (ears) he came to be known as Ghanatarka. (M.B. Bhavishya Parva, Chapter 80).

4) Turned out to be a devotee of Visnu. Ghanatarka became a servant of Kubera. Once he did tapas for salvation. Siva appeared and asked him to do tapas to please Visnu as Visnu was greater than himself (Siva). From that day onwards he removed the bells from his ears and became a devotee of Visnu. (Bhavishya Parva, Chapter 80).

5) Attained salvation. Handling over charge of govern-
ment to Satyaki Sri Kriṣṇa once went to Kalidesa mounted on Garuda to see Siva. On his way he dismounted at the Badaryalama, and while sitting deep in medita-
tion there he heard the thuddening voice of Piśaca (souls of dead people roaming about without attaining salvation). He also heard the barking of dogs, and thus he understood that Piśacas were hunting animals. The hunters came to Kriṣṇa’s presence. They were led by Ghanatarka who was reciting the name of Visnu. Sri Kriṣṇa felt pity for him. Ghanatarka told Kriṣṇa that his aim and ambition were to see Visnu and that Siva had blessed that he would realize his ambition at Badaryalama. Pleased at this, Sri Kriṣṇa revealed his Vavārupa (representing in his person the whole universe), and at once Ghanatarka brought half of the corpse of a brahmin and submitted it as a present before the Lord. He explained to Kriṣṇa that according to the custom of the Raksasas that was the best present which could be made. Without accepting the present Kriṣṇa patted Ghanatarka on his back with the result that he cast off his body and rose up to Vaikuntha. (Bhavishya Purana, Chapters 80-82 and also Bhagavata, Dasama Skandha).

6) Ghanatarka Prasuthi (Installation of his idol in temple). Though Ghanatarka was a Rakṣasa, as he attained Vaikuntha due to the blessings of God Al-
mighty his idol is still installed in temples and wor-
shiped. The installation ceremony is described in Chapter 59 of the Agni Purana thus: ‘Ghanatarka should have 18 hands. He cure diseases born as a result of sins. He holds in his right hand Vajra, sword, Cala, arrow etc. And in his left hand broom, sword, cord, bell, pickaxe etc. He also holds the tripod (trident). Ghanatarka who turned out to be a Deva is believed to cure small-pox.

GHANATARKA II. One of the four attendants presented by Brahma to Subrahmanya. Nandishena, Lochi-
taka, Ghanatarka and Kumudanath are the four attendants. (Salaya Parva, Chapter 45, Verses 23-24).

GHANTODARA. An asura, who was a member of Varuna’s assembly. (Sabhā Parva, Chapter 9, Verse 134).

GHARMA. A King of the Anga royal dynasty.

GHATA. An urban area in ancient India. (Bhishma Parva, Chapter 9, Verse 83).

GHATA. A notorious thief. He had a friend called Karpura. They were jointly known as Ghatakarpuras. Once both the friends went to commit theft. Leaving Ghata at the door-steps Karpura entered the chamber of the princess who after enjoying sexual pleasures with him gave him some money asking him to repeat such visits in future. Karpura told Ghata all that had happened and handed over to him the money which the princess had given him. Karpura went again to the princess. But, owing to the weakness caused by the night’s enjoyment both the princess and he slept till late in the morning. Meanwhile the palace guards found out the secret and took the lovers into custody. Karpura was sentenced to death and let out to be hanged. Ghata was present on the spot and Karpura asked him secretly to save the princess. Accordingly Ghata, without anybody knowing about it, took the princess over to his house.

The King ordered inquiries about the absence of the princess. Under the natural presumption that some relation or other of Karpara alone might have carried away his daughter the King ordered the guards of Kar-
para’s corpse to arrest anybody who approached the corpse and expressed grief. Ghata came to know of this secret order of the King. Next day evening Ghata posing himself as a drunkard and with a servant disguised as
a woman walking in front and with another servant carrying rice mixed with chātāra (a poisonous fruit) following him came to the guards keeping watch over Karna’s body. Gātha gave the poisoned rice to the guards who after eating it swooned under the effect. Gātha used the opportunity to burn the corpse of Karna there itself. After that Gātha disappeared.

The King then deputed new guards to watch over the funeral pyre of Karna as he anticipated some one come to pick his charred bones from the pyre. But, Gātha put the guards into a swoon by a mantra he had learnt from a sanyāsin and went away with the charred bones of Gātha to death.

GHAṬAJĀNUKA. A sage who was a prominent member in Yudhishṭhira’s assembly. (Śalīkā Parva, Chapter 4).

Once, Śrī Kṛṣṇa, on his way to Hastināpura met this sage. (Udyogā Parva, Chapter 38).

GHAṬAKARPA. One of the nine great poets in Sanskrit reputed as the nine gems in Vikramādiśya’s court.

“Dhanvantari—Kṣapana Āmarasimha—Śaktu—Vṛttikāla-bhāṭa—Ghaṭakarpāra—Kālidāsa”. A poem of twenty-two verses in Sanskrit called Ghaṭakarpāra kavya is attributed to him. The theme of the poem is a message despached by the hero to his wife who has only recently been married. All the stanzas are in yamaka (repeating a word or set of words as a refrain) and each ending with the same meanings at the end of each line. By composing a poem called ‘Naldava’, Kālidāsa answered the challenge posed by Ghaṭakarpāra in the use of Yamaka. Ghaṭakarpāra answered Kālidāsa in the following stanza.

Eho hi doso gānasamipāte
nimajjatinderni yā bahhare/ 
śāman innān dṛṣṭam kavindir ātena
yamaka yodhvare gānasamipāte. 

(Kālidāsa, in verse 3, Gaitto I of Kumāranṭhāmbha had written: ‘Eho hi doso gānasamipāte nimitajatinderni yā bahhare/ śāman innān dṛṣṭam kavindir ātena yamaka yodhvare gānasamipāte.’)

“HAIṬKĀ. A measure of time equal to 24 minutes. Sixty vināṭikās make one Gaiṭkā. (See Kālamāna)."

GHAṬOTKACA

1) General. Ghaṭotkaca, son of Bhimasena played a very important part in the story of Mahābhārata. He was, from his very birth, a staunch friend and ally of the Pāṇḍavas. He coursed a hero’s death in the great war.

2) Birth. On the burning of the ‘sacred Palace’ the Pāṇḍavas escaped through a tunnel and reached a forest. While they were sleeping on the ground, Hīḍimba the Rākṣasa chief in the forest saw the Pāṇḍavas from the top of a tree, and he deputed his sister Hīḍimbī to bring over the Pāṇḍavas to him for food.

Hīḍimbī the Pāṇḍava fell in love with Bhima and she prayed for the return of his love, which Bhima, refused. Impatient at the delay Hīḍimba rushed towards the Pāṇḍavas, and in the duel that ensued between him and Bhima, he was killed by Bhima.

Then Hīḍimbī approached Kunti and requested her to ask Bhima to marry her. The Pāṇḍavas agreed to the proposal on condition that Bhima and Hīḍimbī should enjoy their honeymoon in the forest and on mountains, but Bhima should return to them at dusk everyday. Ghaṭotkaca was the son born to Bhima and Hīḍimbī. (Ādi Parva, Chapter 155).

Indra bestowed on Ghaṭotkaca power sufficient to be a suitable opponent to Karna. (Ādi Parva, Chapter 155, Verse 47).

Ghaṭotkaca grew up to become a good friend of the Pāṇḍavas. When Hīḍimbī and Ghaṭotkaca took leave of them Kunti said to Ghaṭotkaca: “You are the eldest son to the Pāṇḍavas. You should be ever a support to them.” To this Ghaṭotkaca answered that he would return to them whenever any need arose for it.

3) Carried the Pāṇḍavas on shoulders. During their exile in the forest the Pāṇḍavas became too tired to walk any further when Bhima remembered Ghaṭotkaca, who promptly appeared before the Pāṇḍavas, and at the instance of Bhima got down a number of Rākṣasas also. Ghaṭotkaca carrying Pāṇḍavas on his shoulders, and the Rākṣasas carrying the Pāṇḍava brothers on their shoulders went by air to Bādarikāśrama where Nārāyanaṇas were doing tapas, landed them there, and then they (Ghaṭotkaca and his companions) took leave of the Pāṇḍavas. (Vana Parva, Chapter 143).

4) Ghaṭotkaca in the great war. (1) In the first day’s fighting he fought against Alambusa, Duryodhana and Bhagadatta. Frightened at the terrible course of the fight the Kauravas purposely postponed that day’s fighting. (Bhīma Parva, Chapters 45, 57, 58).

(2) He defeated the King of Vaiṣṇa and killed his elephant. (Bhīma Parva, Chapter 92, Verse 36).

(3) Defeated Vikarna (Bhīma Parva, Chapter 29, Verse 36).

(4) On receiving blows from the great Kaurava heroes, Ghaṭotkaca rose up to the sky. (Bhīma Parva, Chapter 93, Verse 5).

(5) Ghaṭotkaca made the Kaurava army take to their heels by the exercise of his magic powers. (Bhīma Parva, Chapter 94, Verses 41-47).

(6) Fought a duel with Durmukha. (Bhīma Parva, Chapter 110, Verse 13).

(7) Dhrishtāraja praised the prowess of Ghaṭotkaca. (Drona Parva, Chapter 19, Verse 62).

(8) He fought with Alāyudha. (Drona Parva, Chapter 96, Verse 27).

(9) Killed Alambusa. (Drona Parva, Chapter 109, Verse 28).

(10) Aśvatthāmā, son of Drona killed Aḥjana Parvī, son of Ghaṭotkaca, (Drona Parva, Chapter 156, Verse 96).

(11) Ghaṭotkaca fought with Karna. (Drona Parva, Chapter 175).

(12) He fought with Jātāsura. (Drona Parva, Chapter 174).

(13) He killed Alāyudha. (Drona Parva, Chapter 178, Verse 31).

(14) Karna clashed with Ghaṭotkaca and failing to kill him by any means Karna used Vaijayantī Sakti as the last resort. This Sakti had been given to him by Indra in exchange for his head-gar or earrings, and Karna had been keeping the Sakti in reserve to kill Arjuna. At any rate Karna used it against
Ghaṭottakac and he was killed. After killing Ghaṭottakac, the Sārīt entered the sphere of the stars. (Drona Parva, Chapter 189).

5) **Other Information**

1) Ghaṭottakac hated the brahmans and their yajñas. (Drona Parva, Chapter 181, Verse 27).

2) When the souls of the heroes killed in the great war were called upon the banks of Ganga by Vyāsa, Ghaṭottakac's soul too had appeared. (Āraṇyaka Parva, Chapter 32, Verse 8).

3) After death he lived with Yaksadevas. (Svārgarohaṇa Parva, Chapter 5, Verse 27).

6) **Synonyms of Ghaṭottakac and in Mahabhārata.** Bhaiṣajya, Bhayana, Bhīmahāsūsā, Bhīmahāsūtaya, Bhīmahāsinī, Bhīmasūtaya, Bhīmasūtā, Bhīmishunu, Bhīmimilī, Rākṣasa, Rākṣasāsī, Rākṣasapūjī, Rākṣasapuṣṭa, Rākṣasapuṣṭa, Rākṣasapuṣṭa.

GHAṬOTKACAVADHAPARVA A sub Parva of Drona Parva. (Drona Parva, Chapter 153-156).

GHORA. A son of sage Aśvī. (Aṃśūkana Parva, Chapter 85, Verse 161).

GHORAKA (M). Name of an urban region in the southwest of ancient India. The people of this region supplied money to Yudhiṣṭhira. (Sahā Parva, Chapter 52, Verse 14).

GHOSHĀ. A tapasvin famed in Rgyeda. She was the grand-daughter of Dṛgata mahārṣi and daughter of sage Kāśīvān. As she contracted leprosy in her very childhood nobody came forward to marry her. Ultimately she composed a mantra in praise of Śrīvīraides. They cured Ghoṣā of leprosy and she got married. (Rgyeda, Manḍala 1, Amiṣesṭika 7, Sākta 117).

GHOSAVATI. The famous Viṇa of emperor Udayana. (Kathāparīṣiṣṭa).

GHOSAYATRAPARVA. A sub-Parva, Chapters 236-251 of the Vana Parva. The procession made by Duryodhana and others to the Pāṇḍavas who lived in the forest forms the theme of this sub-Parva.

GHRĀKASVĀN. An attendant of Skanda. Always immersed in yoga he worked for the welfare of brahmans. (Sahā Parva, Chapter 45, Verse 57).

GHRṬĀ. A King of the Anga dynasty. He was the son of Gharman and father of Vīduṣa. (Agni Purāṇa, Chapter 277).

GHRṬĀC. A general. She was an exceptionally beautiful aparā woman, and she revolts in disturbing the peace of the sages and becoming mother of children by them. Ghrṭāč, who succeeded in breaking the penance of the sages like Kusuma, Vyāsa and Bharadvaja occupied a very prominent position among aparā women.

Rāja, the son of Vyāsa. Vyāsa longed very much to have a son. Ultimately, after receiving instruction and advice from Naraḍa, he reached the peaks of Mahāmeru and worshipped Mahādeva and Mahādevī for one year with the one-syllabled mantra OM which is the very seed of word. By now the great tejas (effulgence) of Vyāsa lighted up the whole world and Indra got nervous and upset. The great Lord Siva appeared on the scene and blessed Vyāsa that he will have a son who would become a very wise man, very much interested in helping others, and very famous also. Vyāsa returned gratified to his āśrama. One day, while in the process of preparing the sticks for producing fire, thoughts about a son passed through his mind. Fire is produced by the rubbing of two sticks. But, he thought, how could he who had no wife, become the father of a son? While immersed in such thoughts he saw Ghrṭāc standing near him, herself having come along the sky. Vyāsa did not like the presence of Ghrṭāc. Fearing the curse of Vyāsa she assumed the form of a parrot and flew away.

The beauty of Ghrṭāc as also the flight of the parrot kindled erotic feelings in Vyāsa and seminal emission occurred. The semen fell on the stick used for producing fire, and without knowing the fact he went on using the sticks for producing fire. And, then died appear from it a son of divine lustre. That son became reputed in later years as sage Nuka. (Devī Bhāgavata, Prathama Skandha).

5) Two children by Bharadvaja. Once sage Bharadvaja was taking his bath in the Ganga, Ghrṭāc also came to bathe. On the banks of the river her clothes caught something and were removed from their position. The sight of it caused seminal emission to the Sage. The semen thus emitted was kept in a Drona (bamboo cup) and when it was due the Drona broke and out a name a child. It was Vyāsa kid which, in later years, became so very famous as the great Dronaarya. (Ādi Parva, Chapter 149). On another occasion also, the sight of Ghrṭāc caused emission in Bharadvaja, and Sruṭiavati or Sruṇavati was the noble daughter born out of it. (Sahā Parva, Chapter 48, Verse 63).

6) Other Information. (1) Once Ghrṭāc pleased Sage Aśāvakra, who introduced her into Kubera's assembly. (Anuśāsana Parva, Chapter 15, Verse 44).

(2) Ghrṭāc danced at the birthday celebrations of Aśvī. (Ādi Parva, Chapter 122, Verse 52).

(3) A daughter called Ghrṭāgāda was born to Viśvakarmā by Ghrṭāc. (See under Viśvakarmā).

(4) A daughter called Devavati was born to Ghrṭāc. (See under Devavatī).

GHRṬAPASA A great sage who lived on ghee. A disciple of Brāhma he was an instructor of Sanskara Dharma. (Śaṇi Parva, Chapter 166, Verse 24).

GHRṬAPṚŚṬHA. A son of Priyavrata, brother of Uśānapāḍa. Svaṃbhuvamanu had two famous sons called Priyavrata and Uśānapāḍa. Priyavrata, the elder son, married two daughters of Viśvacakraprajapati called Surīpā and Barhismati, and of Surūpi were born ten sons called Aṅgirās, Iḍumāyā, Yaśohasti, Mahāvīra, Rukmaśukra, Ghrṭapṛśṭha, Savaṇa, Medhāthiti and Vibhṛota, and also one daughter called Uṛļaṇī. (Deviḥaṅgava, 8th Skandha).

GHRṬAVATI. An important river in India. (Bhīṣṇa Parva, Chapter 9, Verse 23).
GHRTEYU: A king born in the Agra dynasty. (Agni Parva, Chapter 277)

GHRYVAKA. Foster mother of Dwayavani, daughter of Sakrateya. (Ahi Parva, Chapter 78, Verse 25)

GILAM: It is the most ancient book of the Babylonians. It is as old as Egypt. Another book so old as this one is the "Book of the Dead" of the Egyptians. (See under Jalapraya)

GIRGAHVARA. A place of habitation on the northeastern side of Bharata. (Sloka 12, Chapter 9, Bhishma Parva)

GIRIKA Wife of Uparkaravasa. This gem of a lady was the daughter of the river Sukmati. There is a story behind her marrying Uparkarva.

Sukmati was a river flowing through the capital city of the kingdom of Uparkarva. Gautama, the sage, had a desire to seduce Sukmati. One morning when he was on his way to the city, a woman was feeding her son a banana. The Sage of the river, Sukmati, saw this and was captured by the divine longing of a mother's love. Gautama came to her and asked her to join him in his home. Sukmati agreed, and they lived together happily ever after.

When one Girikka was having her monthly period, the king was forced to go to the forests for hunting. While in the forest, he saw the animals having sexual acts and as he thought of Girikka at home, he had emission. He never wanted to waste the seminal fluid. He wrapped it in a leaf and sent it to his wife through a kite. Another kite was sent to the temple of the Sun and it fell into a river down below. A fish swallowed it and later when a fisherman caught it and opened its belly, a boy and a girl came out of it. The girl was Satyavati, mother of Lord Rama. (16th Skanda, Devi Bhagavata)

GIRNATHADIKOSITA. See under Gunadinshi.

GIRIRASTHNA. A mountain of the country of Nasadha.

1) A king once hid himself on this mountain. (Sloka 13, Chapter 315, Vana Parva)

GIRIVRACA. A city which has gained great importance in all the Puranas of India.

1) Origin: There was once a king named Kusa in the Pura dynasty. (For genealogy see under Gadhri). The Kusa begot of his wife, Vaides, four sons named Kishandhika, Kishandhika, Asvarajasa and Vasu. Each of them built a city of his own and ruled there. Thus Girivraca is the magnificient city built by Vasu (Sarga 32, Bala Kanda, Valmiki Ramayana).

2) Jarasandha's rule. Vasu had a son named Bhadradrika and Jarasandha was the son of Bhadradrika. During the rule of Jarasandha Girivraca became glorious like Nandavratva. This city lay in the midst of five mountains and was the seat of prosperity then. (Chapter 21, Sabha Parva) Jarasandha kept many mighty kings of his time, as prisoners in this city. Unable to control his wrath against Kausa, once he hurled his mace a hundred times and threw it from Girivraca to Mathur. Sri Kausa, Bhimaasena and Arjuna entered Girivraca in disguise and engaging Jarasandha in a duel killed him, and crowned his son as king. (Chapter 24, Sabha Parva). Once King Durnhimaru abandoned the gifts offered by the devas came and slept in Girivraca. (Sloka 39, Chapter 5, Anushasana Parva).

GIRTA. See under Bhagavat Git.

GITAPRIYA. A follower of Skandadeva. (Sloka 7, Chapter 46, Vana Parva)

GITAVIDIYADHARA. A great musician among the Gandharvas. When he found that sage Pulastya had no liking for music he teased the sage by making the sounds of a boat. The enraged sage cursed him and turned him into a boar. He got relief from the curse when Ikswaku killed him and Gitavidhyadhara became his old self again. (Chapter 46, Srshti Khand, Padma Purana)

GITYA. A king of the Bharata dynasty. (5th Skanda, Bhagavata)

GO. (GAU). A wife of sage Pulastya. Vaishnavana was born of her. The son left his father and went to Brahma. (Sloka 12, Chapter 274, Vana Parva)

GOBHAHANU. A king who was the grandson of Turvasu of the Pura dynasty and son of King Varga. Gobhanu had a son named Traikini. (Chapter 277, Agni Parva)

GODA. A follower of Skandadeva. (Sloka 29, Chapter 40, Vana Parva)

GODANA. In ancient India it was believed to be a very great deed of moral merit to give cows as gifts. If one buys cows with the hereditary wealth and gives them as gifts one would reach an ever prosperous world and even one who buys cows with the money received by gambling and gives them as gifts would live for several years enjoying prosperity. (Chapter 73, Anushasana Parva).

GODAVARI. A river of South India. This river has been glorified much in the Puranas.

1) Godavari is a member of the court of Varuna. (Sloka 20, Chapter 9, Sabha Parva)

2) This river originates from Brahmagiri, situated near Tryambakeshwar, in the district of Nashik, in central India. The river is very deep and is a giver of prosperity to those who worship her. Many sages worshipped this river. (Sloka 2, Chapter 88, Vana Parva).

3) It is said that if one bathes in this river one will get the benefit of conducting a Gandham yajna. Not only that, after his death he will go to the land of Vashiki. (Sloka 33, Chapter 85, Vana Parva).

4) The origin of Agni is from Godavari. (Sloka 24, Chapter 222, Vana Parva).

5) Sri Ram, Lakshmana and Sitdeva stayed for a long time during their exile in Parashuram on the shores of this river Godavari. (Valmiki Ramayana, Anaraya Kanda, Sarga 16).

6) Godavari is one of the most important rivers of India. (Sloka 14, Chapter 9, Bhima Parva).

7) He who bathes in Godavari will be prosperous. (Sloka 29, Chapter 25, Anushasana Parva).

GODHA. A village in the north-east part of ancient India. (Sloka 42, Chapter 5, Bhima Parva)

GODILA I. A Samavedantri. By his curse Utadhya became a dune and later became famous as Satyatapas. (For details see under Satyatapas)

GODILA II. A servant of Vaishnavana. Once when Godala was travelling by air he saw Padmavati, wife
of Ugrasena, King of Vedarth, bathing in a pond along with her companions. The very sight of the enchanting Padmavati roused carnal passions in him and the Yakṣa took the form of Ugrasena and started singing from the top of a hill near by. Padmavati went to him because she mistook him for her husband. Embracing her passionately the Yakṣa outraged her modesty. Sudden differences in the act created doubts in Padmavati's mind and on being questioned, the Yakṣa told the truth and left the place. (Chapter 49, Padma Purāṇa).

GOHARANAPARVA. A sub-divisional Parva of Mahabhārata. See under 'Mahabhārata'.

GOHAIYA. In ancient India killing of cows was considered to be a great sin. It is interesting to note the punishment prescribed for this crime in the Agni Purāṇa. For one month he should drink barley water only. He should live in a cow-shed wearing the hide of the cow he had killed. He can have some supper and that too without salt. He must bathe for two months in cow's urine. During dark time he should follow the cows looking after their comfort. He should drink the menstrual discharge with his face lifted upwards. Fasting, he should give away as charity ten cows and a bull. If not, he should give as charity all his wealth to god-fearing brahmans. If a man only stops the cow for others to kill he should bear a fourth of the punishment, if he stops and ties it for killing he should bear half of the punishment and if he stops it, ties it and gives the weapon for killing he should bear three-fourths of the punishment.

GOKHALI. One of the disciples in the tradition of Vyāsa. He was the direct disciple of Śākaśya. Śākaśya divided the branch of Veda he received into six and gave one to each of the following six disciples: Vāgāvata, Maudgalya, Sūrya, Āditya, Gokhali, and Yakṣaka. (Skanda 12, Bhāgavata).

GOHARANAPARVA. See under Gokarna.

GOKARNA. An incarnation of Śiva. In the seventh Varāha-kalpa Śiva was born as Gokarna and he then got four sons named, Kaśyapa, Utkala, Cakravata and Belapati. (Sataruṣaśrambhā, Siva Purāṇa).

GOKARNA. In the great battle Karna sent a serpent-missile against Arjuna. The serpent named Asvaseṇa was the power behind the missile and Gokarṇa was the minder of that serpent. (Śloka 42, Chapter 39, Karna Parva).

GOKARNA. A sacred place of Purānic importance situated on the extreme north of Keral. (1) Orīr. There was once on the banks of the river, Tuśigādhra, a village made sacred and prosperous by the brahmans who lived there. In that village lived a noble brahmin named Ātmadeva. His wife was a quarrelsome woman named Dhumahuli. Even after many years of married life they got no children and Ātmadeva, greatly grieved, stricken, left his home and went to the forests. He was sitting on the shore of a lake after quenching his thirst from it when a Sannyāsin came that way Ātmadeva told him about his domestic life and pleaded that he should suggest a way to get a son for him. The Sannyāsin sat in meditation for some time and contemplated on the horoscope of Ātmadeva and regrettfully informed him that according to his horoscope he was to have no children for seven successive births. He, therefore, advised Ātmadeva to abandon all his worldly pleasures and accept sannyāsa for the rest of his life. But Ātmadeva was not to be discouraged by this prophecy and he urged the Sannyāsin to help him somehow to get a child. The Sannyāsin then gave him a fruit and asked him to give it to his wife and asked her to observe a life of fasting for a period of one year. Greatly pleased with this boon, Ātmadeva returned to his house and to his wife all that had happened and gave her the fruit. She liked to eat the fruit but a year's fasting seemed too onerous to her. She was thinking of how to get over this difficulty when her younger sister came to her and suggested a plan. She said, 'Sister, I am pregnant. I shall give you the child I deliver. You can declare it as your child and make your husband believe so. You can announce in public that you have eaten the fruit and have consequently become pregnant. We can, to test its merit, give the fruit to a cow.' Dhumahuli liked the plan very much and so did everything like that.

The news that Dhumahuli was pregnant spread in the city. Very soon her sister gave birth to a child and that child was proclaimed as the child of Dhumahuli. On the priest that Dhumahuli was short of breast-milk her sister started doing the breast-fasting. The child was named Dhumahuli. After three months the cow that ate the fruit delivered a child. The ear of the child was like that of a cow and so he was called Gokarna. Dhumahuli and Gokarna grew together. Dhumahuli became a very cute boy and while Gokarna grew into a scholarly one. Dhumahuli who was the very seat of everything had made the life of their parents wretched and the disappointed Ātmadeva renounced all and went to the forests and did penance and attained moksa. Unable to bear the torture by her son, Dhumahuli committed suicide by jumping into a well. Gokarna started on a pilgrimage.

Dhumahuli lived in his own house surrounded by prostitutes. Thieving was his only means of livelihood. Knowing this the servants of the king started to capture Dhumahuli and the prostitutes who lived with him, for their safety, bound Dhumahuli with ropes and put him into fire and killed him. The soul of Dhumahuli became a great phantom. Hearing the news of the death of his brother, Gokarna returned home. He conducted a śraddha at Gayā to give peace to the soul of his departed brother. But the phantom of Dhumahuli was not pacified. This phantom troubled him always. Gokarna was not afraid of it and asked him what he wanted and the phantom pleaded that in some way Gokarna should get him absolved of all his sins. Gokarna then consulted Pandits to know what method should be adopted to save a soul which could not be saved even by a Gayā-Śraddha. The Pandits advised him to do penance to propitiate the Sun. The Sun who appeared before Gokarna as a result of his penance declared that if he did read the entire Bhāgavata in seven days Dhumahuli would get moksa. So Gokarna performed a Saptaha and among those who assembled to hear it was the phantom of Dhumahuli who also the phantom finding no place to sit crept into a seven-flavored bamboo and sat there listening to Gokarna. When the first day was over the first layer broke and it went on like that every day and on the seventh day the
seventh layer broke and when Gokarna finished the twelfth Skandha the phantom rose from the bhoobhi to heaven. When it was going to heaven it looked at Gokarna and told him that his moksa was due to the result of his hearing the sappha reading. When Gokarna asked him why none of the others who heard it got it he said that it was because none had heard it with such rapt attention as he had done.

Gokarna then conducted another reading of Saptah and the people present heard the same with rapt attention. When the reading was over, a chariot of Vigna from Vaikuntha descended and carried away all those who heard the reading. The place where Gokarna sat and read the Saptah became known later as the famous Gokarna. (Chapters 1 to 3, Bīgavatī Mahātmya).

2) Mitrasa and Gokarna. A King of Ayodhīya named Mitrasa who became famous by the name of Valmikapāda, became a demon by a curse of Vastīya. He attained moksa by living and worshipping God in the temple at Gokarna. (See under Sivamāra for details).

3) Gokarna and the origin of Keralas. Brahmānand Purāṇa gives a story associating Gokarna with the origin of Keralas. By the request of Bhairava the river Gaṅgā fell on earth and flowing as different brooks emptied its waters in the ocean. The level of the water in the ocean went up and the temple of Gokarna and the land of Keralas were submerged in waters. The sages who were in the temple somehow escaped and took refuge on the mountain Saliya. Parasurāma was doing penance there then and the sages went to him and told him of their plight. Parasurāma went and stood in Gokarna and threw an axe to the south. All the land from Gokarna up to the place where the axe fell rose up from the ocean to form a piece of land which was named Kerala. (Chapter 97 of Brahmānanda Purāṇa).

4) Other Purāṇa details regarding Gokarna. i) Bhāgavatī did penance to bring Gaṅgadevi to Earth at Gokarna. (Sarga 12, Chapter 42, Bāla Kānda, Valmikī Ramayana).

ii) The serpent named Śeṣa spent much time living here. (Chapter 36, Sloka 3, Ardī Parva).

iii) Arjuna visited Gokarna while he was on his pilgrimage. (Śloka 34, Chapter 26, Ardī Parva).

iv) Gokarna was one of the abodes of Siva. Brahmā, Mahārīsa, Bhūtas and Yakṣas used to stay at Gokarna to worship Śiva. (Śloka 24, Chapter 85, Vana Parva).

v) The holy place of Gokarna is renowned in all the three worlds. (Śloka 15, Chapter 88, Vana Parva).

vi) Gokarna is a tapovana also. (Śloka 51, Chapter 6, Bhīma Parva).

vii) Śrī Kṛṣṇa, Arjuna and Pradyumna together killed Nīkumbha, who had kidnapped Bhānumati, at Gokarna. (Chapter 90, Vigna Purāṇa).

GOKARN. A follower of Skandadeva. (M.B. Śāliya Parva, Chapter 90; Śloka 42).

GOLAKI. The mother of an Asura named Madhupa. This woman was born from the face of Brahmā in Kṛitayoga. (Uttara Ramāvāna).

GOLOKA. A divine world. Mostly cows live in this world which is above all the other worlds. Surabhi, daughter of Dakṣa, acquired great powers by doing rigorous penance in this world. Pandits say that Goloka is the upper lip, Brahmāloka, the lower lip of Mahāvīra. (M.B. Śāliya Parva, Chapter 347, Śloka 52).

GOMANTA I. A famous mountain near Dvārakā. This mountain is known as Goma and Raivata also. Once Śrī Kṛṣṇa went to see Gomanta and on the way met Parashurāma. (Skandha 10, Bhīgavatī). Parāśurāma and Śrī Kṛṣṇa went together and saw this beautiful mountain. Vaiṣṇava has devoted Chapter 40 of Vigna Parva entirely for the description of this mountain of Gomanta. Once Balabhaṭṭarāma caught hold of Jārāsandha on this mountain but let him off.

GOMANTA II. A place of habitation lying to the north-east of ancient India. (Śloka 43, Chapter 9, Bhīma Parva).

GOMANTA III. A mountain of the island of Kuśa. (Śloka 8, Chapter 12, Bhīma Parva).

GOMATI. (KAUŚIKI). A celebrated river of Purāṇic fame. This is worshipped as a goddess.

1) The curse. Kampa Rāmāyaṇa states that this river was Kauśikī, sister of Viśvāmitra. She became a river by a curse.

Kauśikī was married to a sage called Reka. Once Reka went to devolaka to see Brahmā. Kauśikī unable to bear the separation followed her husband by her power of chastity. On the way Reka saw her and cursed her and made her into a river. From that day onwards she started running as a river named Kauśikī. (Bāla Kānda, Valmikī Rāmāvāna).

2) Other details from the Purāṇas regarding Gomati. i) Śrī Rāma conducted the Āsvamedha yogā at Naima-darśana on the banks of this river. (Uttara Rāmāvāna).

ii) The sins of those who drink the water of this river are washed away. (Śloka 20, Chapter 169, Ardī Parva).

iii) The devi of Gomati river lives in the court of Varuna worshipping him. (Śloka 23, Chapter 9, Sābhā Parva).

iv) Dharmaputra came to this river during his pilgrimage. (Śloka 2, Chapter 93, Vana Parva).

v) Gomati is the wife of Agnideva called Vīva-bhūk. (Śloka 19, Chapter 219, Vana Parva).

vi) This is one of the most important rivers of Bhārata-varsa. (Śloka 18, Chapter 9, Bhīma Parva).

vii) The land of Divodāsa, King of Ayodhyā, extended from the shores of Gaṅgā to the base of Gomati. (Brahmānanda Purāṇa, Chapter 2).

GOMATIMANTRA. A mantra for obtaining blessings from cows. If one recites this mantra standing in the midst of cows one would get many children and great wealth and if it is recited by a woman she would get the affection and love of her husband. (Śloka 42, Chapter 81, Anuśāsana Parva, M.B.).

GOMEDA. See under Navaratna.

GOUKHA I. A notorious King. He was born of the family of Krodhavāsā. (Śloka 63, Chapter 67, Ardī Parva).

GOMUKHA II. An asura who war a follower of an asura called Śrāpadana. (Asura Kanda, Skandha Parva).

GOMUKHA III. Son of Mātali, charioteer of Indra. (Śloka 8, Chapter 100, Udyoga Parva).

GONANDA. A soldier of Skandadeva. (Śloka 65, Chapter 43, Śāliya Parva).
GOPALAKA. A son born to Gandamahāsena of his wife Angaravati. Besides Gopalaka he had another son named Pilaka. (Kathāśaritāgāra; Kathāmukha-lambaka, Taranā 3).

GOPALI. I. A nymph. Once when Arjuna went to devakāla this celestial maiden gave a performance in dancing in his honour. (Chapter 43, Vana Parva).

GOPALI II. A follower of Skandadeva. (Sloka 4, Chapter 46, Śalva Parva).

GOPARĀŚṬRA. A place of habitation in the north-east part of ancient India. (Sloka 44, Chapter 9, Bhīśma Parva).

GOPATI I. A demon. He was a co-worker of another demon named Kālaketu. Śrī Kṛṣṇa killed Gopati on the banks of the river śrīvarā on the mountain Mahendra. (Chapter 39, Śabha Parva).

GOPATI II. A deva gandharva. He was born to Kāśyapa of his wife Muni. (Sloka 42, Chapter 65, Vana Parva). This gandharva participated in the birthday celebrations of Arjuna. (Sloka 35, Chapter 122, Adi Parva).

GOPATI III. A son of the celebrated emperor, Śibi. When Parasurāma killed and made extinct all Kṣatriya kings it was a herd of cows that brought up this child. (Sloka 78, Chapter 49, Śānti Parva).

GOPATI IV. A synonym of Śiva used in Sloka 151, Chapter 17 of Anuśāsa Parva.

GOPATI V. A synonym of Viṣṇu used in Sloka 66, Chapter 149, of Anuśāsa Parva.

GOPAYANA. The army of Gopas. (Sloka 13, Chapter 71, Bhīśma Parva).

GOPIKKURI. See under Īrdāvābunda.

GOPTĀTARA. A place on the northern bank of the river, Sārayu. Śrī Kṛṣṇa with his two armies and vehicles ascended to heaven from this place. (Sloka 10, Chapter 83, Mahābhārata).

GORĀṬHA. The palace of Magadha. This palace was situated on a mountain near Giriḍīvaraja. (Sloka 30, Chapter 20, Śabha Parva).

GOSAYA. A mahāyajna. (Sloka 17, Chapter 30, Vana Parva).

GOSIKA. An important mountain of South India. Sahadeva captured this mountain. (Sloka 3, Chapter 31, Śabha Parva).

GOSTANI. A follower of Skandadeva. (Sloka 3, Chapter 46, Śalva Parva).

GOTA. A sage named Gota, son of Raṇagana, is found everywhere in Rgveda. The seventh-fourth sūkta in the thirteenth anuvāka of the first manadala of Rgveda is composed by this sage. There are many other sūktas also in his name. This sage is not the Gautama, husband of Ṭhārya, who made Sūkta 18, Anuvāka 11, and Mandala 1 of Rgveda. Once this Gota tired of thirst asked the Maruts for some water. The Maruts took a huge well to his side and poured water into a big pot. (Sūktas 86, 87, Anuvāka 14, Mandala 1, Rgveda). It was Alvindevas who took the well to Gota. (Sūkta 116, Anuvāka 17, Mandala 1, Rgveda).

GOTIRTHA. A holy place. The Pandavas visited this place during their pilgrimage. (Sloka 3, Chapter 95, Vana Parva).

GOTRA. A son of Vasiṣṭha. Vasiṣṭha had of his wife Uṣṣā seven sons named Rajas, Gotra, Utḍhvābā, Savana, Anagha, Śrutapās and Śrakas. These holy men were saptarṣis in the third Manvantara. (Chapter 1, Viṣṇu Purāṇa).

GOVARDHANA. A mountain of Amābibī (Gokula). This is believed to be a form of Kṛṣṇa. This is called Giriṣṭāla also. The residents of Amābibī from time immemorial used to worship Indra for getting rains. But after the advent of Kṛṣṇa there came a change in that belief. Kṛṣṇa told them that rains depended on Govardhana and it was enough if they worshipped that mountain and so the residents of Amābibī started worshipping the mountain. Indra got enraged at this and sent heavy rains to Amābibī intending to submerge it in water. But Śrī Kṛṣṇa lifted the mountain over Amābibī like an umbrella and saved the city from the wrath of Indra. See under ‘Kṛṣṇa’ for more details. (Daśāna Skandha, Bhāgavata).

GOVĀSANA. A King of the country called Śivī. The daughter of this King, Devīkā, married Yudhisṭhira in a swayamvara. Once Govāsana met in a duel the son of Abhībha, King of Kāśi. (Sloka 38, Chapter 95, Droṇa Parva).

GOVĀSANA (M). A country of ancient India. The people of this place presented Yudhisṭhira with much wealth. (Sloka 5, Chapter 51, Śabha Parva).

GOVIRKARTA. The man who puts nose-rings on bullocks. (Sūkt 9, Chapter 2, Viṣṇu Parva).

GOVINDA. A synonym of Kṛṣṇa (Mahāvyūha). He got this name because he saved the people and cows of Amābibī by lifting the Govardhana mountain and using it as an umbrella. (Dukṣṇāyī pātha Chapter 38, Śabha Parva).

GOVINDADATTAA. A brahmin of great fame who resided in Bāhuvarjanaka, a city on the banks of the river Gaṅgā. His wife was a very pious woman. They had five children. Once when both the parents were away from the house a sage called Vaśāvarana came there but the children did not receive him and treat him properly. Knowing this Govindadatta abandoned all his children. (Kathāśaritāgāra, Kathāpithālambaka).

GOVINDAGIRI. A mountain of Kuṇacandvipa. (Sloka 19, Chapter 12, Bhīśma Parva).

GOVINDASARMAN. A brahmin who lived in olden times in the city of Kāśī. (See under Sivaśālāvaya).

GOVITATA. A peculiar kind of horse sacrifice. Sage Kauna once made his grand-offering, Bharata, conduct a sacrifice of this kind. (Sloka 130, Chapter 74, Adi Parva).

GOVRAJA. A soldier of Skandadeva. (Sloka 66, Chapter 45, Śalva Parva).

GRAHAS (PLANETS). Indians from very ancient days have maintained certain definite ideas and inferences about the planets. Though these ideas differ somewhat from modern researches, the influence of the ancient ideas is discernible in all the Purānic texts in India. The main ideas are summarised below.

Śūrya (Sun), Candra (Moon), Śrīka (Venus), Budha (Mercury), Kuja (Mars), Bhārapatī (Jupiter), Sani (Saturn), Rāhu and Ketu are the navagrahas (the nine planets).

Śūrya, candra bhārapatī /
Śrīka, sani, sāruvar rāhu /
Ketu, sace ṣevatā navagrahas /
Besides the above nine planets, Indian astronomers take into account a starry sphere in the sky called Sapta or the sun called Dhvani.

1) Surya: The sun gives light to all the other planets. It has an area of 90 crore yojanas and its distance from the earth is 22 crore yojanas. Surya exists within the universe, and is called also Manuanda as it originated from dead (pitta) egg (anda). Surya divides the sky, heaven, hell, the earth, east, west, north, south etc. from one another. Also Surya is the source of life. Surya traverses three periods of time or 'seasons' like uttarayana, daksinayana and dusvatv are caused. Five months from May is the uttarayana period, five months from November the daksinayana period, and the months of April and October are the dusvatv. Since during the uttarayana the sun rises up comparatively slowly (mandagati), during this period the day is longer than night. As in daksinayana the course of the sun is quicker in pace (aghnavati), night is longer than day, and during dusvatv (samagati) day and night are of equal duration.

The other planets have three positions called Janadgava, Anivata and Vastavanara; the first locating the central position of the northern hemisphere, and the third the southern position. Nine stars, Avilin, Vahu, Kurika, Rohni, M-Agenta, Antara, Parvasus and Pusha occupies the Anivata Avilin (northern position or segment). Another nine stars, Magha, Pusha Pratap, Uttara Pratap, Antara Pratap, Anti Pratap, Vriledhi and Jyestha occupy the central position, and the last nine stars, Maha, Purvadhi and Pravamalaya, Vriledhi and Jyestha, Uttara Pratap and Revati occupy the southern position.

In the east, west, north and south of Mount Mahabhera exist Devadhanik (Indrapuri) Samayana (Yamapuri) Kumbhakar (Varunapuri) and Vihabhar (Kuberapuri) respectively. When Surya appears in Devadhanik it will be day, when travelled to Samayana it will be noon, when it is in Kumbhakar it will be sunset and when it is in Vihabhar it will be midnight. This is how Surya circles the Mahabhera. Within 15 nadhika (6 hours) the sun travels 2 1/4 crores plus 2 1/4 lakhs of yojanas. Surya's chariot has one wheel and twelve spokes. The wheel represents a year and the twelve spokes stand for the twelve months of the year. The chariot has also three nakshatras representing the three quadrants, and six bands representing the six seasons. The height of the chariot is 36 lakhs yojanas and it has a width of 8 yojanas made. Arunadeva is the charioteer, and the seven chandras are the horses. The seven chandras are Gaiyari, Belati, Usuk, Jaljali, Tavishali, Antadev and Pushaki.

Night is called Ush, and day Vatra and the time in between is called Samudra. When Samudra begins the terrible Rakshas called Madhushas attempts to consume Surya. They have been granted the boon that everyday they will be d Swimming though they may not be losing their bodies. So everyday they raise a fierce fight between them and Surya. When the fight is on, while brahmians throw the hot water salute by Gaiyari mantra with the 'Oum'. The water turns into Vriledhi and burns the Rakshas to ashes. The first offering in Agnisthara is made with the invocation of the mantra beginning 'Surya jyoti' because of which the sun is able to shine with thousands of rays with the result that the Rakshas are burned to death. The Rakshas who number more than 60,000 form Surya's body-guard. (See under Surya for Puranic stories about him.)

2) Candra (The Moon). Candra exists at one lakh yojanas away from Surya, and it revolves round the earth. A candra month of twenty-two days is divided into twelve rashi (houses) viz. Simha (Leo), Kanya (Virgo), Tula (Libra), Kumbha (Scorpio), Makara (Capricorn), Mina (Pisces) Mula (Aries), Vrischika (Sagittarius), Dhanu (Aries), Karkatuka (Cancer). Every month Candra stays in each of the above houses only for 2 1/4 days.

The full moon makes Pitru happy, divides the month into two halves, Kanya Paksasa (the dark fortnight) and Sukla Paksha (the bright fortnight), and furnishes as the very life and soul of cattle. The twenty-seven stars from Advin to Revati are the wives of Candra. There is another view that Candra has twenty-eight wives including another star called Abhijit. Candra has another name, Saraswati. Candra with his pleasuring rays, as sweet as Amrita (Nectar) bestows happiness on darkness, Pitrus and all other living beings. So he is called Sarveswari.

Candra's chariot has three wheels. Ten beautiful horses white as jasmine flowers draw the chariot. These horses also like those of Surya live for aKalpa era. Because the Devas drink its nectar, Candra enters into one of the Kalas. Then Surya makes him wax again with his own nectar. Candra's horses are Pitru, Surya and when only two of his mounts Candra enters the orbit of Surya and stays there in the ray called 'amal', and that day, therefore is called amavasya. And on that day Candra enters waters for the first time, and after that dwells in trees, creepers etc. While Candra is thus in trees, etc. those who cut them will be committing the sin of brahmahatya (slaughter of a brahmin). When only a little of the 15th Kala remains on new moon day, the horses of Pitru gather round the enchanted Candra to drink him, and they drink the amrita kala, one of the two Kalas still remaining with him. Thus the three classes of Pitru, Barhisadat, Saumya and Apati Vaya get absolutely satisfied for one month. Thus Candra nurtures Devas in the Sukla Paksa and pitra in Kresna Paksa, and grows trees, creepers etc with life-giving water. (For details see under Gandra.)

3) Sukra (Venus). Sukra is an auspicious Deva very much interested in doing good to the world and making people happy. His course is also, like that of Surya, of three types, intense (quick), slow and of equal pace. Two-and-a-half yojanas above Surya, Sukra follows a course alternating in front of and behind Surya. Sukra never goes very far away from Surya, and he possesses a big chariot drawn by horses from earth. (For details see under Sukra.)

4) Budha (Mercury). Though inherently auspicious Budha, in contact with inauspicious planets takes their character and becomes weak. Budha also has the three pieces, quick, slow and medium. Budha moves close to Surya and if he moves from Surya storms, failure of rain, etc. will be the result. He is considered to be the son of Candra. His chariot is made of wind and fire, golden in colour and is drawn by eight horses having the speed of wind. (See under Budha for more details.)
5) *Kuja (Mars).* Kuja is two lakhs of yojanas above Budha, and remains in every rasi (house) more or less for 45 days. When the position is affected it causes inauspicious experiences to living beings. The chariot of Kuja is made of gold, glittering and of huge size. Eight horses born from Agni draw the chariot.

6) *Bhraspati (Jupiter).* Jupiter travels 2 lakhs of yojanas away from Kuja’s sphere. Though it is an auspicious planet its reverse course is productive of evil results. Jupiter travels for twelve months in every rasi (house). His golden chariot is drawn by eight white horses. 

7) *Sani (Saturn).* Sani is 2 lakhs of yojanas away from Jupiter’s sphere, and it stays in every house for twenty months. As it moves only slowly it is called *Samvatsara* also. Sani is considered to be the son of Surya. It is an inauspicious planet. His chariot is drawn by multi-coloured horses born in the sky.

8) *Rahu.* His ash-coloured chariot is drawn by eight horses as dark as beetles. Once the horses are harrowed to the chariot it will always be running. On full moon days Rahu starts from Surya and reaches Candra and returns to Surya on new moon days. It is an inauspicious planet. (For details see under Rahu).

9) *Ketu.* His chariot is drawn by eight horses, which have the speed of wind. It is also an inauspicious planet.

10) *Saptarishi.* Thirteen crores of yojanas away from the zone of Sani exists the *Saptarishi* zone. Seven maharasis are incessantly on the move in that sphere, wishing all that is well for the whole world. (See Saptarishi).

11) *Dhruva.* Thirteen crores of yojanas away from the saptarishimandala there is a place called Vinaapada. Dhruva, son of Utanasipada lives there in the company of Incira, Agni, Kaiyapa, Dharna and others. The Dhruvavanapada remains there stationary like the supporting pillar of all the planets ever on the move. (See Dhruva; Devibhagavata 8th Skandha; Visnu Purana, Part II).

Astrologers aver that living beings pass through the periods and positions of the following planets, viz. Ketu, Budha (Mira), Candra (Moon), Kuja (Mars), Rahu, Bhraspati (Jupiter), Sani (Saturn) and Budha (Mercury). The following table shows how people born under different stars pass through the different daśās. The order of succession of the daśās and the period of each daśā can also be seen from this table.

<table>
<thead>
<tr>
<th>Stars (Day of birth)</th>
<th>Daśā</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atvind (Aīvuk)</td>
<td>Magha</td>
<td>7</td>
</tr>
<tr>
<td>Bharap</td>
<td>Māla</td>
<td>7</td>
</tr>
<tr>
<td>Kritikā</td>
<td>Phalguni</td>
<td>6</td>
</tr>
<tr>
<td>Rohini</td>
<td>Śravaṇa</td>
<td>10</td>
</tr>
</tbody>
</table>

1. To find out your daśā at the time of birth, please see the above table. Any one born under any of the stars is considered born in the daśā shown in the right hand side against that star. e.g. People born under (Aīvuk) Atvind, Mārgaṅgā and Māla are born into the Ketu daśā. So with the other stars also as shown in the above table. To calculate how long the daśā into which a particular person is born will last requires some astrological skill; also the exact time of birth should be known. A star remains dominant for about 14 years. But the man will get only the last quarter of it, namely about 3.5 years. After that he will pass into the next daśā Sutramandāla.
fish etc. should be offered to this planet, and the child smeared with a paste of goat-horn, roots of the vitāyala plant, back of pinchott (Tāva) manayola and haritaśa. Pīgala (female planet) attacks the child on the sixth night. Starling, fainting, falling, frequently from sleep and crying until loss of appetite and turning the body round and round are the chief symptoms of the attack. In the case with fish etc. is called for. The child is also to be exposed to the fumes produced by the burning of dried tamarind, gugulū, Kottam and elephant’s foot.

Mukēkuti (female planet) attacks the child on the seventh night. Bad odour, yawning, weakening of body and cough from the main symptoms of the attack. Exposure to fumes produced by burning leopards’ teeth and the smearing of the body with a paste made of jackfruit and cow’s dung and urine should also be done.

Sādāga (female planet) attacks the child on the eighth night. Wandering of the eyes, crying and also making a backing pace and quick movements of the tongue are the main symptoms. Bali with fish etc. and smearing the body with a paste of arita root, mustard seed and garlic are the treatment for the attack.

The terrible female planet, Urdhivāgagā attacks the child on the ninth night. Starling, breathing out alone and hitting the face of both hands on the head are the chief symptoms of the attack. Smearing the body with a paste of red sandalwood, Cactus species etc. and exposure to fumes produced by burning the hairs and nail of the monkey are remedies for the illness.

Redani attacks the child on the tenth night. Incessant crying and bodily fragrance and blue colour are the main symptoms of the attack. Exposure to fumes produced by burning marjoram leaves and application of a paste made of arita root, tamarind are good remedies. Bali should be offered with dried parfley, flesh and barley rice. For the tenth day from its birth the child should be treated in the above manner.

A terrible female planet called Patañja attacks the child when it is one month old. Crying like the crow, frequent breathing, smell of urine on the body and reddening of the eyes are the chief symptoms of the attack. Remedies thereof are as follows: bathing in cow’s urine and exposure to the fumes got by burning cow’s teeth, bali to be offered with yellow clothes, red flower, red sandalwood, lamps lighted, three varieties of pāvava (pudging), liquor, gingerly seeds and flesh. Bali with the above materials should be offered for seven days under an ‘Ung’ tree on the southern side.

Mukūna (female planet) attacks the child two months old. Coldness of the body, vomiting, parching of mouth etc. are the chief symptoms. Remedy for the attack is offering of bali with flower, Sandalwood, clothes and bread (all black in colour) and lighting of lamps and burning.

Gomukhi attacks the child, in the third month. Abnormal sleep, excessive urination etc. are the main symptoms of the attack. Bali in the morning with barley, flesh, milk, rice etc. and exposure to the fumes of ghee at noon are the treatment for the illness. To bathe the child in water boiled with the leaves of five trees is also good.

Pūgala attacks the child, when it is four months old. Excessive coldness of body, bad odour and emanation of body are the main signs of the attack. Pūgala’s attack often proves fatal. During the fifth month the planet Lañāṇa attacks the child. Weakness, blood coming out of the mouth, and excretion yellow in colour are the main symptoms of the attack. Bali with fish etc. on the southern side of the house is the treatment for it.

Pankāja attacks the child during the sixth month. Various kinds of awkward movements, crying in awkward and peculiar voice are the main symptoms of the attack. Offerings of liquor, fish, flesh, rice, flowers etc. will cure the illness.

During the seventh month Nirākāra attacks the child. Bad odour, toothache etc. are the main symptoms. Bali with fish, flesh etc. is the cure.

Yamāṇa attacks the child during the eighth month. Skin eruptions etc. are the chief symptoms. No special treatment is required for this.

During the ninth month Kumbhakarni attacks the child. Fever, vomiting and abnormal crying form the chief symptoms. Bali with flesh and liquor is the cure for it.

Tapaśa attacks the child during the tenth month. Refusing to eat food and rolling of the eyes-balls form the main symptoms. Bali on level ground with flesh etc. is the remedy for it.

During the eleventh month Rākṣasi attacks the child. No treatment is called for.

Caṅkāra attacks the child during the twelfth month. Breathing problems, palpitation etc. are the main symptoms. Bali during the first half of the day with Kalmāṣa etc. is the remedy.

During the second year of its life the child is attacked by Rodani. Shivering of the body, crying and emission of blood and urine form the main symptoms. In such cases bali should be offered with puding of molasses and gingerly seeds made into small balls. Also an idol should be made of gingerly seeds and it should be bathed in gingerly water. The child should further be exposed to the fumes got by burning the leaves of five trees.

Caṅkā (female planet) attacks the child during the fourth year. Fever, swellings, and weakness of limbs are the main symptoms. Bali with fish, flesh, gingerly seeds and also fuming form the treatment.

Pañcāra attacks the child when it is five years old. Fever, weakness of limbs are the symptoms. Bali with flesh, rice, etc. and fuming with the excretion of sheep form the treatment. Bathing in water boiled with leaves of jack fruit tree, peepal tree etc. is also good.

Dhāvāra attacks the child when it is six years old. Thinning of face, tastelessness of mouth and weakness of limbs are the main symptoms in such cases. Bali for seven days with the above-mentioned things and bathing in kanjumon (Bhrigurāga creeper) water are the treatment.

Yavanā attacks the child in the seventh year. Speechlessness, vomiting, laughing and crying for no apparent reason form the symptoms. Bali with liquor, flesh, pudding etc. and fuming and bathing form the treatment.

Jātaveda attacks the child in the eighth year. The child refuses food and cries. Bali with cooked gingelly,
gingelly bread and curds, and bathing and fuming form the treatment.

Kālla (Kālī) attacks the child during the ninth year. Feelings of fear, roaring etc. are the symptoms. Bali with gingelly rice, gingelly bread, gingelly powder, Kalmāsa and pudding form the treatment.

Kalahanati attacks the child during the tenth year. Fever, burning sensation and emaciation are the symptoms. Bali for five days with breal called Paudik and rice mixed with ghee, exposure to fumes of morgan leaf and smoking the body with a paste of Kolanum form the treatment.

Devabbātu attacks the child when it is eleven years old. Then he will utter harsh and cruel words. Bali and smearing as above form the treatment.

Valika attacks the child in the 12th year. Frequent hiccoughs is the symptom. Treatment is the same as above.

Vāyasi attacks the child when it is 13 years old. All the limbs except the face get emaciated. Treatment is as follows: Bali with red rice, red sandal-wood and red flowers; bath in water boiled with the leaves of five trees; and exposure to the fumes of morgan and mustard.

Vāskā attacks the child when it is fourteen years old. Awkward physical expressions, stomach-ache, fever and thirst are the symptoms. Bali with flesh, rice etc. and bathing etc. as above form the treatment.

Mundikā attacks the child when it is fifteen years old. Various kinds of pains, bleeding etc. are the symptoms. The mothers of the child are to be treated for this.

Vānasī attacks the child during the 16th year. Falling down, continuous sleep and fever are the symptoms. Bali during three nights with pudding etc. and bathing and fuming as above form the treatment.

Gandhavatī attacks the child during the seventeenth year. Agitation of limbs and crying are the symptoms. Bali with Kalmāsa etc. and bathing and fuming as above form the treatment.

The following mantra should be repeated in all baishagīs.

Om namah sarva-pâtānasamyojan khalaja bhañja cūta suṣṭha phoṣṭha phoṣṭha sūrē phoṣṭha svābhāma khalaja ākajñya ákṣājya kāśyapā jāyapā hari hari nirdOSE kuru kuru bākālakā bālā-sūtram purusām vedagānayam-puram. Saumya-devas devāya bruṁ bruṁ hrīn āpānār durgābhirām tadyathā gacchantu gṛhaya- tām anyatra panthānum rudra jāyapatī. (Agni Purāṇa, Chapter 299).

GRĀMĀDEVAṬĀ. India is predominantly a rural country with a number of villages, and the rural folk depend mainly upon agriculture for living. Agricultural land, rain and epidemics which affect them as well as their cattle—these are the main concern of the villagers. Indians, from very ancient days, used to believe that each of the above has its own presiding devatas. Such devatas are the grāmādevatās.

Devī is the chief grāmādevatā of South India. Devī is called Durgā and Kālī also. But, Devī is worshipped in sixty-four different forms or aspects. The gentle Devī, viz. in her gentle aspect or attitude has three forms, Kālī, Kāṇakā, and Mukkāmbikā. In Kerala Devī is called Bhagavati also. Valiyanādi Bhagavati of Calicut is Lakṣmīdevi. Kālī temples in Karnāṭaka are called ‘Koṭīpurāṇa Lakṣmī Koṭītras’. There are such temples in Andhra also. Most of them are Jukabāłḥikā temples. In Tamil Nādu there are grāmādevatās called Māyārām, Kāḷyānām, and Duraṇḍyām. Not the Draupadi mentioned in the Mahābhārata; but the Kanakā or Ciappadiṅāra is the Devi worshipped in Tamil Nādu.

There are two kinds of Devis called Saptakāmā and Saptakāmās. Saptakāmās have purusas (husbands) and saptakāmās have seven brothers for help and support. Devī-pāḷi is very much prevalent in South India. The custom is supposed to be as old as 5000 B.C. Idols of Devī have been unearthed from Mōlantu-daro and Harappa. Even the Buddhists worship the Devi called Yakṣī and Hārī. When in later years Hinduism was revitalised these grāmādevatās got promoted as the great Devatās of the epochs and the Purāṇas. The Kāṇaṭṭīya mentions the incident of the Devī called Lāṅkākāṃṭi driving away Hanumān. There are famous Kālī temples in Ujjainī and Cānṭāṇa. It is believed that in the temple at Cidambaram also Kālī occupied a prominent place. But, according to legends, Śiva defeated Kālī in a dance competition and united her to her present temple at the outskirts of the city. Cānṭāṇa is depicted as a typical westerly mound by Manyās‧

The Kānāṭṭīya temple of Kāhēl, Minaṭṭī temple of Madura and Mūkanṭīkā temple of North Kānāṭṭaka may be cited as examples for the worship of the gentle form of Devī. Alarnē Manīkattāyī temple at Tirucōndē is a very important Devī temple. The ‘Adītī’ in the Vedas and Kōṭīraavī of Tāmil Sangha texts point to the very long past of the Devī in India. Kālīdevī and Kālīmā (a Tāmil poet of the fifteenth century have worshipped Kālī. Sri Rāmakrma Paramānāma and the great modern Tāmil poet Bhaiṇā were devotees of Kālī.

There are also grāmādevatā worshipped like the grāmādevatās. Manyās‧ and Kāpāṟi are two prominent grāmādevatās. In certain villages Bhaiṇā is worshipped as Bhagavatī. In South Kānāṭṭaka a set of Devas called Bhūtas are worshipped, Pāruruli being one of them. Sāmī or Ayappa is another grāmādevatā. Sāmī is most popular in Kerala and in Tamil Nādu. Buddha also is called Sāmī. In certain places Idols of Sāmī with two wives, called Pāṭī and Pāṣāṭī are also found. Sāmīṇa Sāmī is yagūmi (in yogyi pose).

In most of the grāmādevatā temples idols of the Devas are not found. A pilha (stool-like seat) is supposed as the seat of the Deva and it represents the Deva also. But, in some temples weapons like the sword, the club etc. are found. Offerings to the deity in grāmākṣetras and annual festivals are common in such temples. (Nām vanāngam daivāṇ-g-Tamī).
GREEK LITERATURE. Greek is one of the most important Indo-European languages. As an independent branch of the original Indo-European language, Greek established itself by about 2000 B.C. Even during its earliest period Greek had four local dialects as a result of the arrival of the Greek-speaking people at different periods of time. Ionic, Ionic-A, Arcado-Cyprian, and western Greek are the four dialects. Ionia was prevalent in the Aegean region, and this is the dialect mainly used in the poetry of Homer. The Ion and Attic dialects were prevalent in Ionia and Attica, respectively. After Homer, the major portion of Greek literature was written in this dialect. The Arcado-Cyprian dialect was used in Arcadia and Cyprus. The fourth dialect was also called Doric. Naval traditions, commerce, and political power contributed to the growth and development of Greek language and literature. In each dialect, even from the very beginning, literary efforts were made. Each of the four spoken languages very soon developed into a written language. But, in the very initial periods each of the spoken dialects continued its existence in the form of ballads and songs transferred from one man to another. It was Homer who gave these popular ballads an epic form and status and sowed the seeds of the great literature of Greece.

The golden period of Greek literature was when the city of Athens enjoyed supreme political power. Literature during the period set the model for future generations. It was during this period that Greek achieved the best in different literary forms like tragedy, comedy, lyric, elegy, history, philosophy, oratory, etc. Pindar, Aeschylus, Herodotus, Sophocles-Euripides, Aristophanes, Thucydides, Plato, and Demosthenes—these are distinguished names who were responsible for the great development of the literary forms referred to above.

Greek literature passed the Alexandrian, Roman, and Byzantine periods before it arrived at the modern period. It was Sallust and Valerius and others who gave impetus and inspiration to modern Greek literature.

GRHADAVI. Another name of the demoness Jara. (See under Jara.)

GRHAVOTI. A sage. There is a story in Siva Purana about this sage.

Vishvanata father of Grhapatra was living with his wife Suruvatati in a hermitage on the banks of the river Narmada. They had no children and Suruvatati was grieved much on this account. She requested her husband find out ways and means to get a child. Vishvanata, went to Kasi and did penance to propitiate Vishvaratra and the God appeared before him and blessed him and said, "You will soon get a son." Very soon the wife of Vishvanata delivered a child and the son was named Grhapatra. When the child was nine years old Narenda came there once and warned them against fire. Vishvanata immediately went and did penance to propitiate Siva and obtained from him for his son the qualities of fire also so that fire would be unable to act on him. It was on account of this that Grhapatra when he installed an idol of Siva at Kasi gave it the name of Agnivara.

GRHASTHA. In ancient India the life of a male person was divided into four stages, namely, Brahmacarya Grhasthaya, Vanaprastha and Sauntarya. He who is in the second stage of life is called a Grhasta. When a person marries, he becomes a Grhasta. The bride should have certain qualities to be an ideal wife. The girl should be only a third of the age of the male. She should not have hair either too much or too little. She should not be black or of a pig tail hue. She should not have any of her organs extra at the time of birth. The following types of girls are to be avoided for marriage. (1) Girls bred by low-caste people (2) girls with hair over the body (3) not born of a good family (4) sick ones (5) ill-natured ones (6) girls who use abusive language (7) with hereditary diseases (8) with small hair on the face (9) girls with muscular features (10) with the sound of males (11) lean ones (12) with the voice of a crow (13) with thick eyelashes (14) round eyes. Again avoid girls having hair on their legs, raised lumps and those with small depressions on their cheeks when they laugh. Girls whose bodies are too bright, with white nails, red eyes and fat hands and legs are not good for marriage. Girls too tall or too short, with eyelashes touching each other, with broad and raised teeth are to be avoided. A true Grhasta is one who marries a girl who is separated from him by five generations on the maternal side and seven generations on the paternal side.

A true Grhasta should daily worship devas, cows, brahmans, scholars, old men and preceptors. He should worship sandhya (dawn and dusk) daily and also fire. He should wear on his body leaves of Visvakaranti, Karuka (tough grass), Tulas (holy basil plant). He should appear neat and smart wearing good dress, with white flowers on his well combed head. He should never steal, speak unpleasant words to anybody nor speak an untruth even if it be pleasant. He should not openly speak about the sins of others. He should not cover another man's wife. He should not travel in a damaged vehicle nor should he sit under the shade of a tree on the banks of a river. A Grhasta should not mingle with such persons as (1) men hated by the people (2) outcasts from society (3) image men (4) those having a great number of enemies (5) those who torment others (6) prostitutes (7) husbands of prostitutes (8) those who use abusive language (9) those who tell lies (10) spendthrifts (11) scoundrels and (12) rogues. Never travel alone. He should not bathe against the flow in a river. Never enter a house on fire nor climb to the extreme top of trees. He should not grind his teeth, squeeze out his nose, yawn without covering the mouth, breathe or spit, with the face covered, laugh noisily, breathe out with a sound, bite
the teeth, pinch grasses or write or draw on the ground. (Agni 3, Visnu Purāṇa).

GRIVA. A daughter in bird form born to Kṣaya-praprajapati by his wife Tāmra. Griva had the following sisters, Kāki, Syenī, Bhāti, Gṛddhikā and Suci, all birds. (Agni Purāṇa, Chapter 1).

GRTSAMADA I. A celebrated sage. He was the son of a sage called Vitasava. Gṛtsamada was equal to Bhṛpati and a great friend of India. Once this sage lectured to Yudhishtīra on the glory of Śiva. Many have mistaken Gṛtsamada for India. Once the asuras bound him, thinking him to be India. He had a son named Kucetā. (For more details see under Varṣitīha) (Chapters 18 and 30, Amāśāna Parva).

GRTSAMADA II. A King of the Bhārgava dynasty. He was the son of King Suhotra. Gṛtsamada had two brothers, Kāśya and Kuta, and a son, Sunaka. (9th Skandha, Bhāgavata).

GRTSAMADA IIII. The son born to India of Mukundā. There is the following story about him in Gancita Purāṇa.

Once when Rukmīnī had just been out from the palace, India, in the guise of Rukmīnī, went to Mukundā, wife of Rukmīnī, and slept with her. She gave birth at that time sexually hungry. She delivered a child in due course. This boy was Gṛtsamada. India grew into a great scholar. Nobody was able to defeat him in any verbal duel. Once Gṛtsamada went to the palace of the king of Magadha to attend a festival (an offering to the manes) along with Vasistha and others. Ari Maharsi who was present there then spoke slightly of Gṛtsamada’s parentage and Gṛtsamada coming home questioned his mother. The mother then told him what had happened and Gṛtsamada getting angry at the immoral act committed by his mother cursed her and said “May you be a Kājaka tree”. Mukundā also did not leave her son free. She cursed him thus “You will have a demon as your son”. But Gṛtsamada went and did penance to propitiate Gana-pati and got Brāhmaṇya.

GRTSAMADAPATI. He was the son of Kapila, a King of the Puru dynasty. He had a brother called Kautīka. Gṛtsamadapati had sons in all the four castes, namely, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. (Chapter 277, Agni Purāṇa).

GUḌAKESA. Another name of Ārjuna. He got the name because he conquered sleep. (Śloka 8, Chapter 198, Adi Parva).

GUḌHASENA. A King of the country of Puśkarāvata.

GUHA. King of the country of Niṣraphat, alias Śrīgīverapuruṣa, on the banks of the river Gaṅga. Śrī Rāma when he went on exile to the forests went to the residence of Guha accompanied by Lakṣmaṇa and Sītā. Guha, a devotee of Rāma, received them with respect offering them many kinds of fruits and roots to eat. But Śrī Rāma said that it was not proper to accept fruits and roots and so he drank only pure water from him. But Guha was asked to feed his horse. At night when Lakṣmaṇa stood watch over Rāma and Sītā, Guha volunteered to stand guard but Lakṣmaṇa refused to allow him to do that. So Guha kept company with Lakṣmaṇa and both of them spent the night talking to each other. In the morning as per Rāma’s request Guha brought a canoe and Guha himself took Rāma, Lakṣmaṇa and

Shī to the other side of the river. (Sarga 50, Viṣṇu Ramāyaṇa, Ayodhyā Kāṇḍa).

Guha is seen next when Bharata comes to the forest in search of Rāma. When Bharata returned from Keśa he went in search of Śrī Rāma and Lakṣmaṇa and came to Guha in Śrīgīverapuruṣa. Guha then gave Bharata all available information regarding Śrī Rāma. Guha then sent the Daśa army along with Bharata. (Sarga 83, Ayodhyā Kāṇḍa, Viṣṇu Ramāyaṇa).

Guha, chief of Śrīgīverapuruṣa, spent the night with Rāma and Lakṣmaṇa under an Oke tree. (Chapter 6, Agni Purāṇa).

GUHA (2). A tribe of people of ancient India. Āndhras, Pulindas, Cucukas, Guhas, Sābaras and Bhādras are some of the tribes of the south. (Śloka 42, Chapter 207, Santi Parva).

GUHASENA. See under Devasmitā.

GUHYAKA. A Yakṣa. A race of Yakṣas who were prominent members of the court of Kubera. They were present at the marriage of Draupadi. (Śloka 7, Chapter 186, Adi Parva).

GUHYAKA. A Yakṣa. A race of Yakṣas. (Śloka 7, Chapter 186, Adi Parva).

GUNĀDH. He is the author of the celebrated Brhata-kathā which is a precious mine of Sanskrit Literature. Gunādhya had written this in satric (paśaṇika) language difficult for ordinary people to read or understand. This was translated into Sanskrit by the poet Ksmēndra in a book called Brhata-kāthā. This was the first translation and it was in an abridged form. Somadeva made a more elaborate translation and it is this translation that is now known as the Kathārīrītīga. Gunādhya is believed to be an incarnation of the Śiva-pārśu, Māyavān. There is a story behind Māyavān being cursed and made to be born as man by Pārvati. Once Pārvati worried Śiva to tell her a story original and interesting and not heard of by anybody before. Placing Nandīka on the door and instructing him not to allow anybody inside Śiva started narrating the story of the Vidyādhara to Pārvati. At that time Puspapanta, chief of the guards of Śiva was at liberty to go to the presence of Śiva at any time, came there and heedless of the protests of Nandīka entered the room. There he found Śiva telling a story to Pārvati and she was hearing the same with rapt attention. The story was so interesting that Puspapanta also heard it standing concealed in a place in the room. After having heard the whole story Puspapanta went back unnoticed.
and told the story to his wife, Jayā. Jayā on another occasion told the story to Pārvatī and the latter was taken aback and she went to Śiva and complained: "You Lord! Tell me that the story was unique, not heard of before by anybody. But even Jayā knows it." And she went with disappointment. Then Śiva stood in meditation for sometime, and knew how Puṣṇadatā had entered the room unnoticed and how he had told the story he had heard to Jayā. Śiva explained this to Pārvatī and she immediately sent word for Puṣṇadatā who came trembling and confessed everything. Pārvatī then cursed Puṣṇadatā and also Mālāvayā who came to speak on behalf of Puṣṇadatā and made them men. They begged for relief from the curse and then she said, "Long ago Vaśiṣṭha cursed a Yājñika named Supratiṣṭha and converted him into a devil named Kānābhūti. This devil is now living in the deep forests on the Vindhyā mountains. When you talk with him you will become your old selves again. Puṣṇadatā should first tell the story he has heard from Śiva to Kānābhūti and then he will be relieved from the curse. Kānābhūti will then tell Mālāvayā many stories. Then Kānābhūti will get release from the curse. Mālāvayā should make Puṣṇadatā tell all the stories he had heard from Kānābhūti and then he will also get release from the curse." Accordingly Puṣṇadatā was born as Varaṇa in the city of Kaśinātha and Mālāvayā as Gunḍāvya in the city of Supratiṣṭha. [For details see under Varaṇa].

The story of how Supratiṣṭha became Kānābhūti is this: The Yājñika, Supratiṣṭha, got friendly with a demon named Saivatā and they moved about freely as chums. Vaśiṣṭha did not like this and he cursed Supratiṣṭha and converted him into a satān. At once Dīrgha-ānga, elder brother of Supratiṣṭha, came and begged for relief. Vaśiṣṭha then said: "Puṣṇadatā will be born on the earth by a curse as man and he will one day come and tell Supratiṣṭha many great stories. After hearing them he should narrate them to Mālāvayā who will then be born on the earth as man. Supratiṣṭha will then give release from the curse and become his old self again". Supratiṣṭha was born in the forests of Vindhyā as Kānābhūti.

This is the story of the birth of Gunḍāvya. There is a city in the forest of Saivatā named Pratīṣṭha and there lived a brahmā named Somaśāma. He had two sons, Vasa and Gułma, and a daughter named Saivatā. Before long the parents died and Śruti-āṅgā grew up under the protection of her brothers. Kṛṣṭiṣena, brother of Vasa, married her by gandharva rites and Gunḍāvya was the child born to them. Even while he was a boy he went to the south for his education and there from a brahmā he studied all arts and sciences. When he completed his studies he started on a tour and at that time became the minister of a king named Saivatā. He married there. One day his (Saivatā's) wife rebuked the king when the latter made some linguistic errors and Saivatā became dejected and moody from that day onwards. Then there came to the court of the King a brahmā named Saivatarmā who promised to make the King proficient in languages within six months. But Gunḍāvya said that it was not possible to do within six months. They made a bet. Gunḍāvya swore that if Saivatarmā would teach the King the Śabdāstra (science of language-sounds) within six months he (Gunḍāvya) would abandon his knowledge of Sanskrit, Prakrit and local language. On the other hand if Saivatarmā failed to accomplish the feat the latter should wear on his head for twelve years the chappals of Gunḍāvya. Saivatarmā agreed and went to do penance to please Subrahmānya. Subrahmānya granted him a boon by the power of which Saivatarmā made Saivatā a scholar in Sanskrit. Defeated, Gunḍāvya abandoned his knowledge of all languages and biding adieu to the King by gestures left for the Vindhyā forests.

When Gunḍāvya went to the forests Kānābhūti, King of the Satans was not in his place. He heard the satans speaking in their peculiar language and intelligent that he was he picked up the language and when Kānābhūti was told of it Kānābhūti told in the satanic language the great stories of seven Vidyādharas. Gunḍāvya took seven years to write the stories in the satanic language and compile them into seven lakhs of granthas to form a Mahakavya. There were no writing materials available for him and Gunḍāvya wrote them all on leaves using blood and toenails. When he was done he took on the King's book all the devas assembled in the sky to hear it. On hearing it Kānābhūti got release from the curse. It is this book containing seven lakhs of granthas that is called the Bhārakāthā.

Gunḍāvya then thought of how to keep alive such an interesting and gigantic book and then two of his companions Gunadeva and Naradeva suggested to him to dedicate the book to the King. Saivatā. Gunḍāvya agreed to that and the two disciples took the book to the King. The King read the whole story. But did not like it. It was very elaborate. The language was satanic. It was written with blood. The King looked at the book with contempt.

When the disciples found that the King was not in favour of the work, they took it back to Gunḍāvya. Gunḍāvya felt a great dejection. He went to a hillock nearby with his disciples and made a big fire-pit. He set aside the story of the Vidyāadhara named Naravāhana-data composed of a lakh of granthas for the use of his disciples and then started putting into the fire-pit the rest, reading aloud each leaf before he put it into the fire-pit. The said disciply, when it was done, washed away the winged wild animals of the forest flocked to the place and stood there listening to Gunḍāvya. At that time Saivatā became a sick man. The physicians of the palace said that the illness was caused by the dry flesh he was taking. The cook was called in and he accused the hunters who supplied them with flesh daily. The hunters were questioned and they blamed the King that only such flesh was available since all the beasts and birds were standing without food listening to a man who was reading something from a leaf and then burning it in a fire-pit before him. Saivatāhana immediately went to the place guided by the hunters. There to his astonishment he found Gunḍāvya sitting before a fire-pit surrounded by weeping beasts and birds and throwing leaves of his book one by one into the fire after reading each before it was put into the fire. Saivatāhān ran to him and prostrated before him. Gunḍāvya then told Saivatāhāna his story in satanic language beginning from the curse on Puṣṇadatā down to his destroying his own work in the fire.
His disciples translated his talk to the King. The King was awed, and he asked for the granthas. But by that time he had already burnt six lakhs of granthas containing six stories. He gave to the King the remaining one lakh of granthas. After that, bidding farewell to the King, Guru Gabhāda jumped into the fire and abandoned his life on earth and went to the presence of Śiva.

King Satavāhana accompanied by the disciples of Gūṇaḍhāya came to his palace carrying the ‘Prabhāvatama’ containing the story of Naravahanadatta. He gave presents to Gūṇadeva and Nandideva who explained to him the book in Sanskrit. King Satavāhana added a preface to the book to explain to the public how the book came to be written in satanic language. The book very soon got world fame. (Pitāmunabamba Kathāsarasāgara)

GUNAKESĪ. Daughter of Mātāi, charioter of Indra. She was more beautiful and well-behaved than many other girls. Mātāi went about in search of a suitable husband for her in all the three worlds. At last he met Nārada going to the presence of Kauera. He told Nārada about this and Nārada took Mātāi to Pātālaloka to search for a suitable bridge groom. Then they found out a serpent boy named Sumukha (good looking) worthy of his name who was the grandson of Artyaka and son of Cikura born of the family of Arāvata. But Sumukha was in danger at that time. Gaurūda had taken a vow that he would eat Sumukha the next month. Artyaka told Nārada about this. Nārada took Sumukha to the court of Indra. Mahāviṣṇu was also present there. When Nārada told the story there Indra blessed Sumukha and granted him long life. This made Gaurūda angry and he went to the court of Indra and rebuked Indra, Mahāviṣṇu who was present there then did not like this act of Gaurūda and he called the latter to his side and asked him whether he could bear the weight of one of his arms. With arrogance Gaurūda said ‘yes’ and Vīṣṇu then placed one of his arms on the shoulder of Gaurūda. But Gaurūda found the weight unbearable and begged pardon of Vīṣṇu, bereft of all his arrogance. The marriage of Sumukha with Gunaḍhāya was then conducted. (Chapters 97 to 105. Udīya Parva.)

GUṆĀṆUKHIṆA. A celestial maiden who took part in the birthday celebrations of Arjuna. She gave a dance there then. (Sloka 61, Chapter 122, Adi Parva.)

GUṆĀṆIDHI. A Purāṇic character who lived a sinful life and yet attained Svarga. In the country of Kousala there was once a noble brahmin named Gīrṇātha who was rich, erudite and well-versed in the Vedas. Considering his greatness people called him Gīrṇāhadikṣita. Gunaṇidhi was his son.

When Gunaṇidhi grew up he started his education under a preceptor called Sudhiṣna. Sudhiṣna had a wife named Muktiyāli. After some time Gunaṇidhi started having clandestine relations with Muktiyāli. This, developed so much that Gunaṇidhi gave poison to his guru and killed him. His parents came to know of this and they came and reprimanded him. Evil-natured Gunaṇidhi thought that the presence of his parents would be an annoyance to him. In future, So Gunaṇidhi and Muktiyāli planned together to kill his parents and one day they poisoned them.

After some time Gunaṇidhi and his wife lost all they had and gradually Gunaṇidhi turned himself into a thief and drunkard. Nobody in the village liked the couple, and all the villagers combined together and sent the couple away from the place. Gunaṇidhi and Muktiyāli went to the forest and there they started a life of hunting the travellers. After some years of a sinful life Gunaṇidhi one day died lying beneath a Rudrāksha tree. Servants of both Yama and Śiva came to claim the soul of Gunaṇidhi. The servants of Yama said that the right place of Gunaṇidhi the sinner, was in hell but the servants of Śiva said that even if he was a great sinner his place was in heaven because he died lying beneath a Rudrāksha tree. In the end the Śivādātās won and took Gunaṇidhi to heaven.

This story was once told by Śiva himself to demonstrate the glory of Rudrāksha. (Skandha 11, Devī Bhāgavata.)

GUṆĀṆARMAṆ. A character of the Purāṇas well versed in all arts and sciences. He was the son of the brahmin Adityārman of Ujjayini. The birth of Gunaṇarman bears a story. Once Adityārman went to the forest and by his spiritual powers made Sudarśana, a celestial nymph, to merge with him. A son was born to them and he was named Gunaṇarman Adityārman became a deva. Even from boyhood he became very erudite. Once Indra came to see Adityārman. Adityārman who was in deep thoughts did not see Indra and so did not rise up when Indra came. Indra felt insulted and cursed him to be born again on Earth. Adityārman prostrated before Indra and asked for pardon. Indra then said that it would be enough if his son was born on Earth in his stead. So Gunaṇarman was born on Earth to bear the curse of his father.

At that time Ujjayini was being ruled over by a King called Mahāśena. He had a very beautiful wife named Arokaṇa. Gunaṇarman became gradually an intimate friend of the King. Knowing that Gunaṇarman was well versed in all arts the King asked him to give him a performance in dancing. The dance was so excellent that the King engaged Gunaṇarman to teach dancing to Arokaṇa.

Once a royal attendant tried to give poisoned food to the King and Gunaṇarman finding it out saved the King. From that day onwards the King loved him more. When once Mahāśena was surprised by his enemies Gunaṇarman by his magic powers released him. In return for this help the King gave Gunaṇarman a thousand villages.

Then to the misfortune of all Arokaṇa fell in love with Gunaṇarman. Gunaṇarman bluntly refused her love. Embittered at this Arokaṇa started talking ill of Gunaṇarman and the King at last sent Gunaṇarman out from the palace. The servants of the King tried to capture him and put him into prison but Gunaṇarman escaped from the royal servants by his magic powers. He then went and stayed in the house of a brahmin named Agniddatta and married his daughter, Sundari. Then on the advice of the brahmin Gunaṇarman did penance to propitiate Sudarśana and got many more powers from Gunaṇarman. And out of these additional powers conquered Mahāśena and his country and became King there. He then sent Mahāśena and his wife Arokaṇa out from the country. (Śīrṣya-prabhālambaka, Tarāṅga 6, Kathāsarasāgara.)
GUNAVARĀ. A heroine, devoted to her husband, in the ancient literature of India. There is a story in Kathāsaritāgāra describing the depth of her devotion to her husband.

Gunavārā was the queen of Virabhuja, King of the country of Vatālāmāna. He had besides Gunavārā many other wives. But none had any children. So, the King asked the chief physician of the state to suggest a way to remedy this. The physician asked for a white and horned goat to be brought and he then made with its flesh a preparation. Then sprinkling over it a special medicinal dust, he gave it to the wives to eat. But Gunavārā who never left her husband for a moment came late to take the preparation and by the time she came the others had already consumed the whole lot. Then by an order of the King the horns of the goat were made into a similar preparation and Gunavārā took it with the dust sprinkled over it. All the wives got a child each. Gunavārā’s son was named Śrīgabhaṇjya.

All the other wives of Virabhuja became jealous of Gunavārā. They told her that Gunavārā was in love with a servant of the palace. The King did not believe it. But he thought he would test her. The King called the servant in question and accusing him of having committed the murder of a brahman sent him away from the state on a pilgrimage. Sorcery-striken the servant set out for the pilgrimage. The King then approached Gunavārā and said that a sanyāsin had declared that the King would lose his crown if one of his wives was not put in a cell underground. Gunavārā who adored her husband readily agreed to live underground.

The other wives were satisfied and yet they wanted to send away her son, Śrīgabhaṇjya also from the palace. One day when all the children were playing in the court-yard a stork came and sat perched on the top of the palace. The princes attempted to catch hold of it. A sanyāsin who came there then informed the children that the stork was none other than Agniśikha, a demon, who had come there to capture and take away the children. All the children then tried to drop it down by arrows. But none succeeded. Then Śrīgabhaṇjya took a golden arrow from the palace and sent it against the bird. The arrow struck the demon but the bird flew away carrying the golden arrow.

The other princes found it as an opportunity to rebuke Śrīgabhaṇjya and they, led by Nirvānabhuja, reproached him for losing the golden arrow. Unable to bear their insult Śrīgabhaṇjya went after the stork following the path of the blood drops which fell on the ground from the wound. At last he reached Dhānapat, the land of Agniśikha. There he fell in love with Rūpākikī, the daughter of Agniśikha. They were soon married and yet Agniśikha gave Śrīgabhaṇjya great trouble. At last Śrīgabhaṇjya and Rūpākikī took the golden arrow and eloped from the place one night and reached the city of Vatālāmāna. Agniśikha followed them but the magic powers of Rūpākikī made him turn back. When King Virabhuja saw his son Śrīgabhaṇjya he was extremely happy. The King then released Gunavārā from the dungeon and praised her for her devotion to her husband. He loved her more and treated her with greater affection than before. At that time the servant who had been sent away also returned. (Tarāgā 5, Ramaprabhābhāmākha, Kathā saritāgāra).

GUNAVARĀ. A celestial lady. This lady was present at the birthday celebration of Arjuna and gave there then a performance in dancing. (Śloka 61, Chapter 12, Adi Parva).

GUṆAVARMAN. Ādiyāsaṇa, King of Ujjayinī, had a wife named Tejasvī. Gunavārman was the father of Tejasvī. (Tarāgā 4, Lādavākarnabha, Kathāsaritāgāra).

GUṆAVATI I. Mother of Māndodari (See under Māndodari).

GUṆAVATI II. Daughter born to Śunābha, younger brother of Vajranābha. She had an elder sister named Candramati. Prabhāvati, daughter of Vajranābha, was married to Pradyumna, son of Śrīkṛṣṇa. One day when Prabhāvati and Pradyumna were engaged in amorous conversation Gunavatī and Candramati came to them and they expressed a desire to get husbands for themselves from among the Yādavas. Prabhāvati advised Candramati to marry Gada, brother of Kṛṣṇa and Gunavatī to marry Śamba, son of Kṛṣṇa. (Chapter 19, Harivaṃśa).

GUṆAVATI. A river. Once Parāshrūma slew some Kṣatriyās on the northern banks of this river. (Śloka 8, Chapter 70, Droṇa Parva).

GUṬṬA. A caste appellation. In ancient India appellations to the names were put to distinguish one caste from another. So ‘Sūrma’ was added to a brahmin name, ‘Varmā’ to a Kṣatriya name ‘Gupta’ to a Vaisya name and ‘Dāsa’ to a Śūdra name. Such appellations were considered to be a mark of nobility in those olden days. (Chapter 153, Agni Purāṇa).

GUṬṬAKA. A prince of the country of Sāvira. He was a friend of the famous Jayadrātha. In the great battle he was killed by Arjuna. (Śloka 27, Chapter 271, Vana Parva).

GUṆṆIKĀ. A companion of Devayānī. (Chapter 78, Ash Parva).

GUṆṆU. The following five persons are to be considered as gurus: Father, mother, Preceptor, Agni (Fire) and Atman (soul). (Śloka 27, Chapter 214, Vana Parva).

GUṆṆUDĀRA. A son of Garuḍa. (Śloka 13, Chapter 101, Udyoga Parva).

GUṆṆUPARAMPĀṆA. The origin of the Vedas and the lineage of Gurus is given below:

1) Origin of the Vedas. At the time of creation the Veda was born from the face of God. It contained a lākh of granthas with four pīdas like Rākṣa. From the Veda were born the ten yajñas. The Veda was originally one. It was Vyāsa who divided it into four divisions resulting in the four Vedas.

Vyāsa divided the Vedas thus: When Brahmac command-ed Vyāsa to divide the Vedas into divisions he first selected four disciples who could see the end of the Vedas. He accepted Pāīsī to study Rgveda, Vāsanāyaṇa to study Yajurveda, Jaimini to study Sāṃskāra and Sumantu to study Atharvaveda. Besides these he selected the highly intelligent Romaharṣana alias Śūta to study the Iīthāsas and Purāṇas.

At first, the Veda was one. Vyāsa divided it into four. He based the division on the caturhotra, performance of
four hours. He arranged the performance of Adhvaryu as Yajus, that of Hoti as Riks, that of Udāgīr as Sāman and that of Brahmacā as Atharvavas. Then he separated the Riks to form Rgyeda, Yajus to form Jāyurveda and Sāman to form Sāmadeva. He devoted Atharvaveda to specify the rites and duties of Kings and the deeds of Brahmacā. Vedavyāsa thus split the single Veda tree into four and from there arose later a forest of Veda trees.

2) The saints of Rgyeda. Paśa divided Rgyeda into two saṁhitās and gave one each to Indrapramatī and Bāṣakā. Sage Bāṣakā divided his Sanhāta again into four and taught it to four of his disciples, Bodhi, Ādīmahā, Yājñavalkya and Parāśara. Indrapramati without splitting his sanhāta taught it to his renowned son, Māṇḍūka. The branch of Indrapramati thus went down into circulation through the discourses of Māṇḍūka and the discourses of the disciples and so on. Vedāmītra of Sākalya gotra, one sage in the line of the disciples of Māṇḍūka, split the sanhāta into five, and taught it to Mūdgalā, Gomukha, Vāṣya, Śāliya and Sārīra. Śākapūruṇa a colleague of Vedāmītra divided it into three and added a division to it by composing a Nirukta of his own. He taught them to Vaitālīka, Bakāka and Kraucīka. This was how the Indrapramati Sanhāta produced branches and sub-branches. Bāṣakā divided his sanhāta into another set of three and taught it to Kālāyana, Gārgya and Kāṭākha. The sages mentioned above are the ones who spread Rgyeda in the world.

3) Saints of Jāyurveda. Vaitāmāpyana, disciple of Veda Vyāsa, made twenty-seven divisions of Jāyurveda and taught them to his disciples. Among those disciples was Yājñavalkya, son of Brahmacā. The branch Taittirīya originated from Yājñavalkya.

4) The Taittirīya branch. Once all the sages learned in the Vedas made a decision. He who does not attend the Brahmasamāja meeting held at the mountain of Mahāmeru will be tainted with the sin of Brahamahāya (murder of a brahmin). At one time Vaitāmāpyana was not able to attend and so was charged with the sin of Brahamahāya. He called his disciples to his side and told them that they should observe a Vrata; to observe the Vedāsaṁsāra of his sin. Then one of his disciples, Yājñavalkya, stood up and said that he would observe the vrata alone and that there was no need of anybody else in that matter. When asked why he said so he replied that none of the colleagues of his was so brilliant and majestic as he was. Vaitāmāpyana did not like this arrogance of Yājñavalkya and so angrily commanded Yājñavalkya to give back all that had been taught to him by Vaitāmāpyana. Obeying orders Yājñavalkya vomited all the yajus and went away from the place. The other sages taking the form of the bird, Tittiri, accepted the vomited yajus. Therefore that branch of the Veda got the name of Taittirīya and those sages were known as the Taittirīyas.

5) Aṣṭādhyāya (v.). On his leaving Vaitāmāpyana Yājñavalkya put into operation a new set of Yajus called Aṣṭādhyāya unknown even to Vaitāmāpyana. That was how Aṣṭādhyāya came into being. Yājñavalkya after leaving the Brahmasamāja went and did penance to propitiate the Sun-god. The Sun appeared before him in the form of a horse. Yājñavalkya then requested him to grant him new yajus unknown even to Vaitāmāpyana.

The Sun then remaining in the shape of the horse (Vājira) itself imparted to him instructions on a new set of Yajus called Aṣṭādhyāya which were not known to anybody else, even to Vaitāmāpyana. Those who studied it were called Vājirā. There are fifteen branches of the Vājira, Kāṇṇu being one of them. All were put into operation by Yājñavalkya.

6) The Sanātana of Sāmadeva. Vedavyāsa taught Sāmadeva to Jāminī. Jāminī had a son, Sumantu, and he in turn had a son named Sūtra. Sumantu and Sūtra were very intelligent and they studied one branch each of the Vedas. Sūtra had a son, Sūkrama, and he divided Sāmadeva sanhāta into a thousand branches. Sūkrama had two disciples: Hiranyanābha and Pauṣpīti, and both of them studied all the thousand divisions of the Sāmadeva. The five hundred disciples of Hiranyanābha who came from the north and studied Sāmadeva were called Uḍīrya Sāmakaras (those come from the north). Another five hundred came from the east and studied Sāmadeva sanhāta from Hiranyanābha and they were called Prācya Sāmakaras (Hiranyanābha is known as Kaustubha also). Pauṣpīti had four disciples: Lōṛākṣi, Kauṭhumī, Kaksūvān and Lāṅgāli. These four and their disciples split sanhātas and increased them. Kru, one of the disciples of Hiranyanābha, taught his disciples twenty-four sanhātas. They also split them into many more and made the Sāmadeva bigger.

7) The saints of Atharvaveda. Vyāsa taught Atharvaveda to Sumantu. Sage Sumantu taught it to his disciple Kabandha first. Kabandha split it to two and gave one each to his disciples: Devadāśa and Pathya. Deva had four disciples: Medha Brahmadeba, Sāntakāyana and Pippalāda. Pathya had three: Jāblī, Kumuda and Sānanka. All these made sanhātas. Sānanka split his sanhāta into two and taught one to Badru and another to Sāndhava. Mut⃣jiketa learnt it from Sāndhava. He split it into two and then again into three. The five sanhāatas of Mut⃣jiketa namely, Naksatrakalpa, Veda kalpa, Samhitakalpa, Anjirasakalpa and Sanatkalpa are the most important divisions of the Atharvaveda. The Naksatrakalpa contains methods of worshipping Nakṣatra; the Vedakalpa contains the rites of the Rikva Brahmacā and the Samhitakalpa contains the science of the care of horses and elephants.

8) Purṣa. Vyāsa compiled a Purṣa sanhāta using speeches, appendices, poems and Kalpaśanāyasyas and taught it to Romaharsana alias Sūtra. Sūtra had six disciples named Sumatra, Agnivarvas, Mīrṇyus, Sāmāṇapāṇa, Akṣaquṛṣi, and Sāvṛṣi. Akṣaquṛṣi, Sāvṛṣi and Sāṁgipāṇa born of Kaśyapagotra have themselves made Purṣa sanhātas. There is another sanhāta composed by Romaharsana based on the sanhātas made by the above three.

Viṣṇu Purāṇa is based on the latter four sanhātas. There are sixteen Purṣaṇas, namely, Agneya, Brahma, Brahmā, Brahmadeva, Brahmanavarta, Brahmā, Bhrashtā, Gomukha, Kṛṣṇa, Liṅga, Mārkaṇḍeya, Māyā, Nārāyaṇa, Skanda, Vāmana, Vaiṣṇava and Viṣṇu. There are eighteen sub Purṣaṇas also. In all there are described the creation, the deluge, the dynasties of the devas, history of kingly dynasties, changes of generations etc. (Artha 3, Viṣṇu Purāṇa; 12th Skanda, Bhāgavata).
GULMA. See under Aksaubhī.

GULMAKA. The uncle of Gunaḍhya. Gunaḍhya is the author of the famous book "Bhāskārīṭā." In the city of Supatīṣṭhāna there was a brahmin named Somakumāra who had three children, namely, Vata, Gulmaka and Śrūtārtha. Gunaḍhya was the son of Śrūtārtha (Taranga 6, Kāthāpīṭhālambhaka, Kāthāśārisigāra).

HALAYUDHA. A Sanskrit poet who lived in the 10th century A.D. A mahākāvya called Kāvarahaya is his most important work. The hero in the great poem is Kṛṣṇa III. A King of the Kṛṣṇa dynasty, and poet Halayudha was a courtier of his.

HALIK. A prominent nāga born in the Kṛṣṇa dynasty. (Ādi Parva, Chapter 15).

HALIMĀ. One of the Supatāmātā (seven mothers). (Vana Parva, Chapter 22, Verse 10).

HALIMAKA. A naga born in the family of Vānsi. He was burnt to death in the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5).

HAMSĀ. A Parvata. (Nyayopanishad 2).

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HAIHAYA. A king of the Hārām dynasty. (Samudra Purāṇa, Chapter 30). He was a prince of the Hārām dynasty. (Samudra Purāṇa, Chapter 30).

HAIMAVATI. A synonym of Hārām dynasty. (Samudra Purāṇa, Chapter 30).

HAIMAVATI. An asura who lived in the time of Brahmā. (Samudra Purāṇa, Chapter 30).

HALADHAR. A synonym of Balarāma. (See under Balarāma).

HALAHALA. A sect of sūras, who were the first creation of the Trimūrti, when they also possessed the power of creation. The Hālahalas, who became very powerful within a short period of time earned from Brahmā all the boons they wanted, and they then conquered the three worlds. At last they barricaded Kalāsa and Vaiṣṇavī also, and Hanumāns (Vinsu and Śiva) defeated them after a fierce fight lasting for a thousand years. The Hālahalas returned to their abodes and spoke about their achievements. Their wives laughed at the bravado of their husbands. At this Mahāvīṇa got angry with Lakṣūni and Śiva with Pārvati, and in protest the Devis left their husbands. From that day onwards Vinsu and Śiva began losing their power. Brahmā, who divined the reason for the growing weakness of Vinsu and Śiva, persuaded Lakṣūni and Pārvati to return to their husbands so that they might regain their former power. Yet, Brahmā told them that in future he alone would handle the work of creation. Thus was Vinsu and Śiva divested of their right to creation (Devī Bhāgavata, 7th Skandha).

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HAMSĀ. An incarnation of Mahā Vīṇa in Kṛṣṇa yuga. He instructed great sages like Sanaka on yoga in the presence of Brahmā. He is also called yajña. (Bhāgavata 11th Skandha). Hamsa, who was a prajāpati as well advised the Śādhyadevas about the means to attain salvation and the advice is known as Hāmāgīthā. (Sānti Parva, Chapter 286).

HAMSĀ. II. A son born to Kṛṣṇa of his wife, Arjita. He was a Gandharva and it is believed that Dīṭārātra was an amāvatāra of this Gandharva. (M.B. Ādi Parva, Chapter 6, Sec also under Amāvatāra).

HAMSĀ. III. 1) General. A minister of Jarāsandha. Hamsa and Dimbhaba were the sons of Brahmādatta, the chief of Vṛṣṇi, and they were adepts in archery. Parāsitā was their preceptor (Harivamśa 3, 103). The Mahābhārata calls Hamsa's brother Dībhaka.

2) Education. Vicakra and Janardana were intimate friends of Hamsa from their very infancy, of whom Janardana was the son of Miraṣha, a friend of Brahmādatta. Hansa, Dimbhaba and Janardana had their education together and their marriages also were conducted at the same time. After some time Śiva presented them many weapons like Rudrarātra, Mahāvarātra and Brahmāvarātra, and also two attendants for self-protection. (Harivamśa 3, 105).

3) Curse of Durvāśī. Swollen-headed and haggard on account of Śiva's boon, Hansa and Dimbhaba turned out to be a nightmare to the world, and they once tried to give trouble to Durvāśī, who cursed them to be killed by Mahāvīṇa. Sometime later the sage himself informed Śiva Kṛṣṇa about his curse of his.

4) Death. The Hamsa brothers began an avarmeda (Horse Sacrifice) and deputed Janārdana to collect the tax thereof. Śiva Kṛṣṇa alone refused to pay the tax with the result that Hamsa clashed with Kṛṣṇa who killed Dimbhaba and kicked Hansa down to Pātaīla. He died there, in Pātaīla of snake-bite. (Harivamśa 3, 126).

5) Grief of Jarāsandha. Hamsa's death caused much grief to Jarāsandha, and for many years after it, he shed tears over the death of his friend. Even at the time when Bhimānasa, during his triumphal tour of the east, attacked Jarāsandha he remembered the dead Hamsa and Dimbhaba. (Śāhā Parva, 13, 37).

HAMSĀ. (M.) Sāman. For story about the origin of hamsa on earth see under Śrīmālī, P. 112.

HAMSACOCA. A Vāksa, who worships Kubera in his assembly. (Śāhā Parva, Chapter 10, Verse 17).

HAMSADHVAVA. A King of Cāmpānāgarī, who was a great devotee of Vīṇa. During his reign
monogamy prevailed in the country. He took the yājñik horse of Yudhishthira captive, and in the fight to release the horse Arjuna killed Subhadra and Suratha, sons of Hamsadhvaja. Grieved and enraged at their death Hamsadhvaja took the field against Arjuna, and Śri Krṣṇa finding that Arjuna’s life was in danger pacified them both. Also Krṣṇa requested Hamsadhvaja to be a supporter of Arjuna in future. Hamsadhvaja had five sons called Suratha, Sudhanva, Svādau, Subala and Sama. (Jaimini, Atnamedha Parva, 17, 21).

HAMSĀJA. A warrior of Subrahmanya. (Śalya Parva, Chapter 43, Verse 60).

HAMSĀKAYA. A Katriya by caste, Hamsākayā was present at the raśaṇya of Yudhishthira. (Śabha Parva, Chapter 52, Verse 14).

HAMSĀKUTA (M). A mountain lying between Hmaripura and the Satagirīya mountains. On his way to Satagirīya Pindu crossed Hamsākutam. (Adi Parva, Chapter 118, Verse 50). Śri Krṣṇa once tore off a peak of the mountain and established it in Dwārakā. (Bhārata, Southern text, Chapter 36).

HAMSĀPATHA (M). A region famous in the Purāṇas. The armies from this place fought in the great war. They fought taking their position at the purvasthāna (neck position) of the Garuda vṛkṣa. (A particular array of soldiers) set up by Droṇa. (Drōṇa Parva, Chapter 20, Verse 7).

HAMSĀPRAPATANA TIRTHA. A sacred place at Prayaga on the banks of the Ganges. (Vana Parva, Chapter 85, Verse 87).

HAMSĀVAKTRA. A warrior who fought on the side of Subrahmanya and defeated the Asuras. (Śalya Parva, Chapter 45, Verse 75).

HAMŚ. A daughter of Bhagiratha whom sage Kautsa married. (Anuśasanam Parva, Chapter 137, Verse 26).

HAMSĪKĀ. A daughter of Surabhi. This cow is said to be supporting the southern region. (Udyoga Parva, Chapter 102, Verse 7).

HANUMĀN. A monkey born of the elements and aspects of Devas. In the epic of no other country could be found a character that belongs to the animal kingdom who is as powerful, erudite and philosophic as Hanumān.

1) Birth. Many and different are the stories about the birth of Hanumān told in Purāṇic literature, and they are briefly noted below.

2) The semen discharged by Śiva, whose erotic feelings were excited by the sight of Veṣu disguised as Mohini was received by the Saptarśis and deposited in the womb of Afjanā, and Hanumān was born out of it. (Śiva Parāsā, Satvarudrasamhita).

2) Dasaraṇa divided among his wives the divine payasa (pudding) got from the putrakāmesī yajña which was performed so that he might be blessed with children. Somehow or other a kīte snatched some pudding and flew off with it. On its way the pudding fell down from the beaks of the kite on the fingers of Afjanā doing tapas in the forest. She ate that pudding and Hanumān was born as the son of Afjanā due to the extraordinary powers of the pudding. (Ananda Rāmāyaṇa).

3) Śiva, once in his fierce and effulgent form (aspect) entered Kesi, the husband of Afjanā and had coitus with her. After that Vāyu (Wind-god) also had coitus with her. Thus as a result of the sexual act by both the Devas Afjanā got pregnant. Later, Afjanā was about to throw into the valley of the mountain her new-born child as it was an ugly one when Vāyu (Wind god) intervened and saved the child. Hanumān was the child thus born of Śiva and Vāyu. (Bhāvisya Purāṇa, Pratisarga Parva).

4) Hanumān’s actual father was Śiva. Gaṇapati was born to Śiva and Pārvatī as they played in the forest disguised as elephants. After that Śiva and Pārvatī played about in the forest disguised as monkeys as a result of which Pārvatī got pregnant. Since Pārvatī did not like the idea of being the mother of a monkey, Śiva, by his yogic power entrusted the child, (in embryo) that was in the womb of Pārvatī to Vāyu (Wind god), who carried it with him hither and thither till it became mature, when it was deposited in Afjanā, the monkey woman. The monkey called Kesi was her husband. Thus Hanumān was born as the son of Afjanā.

Afjanā also has a story of her own. Once upon a time she was the maid-servant called Puṣṭikāśālā of Bhṛṣpati. One day she went out to gather flowers when the love-making of other young women attracted her so much that, without gathering flowers, and her erotic sentiments being aroused much, she returned home and covered Bhṛṣpati with kisses. Bhṛṣpati got really angry with the misbehaviour of his maid-servant and cursed her into a female monkey. She was told that, after she had lived for sometime with a monkey-husband she would get a child from the virility of Śiva, after which she would return to him as maid-servant as of old. And, accordingly, Puṣṭikāśālā became a female monkey under the name Afjanā and lived at Afjanā forest with a handsome monkey called Kesi as her husband.

1: It was while Afjanā was doing tapas so that she might become pregnant by Śiva that Śiva and Pārvatī played in that forest disguised as monkeys, and Pārvatī conceived and the child ultimately came out as the son of Afjanā.

Even while Afjanā was pregnant the child in her womb had much to suffer at the hands of Bālī. Hearing from Nārada that Śiva’s son had been born in Afjanā’s womb Bālī feared that the actual birth of such a son would jeopardise his lordship over the monkeys. To ward off the threatened contingency, Bālī, as advised by Nārada, let in the five metals (gold, copper, iron, tin and zinc) in watery form into the stomach of Afjanā. (This is a means of causing abortion). But, the attempt miscarried. Instead of the five metals killing the child in Afjanā’s womb, they became ear-ornaments for it, and Hanumān was thus born with ornaments in his ears. (Kamba Rāmāyaṇa Purvakanda).

2) Naming and boon. As soon as Hanumān was born Afjanā was released from the curse, and she wanted to return to heaven. The monkey child asked its mother what its future would be and how it was to earn its living. She assured him that he would neither be destroyed nor burnt and that fruits as ripe as the rising sun (the pointed the sun out to him) would form its food. And, Afjanā returned to heaven.
HĀRA (M)

Thinking that the glowing and glittering Sun was food for him to be eaten, the monkey-child made just one jump at it (Sun) and quite seized it. But seeing Rāhu, bigger than the Sun he jumped at. Then it was that it saw Arvāta and it tried to eat it. And, seeing this attempt of the monkey-child, Indra used his vajrāyudha (Thunderbolt) against it. The weapon hit its chin and wounded it, and in precarious condition it fell down on earth. Gayu (Wind god) saw his child falling down wounded carried it off to Pātāla.

When Gayu [air] quelled the earth everything thence came to a dead-stop. Living things were on the verge of death due to suffocation. And, then Brahmā and others went to Pātāla, comforted Gayu and congratulated the monkey-child. On the basis of Indra's vajra having made a scar on its hanu (jaw-bone or chin) the monkey-child was named Hanumān by the Devas, who, one by one, blessed him as follows:—

Brahmadeva; May you live long, so long as Brahmā exists.

Mahāvīnu; May you live all your life: the greatest devotee of God.

Indra; No weapon of any kind will wound or hit your body.

Agni; Fire will never affect you.

Kāla; May not death ever count you.

All the Devas; None will ever equal you in strength and speed: Brahmā blessed Hanumān again giving him more physical power than Garuda and Gayu blessed him to have more speed than himself. (air) [Valmiki Rāmāyaṇa, Bālākānda, Canto 5; Uttarārāmāyaṇa; Kamālakāṇḍa, Pūrvākāṇḍa; Adhyātmitrāyamāyaṇa].

3) Education. Being born of Sīva and on account of the Sivātaki in him, Hanumān reached boyhood immediately. To learn the four Vedas and the six sāstras he chose Sūrya mentally as his preceptor, and approached him with the request to be taught the Vedas etc. Sūrya agreed to have Hanumān as his disciple. Soon he learned all the Vedas thoroughly well. Though Sūrya said that he would consider the great interest Hanumān took in his studies as daksinā (tuition fee) Hanumān wanted Sūrya to accept something more by way of daksinā, and Sūrya said as follows:— "If you are so very particular about offering me something more as daksinā I shall tell you. My son Sugriva is living on earth with Bālī, and Bālī is not as strong and powerful as Bālī. You be of help to Sugriva as his minister and constant companion." Happy at Sūrya's words Hanumān returned to the forest and lived as Sugrīva's minister for the rest of his life.

4) Sīrī Rāma's servant. From the day he met Sīrī Rāma after the abduction of Sītā by Rāvaṇa till Rāma's death his story is inextricably connected with that of Rāma. (See under Rāma)

5) His music. Once in a musical competition Hanumān defeated Nārada. (Athbhutarāmāyaṇa; also see Para 8 under Nārada).

6) Sūvalīga at Rāmāvatāram. There is a story in the Yuddhākānda of Rāmāyaṇa connecting Hanumān with the Sūvalīga installed in the temple at Rāmāvatāram. (See under Rāmāvatāram).

7) Lost his divine power. Once due to a curse of sage Trāpābhī Hanumān lost his great strength and vitality. But, he would regain the lost power when one reminded him of it. During the search for Sītā Hanumān felt it difficult to jump across the southern sea to Lanka due to the above curse. But, when Jāmbavān described to him about his noble origin and powers Hanumān regained his lost power and vitality, and successfully jumped across the sea to Lanka. (See Trāpābhī, Para 2).

8) A fort made of tail. He made a fort of his tail and saved Rāma and Lākṣmāṇa within it. (See Pātāla-rāmāyaṇa).

9) Hanumān and Sahasramukha Rāvaṇa. (See Sahasramukha Rāvaṇa).

10) Hanumān and Sarughnā. Sarughnā, who conducted the horse in connection with the Atvamedha performed by Śrī Rāma after his return from exile in the forest, fell down unconscious in his flight with King Vīramaṇa and then Hanumān brought a hermit medicine called 'Drona' from the Himalayas and with its aid brought back Sarughnā to consciousness. (Padma Parāja, Pātāla Khandha, Chapter 44).

11) Taken captive by Kuśa and Lava. The Yajur-Veda (sacrificial horse) of the Atvamedha yaṣa of Śrī Rāma fell by a contingent of Rāma's army was resting in a tent put up near the hermitage of Gauṭama when Kuśa and Lava captured the horse. Hanumān, who rushed over to the spot on receiving intimation of the news was bound hand and foot with creepers by Kuśa and Lava and dragged to the hermitage. Sītā, was then in the hermitage brooding over the past, and the repetition of the word 'Rāma' by the humiliated Hanumān awoke her from her reverie. She was taken back to see Hanumān there in that plight and got him released from captivity by her sons. (Kambha Rāmāyaṇa, Uttarākānda).

12) Old age. Having witnessed Rāmāvatāra (incarnation of Rāma) to its very end, Hanumān, who had by now become quite old, spent his days guarding the Kadali forest. Bhūma, who happened to go there to collect Saugandhika flowers got defeated in fight by Hanumān. (See Bhūma, Para 7).

13) Arjuna's flag-Symbol. (See under Arjuna 17 B).

14) Idols of Hanumān. When an idol of Hanumān is installed in a temple, he must be represented as holding Vajra in one hand and his feet must seem to tear the ground under them. (Agni Purāṇa, Chapter 51).

HANYAMĀNA. A famous place in south India mentioned in the Purāṇas. (Bhūma Parva, Chapter 9, Verse 69).

HARA I. A famous Dānava, born to Kaśyapa of his wife Dandī. He was reborn as King Subhāhu. (Ādi Parva, Chapter 87, Verse 23)

HARA II. One of the eleven Rudras. (Śaṁti Parva, Chapter 208, Verse 19).

HARA III. A synonym of Śiva.

HARA (M). A region of Purānic fame. Nakula subjugated the King of Hara by a simple command without any resort to arms, and the King attended Yudhi-
HARAKALPA. One of the sons born to Vipracitis by Simhī. Parāśurāma killed him. (Vāyu Purāṇa, 66, 19).

HARAKYÜRAKA. See under Lavaṇa. II

HARA. An asura born from the tear drops of Brahmā. He was burnt to death in the flames emerging from Sivalinga. (Skanda Purāna, 5, 2, 48).

HARDIA II. A Kṣatriya King born from an asura of the asura called Arvapati. (Ādi Parva, Chapter 67, Verse 15).

HARDIRA. He was called Hardika because he was the son of Hariśka of the Yadu dynasty. (See under Kṛtoyana).

HAKO. A synonym of Vīṣṇu. (See under Vīṣṇu).

HARI II. A warrior of Subrahmanya. (Salya Parva, Chapter 45, Verse 61).

HARI III. A warrior who fought on the side of the Pāṇḍavas and was killed by Karna.

HARI IV. An usura, the son of Tārakākṣa, who got from Brahmā a boon enabling him to prepare Mṛtaśānti-vatika. (a medicine to revive dead people). (Karna Parva, Chapter 39, Verse 27).

HARIV. Son of King Aśvapati. Though he was as powerful and proficient in archery as Mahāvīnu, and equal in prowess to Indra in war he got into the hands of his enemies and was killed. (Drona Parva, Chapter 32, Verse 27).

HARI VI. A particular sect of the attendants of Rāvaṇa. They attacked the army of monkeys. (Vana Parva, Chapter 45, Verse 35).

HARI VII. A very powerful bird born in Garuda’s dynasty. (Udyoga Parva, Chapter 101, Verse 13).

HARI VIII. A particular species of horses. They possess long hairs on the neck and are golden in colour. (Drona Parva, Chapter 23, Verse 13).

HARI IX. A daughter born to Kaśyapa parājapati by his wife Krodhavati. Lions and monkeys originated from this Hari. (Valmiki Rāmāyaṇa, Ayodhya, Canto 14).


HARI XI. A sect of Devas. During the Tāmasanvantara there were four such sects, viz. Hari, Kṛṣṇa, Sūrya, and Sūdha. (See Manvantara).

HARIBHĀKRUA. A great sage, who was a member of Yudhisthira’s assembly. (Sabhā Parva, Chapter 4, Verse 16).

HARIBHADRĀ. Daughter of Kaśyapa by Krodhā. She was given in marriage to sage Pulaha and from them were born the monkeys, Kinnaras, Kimpurusas etc. (Brahmāṇḍa Purāṇa).

HARIDĀSA. A monkey King, son of Pulaha by Svetā. (Brahmāṇḍa Purāṇa).

HARIDHĀMA. A great sage who was born in his next birth as Raśgavī, a gopi in Golūla (Cowherds’ colony) as he had chanted the Kṛṣṇa mantra of twenty letters during his life as sage. (Padma Purāṇa, Pātāla Khandā, Chapter 72).

HARILĀKA. A vēga born in Kaśyapa’s dynasty. (Ādi Parva, Chapter 35, Verse 12).

HARIJATA. One of the Rākṣasa women who kept guard over Śītā in the Auśka grove. (Valmiki Rāmāyaṇa, Sundara Kānda, 23, 5).

HARIMEDHAS. A saintly King of ancient days. He once conducted a yajña and a daughter called Dharmāvatī was born to him. She lived in the western region. (Udyoga Parva, Chapter 110, Verse 13).

HARIMITRA. A brahmin, who had hisārana on the banks of the Yamunā. Owing to his association with Harinītra a smaller called Vikṣudala took his bath in the sacred waters of the Kānīṇḍi during two Maṇḍha moons. The truth he gifted away from all his sons and the second bath made him eligible to go to heaven. Thus Harinītra was responsible for the attainment of heaven by the smaller Vikṣudala. (Padma Purāṇa, Ādi Khandā, Chapter 31).

HARIPA. A nīga which belonged to the Airavata family. It was burnt to death at the Sarpaśatru of Jamavarṇa. (Ādi Parva, Chapter 37, Verse 11).

HARINASVA. A King in ancient times. He once got from King Raghu a sword with divine powers which he presented to King Sūnakas. (Sāhit Parva, Chapter 156).

HARINI. A daughter of Hīranyakṣiputra, also called Rākṣasa. She was married to Visvapati, an Aśura, Vana Parva, 211, 18).

HARIPINDA. A female attendant of Subrahmanya. (Salya Parva, Chapter 46, Verse 24).

HARISCANDRA I. A King of the solar dynasty very much reputed for his unique truthfulness and integrity. He was the son of the famous Triśanku.

1) Genealogy. See under Triśanku.
2) A brief life-sketch. To keep his pledged word and honor the sacred seat of the whole of his kingdom to Visvāmitra. When that was not sufficient he cleared his debts to Visvāmitra with the money got by selling his wife, Candramati, his son, Lohitāva and finally himself. And, he earned his livelihood with the wages he got for cremating corpses, himself doing duties as guard at a burning ghat and as the slave to a Candāla. Ultimately the Trumāṇa (Brahmā, Vishnu and Śiva) appeared and handed him all the luxuries he desired and rewarded him with high honours. (See for details para 4 under Visvāmitra).

HARISCANDRA II. An emperor of ancient times, to whom Brahmā gave as a gift a palace which automatically produced everything desired by its owner. He was lord over the seven islands. About his former birth and the plenitude of his riches the Purāṇa Ādiśved (Uttara kāndha, Chapter 32) has the following story to say:-

Harcandra ‘himself’ was surprised that he became so very rich in the matter of children and of wealth. Wondering what actions of his entitled him to so much wealth and to his position which was equal to Indra’s the emperor went to Sunera by vimāna where he questioned Sanatkumāra, a brahmanical sage seated in meditation on a golden stone as to who he was in his past life and to which actions of his past life he owed all the present wealth and prosperity. The great sage replied as follows:-

“In the past birth you were a truthful and pure-hearted vēga, you gave up your own profession and so you were ousted from home by your own people. At that time a famine and other scarcity conditions occurred there. One day you got into a pond along with your wife, collected lotus flowers from it and went to Kāti to sell the flowers. But, no one purchased the flowers. At last, Candramati, daughter of Indradyumna
purchased the flowers for a yajña she was performing. When you saw Visnu installed along with Adiyabha-
svat (San-God) and worshipped with flowers, feelings of devotion swept your mind and you too wor-
shipped the idols with lotus flowers. You enjoy today the fruits of that action in the past life.

(Harivamsa 2.31) A Sanukrit poet who lived in the 5th century A.D. The main stories of Buddha's life from Harivamsa 2.31 to 2.36 were composed by him. This main work, this mahakavya, comprises of 21 cantos. He has composed another work called “Jivanibharitam”.

HARITVA 1. A King who was the grandson of Har-
ivansh and son of Kohita (Bhāgavata, 10th Skanda).

HARIVARA 1. A King, who was the son of Vapumman and grandson of Seiyumvavumavan. He was King of Harivarasa in the island of Sambha (Mārakandeya Purāṇa 50, 26; Brahmāṇa Purāṇa 2, 2).

HARIVARA 2. A son born to Yada of the Naga woman called Dāmabhāraya. He founded an independent kingdom in the Naga island and became a prominent leader of the Maduru tribe. (Harivāra 2, 30; 29, 34).

HARIVASA 1. A great sage who visited Bhismas in his bed of arrows (Sarasvati). (Sanu Parva, Chapter 68, Verse 7). Once he attended Yuddhakshama’s assembly and spoke on eternal truths conducive to mental peace. That talk of his became famous as Hritagati. (Sanu Parva, Chapter 68).

HARIVASA 2. An author on Smritis (codes of conduct). He has written two texts on the subject called Laṅgha-
ṛaṇa smṛiti and Viśvāṅgavatīsṃṛiti.

HARIVASA 1. A mineral (yellow orpiment) got from mountains, which veiled like the clouds at dusk. (Vana Parva, Chapter 150, 94).

HARIVAṢA 1. General. A King born in the solar dynasty. In the art of music, he defeated Narada and shared Sarasvatī (Goddess of language), pleased Brahma and by the melody of his music sent Visnu to sleep. The mounting achievements of the King in the art of music evoked jealousy in Śiva-akṣara, the Lord of music. When Śiva-akṣara in a competitive spirit played the rāga Saṣādharana, the King (Harivaṣa) pointed out that Saṣādharana (the calmness and peace) which was suited to that rāga had given place toraudā rasa which was a serious mistake. Enraged at this Śiva opened his eye at the King who retorted boldly thus, ‘even if the eyes of fire was opened a mistake was a mistake’. This stand of the King pleased Śiva so much that he bestowed on the King horses and good wishes as presents for his (King’s) victory over all.

2. Killed Andhaka. Andhakāśura conquered Svarga and took Indra prisoner during the period when Harivāsa was King. The combined efforts of Brahma, Visnu and Śiva could not kill Andhaka. At last at the instance of Brahaspati a representative of the Devas visited Harivaṣa at Ayodhya and sought his help to kill Andhaka and accordingly the King set out for war against the demon. Asvāya told the King in secret that Andhaka treasured an image of Śiva and Pārvati in his stomach, and after removing, with his arrows the idol from his stomach, Vṛtadvāra killed him and restored the Deva-loka to Indra. (Kambā Rāmāyaṇa, Yuddha Kanda).

HARIVAMSĀ (M). An appendix to the Mahābhārata in 10,000 verses. The main object of it is to sing the praises of Mahāviṣṇu. It contains three parts called respectively Harivamba Parva, Visnu Parva, and Bha-
viṣya Parva. Creation of the world, kings of the solar dynasty and of the lunar dynasty, Yadu dynasty and the birth of Śri Kṛṣṇa form the theme of Harivamba Parva. Parva Parva deals mainly with the ponks and games of Śri Kṛṣṇa in his childhood. Though there occur certain hints about the future at the beginning of the Bhavampsya Parva, the creation of the world, the incarna-
tion of Visnu as Vamanas (Dwarf) and as Naraśimha (half man and half lion), Śiva and Visnu constitute its main theme.

The following verses prove that this Harivamsa also was composed by Vyāsa.

Harivamsa 2.31 pārvatī mahaśaṅkhaṁ / Viśnu-pārvatī sūkṣmaṁ / Viśnu-pārvatī scintilla / Bhavampsya pārvam- pārvam / Kṛte-pārvam rāmadvī ṇaṁ / Lo mu-pārvatīdāpaitama / Viśvasnoktaṁ maṁ tātāṁ / (Adi Parva, Chapter 2, Verses 83-84).

HARIVARA (M). The northern part of Mount Hema-
parvata, Arjuna, during his triumphal tour of the northern regions conquered this region and took away a lot of costly gems. (Hāraka, southern text, sanu Parva, Chapter 26).

HARIVIRA. See Dhanaśatravī.

HARSHA 1. One of the three sons of Dharmadeva, the other two being Śama and Kama. Harsha married Nandā. (Adi Parva, Chapter 66, Verse 32).

HARSHA 2. A great poet in Sanukrit, who flourished in the 12th century A.D., his most reputed work being the Mahākavya called Nandāvīrā, one of the five Mahākavyas (Epic Poems) in Sanskrit language. Another well-known work of his is Khandanakhandakādhyaya. He was a member of the literary assembly of King Jayacandra of Kanaḍa. Hira was his father and Māmalladevi, his mother.

HARSHA 3. King Harṣavarman who ruled over North India between A.D., 600 and 688. He is remembered and respected more as a poet in Sanskrit than anything else.

Nāgānanda, Rātavālī and Priyadāsī are his more important works. The poet Bāna has written the biogra-
phy of Harsha.

HARYANKA. A King born in the royal dynasty of Arjua. He was the son of King Cāpita and father of King Cādvrita. (Agni Purāṇa, Chapter 277).

HARYĀVASA 1. The five thousand sons born to Dakṣa by his wife Aśvini are known as Haryāvas. (See Aśvinī II).

HARYĀVASA 2. A King of the solar dynasty. The follo-
wing information about him is culled from the Mahā-
bhārata.

1. He was king of Ayodhya. A powerful ruler, he had a fully equipped army. (Udyoga Parva, Chapter 113, Verse 18).

2. He took Mādhavī, daughter of Yāvāsī as his wife and thus solved the problem of gurudascīqā for Gālava. (See under Gālava).
(9) Never in life did he eat flesh. (Anuśāsana Parva, Chapter 11, Verse 67).

HARYĀṢVA III. Father of Sudraka, King of Kāśi. He was killed by the sons of Vītahavāya. (Anuśāsana Parva, Chapter 30, Verse 20).

HĀŚINĪ. An apprā woman of Alakāpuri. She once danced in Kubera's assembly to welcome Sages Astavakra (Anuśāsana Parva, Chapter 19, Verse 45).

HASTĪMALAKA. A disciple of Śrī Śaṅkara. (See under Śaṅkara, Para 7).

HASTI I. A King born in the lunar dynasty (Adi Parva, Chapter 94 Verse 38).

HASTI II. Another king of the lunar dynasty. His father was Suhutra and mother Suvarṇī, who belonged to the Kāśvaka dynasty. This Hasti married Yaśodhara, daughter of King Trigara, and a son called Vīkantha was born to them. Hastinapura was the city newly built by Hasti. (Adi Parva Chapter 95, Verse 54).

HASTIBHADRA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

HASTIKASIYAPA. A great sage who lived in North India in very olden days. He once met and talked with Śrī Kṛṣṇa, who was doing tapas on the mountains. (Anuśāsana Parva, Chapter 136, Verse 11).

HASTINĀPURA. Capital city of the Pāṇḍavas. (See under Hasti II).

HASTIPADA. A nāga born in the Kaśyapa dynasty. (Adi Parva, Chapter 35 Verse 9).

HASTIPINDA. A nāga born in the Kaśyapa dynasty (Adi Parva, Chapter 35 Verse 14).

HASTISOMĀ. A famous river mentioned frequently in the Purāṇas. (Bīśumā Parva, Chapter 9, Verse 19).

HĀṬAKA (M) 1. A region to the north of the Himālayas, where the ghyakas lived. Arjuna, during his triumphal tour in the north made the ghyakas his allies. (Sabā Parva, Chapter 28, Verse 8).

HĀṬAKAS. A drink (gāśa). Those who live in Aśīla a section of Pāṭala drink this tonic. (See Pāṭala).

HĀṬAKI. A river. Paramesvarā and Pārvatī once had intercourse at Vītala, a section of Pāṭala and their semen formed itself into the river called Hāṭakī. (Bhāgavata, 5th Skandha).

HĀVANA. One of the eleven Rudras. (Anuśāsana Parva, Chapter 150, Verse 13).

HĀVIGHNA. A king of ancient days, who was one of those who were to be remembered both in the morning and the evening. (Anuśāsana Parva, Chapter 155, Verse 58).

HĀVIRBHĪÖ. Wife of Pusapta. (See Pusapta).

HĀVIRDHĀMAN. Son of Antarādhāna of the Maṇḍhū Parva, Chapter 147, Verse 24).

HĀVIRDHĀNA. A grandson of emperor Pṛithu, who had two sons called Antarādhāna and Vādī and to Antarādhāna was born a son called Hāvirdhāna by Śiṅdhūni and they had six sons called Prācinabharhī, Sukra, Gaya, Kṛṣṇa, Vrajā and Ajīna. (Viśṇu Purāṇa, Part I, Chapter 14).

HĀVIŚMĀN. A great sage who was a member of the aristocracy of India. (Sabā Parva, Chapter 7, Verse 18).

HĀVIŚMATI. A daughter of Aṅgiras. (Vana Parva, Chapter 218, Verse 6).

HĀVIŚRĀVAS. A King born in the family of Kuru, a King of the lunar dynasty. (Aḍi Parva, Chapter 94, Verse 59).

HĀVYAGHNA. A Rākṣasa about whom the following story is told in the Brahmāṇḍa Purāṇa.

Hāvyaghna was born from the smoke which rose from the fire of a yajña which sage Bharadvāja along with his wife Pāññhīna conducted on the banks of river Gauaṁ. and he began eating the āvās. Queenword about it by Bharadvāja Hāvyaghna answered as follows: "I am an unfortunate fellow called Kṛma cursed by Brahma. If you would kindly sprinkle on me the Ganga water, Suvarṇa, ghee and soma I will be redeemed from the curse. Bharadvāja complied with the request of Hāvyaghna and he got redemption from the curse.

HĀYAGRIVA I. An Asura, the son of Kaśyapaprajāpati by his wife Dāru. (Vaishñavi Kīrtiṇāyana, Aranyakānda, 1. 14).

As a child the Asura began tapas on the banks of river Sarasvatī, and after a thousand years Devī appeared and asked him to choose any boon he wanted, and he wanted to become invincible by Devas and Asuras, and also deathless. When Devī told him that such a boon was out of question, he wanted the boon that he (Hāyagrīva) should not be killed by anyone but by a Hāyagrīva (one with the horse's neck). Devī granted him the boon.

Hāyagrīva, who became haughty and overconfident on receiving such a boon, went about the three worlds troubling good people, and at last he clashed with the Devas. As he could be killed only by one with the head of a horse he combined the attack of Mahāviṣṇu and the Devas did not succeed in defeating him and Mahāviṣṇu decided to rest for some time to recoup himself from weariness. During his rest his head was hit by the end of his own bow and the head was severed from the trunk. Mahāviṣṇu replaced the head thus lost with that of a horse and killed Hāyagrīva in flight. (For details see Gitā).

HĀYAGRIVA II. An asura who guarded the kingdom of Narakāśura. He was killed by Śrī Kṛṣṇa. (Udyoga Parva, Chapter 190 Verse 30).

HĀYAGRIVA III. A King born in the Vīma dyna.

HĀYAGRIVA IV. A saintly king. Though he defeated his enemies, yet, as he had no backing and support, he was finally killed. The story of Hāyagrīva was told by Vyāsa to teach Dharmaputra the lesson that even the greatest of heroes requires the support of others. Though killed, Hāyagrīva secured a place in heaven. (Śatrī Parva, Chapter 24, Verse 23).

HĀYAGRIVA V. An incarnation of Viṣṇu. (In Vedic literature.—In Vedic literature incarnation as Hāyagrīva is attributed not to Viṣṇu, but to Yājñika. But the Taittirīyas āraṇyaka depicts yajña as a prototype of Viṣṇu. The inference that may be drawn from the above is that the root of the Hāyagrīva story detailed in Vedic and Purānic literature is one and the same.

About the Hāyagrīva incarnation the Pañcavimsa-brāhmaṇa contains the following story. Agni, Indra, Vāyu and Yājñika (Viṣṇu) once began a yajña on the understanding that the haviṁbīha obtained from it should be divided among all the
Devas. But, in violation of the agreement, yajña left the place carrying away the whole Yayābhīṣaga with him, and he drove back the Devas who followed him with the help of the bow presented to him by Devī. Finally the Devas got the string of the bow bitten off by a raven and the bow which got straightened up cut off yajña’s head. Yajña then apologized for his offence and then the devas got the Āśvinidevas to fix the head of a horse to the trunk of Yajña. (Pāndava-viṃśātāsana 7, 5, 4; Tattvārthā śarīrakalya 3, 1; Tattvārthā Śrīnathī 4, 3, 1).

2) In Purāṇic literature. The above story is told in Skanda Purāṇa with slight modifications as follows:

Once Brahmā and other Devatas conducted a test as to which one amongst them was the greatest, and when it became evident that Mahāvīra was, in every respect, superior to all, the others Brahmā cursed that Viṣṇu should lose his head. Viṣṇu, who got thus benefited of his head attended a yajña conducted by the Devas with the head of a horse attached to his trunk. After the yajña was over he went to dharmārāṇya and did tapas there and by the blessings of Śiva got back his former head instead of that of the horse.

HAYAJṆĀNA. The science of controlling horses. (Vana Parva, Chapter 77, 17).

HAYASIRAS Hayagrīva. (See Hayagrīva V)

HEHYA See Ekaśaṅkha and Parasurāma.

JEEMA. A lover (wife) of Maya, the asura. (For details see Maya, Indra, Parā 61 and sub para 3 of Para, 24, Kāma and Vyayamprabha)

HEMACANDRA. A king, son of King Viśāla and father of Sūryadās. (Bhāgavata, 9th Skanda.

HEMAGUHA. A naga born in Kātyāyana’s dynasty. (Ādi Parva, Chapter 25, Verse 9).

HEMANKA JA Son of King Kuvalaya of Varṣa. He committed the sin of brahmahatyā as he killed the sage, Sātāravā. Later on he redeemed himself from the sin by giving water to Trīśa, a brahmin. (Skanda Purāṇa).

HEMAMŪNAL A vāiṣyā. (See Vīkuntalā)

HEMΑCU HA (M) I. A mountain in the North. Arjuna once went to Harivāra after stationing his army here. (Śahbhā Parva, Chapter 28).

HEMΑCU HA (M) II. A mountain on the banks of the river Nandā, known also as Rasbhadhā. Once Yudhiṣṭhira went to this mountain and enjoyed the many beautiful scenes there. (See Rādhā Parva 11).

HEMAMAĻI I. He used to supply flowers to Vaiśravaṇa. He had a beautiful wife called Viśālakesī. Once when he returned with flowers from Mānasarasasā he felt an omnish of love and spent time at home in love pranks with his wife. Kubera went to the temple for worshipping Śrīva at noon and though he waited there till dark time for Hemamaḷi to bring the flowers the latter did not come. Kubera got angry and went to Hemamaḷi and he came trembling with fear. Kubera’s curse turned him into a leper afflicted with eighteen varieties of leprosy, and separated from wife he fell from a huge tree. At last he came to Hemāśī where he met sage Mūrindendra. Hemamali told him all his misfortune and the sage advised him to observe Asājhaṁkarnakātās. Hemamali did so and got cured of the fell disease and returned to Devakota. (Padma Purāṇa, Uttarākhaṇḍa, Chapter 54).

HEMAMĂL I. II. A son of King Drupada. He was killed in the great war by Aśvatthamā. (Drona Parva, Chapter 156, 182).

HEMĀNETRA. A Yakṣa. He worships Kubera in his assembly. (Śahbhā Parva, Chapter 10, Verse 17).

HEMAPRĀBHA. See under Vallabha.

HEMAPRĀBHĀVATI. See under Varatanu.

HEMAKATHA. A King of the solar dynasty. Grandson of Curaṭhara, he was the son of Ksēma and father of Satyaratva. (Bhāgavata, 9th Skanda).

HEMĀVARNA. Son of King Rocamāna. He fought in the great war on the side of the Pāṇḍavas against the Kauravas. (Drona Parva, Chapter 23, Verse 67).

HERAMBĀKAM. A region of South India, the inhabitants of which are known as the Herambas. Suhadeva, during his triumphal tour of the South defeated the Heraucas. (Śahbhā Parva, Chapter 31, Verse 13).

HEFī. An Asura. (See under Prabheī).

HIDIMBA. A Rākṣasā, whom the Pāṇḍavas confronted in the forest after their escape from the lac palace. Bhīma killed him and married his sister, Hididhi. Ghatotkaca was Bhīma’s son by Hididhi. (For details see Ghatotkaca).

HIDIMBA (HIDIMBI). Mother of Ghatotkaca. (See Ghatotkaca).

HIDIMBAVADHAPARVA. A sub Parva of Ādi Parva. (Ādi Parva, Chapters 152-155 form the sub Parva).

HIDIMBĀNA (M). The forest where Hidimba dwelt. (See Ghatotkaca).

HIDIMBI (HIDIMBA). See Ghotakaca.

HIFH. A class of阀门 (Pāścas). (Bhāgavata 10th Skanda).

HIKA. A Rākṣasā who lived in the river Vipākā. He was a companion of another Rākṣasā called Bahi and to them, jointly was born a son called Bāhikā. (كار्य Parva, Chapter 44, Verse 41).

HIMĀVĀN. [THE HIMĀLAYAS].

1) General. The great mountain on the northern borders of India. In the literature and the religious thought of India the Himālayas occupy a position of universal respect and adoration. The Indian belief is that the mountain has got a divine soul, (e.g. it is referred to as “devatāṇa” in Kālidāsa’s Kumāraśālībha). The Himālayas are referred to very often in the Purāṇas and epics.

2) Other information from Mahābhārata. (1) The Bālakāliyasa had performed tapas in the Himālayas. (Ādi Parva, Chapter 30, Verse 3).

3) The Nīga named Śeṣa once resided there to practice control of the mind in solitude. (Ādi Parva, Chapter 36, Verse 3).

4) Pāṇḍu, father of the Pāṇḍavas had to cross the Kālikāta mountain and the Himālayas to reach Gandhamadana. (Ādi Parva, Chapter 148, Verse 46).

5) Bhūrgava women hid themselves in the Himālayas at the time when the Kṣatriyas were hunting out people of the Bhṛgu dynasty. (Ādi Parva, Chapter 177, Verse 20).

6) The whole fire of the yajña conducted by sage Parāśarā was annihilated in the Rākṣasās was deposited in the extensive forest near the Himālayas. (Ādi Parva, Chapter 180, Verse 22).
(7) Arjuna once sojourned on the Himālayas. (Adi Parva, Chapter 214, Verse 1).
(8) The Devatā of the mountain worshiped Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 31).
(9) As suggested by Śrīva, once Nārada did penance for 1000 years on the peaks of the Himālayas so that he might see Indra's assembly. (Sabhā Parva, Chapter 11, Verse 4).
(10) Arjuna once crossed the Himālayas and encamped at Dvārakā. (Sabhā Parva, Chapter 27, Verse 29).
(11) Bhīma was once stopped for a short time near the Himālayas imagining himself to be emperor of the whole world. (Sabhā Parva, Chapter 30, Verse 4).
(12) It was at the Himālayas thatMeruvaṁrūpa imparted advice to Yudhishṭhīra. (Sabhā Parva, Chapter 74, Verse 14).
(13) Bhagiratha performed tapas on the Himālayas. (Vana Parva, Chapter 198, Verse 3).
(14) The kingdom of Subхēṇa, King of Kalinda was on the plains of the Himālayas. The Pandavas stopped there for a night and left for the Himālayas the next day. (Vana Parva, Chapter 140, Verse 29).
(15) In the Himālayas, on the seventeenth day of their life in exile, the Pandavas reached the top of the Himālayas, and visited the Śrīraṁ of Vṛśaraka there. (Vana Parva, Chapter 18).
(16) It was while Bhīma was hunting in the Himālayas and appreciating the beauties there, that a python caught him by the leg (Vana Parva, Chapter 117).
(17) Sage Mārkandeya once saw in the stomach of child Kṛṣṇa mountains like the Himālayas, Hemakāta etc. (Vana Parva, Chapter 188, Verse 112).
(18) Much anterior to sage Mārkandeya an owl called Prāvārakarna who lived on the Himālayas (Vana Parva, Chapter 199, Verse 4).
(19) Karna conquered all the kingdoms on the Himālayas and collected taxes from them all. (Vana Parva, Chapter 254, Verse 4).
(20) On the northern heights of the Himālayas live Śiva and Pārvatī for ever. (Udyoga Parva, Chapter 115, Verse 5).
(21) Himāvāna is one of the six rain-producing mountains stretching from the east to the west. (Bhīṣma Parva, Chapter 6, Verse 3).
(22) Arjuna during his tour of Kailāsa in dream with Śrī Kṛṣṇa saw all the peaks of Himāvāna. (Drona Parva, Chapter 80, Verse 29).
(23) When Śiva burnt to ashes the Tripuras, Himāvāna and Vindhāya served as the axles of Śiva's chariot. (Karna Parva, Chapter 34, Verse 22).
(24) The River Gāṇgā deposited Śiva's semen on a high peak of Himāvāna and Subrahmanya was born there. (Karna Parva, Chapter 44, Verse 9).
(25) Himāvāna, the Devatā of the mountain, also was present at the installation of Subrahmanya as chief of the army. (Śalya Parva, Chapter 45, Verse 14).
(26) Himāvāna presented to Subrahmanya two attendants called Suvarcana and Ativarac. (Śalya Parva, Chapter 45, Verse 46).
(27) Śrī Kṛṣṇa once performed tapas on Himāvāna, and as a result of it was born his son Pradhyunna from Ruknī. (Saupākika Parva, Chapter 12, Verse 30).
(28) Himāvāna presented inexhaustible wealth to emperor Prthu. (Śanti Parva, Chapter 59, Verse 113).
(29) The peaks of Himāvāna have an area of 100 yojanas; Brahmā once conducted a yajña there. (Śanti Parva, Chapter 166, Verse 32).
(30) Daksānarajputi conducted a yajña at the place called Gaṅgādīśvara on the slopes of Himāvāna (Śanti Parva, Chapter 284, Verse 3).
(31) In Chapter 327 of the Śanti Parva the following statement occurs about Himāvāna. According to the advice of King Janaka Suka brahma馈a mounted the Himālayas. Siddhas-cīrṇas lived on the mountain, celestial women walked all over the place. The mountain always reverberated with the noise of different varieties of living beings. The mountain produced by Kinnaras, peacocks and many other birds could always be heard there. Himāvāna was the permanent abode of Garuda. The Astadhyālakas also lived there.
(32) When Śuka moved up to the world above it appeared as though the Himāvāna was being cut open. He saw two divine peaks of mountains on the two sides of the path, one of them was the peak of the Mahāmeru and the other that of Himāvāna. Both the peaks gave way to Śuka. (Śanti Parva, Chapter 333).
(33) Śiva desired to see Urmī, the daughter of Himāvāna as his wife. Manumātana's sage Hirupa demanded that Urmī be wedded to him. When Himāvāna told the sage that it had already been decided to give Urmī in marriage to Śiva, the sage cursed that they would not be, in future, gods in the Himāvāna. (Śanti Parva, Chapter 342, Verse 62).
(34) Visnu and Śiva once fought with each other on the Himāvāna, and then it seemed as though the mountain was being cleaved into pieces. (Śanti Parva, Chapter 342, Verse 129).
(35) Nārada had his aśrama there, on the Himāvāna. (Śanti Parva, Chapter 346, Verse 5).
(36) Śrī Kṛṣṇa once visited the aśrama of Upamanyu on the Himāvāna. (Arvāsa Parva, Chapter 17, Verse 53).
(37) King Marutā performed a yajña on the Himālayas and brahmans went away leaving a lot of wealth there. (Avaṁvedhika Parva, Chapter 3, Verse 20).
(38) Śaṇjaya left for the Himālayas after Dhrutarāṣṭra and Gāndhār had been burnt to death in a wild fire. (Aśrama Parva, Chapter 37, Verse 33).
(39) During their mahaprajāpāta (great journey) the Pāṇḍavas traveled by the Himālayas and Dharma-putra ascended to heaven from the top of the Himālanya peak. (Mahābhārata Parva, Chapter 2, Verse 1).

HIMGUΛA: A mineral (vermiculite) obtained from mountainous regions. It has the colour (red) of the sky at sunset. (Vana Parva, Chapter 158, Verse 94).

HIPPOCRATICUS. A Greek scientist and thinker. Father of the Allopathic system of medicine. He has written a book on medicine consisting of nearly seventy parts. His theory is that the heart is the centre of origin of life and the heat of the body is the manifestation of life. Out of the five elements of the Indian system of medicine he accepts four, viz. Prithvi (earth), Ap (Water), Agni (fire) and Vāyu (air). Till the 18th century A.D. his theories were very popular.

HIRANMAYA (M). A particular region in Jambū island, to the south of Nila mountain and to the north of mount Nisadhā. (Bhāgavata, vi. Skandha).

HIRANYA. (Hiranyakāśipu, Hiranyakṣiṣa)
1) General. Owing to a curse Jaya and Vijaya who were gate-keepers at Vaikuṇṭha were born as two sons, Hiranyakṣa (elder brother) and Hiranyakāśipu (younger brother). These brothers are known also as the Hiranyas. (See Jayavijaya).

2) Birth. Three sons called Hiranyakṣa, Hiranyakāśipu and Vajrāśva and a daughter, Sinhikā were born to Kaśyapaprajāpatī by his wife Diti. To Hiranyakāśipu were born four sons called Anupāla, Hāla, Nāla and Saṅhila. (Vāyu Purāṇa, Part I, Chapter 15).

There is yet another story relating to the birth of these asuras. Though the other wives of Kaśyapa became mothers Diti alone was not blessed with a child for a long time. One day at dusk while Kaśyapa was immersed in meditation Diti rushed into his room and began lamenting and complaining about her husband not having even seen a mother. And urgently asked Kaśyapa to make her one. But, Kaśyapa pointed out that it was not the proper time for such things. It was dusk when Śiva with his attendants would be out seeing nightmares covered with ashes from burning gārhapūrṇa all around by storms. So Kaśyapa wanted to wait for some time more. But, she was not in a mood to pay heed to his advice and then asked him to give her a propitiation. After obliging her, once again he took his bath and began meditation.

Diti became pregnant. She also got alarmed about the indiscretion committed at dusk time that day and, Kaśyapa told her: "Your mind became impure, you did not obey me, you insulted the Devas also. There are two kinds of drinking. There is the one which is worse. They will oppress the three worlds and kill innocent people. Mahāvīra will never tolerate such things. He will incarnate himself to kill them. But since you feel pertinent now, a grandson of yours will become liked by all good people, and he will be a very great devotee of Mahāvīra. (This was Prahlāda).

At any rate, one hundred years after her getting pregnant Diti delivered two sons. The first born was named Hiranyakṣa and the next one Hiranyakāśipu. (According to certain Purāṇas Hiranyakāśipu was the first born).  

3) Hiranyakṣa. The boys grew up to become a growing menace to the whole world. Hiranyakṣa toured all the three worlds with a club. He beheaded svarga. Devas ran away in fear. Hiranyakṣa, shaking his club, jumped from the sky into the sea and engaged himself in the sport of thrashing the waves with his club. Years passed by like this, and at last he went to Viśhūvarī, the capital of Varuṇa and challenged him to fight. Varuṇa came out of the palace, admitted his incapacity to fight Hiranyakṣa, and suggested to him to challenge Mahāvīra. Accordingly Hiranyakṣa went to Mahāvīra. It was during this period of time that the earth got engulfed in water. Svaṃdhūvamanuṣṇa requested his father, Brahmā to raise up the earth from water. But nowhere could be seen the earth, everywhere it was only a vast expanse of water. Brahmā then meditated upon Mahāvīra, who came out from Brahmā's nose in the form of a tiny boat. It grew up into a very big boat within no time, and jumped from the sky into the ocean. Within a few minutes it picked up from under the ocean the earth on its tasks and appeared on the surface of the water. Hiranyakṣa understood that the boat, which without the least fear picked up the earth from the ocean was none other than Mahāvīra and he challenged Viṣṇu to fight. After placing the earth in its old position Viṣṇu fought with Hiranyakṣa and killed him.

4) Hiranyakāśipu. With the killing of his brother, Hiranyakāśipu's hatred and enmity towards Viṣṇu increased very much. He, by doing tapas for very long years, secured booms from Brahmā and conquered the three worlds and ruled them as Triloka Cakravarti (emperor of the three worlds). He prohibited throughout the empire not only the chanting of Viṣṇu's name, but even thinking about him (Viṣṇu) by his subjects. "Hiranyakṣa namah" (salutations to Hiranyakṣa) replaced the old custom of chanting 'Nārāyana namah' (salutations to Nārāyaṇa). Meanwhile, a son called Prahlāda, a great devotee of Mahāvīra was born to Hiranyakāśipu. (For the story of Hiranyakāśipu's death see Prahlāda). (Kathā Ramāyaṇa, Yuddha Kāṇḍa; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 20).

5) Story about the name Hiranyakṣa. Sage Kaśyapa once conducted an Āśvamedha yajña. A golden seat was put up there for the great sages who came to participate in the yajña. Diti was pregnant during the time of the yajña, and while it was duly progressed she came and sat on the above-mentioned golden seat, and very shortly she delivered a child. As the child was delivered on the golden seat the child was called Hiranyakāśipu. (Brahmāṇa Purāṇa, 9, 5, 7 12; Vāyu Purāṇa 67, 69).

HIRANYABHū. A pāga born in Vatsaki's dynasty. He was born to death at the son's sacrifice of Janamejaya. (Arjuna, Chapter 5, Verse 6).

HIRANYABINDU. A sacred place near the Himālayas. During his pilgrimage Arjuna visited this place also. A bath in this tirtha will wash off one's sins. Hiranyakbindu is situated on the top of Mount Kālaśāra.

HIRANYADHANUS. A King of forest tribes, Ekalavya, the great master of archery was Hiranyakadhanus's son (Ekalavya).

HIRANYAGARBHA. A synonym of Śrī Kraṇa. (Śānti Parva, Chapter 342, Verse 96).

HIRANYAHASTA. A son born to princess Vadhramat thanks to the blessing of the Āśvīndevas. She was married by a eunuch. Surrounded at such a marriage the princess requested the Āśvīndevas for children and they gave her a son, (Ṛṣyveda, Maṇḍūkā 1, Anuvāka 17, Śāktī 116) who was called Hiranyahasta. He became a sage and married the beautiful daughter of King Madiraśva. (Śānti Parva, Chapter 234, Verse 33).

HIRANYAKAŚIPU. I. (See Hiranya).

HIRANYAKAŚIPU II. A dānava. He once shook Mount Meru and Siva granted him welfare and prosperity. (Anuśāsana Parva, Chapter 14, Verse 73).

HIRANYAKAŚA I. A brother of Hiranyakāśipu. (See Hiranya).

HIRANYAKAŚA II. One of the sons of Viśvavātra, who was a Brahmacādi. (Anuśāsana Parva, Chapter 4, Verse 52).

HIRANYANĀBHA I. A King born in the solar dynasty. He was the son of Tivrī and the father of Puyā. (Bhāgavata, 9th Skanda).

HIRANYANĀBHA II. A son of Śrījaya. A child named Suvarṇapāthilu was born to Śrījaya, but it died before long, and then it was Nārada who brought it.
back to life again. After its rebirth the child came to be called Hiranyanābha also. Hiranyanābha lived for 1000 years. (Śānti Parva, Chapter 149).

HIRANYAPURAM. A city of the Daiyais. The Daiya woman, Pulomā got the city for her children by tapas. Pulomā is known as Kālaka also. (Certain Purāṇas aver that Kālaka was the sister of Pulomā). The children of Pulomā are known as Kālakayas for whose safety and security she did tapas for 1000 years. And, when Brahmā asked her to choose any boon she desired, Pulomā said as follows:- “There should arise no reason or cause for my sons to feel sorrow in their life; Devas, snakes or Rākṣasas should not kill them and they must have a beautiful city to live in. Brahmā granted her all the boons. Hiranyapura was built by Brahmā for the Kālakayas to live in. It was full of gems and it could easily travel in the sky.

When life became impossible for the Devas due to the deprivations of the Kālakayas, Indra brought Arjuna to Devaloka. As the Kālakayas were granted the boon that they would not be killed by the Devas, Arjuna’s help had thus to be sought by Indra. Arjuna killed the Kālakayas and destroyed Hiranyapura. (Vana Parva, Chapter 22). On one occasion the sage Nārada gave a correct description of Hiranyapura to Māṇiśī, the charioteer of Indra. (Udyoga Parva, Chapter 100).

HIRANYARETAS. One of the sons of Priyavrata. Hiranyaretas was king of the Kuśa island and had seven sons called Vana, Vamdana, Dṛgharuci, Nābhigupa, Satyavrata, Vīkṣita and Vīraṇadeva. (Bhagavata 5th Skandha).

HIRANYAROMAN. A king of Vidarbha who excelled in suzerainty over the southern regions. He was also known as Bhūmaśa. (See Bhūmaśa).

HIRAYASARAS. An ancient chhita of the western regions. Gandā washed off his sins by bathing here. (Śānti Parva, Chapter 342, Verse 57).

HIRANYAŚRIGAM. An extensive mountain to the north of Mahācatwa, which is to the north of Mount Kailāsa. This mountain is said to be a mine of gems. (Sabha Parva, Chapter 8, Verse 10; Bhīma Parva, Chapter 6, Verse 12).

HIRANYASTUPA. A great sage, the son of Āṅgiras. (Rāgveda, Maydāla 1, Antvāka 7, Sūkta 31).

HIRANYAVARMAN. A king of Daśāṛa. His daughter was married by Sīkhaṇḍi. (See Sīkhaṇḍa).

HITOPADESA. A book written in Sanskrit on the basis of the Pāñcatantra. It is a collection of forty-three stories, and twenty-five of the stories are found in the Pāñcatantra. There is also not much difference in the stories, about the origin of the two books. The author of Hitopadeśa is considered to be one Nārāyaṇa Pundita, a dependant of King Dvālakandra. Of the manuscripts available of the book, the oldest one is dated 1373 A.D. It has been surmised that the book was written somewhere between the 10th and 12th centuries A.D.

There are four parts to the book called Mitralabhā (gaining friends), Subhedha (creating dissension between friends) Vighraha (separation) and Sandhi (union).

HLĀDA (HLĀDA). A synonym for Hrāda, son of Hiranyakāśipu. (See Hrāda).

HLADINI. A tributary of the Gaṅgā. Gaṅgā brought down by Bhagrattha to the earth first fell on Siva's head and thence on Bhu-dhara, and therefrom flowed in seven tributaries. Three tributaries, Hīdānī, Pāvant and Nalini flowed eastwards, Sneakṣas, Sītā and Sindhu westwards, and the seventh tributary followed Bhagrattha. The mortal remains of the sons of Sagarā were flooded with its waters, and their souls attained heaven.

HOMA. A king belonging to the dynasty of Bharata. He was the son of Kṛishnaṇa and father of Śūtapas. (Bhagavata, 9th Skandha).

HOMADHENU. The cow, which offers milk needed for yajña.

HOMAKUNDA (M). The pit for making offerings during yajñas. Rules about making the pit are described in chapter 24 of the Agni Purāṇa as follows:—

First, demarcate a piece of ground one yard square with thread and digit one yard deep. After leaving two angulas (inches) space on all the four sides of the pit make three divisions in it. The three divisions should be 12" × 8" and 4" deep; the inner division 12" deep, the middle one 8" and the one outside of it 4" deep. All the three divisions should be four feet in width. The above three divisions are called Sāvamakhalā, RaJKomakha and Tīrthamakhalā, and this is the pit, viz. Homakunḍa. On the western side of it a yoni (receptacle) 10 × 15 angulas should be made. Its depth should gradually decrease in the descending order 6, 4, 2 angulas. In shape the yoni will be of the shape of the peepal leaf. (Yoni is that of Śakti; the Kundā is her stomach. The conception about Śakti is that of a woman lying on her back, head towards the east.). The priest performs the rites, himself seated to the west of the yoni and his head turned to the east.

HOTRAVHANA. A saintly king, who was the grand-father of Aunbā. (See under Aunbā).

HĪRĀDA I. Also called Hīrāda, a son of Hiranyakāśipu. (See under Anirudda).

HĪRĀDA II. A nāga. Hīrāda was also present in the company of nāgas, which carried the soul of Balabhadracarya to Patāla. (Mausūla Parva, Chapter 4, Verse 16).

HRAIDOVARA. A Rākṣasa, who was killed by Subrahmanyas in the war between the Devas and the Aūtras. (Salya Parva, Chapter 46, 75).

HṚDIKA. A Yādava. He was the father of Kṛṣvarma. (Adi Parva, Chapter 63, Verse 105).

HṚDĪYA. A great sage. He lives in the assembly of Indra. (Sā pada Parva, Chapter 7, 13).

Hṛ. 1) Birth. One of the 16 daughters born to Śvāyambhuvarmanu by his wife called Śatārūpā. (Bhagavata, 4th Skandha).

2) Other information. (1) Hṛdevī worships Brahmā in his assembly.

(2) When Arjuna started for Indraloka Draupadi meditated upon Hṛ to that no dangers might overtake him. (Vana Parva, Chapters 37, 38).

(3) Hṛ too was present at the installation ceremony of Subrahmanyas. (Salya Parva, Chapter 45, 13).

Hṛiman. A Śānatanavādeva, (eternal Deva of the universe). (Anuśaman Parva, Chapter 91, 31).

Hṛinīṣeva. A saintly king born in the Auras dynasty. He was one of the ancient kings whom fate had made to relinquish their kingdoms. (Śānti Parva, Chapter 227, 31).
HCHU. A Gandharva, son of Kaśyapa-prajāpati by Prahlāda.
(1) He was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 59).
(2) Hūhū was among the Gandharvas who welcomed Arjuna in Devaloka. (Vana Parva, Chapter 48, Verse 14).
(3) Hūhū lives in Indrasabhā.
(4) Once he turned into an alligator on account of the curse of Devala. (See under Indradhumma).

HCNA. A tribe. There are a number of references in the Purāṇas to the Hānas, who were created from the foth in the mouth of Nandī, the cow which was in Vaśiṇī's asūma (Ādi Parva, Chapter 174, Verse 10). Nakula conquered the Hānas in the western regions. (Sabhā Parva, Chapter 32). The Hāna kings took part in the Rājāyāya of Yuddhishthira and made costly presents. (Sabhā Parva, Chapter 51, Verse 24).

HCNDY. An asura, the son of Vipracitī. (He abjured Asokaṃvarī, sister of Subhadraṇya. (Padmini Purāṇa). (See under Asokaṃvarī).

HUNGA(M). An urban region in anc. in India. The people of this area were known as Huna. In the great war they fought on the side of the Pāṇḍavas. They took their positions in the Kraunārūna vyuḥa formed by Pukula and Subhadraṇa. (Bhishma Parva, Chapter 50, Verse 51).

HUTA(M). One of the five great vajīas. (See Prathuan).

HUTAHIYAVĀHA. One of the two sons of Dhara, the Vasu, the other son being Dravina. (Ādi Parva, Chapter 65, Verse 21).

IKSU. A woman. IKSU was the daughter of Kuchkula, and she was married to Yudhishthira. (Mahābhārata, 1.25).

IKSVĀKU. A tribe. A synonym for Kāśyapa. (See under Kāśyapa).

IKSULI, IKSULAM. A rich country. (Mahābhārata, 2.42).

IKSULIYA. A woman. IKSULIYA is a princess of the Kuru family, the daughter of Drupada and the sister of Duryodhana. (Mahābhārata, 12.14).

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IKSVĀKU. A tribe. A synonym for Kāśyapa. (See under Kāśyapa).

IKSVĀKU, IKSVĀKULI, IKSVĀKULIYA. A woman. (Mahābhārata, 12.14).

IKSVĀKULIYA. A woman. IKSULIYA is a princess of the Kuru family, the daughter of Drupada and the sister of Duryodhana. (Mahābhārata, 12.14).

IKSVĀKM. A woman. IKSULIYA is a princess of the Kuru family, the daughter of Drupada and the sister of Duryodhana. (Mahābhārata, 12.14).

IKSVĀKM. A woman. IKSULIYA is a princess of the Kuru family, the daughter of Drupada and the sister of Duryodhana. (Mahābhārata, 12.14).

IKSVĀKU. A tribe. A synonym for Kāśyapa. (See under Kāśyapa).
ILA 1. Daughter of Vaivaisvata Manu.  
1) Genealogy. Descended from Visvó in this order:  
Brahma—Marico—Kausíyapu—Vaivaisvata Manu—Ilā.  
Vaivaisvata Manu was the son of Kausíyapu by his wife  
Ardhī, and Ilā the daughter of Vaivaisvata Manu by his  
wife, Sradhā. Iksvák, the ancestral father of the solar  
dynasty of kings was brother of Ilā.  
2) Vaivaisvata Manu and Sradhā had, for a long  
time no children. Manu got performed once by Agastya  
a yajña to propitiate the Mitra-Varuṇas so that a son  
might be born to him (Manu). Soon a daughter  
was born to him and she was called Ilā. Then Manu  
asked Visistha why a daughter was born to him  
instead of a son for whom the yajña was performed  
by Agastya. At once, Visistha by his will-power turned  
the girl Ilā into a boy, and the boy was named Sudy-  
ymuna. (Bhágavata).  
3) Sudyumna again turned into woman. Once Sunaka  
and some other sages went to the great forest Kumāra  
Vana near Kálāśa to salute Śrī Paramajiva ignorant  
of the fact that just then Pārvatī and Parmesvāra were  
enjoying themselves. The sudden appearance of Sunaka  
and others was not relished by the divine couple, who  
were then naked. They therefore, pronounced the curse  
that anybody who entered the forest in future would  
be turned into a woman. (Bhágavata).  
Sudyumna, now a young man, went for hunting one day.  
Sudyumna who was ignorant of this curse entered the  
forest with his friends while hunting. At once all of  
them were transformed into women. Grief-stricken,  
they stayed in the forest for some days, and then started  
for the palace. Sudyumna bearing the name Ilā walked  
at the head of the party as a beautiful woman. On the  
way Buddha met Ilā, they fell in love with each other  
and got married. A son, Purūravas was born to Buddha  
by Ilā. (Bhágavata).

‘4) Transformation again; Ilā expressed to Vasiṣṭha, her  
grief at having been turned into a woman, the sage  
requested Śrī Paramajiva to restore her to her former  
form as a man. Śiva said that Ilā would be a man  
and a woman every alternate month, throughout life.  
During the month when she was a man, he would engage  
himself in matters of Government, and the next month,  
when a woman, she would stay in the inner apartments  
in the palace. Brahmapāta Puruṣottama, Chapter 32  
says that Kṣaya, brother of Purūravas ruled the state till  
the latter became a major. As soon as Purūravas  
attained majority Sudyumna handed over to him the  
reins of Government and retired to the forest for tapas,  
and during this period he was taught the Navākṣara  
mantra by sage Nārada. Sudyumna adored Devi with  
this Mantra. She appeared to him and blessed him with  
the state of salvation. Purūravas married Urvākula,  
and ruled the country. (Bhágavata, 5th Skandha; Devi Bhágavata, First  
Skandha; M.B. Ādi Parva, Chapter 75 and Anuśāsana  
Parva, Chapter 147, Verse 26).

ILA 31. A river. At the birth of Surākumārya this river  
paid homage to him with fruits and roots. (M.B. Anu-  
śāsana Parva, Chapter 86, Verse 24). Dharmapura  
along with the brahmans bathed in this river. (M.B.  
Vana Parva, Chapter 156, Verse 8).

ILAŚPADA. An ancient holy bathing ghat. A dip in the  
 holy waters wards off ill-fate and confers the benefits  
of the Vaiśāpeya yajña. (M.B. Vana Parva, Chapter 83,  
Verse 77, 78).

ILAŚVARTA (ILAŚVARTA). A King in the line of Priyāv  
son of Śrīyamśika Manu. (See Genealogy).  
ILĀŚVARTA (ILAŚVARTA). A locality. (See Bhágunāta).  
ILĀŚVARTA VARŚA. That part of the country in the  
centre of Jamādibīpa. (M.B. Saśā Parva, Chapter 28).  

ILAVU. See Vāyu, Para 6.

ILIBILÁ. The wife of Viśravas and mother of Kubera.  
Viśravas was born as the son of Palaśya, one of the  
Prajāpatis by Mānī. Viśravas had two wives, Kuśāri  
and Pīlāli aikus Devāvarṇini and Viśravāna (Kubera)  
was born of Ilisī. Hemu Kulāner, is called Aśvālī  
also; Viśravas was born by Kuśāri, Kāvāna, Viśi-  
ghaṇa, Kumbhakarna and Śārpunakha.  

ILILA. A King of Pūravas, father of King Dasyuṭa.  
(M.B. Ādi Parva, Chapter 71). Rathantari was Ilīla’s  
wife. (Ādi Parva, Chapter 74). Some Purūras call  
Ilīla by the name Ilīna and Rathantari as Rathandari  
also.

Maināra, the most righteous of Kings had four sons  
edowed with great prowess named Tā延u, Mahān,  
Anrathā and Drūṣu. Tā延u was responsible for the  
growth of the Pūrā dynasty. He conquered the whole  
of the earth and won fame. Ilīla was Tā延u’s son. He  
also conquered the whole world, and he had five sons.  
(M.B. Ādi Parva, Chapter 94, Verses 14-18).

ILINA. Son of king Tā延u of the Pūrā dynasty. His  
wife was Rathantari. Ilīna had five sons by her. They  
were; Dasyuṭa, Sūru, Bhūma, Pravasu and Vasu.  
(M.B. Ādi Parva, Chapters 16-18. See also under  
the word Ilīla).
ILLAKA. A person who led a very ideal family life. Son of a Vaisya in the city of Mathura, Illaka had a very beautiful wife. Illaka had one day to go to another place and his wife wanted to accompany him. But, Illaka did not allow that and went alone. Then she waited at the gates looking towards the husband moving fast away. And, when he completely disappeared from sight she, who could not bear the separation, fell down on the spot and expired. Illaka heard about the death and without delay, he hurried back home. He placed the dead body of his wife on his lap and wept. Weeping thus he also expired. (Kathāsāristāgāra, Lāvānakalambaka, Tārānga 1)

ILVĀLA An Asura, who lived in the Manimati city. Ilvaka and his brother Viṣṇu ate up a number of brahmins and Agastya cursed them to death. (Sri Agastya).

INDIA. 'North Sarakhi', a newspaper published from the United Arab Republic with the assistance of the Indian Embassy gives the following account of how the land originally known as 'Bhārata' came to be called India. The name 'India' was given to 'Bhārata' by the Arabs. Even from very early times, the Arabs used to give the name 'Hind' to their girls. In ancient Arabic love poems, this name could be seen very frequently. There were commercial and cultural contacts between Bhārata and Arab lands, from very old times. The words 'Kharān Fīl' (spices) 'Pulēl' (Pepper) etc. may be seen in Arabic poems of the pre Islam period. These contacts became more intimate in later years and the Arabs began to take very great interest in the products and the people of this country. They began to come to the country in large numbers and these contacts continued right up to the middle of the 19th century. The word 'Hind' means 'person' which they used for their own people. They began to use the term 'Al Hind' when referring to Bhārata in their poems, records and trade agreements. In course of time this was shortened to 'Hind' and finally became INDIA.

INDIVARĀKṢĀ. A Gaurīharva. He was the son of Nārāyana, the chief of the Vidyāharas. There is a story about this Gaurīharva in Mārākandeyā Purāṇa, Chapter 60.

Indivārākṣa went to the sage Brahmanitra to learn Ayurveda. For some unknown reason, from the sage did not teach him. Indivārākṣa decided to learn by overhearing the guru taught the other pupils from a hiding place. In six months' time he learned Ayurveda. Overjoyed at the thought that he was able to acquire as much learning in this science as the other pupils, within such a short time, and oblivious of his surroundings, he laughed loudly. The guru who understood the secret, uttered a curse that he would become a Rakṣasa within seven days. The repentant Indivārākṣa begged for his pardon. In the sage told him that he would be restored to his own form and give up the Rakṣasa shape when he was shot with arrows by his own children.

Once when he approached his daughter Manorāma to devour her, her son-in-law, Svarocīs, who had learnt the science of archery from that girl, defeated him. In this way, Indivārākṣa got his own former form. After that he taught Svarocīs, the science of archery which he had learnt from his own daughter and also from Brahmanitra.

INDIVARASENA. Son of Parītyagāsena a King who ruled the city of Iravati. Parītyagāsena had two queens—Adhikāsamangā and Kavyālakā. As they had no children, the distressed King with his queens worshipped the goddess Durgā. Durgā gave the King two fruits. She blessed that the queens would bear children when they ate the fruits. Adhikāsamangā ate both the fruits without showing them to the other wife. Two sons were born to her. Divvarasena was the elder son. (Kathāsāristāgāra, Ratnaprabhā Lāmabaka, 8th Tārānga).

INDRA.


2) Birth. Kāyapa was born to Marici, the eldest of the spiritual sons of Brahmā. Indra was the son of Kāyapa and Aditi, the eldest daughter of Dakṣa. The twelve sons who were born to Kāyapa and Aditi are called Adityas. The twelve Adityas are—Dhātā, Aryanā, Mitra, Rudra, Varuna, Sūrya, Bhāgā, Vivasvat, Śāśi, Vivaś, and Viṣṇu. In addition to them, Aditi had twentyone sons more. Indra is the eldest of the 33 sons. (M.B. Adi Parva, Chapter 65, Verses 9-15).

Indra became the ruler of the Devas. Airāvata is Indra's elephant, Ucchāśravasa, his horse, and Vajra his weapon. (Agni Purāṇa, Chapter 31, M.B. Adi Parva, Chapter 18).

3) Indra and Garuda. Kāyapa had two sons, Garuda and Aruna by Vinatā and a large number of Nāgas by his other wife, Kādrī. Kādrī and her children kept Vinatā and her son Garuda as their servants. Kādrī agreed to let them free if they brought Amṛta from Devaloka.

Once Kādrī and her children asked Garuda to carry them to the beautiful Nāgālaya in the middle of the ocean. Garuda carried them on his shoulders and flew very high near the sky. The excessive heat of the sun made the Nāgas unconscious. Kādrī, in her distress, prayed to Indra. Indra showered rain and cooled the atmosphere. (M.B. Adi Parva, Chapter 25, Verses 7-17). They reached the lovely island in the middle of the ocean.

Garuda decided to earn his freedom by bringing Amṛta from Devaloka. With determination, he flew up into heaven and secured Amṛta. The enraged Indra attacked him with his weapon, Vajra. But Garuda spread his feathers in such a way that he was not wounded. Indra was struck with wonder, and pleased with the beautiful feathers (Parpa) of Garuda, named him 'Supamra'. At last Indra allowed Garuda to take Amṛta with him. (M.B. Adi Parva, Chapter 32, Verses 18-25).

4) How Indra came to have 1000 eyes. (See Tilottamā, 2nd Para).

5) Indra and Arjuna. (1) Kuntī, Pāṇḍu's wife had received five mantras from Durvīśas for begetting sons. One of those Mantras was chanted meditating on the sun even before she was married and Kārṇa was born. After marriage she used three more of the Mantras and three sons were born to her from Yama, Vīyu and Indra respectively. The fifth Mantra was presented to Mādri the other wife of Pāṇḍu. Thus Arjuna was the son of Kuntī by Indra. (M.B. Adi Parva, Chapter 123).

(2) There is a story of a rivalry between Indra and Arjuna in the Mahābhārata. (See under 'Kṣṇḍa-vadāhā').
(3) During their life in the forest, once Arjuna started to Kailasa to worship Siva. On the way Indra appeared before him and answered his blessings on him. (M.B. Vana Parva, Chapter 41, Verses 15, 16).

(4) During his life in the forest, Indra presented to Arjuna who visited him in Indra's residence, a Gauda Parva named Citrasena as his companion. Citrasena taught him music, dance, etc. (M.B. Aranya Parva, Chapter 44, Verse 9).

(5) At the palace of Indra, as secretly instructed by Indra, Urvashi approached Arjuna with advances of love. Arjuna who refused to yield to her temptations was turned into a cunuch by her curse. But Indra lifted the curse by saying that this curse would be an advantage to him during the incognito life of the Pandavas. It was Citrasena who was used as a tool by Indra to test Arjuna's self-control. (M.B. Aranya Parva, Chapters 44, 45).

(6) In order to ensure Arjuna's victory in battle, Indra, disguised as a Brahmin, obtained by begging Karna's ear-rings. (M.B. Aranya Parva, Chapter 310).

5) Indra and Vrtra'sa. A famous exploit of Indra was the killing of Vrtra'sa. Under the leadership of Vrtra'sa, the Kasisvayans and many other Aryan races perished. The battle raged furiously. Vrtra fell down unconscious owing to the shower of arrows from Vrtra. At once Vrsi put his divine power restored Indra to consciousness. Finding it impossible to kill Vrtra, the omnipious Devas under the leadership of Indra approached Mahavishnu. Vishnu told them that Vrtra could be killed only with the bone of the sage Dandaka. So all of them approached Dandhaka. Realizing the situation, Dandhaka let Indra have his bone for the purpose. Indra made his weapon Vajra with that bone and receiving a fatal stroke from it, Vrtra fell down dead. (M.B. Vana Parva, Chapter 101, Verses 14, 15; Santi Parva, Chapter 281. Verses 13-21).

By killing Vrtra Indra incurred the sin of Brahmahaty. To expiate for this sin the Devas and Rishis took Indra to the Sasvay river and performed his holy bath there. (Vimalak Rama, Bala Kanda, 24th Sarga). (For further details about Vrtra'sa see under Vrtra'sa).

7) Indra and Cyavana. Indra did not allow the Asvindevas to drink soma juice. The sad Asvindevas left Indraloka and while passing through a forest, they met Sukanyu, wife of the sage Cyavana. She was extremely beautiful. The Asvindevas advised her to become their wife instead of being the wife of the blind Cyavana. But Sukanyu rejected their advice. Pleased by her conjugal fidelity, they restored Cyavana's eyesight and made him a youth with beautiful eyes. In his gratitude, Cyavana promised to get permission for them to drink soma juice. He performed a yaga. Indra, Asvin devas and other gods attended it. Indra insisted that the Asvins should not be allowed to drink Soma juice. Cyavana disputed with him and in the dispute Indra was defeated. From that time the Asvins were allowed Soma drinking. See also 'Cyavana'. (M.B. Vana Parva, Chapter 124, Verse 14; Anuvasa Parva, Chapter 154).

8) Indra and Trisirah. Indra's brother TVastra did not like some of Indra's activities. With the object of rebuking Indra, Tvastra begot a son named Vivasuvra. Vivasuvra had three faces and so he was also called Trisirah. With one face he used to recite Vedas, with the second he drank alcohol and he used the third face for observing the world. He performed a rigorous tapas. Indra, who was alarmed at it, sent goddesses to allure him, but in vain. At last Indra himself went to the forest riding on his elephant Airavata and killed Trisira with his Vajradyudha. In his violent fury he had the three heads of Trisira cut by a carpenter. From that day, it was ordained that the head of the cow sacrificed at yaga should be given to a carpenter. Tvastra who was enraged by Indra's killing of his son Trisira, begot another son Vrtra'sa. (Devil Bhangavata, 6th Skanda).

9) Indra and Nahuva. See the word Agastya.

10) Indra and Balī. When Indra defeated and drove away the Asuras, Mahabali, the Asura emperor assumed the form of an ass and hid himself in an empty house. Brahman informed Indra of this. Indra found him out there, but set him free without killing at the behest of Brahman. (M.B. Sānti Parva, Chapter 223).

11) Indra and Yasya. Yasya was the son of Nahuva. In his old age, he handed over the kingly duties to his younger son Puru and went to the forest for performing penance. After penance, he reached Indraloka in the end. Indra did not like Yasya's boast that there was none who had greater power of tapas than himself. Indra pushed him down to the world. (M.B. Adi Parva, Chapter 88).

12) Indra and Saradbohum. Saradbohum was born as the son of Sage Gautama. Saradbohum started a penance for acquiring divine arrows. Indra sent the Asvins woman, Jānapati to obstruct his tapas. Indra, affected by her irresistible charm and fascinated by her temptations, he had an involuntary emission of semen, which fell on the Saradambika and split itself into two parts. Two children a boy and a girl, were born from it. The King's servants brought them to Hastinapura. The boy was named Krapa and the girl was named Kralp. (M.B. Adi Parva, Chapter 130).

13) Indra and King Kurū. The King named Kurū was once ploughing the field at the place known as Kurukṣetra. (This was long before Kurukṣetra became famous as the battlefield of Bhārata Yuddha). Indra who happened to come that way at the time, seeing the King tilling the land, asked him why he was doing so. The King replied that he was performing a yaga to enable the men whofell dead there, to attain Heaven. Indra returned to Heaven, smiling. Other devas came to know of this from Indra. They said that if all men came to Devaloka, the share of yajña which was too be received by the gods, would be diminished and so they advised Indra to go and give some boon to King Kurū, he returned to earth and gave his blessing to Kurū as follows: The following classes of people will attain heaven if they die there (at Kurukṣetra).

1) Those who die of starvation.
2) Those who die fighting heroically.
3) Those who were men in their previous life, but who have been born as women.

From that time Kurukṣetra became an important place. (M.B. Sāliya Parva, Chapter 53).

14) Indra and Takṣaka. Indra's friend, a Naga named Takṣaka lived in Khaḍgava forest. When Agni burned Khaḍgava forest, Indra caused the rain to fall in order
to save Taksaka. See under ‘Khandavāḍa’.” (M.B. Aranyā Parva, Chapter 235).

For the story of how Indra saved Taksaka from the Sarpasena see under ‘Āstikā’.

15) **Indra and Khandavāḍa.** At the time of Khandavāḍa, Śri Kṛṣṇa and Arjuna fought against Devendra.

16) **Indra Subhā.** Maya undertook to build a subhā (water hall) for the Pāṇḍavas at Indraprastha. When it was being discussed, the sage Nārada described to them Indra’s subhā as given below:

Indra has a subhā which dazzles with divine effulgence. It is 150 yojanas in length and 100 yojanas in breadth. It has a height of five yojanas. Beautiful storied buildings and divine trees add to the grandeur of the subhā. Indra is seated within the holy light in it. Śatdevi takes her seat near him. Indra is as handsome. He wears a crown, he is dressed in spotlessly pure clothes, and wears a garland round his neck. Maruts, Siddhas, Devas, Rsis and a host of others stand around attending on them. They are all bright with the halo of fire. Parāśara, Parvata, Sāvānta, Gaiāva, Śundhūr, Lohitā, Gaurikā, Devi-vas, Akramā, Śikrīkā, Dirghālamas, Paticrāpaṇī, Bāhuvi, Yaśāvallikya, Uddālaka, Śvetaketu, Pādycya and other famous sages are members of Indra’s assembly. In this way, Indra’s Subhā is the most magnificent. (M.B. Subhā Parva, Chapter 7).

17) **Indra and Kāmadhenu.** Once Indra saw Surabhi, the Kāmadhenu, crying in the Indraloka. He asked her what was the matter. Surabhi answered, “My Lord, the cow, who are my children, are grazing in the world under the yoke of the farmer. I was overwhelmed with grief at the sight of their sufferings.” Indra’s heart melted due to Kāmadhenu’s tears. He caused very heavy showers in the world when ploughing the fields became impossible. In this way at a result of Surabhi’s tears Indra caused the great hill, which gave rest to the cattle in the world. (M.B. Aranyā Parva, Chapter 3).

18) **Indra and Nala.** Nala proceeded to Vidarbhā to attend Damayantī’s Svayamvara. On the way, the four gods, Indra, Agni, Varuṇa and Yama met him. (For further details see the word ‘Nala’). Nala married Damayantī with the blessings of these gods. When the devas returned, they met Kali and Devapāra to whom they described Nala’s marriage. Kali and Devapāra who wished to marry Damayantī, naturally felt disappointed and angry. Kali was about to pronounce a curse on Nala. But on the advice of Devendra he did not do so. Still he decided to gain secret entrance into Nala’s body and to bring about the loss of his Kingdom. (M.B. Vana Parva, Chapter 36).

19) **Indra and Mānduyā.** King named Yuvanāśva was born in the Ikavaka dynasty. He earned great reputation by performing many Ātavamāda yāgas. But he was very much distressed because he had no children. So he entrusted his kingly duties to his ministers and proceeded to the forest. One day during his wandering he arrived at the Āśrama of the sage Bhrgu. He was tired. Bhrgu gave him thirty Bhrigu dhan. Bhrgu filled a pot with water by reciting a mantra and placing it on a low stool. He had gone to sleep. Not knowing that it was a pot of water intended to cause pregnancy, and in his intense thirst, Yuvanāśva drank water from it. He became pregnant and in due course Yuvanāśva brought forth a son. Indra, accompanied by other gods came to see the child. When the Devas asked how the child was going to drink milk, Indra put his index finger into the child’s mouth and the child began to suck it. Indra said ‘The child will drink me’. The Sanskrit words; ‘Mahā dhatu’ mean “one who drinks me”. Thus the child was named “Manduyā” by Indra and the other gods. (M.B. Aranyā Parva Chapter 256).

20) **Indra and Sibi.** Once two deities tested the strength of Emperor Sibi’s ‘dharma’. Indra took the form of an eagle and Agni that of a dove. The dove flew down into the lap of Sibi. The eagle pursued it. The dove entreated Sibi to save it from the eagle. Sibi promised to do so. The eagle argued that the dove was its prey and should be returned to it. But Sibi offered to give the eagle its own flesh, equal in weight to that of the dove. Accordingly, the dove was placed in one pan, but even when all the flesh from its body was cut and placed in the other pan, it did not weigh equal to the dove. At this stage, Indra and Agni appeared to Sibi in their own forms and blessed him to be more happy and prosperous than before. (M.B. Vana Parva, Chapter 114).

21) **Indra and Yavakrit.** Long ago there was a sage named Yavakrit. He started a tapas with the ambition of acquiring all knowledge by himself, without the help of a Guru. Indra was alarmed at the sternness and rigour of the tapas. He induced Yavakrit to stop tapas, but it was in vain. At last Indra disguised himself as an old Brahmin and went to the bank of the Godavari, where Yavakrit was doing the tapas. He began to build a dam across the river with sand. Seeing this Yavakrit ridiculed him. The old Brahmin retorted that Yavakrit’s tapas was also equally ridiculous. But Yavakrit was not shaken even by his taunt. He resumed his tapas with renewed strength. At last finding no other alternative, Indra appeared to Yavakrit and granted his wish. (M.B. Vana Parva, Chapter 135).

22) **Lost of Indra’s umbrella.** Once Narakāsura went to heaven, fought with the gods and robbed Indra of his umbrella and the earrings of Aditi, Indra’s mother. Grief-stricken Indra complained to Śri Kṛṣṇa. Accompanied by Śatyabhāmā and riding on the back of Garuda, Śri Kṛṣṇa went to the city of Prāgyottasa, the residence of Narakāsura and razed it to the ground. He recovered the umbrella and ear-rings and returned to heaven with Śatyabhāmā. Indra and Aditi were overjoyed on getting back the lost articles. On their return journey, Śri Kṛṣṇa at the request of Śatyabhāmā cut for her a twig of the Pārijāta tree. This made Indra angry and he fought against Śri Kṛṣṇa. After defeating Indra and other gods, Śri Kṛṣṇa accompanied by Śatyabhāmā returned to Devakā with the Pārijāta. (Bhagavata, 10th Skandha).

23) **Indra and Narakāsura.** The Āśura called Narakāsura once performed a very severe penance on the Gandhamadana mountain with the object of usurping Indra’s place. Indra was alarmed and rushed to Mahāvīśu for help. Viṣṇu went to Gandhamadana mountain and killed Narakāsura. (M.B. Vana Parva, Chapter 142).
sation about the happiness of longevity took place between Indra and sage Baka who was hundred thousand years old. After that, Indra returned to Devlokā. (M.B. Vana Parva, Chapter 193).

25) Indra and Kesī. Long ago a terrible war took place between Devas and Asuras. At that time an Asura called Kesī attempted to abduct Devasenā, daughter of a Prajñāpati. Hearing her shrieks, Indra rushed to the spot. In the clash between Kesī and Indra, Kesī’s club was broken into two. Kesī then went to Indra. Suddenly Kesī lifted a mountain and threw it at Indra. Indra broke that mountain also into two. One part of it fell on Kesī himself, who fled frightened. After that, Indra asked Devasenā how she happened to fall in Kesī’s hands. Devasenā answered thus: “I am the daughter of Prajñāpati. My name is Devasenā. Kesī had abducted my elder sister, Dāityasenā. My sister and I used to come to take our bath in this Mānasā lake. Kesī had expressed his wish to abduct both of us. My father has given me his blessing that a person who is worshipped by gods and asuras will become my husband. Having heard these facts, Indra held consultations with Brahma and arranged the marriage between Subrahmanya and Devasenā. See also the word “Subrahmanya” (M.B. Vana Parva, Chapter 223).

26) Indra and Anīgarī. After killing Vṛtrājīva, Indra hid himself in a lotus flower in the Mānasā lake, to expiate for the sin of Bhrahmatāta (killing a Brahma). It was at that time that Nāhusa became Indra. After Nāhusa had been forced to go back to the earth as a serpent by the curse of Agniya, the Devas brought back his body and Indra named it in Vājī’s name. mantras from Athavaveda. From that day Anīgarī got the name of ‘Athavāṅgirās’. Indra was pleased and blessed Anīgarī that his name would become famous throughout the world. (M.B. Udyoga Parva, Chapter 18).

27) Indra and the Bow called Vijaya. Kannā had a bow called Vijaya. It was made by Vīvakarmā according to Indra’s liking. (M.B. Kannā Parva, Chapter 31, Verse 42).

28) Indra and the Tripuras. The Tripurās performed penance and received boons from Brahma. After that they clashed with Indra. Indra was not able to kill them. The vanquished Indra had the Tripuras killed by Siva. See the word “Tripura”. (M.B. Kannā Parva, Chapter 33).

29) Indra and Sīrūya (the sun-god). When Kannā and Arjuna came into conflict at the Bhārata battle, a controversy raged in heaven between Indra and Sīrūya. Indra argued that Arjuna would win, while Sīrūya asserted that Kannā would gain victory. The Devas joined the side of Arjuna and Asuras joined Kannā’s side. In the end, Arjuna came out victorious and thus Sīrūya was defeated by Indra. (M.B. Kannā Parva, Chapter 87).

30) Indra and Namucī. The Rikṣas Namucī once evaded capture by Indra by remaining hidden in the rays of the Sun. Indra went to him and pretending friendship, promised not to kill him either with wet thing or dry things or at night or in day time. Trusting his words, Namucī came out. Then Indra cut off Namucī’s head with the froth scraped from the waves of the sea at the time of dusk. The head pursued him shouting, “You murderer of a friend, by breaking your promise!” Indra sought refuge under Brahmā. Brahmā advised him to bathe in Soapunyā tirthā to expiate for the sin. Accordingly Indra bathed in the river Sarasvatī and washed off his sin.

River Sarasvatī. There is a story about how Sarasvatī river became Soapunyā tirthā. There were frequent quarrels between Vasiṣṭha and Vīvāmūtra. Once Vīvāmūtra got angry when he came to know that Vasiṣṭha was performing a penance on the banks of the river Sarasvatī. He then sent a curse to her to produce Vasīṣṭha before him immediately. Sarasvatī was in a dilemma. If she brought Vasiṣṭha to Vīvāmūtra, Vasiṣṭha would curse her; if on the other hand, she did not bring him Vīvāmūtra would curse her. At last she decided to produce Vasiṣṭha before Vīvāmūtra. By eroding the earth on her bank little by little near the place where Vasiṣṭha was performing his penance, Sarasvatī managed to bring him down into her own current. Then she carried him floating down to the place where Vīvāmūtra was waiting. When Vasiṣṭha reached his present, Vīvāmūtra was pleased. But without allowing Vīvāmūtra to capture Vasiṣṭha she took him away in her current, eastwards. Enraged at this, Vīvāmūtra performed a curse that blood should flow through the river Sarasvatī. Thus the water in the river became blood-red. The great sages who came there afterwards sympathised with Vasiṣṭha in her ill-luck and as a result of their prayers Śiva made her Soapunyātirthā.

It was in this river that Indra took his bath and washed off his sin. (M.B. Śaiva Parva, Chapter 43).

31) Indra and Śrutāvāti. Indra and Śrutāvāti (Śrutāvāti) performed a very severe penance to get Indra as her husband. To test her character, Indra assumed the shape of Vasiṣṭha and went to Śrutāvāti. She received the guest with due reverence. Indra, pleased with her treatment, the guest handed her five raw fruits and asked her to cook them for him. Śrutāvāti gladly undertook that service. She proceeded to cook the fruits but even after burning all the fuel she had, the fruits were not properly cooked. So she began to use her limbs one by one as fuel and burned them up. Indra was deeply impressed by her self-sacrifice and appearing to her in his own form married Śrutāvāti. (M.B. Śaiva Parva, Chapter 49).

32) Indra became Sātakratu. Indra performed one hundred sacrifices at the place called Indraśrī. Thus he became Sātakratu. It was there that he gave much wealth to Bṛhaspati (M.B. Śaiva Parva, Chapter 49, Verse 2).

33) Indra became a bird. Once Indra took the form of a bird and went to the forest and preached moral and spiritual duties to the sages who had gathered there. (M.B. Śanti Parva, Chapter 11).

34) Indra and Damda. Once Damda received a boon from Indra that he should have plenty of food and enough travellers to eat it. (M.B. Śanti Parva, Chapter 29, Verses 120, 121).

35) Indra and Bḥāspati. Once Bṛhaspati told Indra that everything in the world could be achieved with soothing speech. (M.B. Śaiva Parva, Chapter 84, Verse 2). Bṛhaspati’s wife Tārā once fell in love with Candra (the Moon god). She deserted Bṛhaspati and went to live in Candra’s residence. Bṛhaspati complained
about it to Indra. Indra promised to bring her back and to restore her to Bhṛṣpati by whatever means possible. Accordingly he sent a messenger to Candra. Compromising talks with Candra ended in failure. So preparations were started for a dreadful war between Indra and Candra. Sukra, the preceptor of Asuras also joined the side of Indra. Brahmā who came to know of all this, came riding on his swan and reconciled Indra and Candra. As directed by Brahmā, Candra agreed to restore Tārā to her lawful husband, Bhṛṣpati, (Devī Bhāgavata, First Skanda).

36) Indra and Prahlāda. The great King Prahlāda once conquered Heaven. Indra, who lost his kingdom and glory, accepted Bhṛṣpati’s advice and went to meet Sukrācārya. Sukra told Indra that Prahlāda was the noblest person and that he had earned that nobility by his good qualities. Indra decided to acquire those good qualities from Prahlāda.

Indra disguised himself as a Brahmin boy and approached Prahlāda with a request for moral and spiritual advice. Prahlāda accepted him as his pupil and gave him moral and spiritual advice. Please with the pupil’s advice, Prahlāda agreed to give him whatever he wanted. The pupil said that he wanted only the good qualities of the Guru. Prahlāda agreed to it. Then a shadow-like figure appeared to emerge from Prahlāda’s body. Prahlāda who was puzzled asked the figure: “Who are you?” “The figure answered: “I am your virtuous character. Now I am leaving you and entering this boy’s body.” Saying thus it left Prahlāda’s body and entered Indra’s body. Following it, all the good qualities of Prahlāda, like charity, truth, glory etc. entered Indra’s body one after another. It was only in the end that Prahlāda came to know that the cunning pupil was Indra. Thus from that day, Prahlāda began to decline in his good qualities and Indra began to prosper. (M.B. Sānti Parva, Chapter 124).

37) Indra and Gautama. There is a story in the Mahābhārata, of how Indra restored life to a dead Brahmin. Gautama was a Brahmin who had left his own home and settled down to live in the village of Daśyus (an aboriginal tribe). He married from a low caste and allowed the deceitful Daśyus to conquer him. At that time another Brahmin happened to come across him. He ridiculed Gautama who had lost his caste. Next morning Gautama left his residence and went to another place. Tired after his long journey, he fell asleep under a banyan tree. A King of birds named Nāḍījaṅgha lived on that tree. Nāḍījaṅgha who was the son of Kaśyapa, became very friendly with Gautama. He brought fish from the river Ganges to feed Gautama and fanned him with his wings. Gautama told the bird that he was a poor Brahmin and that he was anxious to get some wealth. There was a wealthy Rākṣasa King named Virūpākṣa in that country, who was a close friend of Nāḍījaṅgha. Nāḍījaṅgha sent Virūpākṣa to Gautama with a request to give Gautama some wealth. Virūpākṣa gave plenty of gold to Gautama. He returned to the foot of the banyan tree carrying the gold on his head. Gautama who was quite tired after his long walk, was hospitably received by Nāḍījaṅgha. That king bird lay asleep close by Gautama. An evil desire to eat the flesh of Nāḍījaṅgha dawned upon the mind of Gautama. He killed that King of birds in his sleep. Virūpākṣa who came to know of this, killed Gautama and gave his flesh as food for Daśyus. Virūpākṣa, with tears in his eyes, made a funeral pyre and cremated Nāḍījaṅgha’s body. At that time, as directed by Brahmā, Surabhi caused milk to flow from heaven and revived Nāḍījaṅgha. Virūpākṣa told the whole story to Indra who came there at that time. Indra said that Nāḍījaṅgha died as the result of Brahmā’s curse. He had offended Brahmā on a former occasion by refusing to attend Brahmā’s assembly, although he was invited. Nāḍījaṅgha who was restored to life, was noble enough to request Indra to bring back Gautama also to life. Accordingly Indra revived Gautama. Nāḍījaṅgha returned the gold to Gautama and sent him away with his good wishes. Indra returned to heaven. (M.B. Sānti Parva, Chapter 173).

38) Indra and Ahālyā. Indra, once fell in love with Ahālyā, the wife of Gautama. Sage Gautama who came to know of it, cursed Indra. For further details, see under Ahālyā.

39) Indra turned into a Fox. Once a haughty Vaiśrava knocked down a young sage named Kāśyapa, with his chariot. The disgraced sage decided to commit suicide. Knowing this Indra went to the sage in the form of a fox and spoke to him, dwelling upon the evil aspects of suicide. At last the young sage gave up the idea of committing suicide and returned to his hermitage. (M.B. Sānti Parva, Chapter 130).

40) Indra and Sūraba. A long ago the Asuras led by Tārākāśa, persecuted the gods in many ways. Tārākāśa had received a boon from Brahmā that only the son born to Śiva could slay him. So, to distract Paramēśvara from his pence, in order to make it possible for him to beget a son, Indra sent Kāmadeva (god of love) to him. But Kāmadeva was burnt up in the fire from the third eye of Śiva. After that Parvati won Śiva as her husband as a result of her austere penance. She prayed to Śiva that Kāmadeva should be brought back to life and that a son should be born to her. Śiva replied to her:—

“Kāma was born from Brahmā’s mind. As soon as he was born, he asked Brahmā “Rāma, Parpura?”, which means—whom shall I love and whom shall I not love. So Brahmā called him “Kandarpum”. Brahmā had advised him even at that time that he should never tempt me. Disregarding that advice he came to attack me and I burned him up. Now it is not possible for him to be born in a physical form I shall beget of you a son with my spiritual power. I do not need the urge of Kāmadeva for this, as in the case of ordinary mortals.”

As they were discussing this problem, Indra and Brahmā arrived there. At their request Śiva agreed to beget a son by Pārvati. Since it is not desirable that all living beings should perish, Śiva allowed Kāmadeva to be born in the minds of all creatures. Brahmā and Indra returned quite happy and contented. So Śiva and Pārvati began their amorous dalliance. They did not stop it even after a hundred years. The whole world began to shake to its very foundations. Fearing that the world might perish, the devas, as ordered by Brahmā prayed to Agni, to interrupt the amorous play of Śiva and Pārvati. Agni, who understood that it was not possible to achieve their object, tried to conceal himself under water. The Devas went out in search of Agni. By that time, the creatures in the water who
could not bear the heat of Agni, told them the secret. Then Agni deprived them of the power of speech by a curse. After that he went and hid himself on the Mandara mountain. Elephants and parrots disclosed the secrets of Agni, who was hiding within the hollow of the trunk of a tree. Agni deprived them of their tongues by a curse. At last the gods discovered Agni. They sent him at once to Śiva to stop him in his amorous dalliance born of his intense heat. Śiva transferred his semen to Agni who became pregnant. Being unable to bear its weight, Agni deposited it in the river Ganges, who, at the behest of Śiva himself, left it in the woods on the Mahāmeru mountain. Śiva's attendant bhūtas (spirits) offered Pūjā to it there. After a thousand years a boy with six faces (Subrahmanya) was born out of it. He was suckled by the Kṛtikās employed for that purpose by Pārvatī and the boy grew up with astonishing rapidity within a few days. Having been suckled by the Kṛtikās, the boy got the name “Kārttikeya”. In those days, Devendra who was defeated by Tārakāsura, decided to give up war and was living in Mahāmeru. The Devas and the sages used to go to Subrahmanya for protection. When Devendra knew of it, he became angry and went to war with Subrahmanya. Subrahmanya was wounded on the face with Indra's weapon. From the wound two sons named Śākha and Viṣākha were born to Subrahmanya. With their help Subrahmanya encountered Indra again. At this stage Śiva appeared there and informed Indra that Subrahmanya was still ascended in his Tātakāsura and to restore Indra's kingdom to him. It was then that Indra recognized Subrahmanya. He begged pardon of Subrahmanya and expressed his desire to install him as his military commander. When he tried to perform the ceremony of installation by sprinkling the holy water on Subrahmanya's head, the water refused to come out of the pot. Śiva told Indra that it was because he had tried to perform the installation before propitiating Ganapati. Indra then offered worship to Vighnēśvara (Ganapati) and the ceremony went off without any hitch. Subrahmanya who thus became Indra's commander, killed Tārakāsura shortly afterwards. (Kāthāśrītikeśa, Lāvākapalānabaka, 6th Tarādgā). 44] Indra and Mahābali. The vanquished Mahābali who had left his home and country was in gloom and despair when once Indra paid him a visit. At that time Mahālakṣmi emerged from Mahābali's body and entered Indra's body. (M.B. Sānti Parva, Chapter 224).

45] Indra and Godāna (gift of cow). Once Indra asked Brahmā about the efficacy of the cow and giving a cow as a gift. Brahmā told him that there is a world free from the infirmities of old age and diseases and it is called “Goloka”. He added that those who perform Godāna would get a place in Goloka.

46] Indra and a bird. A hunter in Kāśī once went to shoot birds with poisoned arrows. One of his arrows hit a big tree accidentally and the powerful poison dried up the whole tree. In the hollow of the trunk of that tree there lived a bird with mystic powers. It did not like to leave that tree which had been its refuge ever since its birth. One day Devendra, in the guise of a Brahmin came to the bird, who recognized him by its mystic power. In the conversation between them Devendra advised the bird to leave the tree and find some other suitable place for its residence. The bird did not accept his advice. Indra was pleased at the bird's loyalty and gratitude towards that tree which had been its shelter all along. So he took the bird along with him to Devakāloka. (M.B. Anuśāsa Parva, Chapter 3).

47] How Indra turned Bhairagvā into a woman. There was a King named Bhairagvā. Once he performed a sacrifice called “Indrāvāśī” which was believed to have the power of blessing him with children. Indra being not invited was displeased with him and was waiting for an opportunity to wreak vengeance on him. One hundred sons were born to Bhairagvā. Once he went to the forest after entrusting the affairs of the kingdom to his sons. Indra cunningly misguided him and made him lose his way in the forest. Wandering alone with his horse in the forest, he reached the bank of a river. Weary and thirsty, he stepped down into the river. To his amazement, he was instantly transformed into a woman! The bewildered “woman” somehow reached Bhairagvā's palace. All the members of his family were deeply grieved over his change of sex. To avoid embarrassment to himself and others, Bhairagvā returned as a woman to the forest and there lived as the wife of a sage and became the mother of a hundred sons. After some years “she” went back to the palace with the sons and leaving them there returned again to the forest.

48] Indra went to the palace at this time and made the two sets of hundred sons quarrel with one another until all of them perished in fighting. Hearing about this the mother who was in the forest, wept bitterly. Indra visited her (Bhairagvā) there and told him the whole story of her misfortunes and begged his pardon for performing Indrāvāśī sacrifice without inviting Indra. Pleased with her repentance Indra promised to restore her by the end of the year to her original form. She wanted all the hundred sons who were born when she was a woman, to be restored to life. Indra was ready to restore her manhood too, but she preferred to continue as a woman. Indra restored to life all the 200 sons of Bhairagvā and leaving Bhairagvā as a woman, returned to Devakāloka. (M.B. Anuśāsa Parva, Chapter 12).

49] Indra and Matagā. A story is found in the Mahā- Bhārata under the title of “Indra-Matagā-Sanvāda” which illustrates that a Kṣatriya, Vaiśya or Śūdra can never become a Brāhmaṇa by any means. It was told by Bhīma to Arjuna as follows:—

"Long ago a Brāhmaṇa's wife gave birth to a boy. The boy was given the name Matagā. His father sent him in a chariot drawn by a donkey, in connection with a yāga which he wanted to perform. Matagā whipped the donkey mercilessly. Seeing this, the donkey's mother said to Matagā—"You are not a Brāhmaṇa, Brāhmaṇas cannot be so cruel. You are a Cāndāla (a man of the lowest caste) born to your mother by a harber." Matagā sadly returned to his father and after telling him what he had heard from the mother-donkey set out to perform an austere penance with the object of becoming a Brāhmaṇa. Devendra appeared to him and asked him what he wanted. Matagā asked for
born whereby he could become a Brähmana; Indra vanished after saying that it was impossible. After that Matangī performed penance for hundred years, standing on one foot. Indra appeared again and repeated that it was impossible for Matangī to become a Brähmana. Then Matangī continued his penance for a thousand years, standing on his toe. Indra appeared again and transformed Matangī into a Deva named ‘Rakṣottara’. Indra told him that though he could become a Deva, he could never achieve Brahminhood. In his extreme grief Matangī renounced his life and entered Heaven. (M.B. Anuśāsana Parva, Chapters 27, 28 and 29).

46) Indra and Sanibara. There is a story in the Mahābhārata in which an Asura named Sanibara explained the greatness of Brahminhood to Indra. Once Indra approached the Asura, Sanibara and asked him what was the source of his glory and prosperity. Sanibara replied that it was all due to his whole-hearted worship of Brähmanas. From that time Indra began to offer worship to Brähmanas and thus he won the place of Indra. (M.B. Anuśāsana Parva, Chapter 36).

47) Indra and Ruci. There is a story in the Mahābhārata in which a sage named Vipula, who was born in the family of Bhrigu, once saved Ruci, his Guru’s wife from Indra. Long ago, a great sage named Devaserma lived in a forest. His wife Ruci being enchantingly beautiful, many ministers were attracted to her. Chief among them was Indra. Devaserma was aware of this. Once he had to leave his āstama in connection with a yajna and his disciple Vipula to guard his wife Ruci during his absence. He had given a hint to Vipula that Indra was an expert in disguises, might appear in the āstama in any form. Vipula, by means of his mystic power entered into his guru’s wife and guarded her.

After some time, Indra reached the āstama in the guise of a handsome youth. He disclosed his real identity to Ruci and told her that he had come there to spend a night with her. Ruci fell in love with him. But since she was under the mystic control of Vipula, Indra was unable to fulfill his desire. At last Vipula sent him away in disgrace. (M.B. Anuśāsana Parva, Chapter 4, 44).

48) Indra’s theft of Lotus. Indra once stole Agastya’s lotus. (See under Agastya).

50) Indra’s theft of an Elephant. Indra once stole an elephant belonging to the great sage Gautama. The sage complained to Dhritarāshtra, who advised him to offer prayers to Indra. Accordingly Gautama pleased Indra by his prayers. Indra appeared and after returning the elephant took both the elephant and Gautama along with him to Devaloka. (M.B. Anuśāsana Parva, Chapter 10).

50) Indra and Marut. Long ago there was a famous king named Marutta. Indra was closely associated with him in many of his activities. (For more details see Marutta).

51) Indra and Dharmaputra. Another anecdote about Indra which deals with the last part of Dharmaputra’s life is given in the Mahābhārata. The Pandavas, towards the end of their lives enacted the forest and were travelling to the north. Dharmaputra who was walking in front, was followed by a dog. On the way the four brothers and Pāndāśtri fell down dead. Dharmaputra continued his journey accompanied by the dog without turning back or looking behind. At the end of the journey, Indra was waiting for him with his chariot. He told Dharmaputra that his brothers and wife had already taken their places in Heaven and that he should leave behind the dog and get into the chariot to go to Devaloka. Dharmaputra pleaded that it was not right for him to enter Devaloka after deserting the dog which had followed him so far. Even though Indra pressed him very much to enter the chariot without the dog, Dharmaputra did not yield. At last the dog assumed the form of Yama who appeared and explained to them that he had taken the form of a dog and followed his son Dharmaputra to test his noble nature. They were all happy and all the three of them proceeded in the chariot to Devaloka. (M.B. Mahāprāšāntika Parva, Chapter 3).

52) Indra and Bali. In Utrata Rāmayaṇa there is a story as given below, about the birth of Bali, a son of Indra.:

Arūṇa, the charioteer of Sūrya (the sun-god) went one night to Indra-loka to see the goddesses dancing. Men were not allowed to enter the dancing hall. So, Arūṇa managed to enter the hall by disguising himself as a beautiful lady. There he met Indra with whom he fell in love with her. The name she assumed at that time was Arūṇi. Indra secretly took her outside and they had a sexual union. Bali was the son born from their union.

53) Indra’s theft of a Horse. A King named Sagara once performed a sacrifice. Devendra stole the sacrificial horse. Sagara sent all his 60,000 sons in search of the horse. They dug up the earth and went to the worlds where they saw the horse tied in front of the sage Kapila. The enraged sons of Sagara tried to capture and bind the horse. But Kapila reduced all the 60,000 princes to ashes by his curse. (Vālmīki Rāmāyaṇa, Bālākānta, Chapter 39).

54) Indra cut an embryo to pieces. Diti and Aditi were the daughters of Dakṣa. Kaśyapa married them. Indra was born as the son of Aditi. At this birth of a son to Aditi, Diti became jealous of her sister. One day she told her husband Kaśyapa that she too wanted to have a virtuous, heroic and brave son who would be equal to Indra in every respect. Kaśyapa promised to grant her wish.

In due course, Diti became pregnant. Now it was Aditi’s turn to become jealous of Diti. She could not bear the thought of Diti having a son equal to her own son Indra, in glory and splendour. So she called Indra and secretly instructed him to destroy Diti’s child in the womb, by whatever means.

In obedience to his mother, Indra approached Diti pretending friendship and spent a lot of time in her company. He soon won her confidence and love by his affectionate attentions. On one occasion, when she was in sound sleep, Indra, by his mystic power, entered into Diti’s womb with his weapon Vajra and cut the child in the womb into seven pieces. The child began to cry loudly, but Indra said “Mā ruda” which means “do not cry” and cut each of the pieces again into seven parts. Thus the embryo (child) was finally cut into forty-nine pieces, which later became the forty-nine ‘Mārusas’ or ‘Maruts’. When she woke up, Diti realized Indra’s treachery and in her fury she cursed Indra and Aditi. She cursed that Indra would lose his kingdom of Devaloka and that Aditi would be im-
prized and her sons would be killed. As a result of this curse Devendra lost his kingdom on one occasion. Aditi, in her next birth, was born as Devaki, wife of Vasudeva and was imprisoned by Kansa who killed her children. (Devi Bhagavata, Fourth Skandha).

55) Indra and Ambartha.
(1) King Ambartha had a minister named Sudeva. Sudeva fell fighting in the battle-field. After some years, Ambartha died. When Ambartha arrived in Heaven, he was surprised to find that Sudeva had already secured a place there long ago. Ambartha had performed many more acts of holiness than Sudeva. Yet Sudeva attained Heaven earlier than Ambartha. Ambartha asked Indra why it was so. Indra answered that just as Ambartha had performed many sacrifices, Sudeva had performed many war-sacrifices. He added that war-sacrifices were as efficacious for attaining Heaven as other kinds of sacrifices (M.B. Santi Parva, Chapter 98).

(2) Ambartha, King of Ayodhya was performing a sacrifice. At that time, Indra had stolen the sacrificial animal. To continue the sacrifice without interruption, the King decided to substitute Śuma-apāha, the son of Rēka, for the cow. But Śuma-apāha prayed to Indra who came and rescued him from the jaws of death. (This story is given in other Purāṇas with slight variations. Vālmiki Rāmāyanya, Bāla Kānda, 61st Sarga).

56) Indra and Tretāśvam. There is a story that Indra once pushed down from Heaven, Tretāśvam a King of the Śārya vamsa (Solar dynasty). See under TIRUṆKU. 57) Indra and Vibhāṣītra. Once Vibhāṣītra observed a sacred cow, a great herdsman & many herds. At the end of that period, when he was about to take his food, Vibhāṣītra appeared in the form of a Brahmin and asked for that food. Vibhāṣītra gave that food to the Brahmin and resumed his austerities. (Vālmiki Rāmāyanya, Bāla Kānda, 5th Sarga).

58) Indra, Śrī Rāma and Sarabhaṅga. (1) At the time when Śrī Rāma and Lakṣmanma were living in the forest, one day Indra paid a visit to the Aśrama of the sage Sarabhaṅga. Devendra wished to take the sage with him to Devaloka. As they were talking, they saw Śrī Rāma coming to the Aśrama. Indra advised Sarabhaṅga to speak to Śrī Rāma and left the place. As suggested by Indra, the sage had a conversation with Śrī Rāma. After it Sarabhaṅga offered his body to the fire and went to Devaloka. (Vālmiki Rāmāyanya, Aranyaka Kānda, 5th Sarga).

(2) When the battle between Śrī Rāma and Rāvana was in progress, Indra presented to Śrī Rāma, an excellent chariot along with the horses. The chariot and horses were handed over to Śrī Rāma on the battlefield by Māttal, Indra's charioteer. Śrī Rāma fought against Rāvana from that chariot and slew him. (Vālmiki Rāmāyanya, Yudhā Kānda, Sarga 103).

(3) After the war with Rāvana, Indra appeared before Śrī Rāma and asked him what boon he wanted. Śrī Rāma replied that all those monkeys who died in the war should come back to life and the forests in which they lived should abound in fruits and flowers in all the seasons of the year. Indra restored all those monkeys to life and made all the forests in which they lived, green and rich with luxuriant vegetation (Vālmiki Rāmāyanya, Yudhā Kānda, Sarga 129).

59) Indra gives his sword for safe-custody. During their life in the forest Śrī Rāma and Lakṣmanma, accompanied by Śrī entered Daṇḍakārya. Śrī Rāma's chief object in going there was to give protection to the sages and their hermitages in the forest. But seeing that he had made the killing of Rākṣasas his main purpose, Śrī told him that this change in the objective would spoil other important matters. To illustrate this she told him the following story:—

Once upon a time, a great sage was observing holy rites with great austerity. When Indra was alarmed at it, he went to the sage's hermitage in the form of a warrior armed with a sword. Indra handed over his sword to the sage for safe custody. The sage accepted it and from that time all his attention was concentrated on the sword. All his time was spent in guarding the sword and he began to neglect his devotional duties as a sage. As a result of it his mystic power declined and ultimately he fell into Hells. (Vālmiki Rāmāyanya, Aranyaka Kānda, 9th Sarga).

60) Indra and Kāranḍa. See under Kāranḍa.

61) The Post or Office of Indra. Indra was anointed as King of Devas on Meghavāna mountain. In the 42nd Sarga of Kīśkindha Kānda of Vālmiki Rāmāyanya we find that Sugriva had ordered the monkeys to search for Śrī on that mountain also.

62) Indra and Maya. Maya, the carpenter of the Asuras, performed penance to Brahmā and acquired complete mastery in the science of carpentry and architecture. After that he constructed a forest mansion of golden coloum and took up his residence in it. Once Maya set his eyes on a goddess named Hemā. When she knew the love of Maya, Maya angrily and killed Maya with his weapon—Vajra. From that time Hemā got Maya's golden mansion. This was told by Hemā's maid, Svayamprabhā to Hanumān. (Vālmiki Rāmāyanya, Kīśkindha Kānda, 51st Sarga).

63) Indra cut off the wings of Mountaint. In Kṛtya-vyaya all the Mountains in the world had wings. They used to fly about here and there like Gandā with the speed of wind. The sages and the Devas feared that they might fall on their heads. The Devas held a conference and elected Indra to find a remedy for this. Indra cut off the wings of the mountains with his Vajra. The Maināka mountain was a friend of wind. When Indra was about to cut off the wings of that mountain, Wind suddenly removed it and deposited it in the ocean. It is out of his gratitude for this that the Maināka mountain rose up from the ocean and provided a resting place for Hanumān, the son of Wind god, when he jumped to Lanka. This story was told by Maināka mountain to Hanumān. (Vālmiki Rāmāyanya, Sundara Kānda, 1st Sarga).

64) Indra cut off his preceptor's head. Once Devendra accepted a sage named Viśvarūpā as his preceptor for a sacrifice. Viśvarūpā's mother was a Dānava paruṣin. So this priest, as directed by his mother, performed the sacrifice with the prayer—"May the gods and the Asuras prosper." As a result of the prayer, both the gods who performed the sacrifice and the Asuras who did not perform it, prospered. At this Devendra became furious and he cut off the head of the Guru. (Devi Bhagavata, 3rd Skandha).

65) Indra and Mahāśūtra. See under Mahāśūtra.

66) Indra became a bull. Long ago there was a King called Kāshaṭhva in the Ikṣvāku dynasty. When he was ruling over the kingdom of Ayodhya, a war broke
out between Devas and Asuras. In that war, the Devas were not able to defeat the Asuras. Indra, in distress, approached Visnu for refuge. Visnu advised him to seek the help of Kakutthasa, King of Ayodhya. So Indra with the other gods went to Ayodhya. When Kakutthasa heard about their appeal for help, he gladly offered his help but only on condition that Indra became his vehicle. Seeing no other way, Indra assumed the form of a bull and Kakutthasa, riding on the back of the bull fought against the Asuras and defeated them. It is from that day that the King came to be called "Kakutthasa", "Indra-vihāra" and "Paranjaya". (His original name is unknown). "Kakutthasa" means the "hump of a bull" because he was seated on the "Kakut" he got the name "Kakutthasa". Because he made Indra "vihara" (vehicle) he got the name of "Indravihara". As he defeated the Asuras and captured their city (pura) he was called "Paranjaya". Kakutthasa was the son of Savīda and the father of Pṛthu. Sī Rāma is called "Kakutthasa" because he was born in the family of Kakutthasa. (Devī Bhāgavatī, 7th Skandha).

67) Indra's Tale. Devī Bhāgavatī, 8th Skandha says that Indra is one of the "Aṣṭādikāpoolikas" (the eight protectors of the quarters) and the name of his city is "Amaravati".

68) Indra’s term of Life. The Devī Bhāgavatī 5th Skandha says that two life-spans of Brahmā make Visnu's life-span Śiva has double the life-span of Visnu, that during the life of Brahmā, fourteen Indras will drop down from Heaven and perish, and one day of Brahmā is made up of one thousand "Gatavyugas".

There are fourteen Manvantaras during the life of the present Brahmā. (See under Manvantara). This means that fourteen Manus will be born and will die one after another during this period. Each Manvantara will have its own Indra and the Devas. The first Manus was Svayamūkhava. After him five more Manus, Śvaścicā, Uśuma, Tāmaśa, Kuśā and Cīkaṇa, have passed away. The present Manus is Visvāvasa, the son of Śārya. The current Visvāvasa Manvantara is the seventh. At the end of seven more Manvantaras, the present Brahmā will perish and a new Brahmā will be born. For the names of the Indras of different Manvantaras, see under Manvantara. (Visnu Purāṇa, Part 2, Chapter 1).

69) Indra became a Cūṭa. (See under Prthu).

70) The Name Purandara. Sārjā K. M. Panikkar in his preface to Rgveda Sanhītā says that Indra got the name Purandara because he destroyed the cities (Puras) of the Dasyus. But in Chapter 71, of Yajurveda Purāṇa, "we got this name because he killed "Pura", the son of Mahāśāli".

71) Indra in the land of Kosākta. Once an Asura named Sūrapadma obtained from Brahmā, a boon to enable him to conquer the whole world. He persecuted the inhabitants of all the three worlds. He sent his followers to bring Indrīḍi (Indra’s wife) to him as a captive. Indra, who came to know of this, secretly went away with Indrīḍi to the Kosākta land and lived in a temple there. After some days, entrusting Indrīḍi to the protection of Śaṅkara, he went to Kailāsa. Just at this time, Sūrapadma’s sister Ajāmukhi came there and tempted Indrīḍi. Śaṅkara cut off the hands of Ajāmukhi and took Indrīḍi to Kailāsa. (Skanda Purāṇa, Asura Kviḍa).

72) Indra and Mucukunda. Mucukunda, a King of the Ikṣvāku dynasty, once went to Devaloka at the invitation of Indra. In the war between the Devas and Asuras, Mucukunda helped Indra and the Asuras were defeated. Indra was pleased and asked Mucukunda what boon he wanted. Mucukunda asked for a boon which would give him long and sound sleep. Indra granted it and an addition to that anyone of Mucukunda’s sleep would be reduced to ashes. After that Mucukunda went to sleep in a cave in the middle of a dense forest. A King of the tribe Yavana performed penance to Brahmā and obtained his boon which would enable him to defeat the Yādavas (Śrī Kaḍa’s clan) and he began to fight with Śrī Kaḍa. Because of Brahmā’s boon, Śrī Kaḍa was not able to kill him. He drove Yavana into the cave in which Mucukunda was sleeping. Mucukunda suddenly woke up from his sleep and looked at him with great anger. Yavana was at once reduced to ashes. (Bhāgavatī, 10th Skandha).

73) Indra’s favourite Drink. The juice of the Soma Plant is the favourite drink of Indra. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 1st Sūktam).

74) Indra became a Goat. Sage Angiras began worshipping the Devas, hoping to have a son who will be equal in glory to Indra. Indra who did not like another person to be his equal, took birth himself as the son of Angiras. Savīya is the name of that son. Once Savīya asumed that anyone who eats the soma plant of a sage called Madhārīthi. The sage then called him Meṣa (goat). Indra is still known by the name, Meṣa. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 31st Sūktam).

75) Indra turns woman. Once Indra took birth as the daughter of a king named Vrṣṭalīva and assumed the name Mena. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 22nd Sūktam).

76) Indra and Rṣiṣiṇa. Once Indra helped a King named Rṣiṣiṇa to defeat the Asuras, Karṇīṣa, Pāravya and Vaniṇḍa. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 33rd Sūktam).

77) Indra and Sūrya. A King named Svaśa offered prayers to Sūrya to bless him with children. Sūrya himself took birth as his son. Once a great sage Bṛhaspati got involved in a fight with this son (Sūrya). When the sage was about to collapse, Indra came to his rescue. (Rgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūktam).

78) Indra and Sāramā. Once an asura called Papi stole some cows and hid them in some unknown place. Indra asked Sāramā, the bitch of the Devas to find out and inform him where the cows were hidden and reported it to Indra. (Rgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūktam).

79) Indra and Dādhiha. Dādhiha (Dādhisva) was the son of Abhāva. He used to scare away the Asuras by his eerie look. Once when he had gone to Heaven, the earth became infested with Asuras. Indra set out to
fight them. He tried to find out whether Dadhiya had left anything behind to be used as a weapon. “Dadhiya had with him a horse-head”, he was told. Indra went in search of it and last found it in a lake at a place called Saranyā. It is with its bone that he killed the Asuras. (Rgveda, 1st Manđala, 13th Anuvāka, 84th Sūkta.)

80) \textit{Indra and Dadhiya.} Indra taught Madhuvidyā (the science of concocting drinks) to Dadhiya. He was warned by Indra that if he communicated that lore to anyone else, his head would be cut off. Once the Átvīni wanted to learn it. Since Indra had denied soma drinking to Átvīni, they were not on good terms with Indra. So they approached Dadhiya to acquire that knowledge. But he refused to teach them due to his fear that Indra would cut off his head. So the Átvīni cut off Dadhiya’s head and fixed a horse’s head in its place. With that horse-head Dadhiya taught the Átvīni Madhuvidyā. After they had learnt the knowledge, they replaced his own head after removing the horse-head. (Rgveda, 1st Manđala, 17th Anuvāka, 116th Sūkta.)

81) It is said that once, in a light mood, Indra made a mare give birth to a foal. (Rgveda, 1st Manđala, 18th Anuvāka, 21st Sūkta.)

82) \textit{Indra and Satāñika.} Satāñika was a King of the Lunar dynasty who ruled over the city of Kautāmśī. Indra who was highly impressed by his heroic exploits once invited him to Devavāka to suppress the Asuras. In the war with Asuras, Satāñika was killed. He gave birth to a son who was later named Devakola and killed the Asura. Indra who was pleased declared that Satāñika would marry the beautiful Mrgavatī and they were married. See under Mrgavatī. (Kathāsārisāgara, Kathāmukha lamāka, 1st Tarāngī.)

83) \textit{Indra and Vāsavadattā.} Vāsavadattā who was the wife of Udayana was born in the world by Indra’s blessing. See under “Vāsavadatā”. (Kathāsārisāgara, Kathāmukha lamāka, 1st Tarāngī.)

84) \textit{Indra and Meghānandā.} Rāvana conquered the world with the help of Brahmap’s blessing. In his pride he came into conflict with Indra. After a fierce battle, Rāvana’s son, Meghānandā defeated Indra. He took Indra to Lākṣāṇa as a prisoner. Rāvana chained Indra’s hands and feet and tied him to his flagstaff. The Devas in distress approached Brahmap for help. Brahmap went to Lākṣāṇa and secured the release of Indra. After giving the title of Indrajit to Meghānandā, Brahmap returned to Brahmaloka.

Sometime before this Devendra had committed adultery with Ahalāyā, Sage Gautama’s wife. At that time Gautama had uttered a curse on him, that he would have to spend a year in prison, chained by an enemy. His life in Rāvana’s prison in Lākṣāṇa was in fulfillment of that curse. (Uttara Rāmāyana.)

85) \textit{Indra and Hanumān.} Hanumān, the son of Vāyu (wind) sprang up into the sky as soon as he was born, seeing the brilliant rising sun, and mistaking it to be some delicious food. He saw Rāhu who was standing near the sun and made a leap towards him. When he came near, he saw Airāvata, Indra’s elephant, standing in Devakola. At once he turned towards that elephant to swallow him. Seeing the struggle between Hanumān and Airāvata Indra used his weapon Vajra which cut the monkey’s “hanu” (jaw bone) and he fell down dead on the earth. Vāyu, in deep sorrow, took the dead body of his son and went to Pātalā. When Vāyu (wind) left the world, the creatures of the world underwent great suffering. Then the Devas led by Brahmā went to Pātalā, consoled Vāyu and revived Hanumān. Since his “Hanu” was cut with Vajra, the monkey was named “Hanumān” by Indra. Besides, Indra gave him a blessing that Hanumān would die only when he wished. (Uttara Rāmāyana, Vāniki Rāmāyana; Kālikā’s Kandā, 5th Sarga.)

86) \textit{Indra and Garvaḍa.} For the story of how the people of Gokula (cowherds’ colony) stopped the worship of Indra, how Indra caused a heavy shower of rain, and how Śri Kṛṣṇa used the Gavardhana mountain as an umbrella, see under “Kṛṣṇa.”

87) \textit{Indra becomes king of old age.} Once the sage Durvūsā went to Devavāka. The goddesses gave him a grand reception at which Menākā presented him with a garland made of fragrant flowers. The sage gave it to Devendra. Indra placed it on Airāvata’s neck. The fragrance of the garland attracted a large number of bees to it. They swarmed round the head of the elephant and annoyed it. Airāvata picked up the garland and trampled it under his feet, but the bees would not go away. Durvūsā took this as an insult to himself and pronounced a curse that all the gods would be subject to wrinkles and grey hair of old age. Indra and the other gods fell victims to old age. Indra requested Durvūsā to release him from his curse. The sage relented and told him that if the Devas drank Amṛta to obtain immortality then the gods would recover their youth. Accordingly, the ocean of nīlīn was churned by the joint effort of the Devas and Asuras and in the end the Deva snatched it away. When the Devas drank Amṛta, the symptoms of old age disappeared and they recovered their youth. (Uttara Rāmāyana.)

88) \textit{Indra and Dandākārya.} Danda, the son of Ikṣvāku, a King of the Solar dynasty, ruled over the territory between the Vindhya and the Himalayas. Once when he was out hunting in the neighbourhood of the mountains, he saw a charming woman. She was “Ārā”, the daughter of the sage Šukra. The King was fascinated by her beauty and fell desperately in love with her at the very first sight. He sought her by force and committed rape on her. When Šukra knew about it, he was furious and uttered a curse that Indra should shower a rain of fire on Danda’s kingdom. Thus the whole country of Danda was destroyed by Indra’s rain of fire. In course of time that region was turned into a dense forest and came to be called “Dandākārāyana.” (Uttara Rāmāyana.)

89) \textit{Other names of Indra.} Indra; Maruvān, Mr-thāvān, Bīlaṇjaṇa, Pākaṇāṇa, Vṛddhasravaṇa, Sunāṭha, Purudāra, Purudāra, Purudāra, Lekhassarha, Saka, Sata-manyu, Divaspatai, Sutrāmā, Gotrabhit, Vājrī, Vāṣava, Vṛtra, Vṛṣa, Vāstospatai, Sūrapatai Vālakāti, Sālpati, Jambhabhedā, Harīṣaya, Svarat, Namucisudāna, Sahamadāna, Duṣṭeyavana, Turāṣṭ Mēghahavāna, Akhaṇḍa, Sahārańska, Rīvīḥa.

90) \textit{Indra’s Domains.} In the earliest stage of Hinduism, Indra had occupied one of the most eminent places among gods. Mahāvīśuṣ had only the place of younger brother of Indra at that time. In Amara Kūṭa we find “Upeṇḍra Indrāraja” as the synonym of
Vigna. In Rgveda Indra has a more important place. Although Kadru is a divinity of dusk and although there are references to Kapardin, there is not even a single stuti (praise) about Siva in the Rgveda. Rgveda does not recognize Devipuja and idol worship. But in the Puranic age, Indra was transformed into a slavoirious “Deva Prahuti” (Lord among the gods). Sastar K.M. Panikkar, in his preface to “Rgveda Somayajam” has given the reasons why “The deity Indra is the king of the dinosaurs.” In the war against the Dasyus the Aryans seek the help chieftains of Indra. Indra is represented as very handsome and of a golden complexion. His weapon is Vajra, a thunderbolt, which was made by Varaha. Vajr (wind) is his chariot. He is constantly travelling about in the sky driving his golden chariot. Indra is also sometimes described as the twin brother of Agni. Sages have sung unendingly about the exploits of Indra. Hiranyakshika, a sage, has composed a work entitled “Indra stuti” which celebrates many of the heroic deeds of Indra. Indra was Vrajapati who had slain the Asuras like Ahir, Yama, Sambhala, Vatra, Vrtra and others. There are several stories of the Vedas about the birth of this hero. At the time of Indra’s birth, somehow, his mother felt that he was incapable of being killed. So she decided to abandon him. Fearing trouble for herself, she asked the child to leave her and go to some other place. Indra refused to do so and followed her to the house of Vasistha. There he drank the juice of the neem tree which was used to kill all the enemies. But unaware of this, his mother, tried to keep him concealed. Indra, however, came out of the place in his dazzling attire and encountered the enemies. Vrtra who met Indra got ready for a fight. In the fight Vyasus struck down Indra. The devas fled in fear. Indra who was left alone called upon Vyasus and sought his aid.

Although Indra needed help in his fight, the chief support to the Aryans their fight against the Dasyus. It was Indra’s Vajra which broke up the fortress of many Dasyu kings. That was why he got the name “Parandara”. Once Indra dried up the whole river to enable his army to cross it for the sake of Sudasa. When Suvrata became helpless, Indra destroyed twenty kings and 6000 soldiers with his chariot wheel. That we see Indra in the Rgveda as the destroyer of the Dasyus and the protector of Aryans.”

Indra, Saci and Polamaj are the names of Indra’s wife. Indra’s son, Jayanta is also known by the name of Pashupathi. Indra’s city is Anandavati; his chariot is Vizhaka, his charioteer Matai, and his garden Nananda. “Nanada” is the name of his mansion. Indra’s weapon has several other names, such as, Hrudini, Kuhlona, Bhuta, Vrati, Sivaiko, Svaro, Simbha, Damboh, Ani etc. Indra’s assembly is called “Sudharma”. Indra’s bow is the rainbow; his sword is Paraliyaya and his residence is Heaven. The trees in Heaven are, Mandala, Pipala, Santala, Kadapaka and Haranema. The festival celebrated in honour of Indra is called “Sakradvajothana” or “Indra vratvaha”.

1) Indra and Utanka. See under Utanka.
2) Indra and Kabandha. See the second part under the name Kabandha.
3) Indra was born as Gadh. See under Gadh.

94) Siva ended Indra’s pride. See under Pashupati.
95) Indra stole the cows. For the story of how Indra stole the cows from Gokula see under Krsna.
96) Indra and Mahasani. Once Mahasani, the son of Hiranya defeated the gods in a battle and took Indra and Indrani to Patala as captives. The Devas who knew that Mahasani was a relative of Varuna, sought the help of Varuna. At the instance of Varuna, Indra and Indrani were released. The devout Indra prayed to Siva. Siva appeared and asked Indra to submit his complaint to Vigna. Indra offered his prayers to Vigna. As a result of it, a man who had the elements of Siva and Vigna, in him, took his birth from the water of the Ganga. He killed Mahasani. (Brahmanda Purana)

INDRADIVATVA. A yajna (sacrifice) performed in order to get children. King Yuvanmata got the yajna conducted. After it was over the King drank water from pots filled by brahmans, and became pregnant. (See Mandukya) (Dev Bhagavata, 7th Skanda).

INDRADAMANA. A King who gifted a lot of money to Brahmins. (M.B. Samsi, Parva, Chapter 254, Verse 16).

INDRADATTA. See Varurmi.

INDRADHVAYA. A flag staff. It is erected in order to get rain. If anybody dreams that it has broken and fallen, it is a bad omen. It means that some disaster will befall the country. (Agni Purana, Chapter 229).

INDRAVIPA (INDRAl ISLAND). Mahabharata, Sabha Parva refers to the island as having once been ruled by King Mahabharata.

INDRAGUNMA I. A King born in the dynasty of Svayambhula Manu, and a king of the Pandya country.

2) Indradyumna turned into elephant. Indradyumna, a devotee of Visnu handed over governance of the country to his children when he became old, and performed penance in the Malay mountain. One day, when he was immersed in meditation Agasty came there. Naturally, Indradyumna did not notice Agastya’s arrival. Enraged at this the latter cursed Indradyumna and turned him into an elephant. Being told immediately about the curse by his servants Indradyumna sought redemption from the curse from Agastya himself. Redemption was granted thus: Indradyumna would roam in the forest for years as an elephant, a devotee of Vigna and he would attain salvation when Lord Vigna came down to the earth and patted the elephant on its back. Accordingly Indradyumna who was turned into an elephant roamed about in the forest for many years in the company of herd of wild elephants. At last it arrived at Mount Trikuta. There was a lake there on the banks of which was sage Devala engaged in penance. Huhu, the Gandharva had once come to this lake with a number of Apsara women and they indulged in amorous sports, which Devala did not like. He cursed Huhu and turned him into a crocodile, and the crocodile lived in the same lake. Indradyumna who was turned into an elephant, stepped into the lake to drink water when the crocodile caught hold of its hind leg. Neither did the elephant yield nor
the crocodile leave the former free. Their tug of war continued for 1200 years when Mahāviṇī appeared on the scene, killed the crocodile and saved the elephant. At once the elephant was re-transformed into Indradyumna and he attained Vaiśravaṇa (the abode of Viṣṇu). (Bhāgavata, Bīk Sandhān.)

A Malayalam verse summarizes the above story as follows:—Impelled by Agastya’s curse the elephant went to the lake at Mount Trikūṭa, and suffered for 1600 years as the crocodile which caught hold of its hind leg did not loosen its grip. Then appeared on the scene the killer of Mūruça (Lord Viṣṇu) on his vehicle, Garuda, killed the crocodile with his discus and granted salvation to the elephant.

3) Indradyumna’s fall from heaven when the merits of his good deeds were exhausted. The merits or the result of his good and noble deeds having been exhausted, Indradyumna, the saintly king once descended from heaven to earth, and the said King approached sage Māraṇādeya. But, the sage did not recognize him. The King and the sage went to Prāśrakarna, an owl living on the top of the Himālayas. It also did not recognize the King. Then they went to Nāḍjaṅgha, a stork very much older than the owl and living in the lake known as Indradyumna. Nāḍjaṅgha also could not recognize the King. In another part of the lake was a tortoise called Akūpāra, who was older than Nāḍjaṅgha. At last the King, the sage, Prāśrakarna and Nāḍjaṅgha approached Akūpāra. At his very sight Akūpāra recognized the King. Akūpāra told sage Māraṇādeya that Indradyumna was a very famous King and quite liberal and munificent in distributing gifts, and that the lake Indradyumna was formed by the passage of the cows gifted by the King. Having heard these details regarding the King the sage sent him back to heaven. (M.B. Vana Parva, Chapter III).

INDRASYUMNA III. A sage Indradyumna is mentioned in the list of Saints who paid their homage to Dharmapura during his forest life. (M.B. Vana Parva, Chapter 25, Verse 30).

INDRASYUMNA IV. Name of King Janaka’s father.

INDRASYUMNA V. A king of the Ikṣvāku dynasty. (See Para 2, under Vāvakarmān).

INDRASYUMNA VI. A king who lived in the Kṛṣṇa yuga, and a devotee of Viṣṇu. He visited the Jagannātha temple in Odhrā Deśa once to worship Lord Jagannātha. The Lord was then hidden in the sand. When the King, a disciple of Viṣṇu, Chāndaka, was about to return, determined to fast unto death at Mount Nilā, when a celestial voice cried, “Thou shalt see Him”. Afterwards the King performed a horse sacrifice and built a magnificent Viṣṇu temple. Nārapāmaṁi brought by Nārada was installed in the temple. During sleep the King had a darśana (sight) of Lord Jagannātha. Also an astral voice directed him to cut down the fragrant tree on the seashore and make idols with it. Accordingly the king got idols of Viṣṇu, Balarāma, Śūḍraśana and Subhadra made and installed them in the temple. (Śkaṇḍa Purāṇa).

INDRASYUMNA VII. A lake. A stork called Nāḍjaṅgha and the Adivarman called Akūpāra lived in this lake. It came into existence when the cows given in gift by King Indradyumna passed along that way. (M.B. Aranya Parva, Chapter 193). The pool lay near Mount Gangaḍhāraṇa, and the Pandavas once visited it. (M.B. Aśi Parva, Chapter 118, Verse 18).

INDRASYUMNA. Rāvana’s son, Meghanāda.


To Pulastya, one of the Prajāpatis was born by Mālīni, Vīraṇi, Vīraṇi had two wives, Devavatāni, also called Libilī and Kākṣi, Kākṣi or Kubera was his son by Libilī and Rāvaṇa, Kumbhakarṇa, Libilī and Sūrpanakhā (daughter) being the offspring of Kākṣi, Rāvana murdered Mandodari and three sons, Meghanāda, Ākīyā and Ākaśakumāra were born to them. Meghanāda came to be known as Indrājīt also, because he had defeated Indra once.

2) Sin of Siva. Though it was Mandodari, Rāvana’s wife, who gave birth to Meghanāda (Indrājīt) the Uttarārāmāyana refers to him as the son of Siva in a story as follows:

Once, after religious fasting and other rites on a Monday (to propitiate the Sun-God) Madhūrā, an Apsara woman, adorned with all kinds of ornaments went to Mount Kailāsa to offer salutations to Lord Siva. Parvati, Siva’s consort was not present then, and Madhūrā used the opportunity to please the Lord, and she got pregnant by him. All on a sudden Parvati appeared on the scene, and knowing what had happened in her absence she cursed Madhūrā to fall into an abandoned well as a frog. Madhūrā prayed for redemption from the curse, and Siva pitying her sad plight blessed her that after 12 years she would get herself transformed into a frog and become the daughter of Maya and would, then, be married by a great King. According to Parvati’s curse Madhūrā fell into a well in the forest as a frog. Mayaṣura was performing penance near the well to get a daughter. On the expiry of 12 years after Madhūrā fell into the well as a frog, Mayaṣura looked into it and beheld a beautiful girl. He took her to his palace named her Mahendari and brought her up as his own daughter. Rāvaṇa married her. It was at this stage that Siva’s vital fluid which had, twelve years before, entered her womb made its appearance in the form of a son. Rāvana named him Meghanāda. Being Siva’s son he grew up with great prowess. (Uttara Rāmāyana).

3) Meghanāda’s yajñas. When once Rāvana was away from Lanka on a conquest of the world, Meghanāda went to Nikumbhī, the central place for conducting yajñas, and performed several yajñas with sage Sukra as the chief priest. By the time all the seven yajñas, viz. Agristoma, Aṣvamedha, Bahuṣvāma, Vaiśāpa, Māheṣvāma, Rājaṣṭhāna and Gosāva were over, Rāvana returned to Lanka and sage Sukra gave him details about the yajñas conducted by his son Meghanāda. Rāvaṇa did not like the Vaiśāma yajña performed by his son, and Sukra, who got angry at this cursed, Rāvana that he would meet with his death at the hands of Viṣṇu. (Uttara Rāmāyana).

By performing a Saiva yajña, Meghanāda got the blessings of Siva, who taught him (Meghanāda) the great art of Sūndhikī, which helped one to move amongst others invisible to them.
4) The war. Indrajit. Once Rāvana encircled Indra-loka with a big army, and Indra, very much alarmed, ran up to Viṣṇu for protection. Viṣṇu told Indra that it was not yet time for Rāvana’s death and when it was time Viṣṇu himself would slay him. Disappointed at this Indra returned, and a fierce war ensued between him and Kāyapa. Indra fought with Rāvana, and Jayanta, his son fought with Meghamāda. When fighting reached its climax Meghamāda resorts to the art of Satāmbi taught by Śiva, and became invisible to others. Then he showered his arrows. Jayanta fainted on the battlefield. Pōlōma, father of Indraṇī, carried away Jayanta without others knowing and concealed him in the ocean. Everyone thought that Jayanta was dead. Burning with grief and revenge Indra confronted Rāvana again. Rāvana fell down at the blow with Indra’s vajra (thunderbolt). Then once more making himself invisible to others, Meghamāda jumped onto Indra’s chariot and bound him prisoner. By that time Kāyapa got up on his feet, and he and Meghamāda carried away Indra to Lakṣa and chained him to the foot of the flagstaff.

The Devas, grief-stricken at this sad fate of Indra went to Brahmā and submitted their grievance. Brahmā reached Lāṅka, and named Meghamāda Indraṇī. (14) who gained victory over Indra. Indraṇī prayed to Brahmā for the boon, which would ward off death for ever. When Brahmā told him that the boon of eternal deathlessness was out of the question he sought the following boon: that when he had performed the yajña, out of the sacrificial fire should emerge a chariot and necessary horses and that he should not be killed by any one while fighting from that chariot, and that he did not mind being killed by enemies if he got away without completing the yajña. Brahmā granted him the boon. And, as directed by Brahmā Rāvana released Indra from imprisonment after one year. (Uttara Rāmāyaṇa).

5) Indrajit and Ṣaṭāmbi. A clash occurred between Indrajit and Hannumān, who landed in Lāṅka in search of Sītā, and the former got Hannumān bound by Brahmā’s arrow. (Valmiki Rāmāyaṇa).

6) Death of Indrajit. At the height of the fierce war between Rāma and Rāvana, Indrajit and Lakṣmaṇa clashed with each other. Finding victory impossible Indrajit created a fake Sītā and killed her. Thinking that Sītā was dead, grief-stricken Hannumān, Lakṣmaṇa and the regiment of monkeys withdrew from the fight. Informed of Sītā’s death Rāma fainted. Indrajit began the yajña for victory over Rāma at the place called Nukumānil. Viṣṇuṣapta told Rāma and Lakṣmaṇa about the warning of Brahmā that Indrajit would be killed if the yajña was obstructed. Happy at the information Rāma and Lakṣmaṇa immediately went to Nukumānil to fight with Indrajit who was engaged in performing the yajña, and without completing the yajña he came out and begun fighting, and Lakṣmaṇa killed him. (Valmiki Rāmāyaṇa, Yuddha Kānda, Chapters 82-91).

INDRAKILA. A mountain in front of the Himālaya and Gaṅgāmahādāna mountains. The presiding deity of this mountain is a devotee of Kuṭera. (M.B. Vana Parva, Chapter 37).

INDRALOKĀBHIGAMANA PARVA. A sub Parva in Mahābhārata.

INDRAMĀRGĀ. An ancient sacred place (bathing ghāṭ) Those who take a dip in the holy waters there will attain heaven. (M.B. Anūsāsana Parva, Chapter 25, Verse 9).

INDRA. Wife of Indra. (Ṣaṭāmbi).

1) Genealogy. Descended from Viṣṇu thus: Viṣṇu—Brahmā—Kāyapa—Pōlōma—Ṣaṭāmbi (Indrajit). Pōlōma was an asura born to Kāyapa by his wife Daru. Indra married Ṣaṭāmbi, the daughter of Pōlōma, and hence Ṣaṭāmbi is called Indrajit also. She is called Pāṇumā also as she was the daughter of Pōlōma.

2) Indrajit and Ṣaṭāmbi. An asura called Ṣaṭāmba once coveted Indrajit. He deputed his men to fetch Ṣaṭāmba somehow or other to him. Hearing about this, Indra, keeping Indrajit with him, went to and stayed in the Chitrāya temple in Kojiśwarda, and afterwards Indra went to Mount Kailāsa after asking Ṣatāmba to guard Indrajit. During Indra’s absence Ajāmukhi, sister of Ṣaṭāmba met Indrajit and induced her to become Śaṭāmba’s wife. Indrajit refused. Ultimately Indra returned and took Indrajit back to Devaloka.

5) Indrajit and Ṣaṭāmba. See under Agastya.

4) Indrajit and Pāṇumā. Mahābhārata says that Pāṇumā was a partial incarnation of Indrajit (See under Pāṇumā). A part of Ṣaṭāmba was born in the family of Drupada as Drupadū, viz. Pāṇumā. (M.B. Adi Parva, Chapter 67).

1) Indrajit once went to the assembly of Brahmā and worshipped him. (M.B. Sāhī Parva, Chapter 11, Verse 42).

2) When once Satāmbā came to Devaloka with Śri Kṛṣṇa, Indrajit conducted her to Aditi, mother of the Devas. (M.B. Śaī Parva, Chapter 36).

3) Ṣaṭāmba was also present at the birth of Subrahmaṇya. (M.B. Śāya Parva, Chapter 46, Verse 13).

4) Indrajit and Arjuna. (See under Arjuna).

INDRAPRASTHA. A mountain in Videha. (M.B. Śāya Parva, Chapter 30, Verse 13).

INDRAPRĀMATA. A disciple of Pāla. He belonged to the line of Vyāsa’s disciples. For other details see under Vyāsa.

INDRAPRĀSTHA. Capital city of the Pāḍavas. It is the same as Delhi, the capital of modern India.

1) Construction. As ordained by Dhruvarṣaṇa, Dharmapura, claimant to half of the kingdom, went to the forest Khaṇḍavapraśṭha with his brothers. Śri Kṛṣṇa stood by them; great sages like Vyāsa helped them. There, in the forest, they built a city called Inpraprastha as beautiful as Indraloka. (M.B. Sāhī Parva, Chapter 211).

2) Reconstruction. Once Kṛṣṇa burst down the Khaṇḍava forest. (See under Khaṇḍavādāsha). Arjuna saved Maya and five others from the fire. Maya asked Arjuna what he should do in return for saving his life. Arjuna replied that it was not proper to expect any reward for saving one’s life and that, if Maya was very keen about doing something in return, it might be done for Kṛṣṇa. Then Kṛṣṇa asked Maya to build for the Pāṇḍavas a palace, the most beautiful one in the world at Indraprastha. And, accordingly, after getting the Brahmins duly pleased, Maya marked the ground ten thousand
INDRAPUJA

Kisku: in extent. Then Maya went to the mountain Mount Kailas, where in the pool called Bindu he had stored a large quantity of gold and gems. Maya brought those materials as also a conch called Devadatta from there and built the most beautiful palace in the world at Indraprastha. Within the palace were made many a beautiful pool and various patterns with glistening in glass. It was built so beautifully and in such a manner as to create, at the very sight, the illusion that there was water where there was really no water and vice versa. It took fourteen months to complete the construction of that most beautiful model of architecture. (M.B. Bavri Parva, Chapters 1-3).

Vajra, son of Anuruddha of the Yadava dynasty was made master of Indraprastha after the time of the Pandavas. (M.B. Mahabharata Parva, Chapter 1, Verse 1). INDRAPOJA. This puja (Indra-worship) is also called Indrovara. It was during the reign of Vasi, a king of the lunar dynasty that Indrovara began being celebrated in an organized manner. Please at the long penance of Vasi, Indra appeared to him and presented a Vejulanda. Vasi planted the landa on earth and conducted Indrapuja. Thereupon raising the Vejulanda became the first item in celebrating Indrovara. The staff is decorated with flowers, sandal, garlands etc. To the top of the staff is attached the form of a Hanumana Indra appeared to Vasi. Please by the Indrapuja of Vasi, Indra announced as follows:—If men, and especially kings worship me in the manner done by Vasi, prosperity and welfare will accrue to them and to their kingdoms. (M.B. Adi Parva, Chapter 1).

INDRASENAA I. A son of King Nala. (M.B. Vana Parva, Chapter 60, Verse 23). Nala had also a daughter called Indrasena.

INDRASENAA II. Son of King Parikriti. (M.B. Adi Parva, Chapter 94, Verse 55).

INDRASENAA III. Mahabharata, Sabha Parva, Chapter 33. Verse 30 refers to one Indrasena, charioteer of the Pandavas. He accompanied the Pandavas in their forest life. (M.B. Vana Parva, Chapter 1, Verse 11). When the Pandavas arrived at Mount Gandhamadana they left Indrasena with Subhadra, the Pulina King. (M.B. Vana Parva, Chapter 140, Verse 27). After some time the Pandavas sent him to Dwarsak. (M.B. Vira Parva, Chapter 4, Verse 58). Indrasena was present at the wedding of Abhimanyu which was celebrated in the city of Upaplava. (M.B. Vira Parva, Chapter 72, Verse 23).

INDRASENAA IV. A King who fought on the side of the Kauravas. (M.B. Drona Parva, Chapter 156, Verse 122).

INDRASENAA I. Name of Pana in her former birth. (See under Pana).

INDRASENAA II Daughter of King Nala.

INDRASENAA III. Nalayati, a princess of Arjuna. She was married by the sage Ravisringsa. (See under Ravisringsa). (M.B. Vana Parva, Chapter 113, Verse 111). Indrasena served her husband for 100 years. (M.B. Virata Parva, Chapter 21, Verse 11).

INDRATPA. An Anr, who was a devotee of Varuna. (M.B. Sivita Parva, Chapter 6, Verse 15).

INDRATIRTHA. A sacred place on the banks of the river Saranvati. It was here that Indra performed 100 yajnas. (M.B. Sivita Parva, Chapter 49, Verse 49).

INDRAJYOTI. A river near Mount Gandhamadana. Bathing in the river and staying there for three nights is tantamount to performing the horse sacrifice. (M.B. Anusasana Parva, Chapter 25, Verse 11).

INDRAVANA. King Kukutikkata of the Bhuwaya dynasty made Indra his vehicle in the form of an ox and fought the Anaras thus. Hence the name Indravana. (See under Kukutikata).

INDRAVARMA. A King of Malavata, he fought on the side of the Pandavas, and got killed by an elephant called Upavatthuk. (M.B. Drona Parva, Chapter 190, Verse 13).

INDROTA (INDRODA). A sage, son of Suka, the great sage, and also called Saunaka, janamejaya, son of King Parikriti once killed a brallmin, and at once brahmahata (sin of having killed a brahmin) seized the King. The King lost all moral peace at this and sought the advice of many sages for redemption from the sin, and Indrota (Saunaka) advised him to go on a pilgrimage and perform righteous duties (dharma). The King acted accordingly and got rid of the sin of killing the brahmin. This story occurs under the title Indropankshayam in Santi Parva in three chapters. (Chapters 105-106).

INDROTSAVA. See under Indrapuja.

INDRUPAKHA. See under Malayapakha.

INDUMATI I. Daughter of Gandrasena, King of Simhala and his queen, Guvapatti. (See under Gandrasena).

INDUMATI II. Mother of Nahuja. (See under Nahuja).

INDUMATI III. Wife of Raghu.

IRA I. One of the wives of Kaatyapa. Aditi, Diti, Danu, Asita, Suras, Kast, Surabhi, Vinita, Tamni, Krodhavat, Ira, Kaatri and Muni were the wives of Kaatyapa. Grast on earth originated from Ira. (Agni Purana, Chapter 19).

IRA II. There was a devil called Ira among the attendants of Kubera. (M.B. Sivita Parva, Chapter 16, Verse 11).

IRAM. A river. Sage Markandeya is reported to have once seen this river in the stomach of child Kaatyapa. (Vana Parva, Chapter 128, Verse 104. Also see under Markandeya).

IRAVAN. A son born to Arjuna of the serpent damsel (Nagakanya) named Ulagi. (For genealogy see under Arjuna).

1) Birth. According to the practice laid down Pana in her former birth was married by the sage Ravisringsa. (See under Ravisringsa). (M.B. Vana Parva, Chapter 113, Verse 111). Indrasena served her husband for 100 years. (M.B. Virata Parva, Chapter 21, Verse 11).

2) Birth. Indra is born to the sage Ravisringsa. (See under Ravisringsa). (M.B. Vana Parva, Chapter 113, Verse 111). Indrasena served her husband for 100 years. (M.B. Virata Parva, Chapter 21, Verse 11).

3) Birth. Indrasena is born to the sage Ravisringsa. (See under Ravisringsa). (M.B. Vana Parva, Chapter 113, Verse 111). Indrasena served her husband for 100 years. (M.B. Virata Parva, Chapter 21, Verse 11).

4) Birth. Indrasena is born to the sage Ravisringsa. (See under Ravisringsa). (M.B. Vana Parva, Chapter 113, Verse 111). Indrasena served her husband for 100 years. (M.B. Virata Parva, Chapter 21, Verse 11).
IRĀVATI  go on a pilgrimage for one year. Numerous brahmans accompanied Arjuna and while spending the night on the banks of the Ganges, Arjuna entered its waters for bathing. There he saw the Nāga damsel, Ulūpi. They fell in love with each other and got married. And, a son named Irāvān was born to them. Ulūpi granted Arjuna the boon that all water-animals would obey him and that in water he would be invincible. Leaving Ulūpi and Irāvān behind, Arjuna continued his stay in the forest.

2) Further Information. (1) In the great war Irāvān fought on the side of the Pandavas. During the first day’s fighting Irāvān and Sruṭayu fought a duel. (M.B. Bhīṣma Parva, Chapter 49, Verses 69-71).
(2) Irāvān defeated Vinda and Anuviṣa in fight. (Bhīṣma Parva, Chapter 63, Verses 18-22).
(3) Irāvān killed five brothers of Sakuni. (Bhīṣma Parva, Chapter 98, Verses 27-46).
(4) Irāvān fought against Alambuṣa and was killed by the latter. (Bhīṣma Parva, Chapter 90 Verses 56-76).

IRĀVATI I. Grand daughter of Katyāpa. Ten daughters were born to Katyāpa by his wife Krodhavāsī, viz. Māri, Mrdhadvīpi, Hrī, Bhadravatī, Mātāni, Śrāvasti, Śruti, Śruti and Kadārī, and Irāvātī was Kadārī’s daughter. (Vālmiki Rāmāyaṇa, Aranyā Kāṇḍa).

IRĀVATI II. A sacred river. (M.B. Anuśāsana Parva, Chapter 148, Verse 13).

IRIKA. A locality. (M.B. Bhīṣma Parva, Chapter 9, Verse 92).

IRI. There are hundreds of Kings in the palace of Yama worshipping him, and they are called the Iri. (M.B. Subhā Parva, Chapter 8, Verse 23).

IRIMPUL. A Malayalam word meaning ‘iron’. The metal iron originated in the following way. The Devas sought Brahma’s protection against the onslaughts of Parakṣāra, who had obtained a boon to the effect that he could control the waters of the streams and the seas. Brahma, exasperated, entered into the seas and transformed himself into a lion. The impact shook the universe. Agni separated them from the process and the immense streams of water dropped on Agni. Agni deposited it in the Gaṅgā. The Gaṅgā could not bear it and it coursed through her (Gaṅgā’s) arteries and out of it was born Subrahmānīya. The particles of the semen gold and silver were produced. From the intensity of the heat were produced iron and copper. See under Subrahmānīya. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Canto 37).

ISĀ. A Vivasvāna. (Universal deva). (M.B. Anuśāsana Parva, Chapter 91, Verse 31).

ISĀNA (SIVA). A nāma, with matted hair rides on the ox Sevāya. (Siva Purāṇa, Chapter 51).

ISANĀDHUṢṬA PIRTHI. An ancient urda. Tasting the water of this urda will give all the benefits of the horse sacrifice. (M.B. Vana Parva, Chapter 64, Verses 8, 9).

ĪŚTARĀŚMI. A King mentioned in the Rgveda. He performed many yajnas. (Rgveda, Manḍala 1, Anuṣāsana 19, Sūkta 12).

ĪŚTĀŚVĀ. A King mentioned in the Rgveda. He performed many yajnas. (Rgveda, Manḍala 1, Anuṣāsana 19, Sūkta 124).

ĪŚUPĀDA. An Asura born to Katyāpa and his wife, Danu. (M.B. Ādi Parva, Chapter 65, Verse 25). This Isupāda was reborn in his next life as the very heroic and powerful King Nagnajit. (M.B. Ādi Parva, Chapter 47, Verses 20, 21).

ĪŚVARA. Once Devi told, Himavān who, according to the Hindu religion, God is, and how creation takes place from Īśvara (Goi). The famous discussion about Godhood, called Devīgītā is quoted hereunder.

(1) Aham evam purvaṁ tu
nāyād kīṁcit nāgāḥpiya
Tadāmārūpam eśā samavat
Parabrahmamāṇakam ∥

(Before the creation of the universe commenced, I alone was; there was nothing else. Then I was called Para-brähman, Citvarūpī, Sūktivarūpī and Ātmārūpī).

(2) Apratarkyamanidēsa- manuṣyaparṇanāmāṇa
Tasya kacit svatāḥ siddha
saktirnāyati vaśāt ∥

(That form is beyond discussion (Apratarkya); beyond description (Ānīdesya); incapable of being compared (Aanaupamyam); beyond birth, death, old age etc. (Aanāmaya). In this form of mine resides māyāśakti).

(3) Na satā tā nāsaṁ sā
tobhyayānī vīrodhaṁ ∥
Etadvikalpam kacit vastubhdātā sarvā dā ∥

(That māyāśakti cannot be said to be existing or not existing. Thus it is neither existing nor not existing. The statement existing and not existing is subject to the error, paradox. That great force exists always in me with the pair of aspects).

(4) Pāvakaṣyogataveca-
muṣāmāmoriva dīdhīṁ ∥
Candrasya candrikaveyam
Mameṣaṁ saхаja dhruvaṁ ∥

(Fire does not exist without heat, nor Sun without light nor Moon without its rays. Just like this, that māyāśakti is cognized with sense as permanent).

(5) Tasyaṁ karmāṇi jīvāṁ
Jīvāṁ Kamāca saṁcara
Abhedena vīmāṁ syuḥ
Suḥṣuptau vyayāharāvat ∥

(Just as all actions, feelings and even the sense of time remain latent in deep sleep, even so all the actions and emotions of all living beings lie absorbed in Māya).

(6) Svadāsaṁca samayogā
dahām bijāmātin gatā
ci vādāravasā-tasena
dūtaṁ ca samagnām ∥

(I am myself the source of this Māya, but it has a strange power called āväraṇa which hides my real nature).

(7) Caitanyaṁ samayogam mahātvaṁ ca kathaye
Prapañcaparājānāca
Samayāvamucyate ∥

(Being joined to Caitanya, Brahma, Māya becomes the material as well as the immediate cause of the universe (Prapañca):)

(8) Kṛcitān taṁ ityāh-
stanāṁ keśijajātāṁ pare
Jānam māyaṁ pradhanam ca
prakṛtiṁ saktirnāyaṁ ∥
(This maya is referred to differently by different people as tapas, lamás, jāda, jñāna, maya, pradhāna, prakṛti and so forth.

(9) Vimarsha iti Lim prāhu
   Śaivaśāstraśāraśāraśa
   avidyāmitaḥ prāhu
   vedatāvārāchārinātah
   (Exports in Śaiva philosophical thought refer to this
   maya as vimāra and Vedas sees it avidyā).

(10) Evam nāv vidhāni yuḥ
   namāni niṣumāṇi
   tasyāḥ jñātārthis tasyāt
   jñānaṁāśātatoṣau
   (Thus Vedas refer to maya by various names. Because
   of visibility maya is called jāta, and because it is de-
   stuctive of true knowledge it is called asat).

(11) Caitanyakā na dṛṣṭvāvam
   dṛṣṭvāpāj jāta rūṣa tāt
   svāprakāṣaḥ ca ca iti
   nara püramaṇaṃ
   (Caitanya (Effulgence) is not visible. What is seen is
   jāta (mental expression). Caitanya is self-illuminating;
   it is not illuminated by something else).

(12) Anavasthitasya
   nāv svacca prakāśa
   Karmakāryarūḍhāḥ svā-
   tāsmānādādhipavat svayam
   (If caitya is not self-illuminating, then it is subject to
   the drawback of Anavasthita (Absence of finitude).
   If Caitanya does not possess the quality of light and
   illumination there should necessarily be something else,
   which illuminates it, and there should again be something
   to illuminate that which illuminates Caitanya. And, it
   continues ad infinitum. This state of no conclusion
   is called anavasthā doya. Also one thing cannot be, at
   the same time, the subject (actor) and the object of action,
   and that invites the draw-back of paradox. Therefore,
   O King of mountains! understand that Caitanya
   is self-illuminating and it illuminates others by its
   own illumination. And this, therefore, proves that my
   Caitanya is eternal).

(13) Jāgratvam pratyāhārāya
   dṛṣṭvāva vyabhicāraṁ
   nāvavo vyabhicāraśa
   nāṁbhūtvā karīti
   (All visible things go on changing in the three states
   of waking, dream and deep sleep. But, like visible things
   Caitanya is not subject to change, and does not experi-
   ence the three states).

(14) Tasyām pratyāhārasya
   sthārayaḥ yena sākṣipta
   ambhūtvā ca eva
   īśānaś ca eva
   (If it is argued that it (Caitanya) experiences the three
   states then there must be something else as ‘witness’ for
   the experience. But, since it is established as self-illumi-
   nating that cannot possibly be something else as ‘witness’).

(15) Ātma eva ca nityavād
   prakāśaḥ sa cakṣāradiṣaḥ
   ānandārūpāḥ caivyāḥ
   parapremāspatibhavataḥ
   (Because of the above reasons experts in the science
   of philosophy hold that this Caitanya is eternal, and
   that, since it is the basis of bhakti which assumes the
   form of absolute love, it is ānandārūpa).

(16) Mā na bhūtah bhūyāsa-
   miti premāmānī sthitam
   sarvāvāyānaṁ mithāyāvā-
   dasaṃstuktamaṁ saḥāti
   (No living soul think ‘I am not’. Every body cherishes
   always its self-importance, the ‘I’. It is present there in
   every living soul in the form of love. This fact itself
   proves that I am different from all material objects).

(17) Āparicchhānātapanva-
   mata eva mata mama
   tascā jñānaṁ nāmādharma
   diharatva jñātārtham
   (That I am indivisible is quite definite. Knowledge is
   not an attribute of the soul (Ātmā) but is the very
   form of the soul itself. If knowledge were only an attri-
   bute of the soul it (soul) should have been material
   (jāta) and it is quite a certainty that the soul is not
   material, because knowledge is the very nature of the
   soul).

(18) Jñānaṁ jñātārtham
   na dṛṣṭam na ca sambhavi
   Ciddhārnavam tathā näki
   Ciraścīt daśa bhidyate
   (The soul is pure knowledge without any touch of the
   jāta. It is also pure existence. It is one and indivisible).

(19) Tasmadātmā jñānārūpaḥ
   sukharūpāt ca sarvāvah
   satyāḥ pūrṇyapratyakṣāca
   dvajātārthāḥ
   (The ātmā (soul) is therefore jñānārūpa (of the nature
   of pure knowledge), Sukharūpa (of the nature of pure joy)
   and satyārūpa (of the nature of absolute truth). It is
   unattached to anything and free from duality).

(20) Sa punah kāmākarmādū-
   yuktam śīvam śīvam sremā
   purvaśākāraṁ pratyakṣaṁ
   kālakarmāvajñānāt
   (The ātmā (soul) has no connection with the ‘purvaśākāra’ (past life).
   The ātmā (soul) has no connection with the ‘kālakarmāvajñānāt’).

(21) Avivekanca tattvasa
   sākṣāvāvat prajñayet
   abuddhipūrabḥ sargayam
   karihitant nagidhipa
   (The ātmā (soul) is cognized by the ‘sākṣāvāva’ (direct vision).
   The ātmā (soul) is cognized by the ‘abuddhipūraḥ’ (nondesignate).

(22) Rtaādhi yamāyā prakāśa
   manāḥ purvamālakṣām
   avyāktaṁ tadāvyan
gāmāyaśākārañca
   (The ātmā (soul) is cognized by the ‘rtaādhi’ (future).
   The ātmā (soul) is cognized by the ‘yamāyā’ (past life).

(23) Pradyate sarvātśresu
   sarvātmanātārayam
   tatvamānātārayam
   sa ca sa caccādānandavigrahām
   (The ātmā (soul) is cognized by the ‘pradyate’ (cause).
   The ātmā (soul) is cognized by the ‘sarvātśresu’ (all causes).

(24) Sarvākarmājñānābāda-
   mūcchākānākṣīrārayam
   brhindāmāvantarīrayam
tadādhi tatvam tadāryate
   (Impelled by the Viṣṇaśa of previous actions the Viṣṇu
   proceeds to create the world, beginning with the
   24 tattvas. My form which is immaterial and unman-
   fested is praised by all śāstras to be the cause of all
   causes and the basis of all tattvas. It is also the basis
   of all knowledge, action and volition and realizable only
   through the brhindā mantra).
Virajdeha (Cosmic body) is the sum total of these individual material bodies. The inner conscience and bodily organs like ear etc. originate from the gentle and pure aspects of the five elements.

(35) Jñānendriyaśanam rājendra t
pratyekaṃ milaṇaṃ taḥ
tanātikaranaṃ karṇaṃ
tattvamadhi-caturvidhānam

(36) Yadā tu samkṣaṇa-vakalpa-karṇyam
tādānātikaranaṃ āyathabhyaṃ
dvīpam changing uṣumāṇi ca yadda pravetti
sunīṣcitau sāmaśāhīñarūpam

(37) Anusandhanārūpanah ta-
cittam ca parikṣitam tā
dhānaḥ kṛtyāmavṛtya tu
tadānātikaranaṃ gatam

(Anantaśvara, due to differences in state, assumes four forms. When once conception and doubt arise in a subject, then it is called mind. When there is no doubt, but there is assuredness it is called understanding (buddhi). The function of examining a subject again and over again belongs to cittas. To think of ‘I’ is egoism or ahaṅkāra.

(38) Teṣām rajajñānairjñāti
Kṛmardanandriyāṃ ca
pratyekaṃ milaṇaśāstvau
praṇāḥ bhavatī paṇḍudhā

(39) Hari prāṇo gudeśpāno
naḥbhīṣṭau samānaḥkaḥ
kaṇḍhadesapad南部
vyāhan sāhānyafraghastha

(From the coarse (trāṣṭik) aspects of the five sense-organs originate the five organs of action like word, foot, hand, excretory and the genital organ, and also the five praṇas (breath) called praṇa, apana, samāna, udāna and vyāna. Praṇa is located in the heart, apāna in the anus, samāna in the nābhi (navel), udāna in the throat and vyāna all over the body).

(40) Jñānendriyaśanam pūrva-caraṇa
praṇākarnendra-yāṇi ca
pranāḥ praṇākarn caiva
dhīya ca saṁbhān manah

(41) Eāt śākṣamāraḥ sanā
mama lūgaṃ yadyuṣaya
tatāḥ yā praṇātī prakṛtu
āsā jājñāvāt saṁbhān

(Organs of knowledge 5, of actions 5, and praṇas 5, and buddhi 1, mind 1, the body is composed of these 17 factors). This forms the Śākṣamāraḥ whose prakṛti is two-fold [as mentioned below].

(42) Satvātmikā tu mahāyā syād
avitvā guṇamārthāt
svāranyā yā tu samānika
sā mahāya nigadyate

One is pure māya and the other is avidyā possessing properties).

(43) Tasyāṃ yāt pratiṣṭhānāryāyād-
bhūtyaḥ praṇāṇī ca caitraḥ
sa īvaraḥ samāikhyaḥ
svārajasāya-vān pariṣṭhā

(44) Sarvajñāḥ sarvavrūpāṁ ca
sarvanugraha-kārikāḥ
avidyāyaṃ tu yāt kṣetra
pratibhāha vānādhipa

(From this primordial principle the five elements (pañca-bhūtas) were born. The first of these is either which is the element of sound because sound travels through ether (śāda-bhāṣa-vāpa). Then air (vāyu) gave rise to the sense of touch and so air is called saṁbhūta. This vāyu again gave rise to Agni (vāyu-rāgini). Then came water which corresponds to the sense of taste (rasārūpa). From water came earth which is gandharūpa (the source of smell) (udākādāhūnī). Ākāśa (ether) has only one ātra, namely sound. Vāyu (air) has two ātraḥ—śāda and spaṛśa (Sound and touch). Agni has three ātraḥ—rūpa, śāda and spaṛśa. Jāla (water) has four ātraḥ—śāda, spaṛśa, rūpa, and rasa. The last element—earth—has five ātraḥ—śāda, spaṛśa, rūpa, rasa and gandharūpa. From these five tāmātras is born the biha (sāra or sākṣma-sārā).)

(31) Yāsmin jagad-bhūjārūpāni
sūtraṃ lāṅgudībhava yatah t
tatāḥ saṁbhūta bhūtāni
paṇḍakarnāmanāgam,

(32) Paṇḍakarnāmanāgam jāyante
tatprakṛtividyate
dvīpokāti ca bhūtāni
pratyekaṃ viha-jñāvadvidvādhi.

(The jagat (universe) remained in embryo form (biha-rūpa) in these paṇḍakarnāma. Then by the process of Paṇḍakarnāma all the gross material objects were created. These paṇḍakarnāma were first divided into two (each was divided into two). Then by a process of the combination of these two parts different substances were born as detailed in the following stanzas.

(33) Eka-kāmi bhāga-bhāgāvān
caturdhi vijājed gire
svasaṃstvānti-yāyām
yojantī pathā paṁca te

(Each half of each of these five bhūtas is again subdivided into four parts. These 16 parts are joined to the other halves and by combining them in these fractions the material bodies ( ślālaśatārasa) of all beings are made).

(34) Ttākāryaṃ ca viraj dehaḥ
sūkṣmāh sāvīraḥ manyaḥ
paṇḍakarnāmanābhāvāḥ
śrotrādınām samudbhavāḥ

(Their read the "IŚVARA" page number as 334. The text seems to have a lot of gaps, possibly due to the nature of the document or the quality of the scanned image. It discusses various aspects of the five elements and their properties, including their sensory perceptions and the way they combine to form the universe and individual beings.)
(Brahmacayana reflected in this mâyā is Isvara [God]. That Isvara is the same as the ātman [soul], brahman absolute, creator of everything, omniscient, and the cause of all blessings. The soul reflects to a small extent in avidyā also.)

(45) Tadeva jīvasaṁhitāṁ śyāt sarvadukkhaṁtrayaṁ punah / dvayorāpaṁ śaṁprakṛtaṁ dehaṁtrayaṁ avidyāya / (This jiva is the receptacle of all sorrows. Due to avidyā and avidyā both get three kinds of bodies.)

(46) Dehaṁtrayaṁśaṁcayo- pyāryathmaṁtrayaṁ punah / prajñāstū pārāśīmūṁ śyāt / sūkṣmaṁśe tu taṁsaṁ / (Deha is the receptacle of all sorrows. Due to prajñā the subtle may be purified.)

(47) Śāśūdhehi tu viśvākyutvaṁstūdhehi paaravitarā / evaṁśiṣo śaṁprakṛtaṁ / jīvatvāstuvitaṁ padah / (Within all the subtler worlds the soul is purified.)

(48) Prsthāno vyāsitaṁpatte samastaṁ śarīraṁ suktam / sa hi sarveṣvarāṁ sākṣāt / jīvānugrahakāmasyā / (Within all the subtler worlds the soul is purified.)

(49) Kṛśo bhūtāni viśvāni / naunābhrōdayaṁ punah / maḥaṁvibhrodayaṁ nityam / maṁ rājaṁ prakalpaṁ / (He who is attached and is proud about the material body is called Viśvā; he who attaches importance to the subtle body is called Taṁsa, and he who is aware of the causal body is called Prājña. The jiva is Vyāsitaṁpatte ātmaṁ sākṣāt.)

IVAM. Jyāṁ in Malayalam means the metal lead. A metal formed out of the dirt in river Gaṅgā. (See Irīmpu.)

J (a). This letter means jyā (victory). (Agni Purāṇa, Chapter 348).

JĀBĀLA. The mother of the hermit Satyakāma. (For details see under Satyakāma.)

JĀBĀLĪ I. A famous hermit. In Mahābhārata, Anuśāsana Parva, Chapter 4, stanza 55, it is stated that Jābālī was one of the sons of Viśvāmitra. They were the sons of the Moon from the Vedas. Though he was the son of Viśvāmitra his life was marred by connection with Vaśiṣṭha. The Purāṇas do not make it clear how this son of Viśvāmitra happened to fall into the circle of Vaśiṣṭha who was a foe of Viśvāmitra. He was one of the seven spiritual advisors of King Daśaratha. It is mentioned in Viśvāmitra Rāmāyana, Bālaśāstra, Sarga 48 that eight hermits such as Suyuṣṭha, Vāmadeva, Jābālī, Kaśyap Vaśiṣṭha and others lived in Ayodhya in the palace of the King Daśaratha. When Bharata went to the forest, to bring Śrī Rāma back to Ayodhya, Jābālī also followed him. Jābālī argued with Śrī Rāma, using several arguments, to make him return to Ayodhya. These arguments made Śrī Rāma angry. But he was pacified by the consoling words of Vaśiṣṭha. (Viśvāmitra Rāmāyana, Ayodhyā Kāpita.)

Jābālī comes in the line of disciples of Viśa Vyaśa. Vyaśa divided the Vedas and taught Sumanthan Atharvaveda. The hermit Sumanthan first taught Atharvaveda to his disciple Kabandha who divided it into two parts and taught two disciples Devadarśa, and Pathya. The disciples of Devadarśa were Magadhya, Brahmapali, Sautkayana and Pippalā. Pathya had three disciples. They were Jābālī, Kunuda and Saunaka. Of these Jābālī was a famous expounder of Atharvaveda. (Viśvā Purāṇa, Amāśa 3).

JĀBĀLĪ II. Son of Raśīvājya, a hermit. (See under Viśvākarmā, Pura 2).

JĀBĀLĪ III. A hermit. The descendants of this hermit also are known by this name. Jābālī who performed penance on the mountain of Mandara had several disciples.

While Jābālī was going along the forest he saw a young man of handsome appearance engaged in penance on the shore of a lake. Jābālī wanted to know about him and his penance. But as the young man was in deep meditation Jābālī had to wait there for several years. At last the young man awoke from his meditation and told Jābālī the secret of devotional meditation and contemplation of Kṛṣṇa. The remaining life of Jābālī was spent in the worship of Kṛṣṇa, in consequence of which in the next birth he was born as a cowherd, named Citragandha in the house of the cowherd Praśuḍa. (Padma Purāṇa, Pātāla Khaṇḍa, Chapters 39, 72 and 106).

JĀBĀLĪ IV. A hermit. The intensive penance of this hermit compelled Indra to depute the celestial maid Rambhā to hinder it. Jābālī became a prey to the entrance of this heavenly beauty and a daughter was born to them. This damsel was carried away by the King Citrāṅgada. The hermit Jābālī cursed Citrāṅgada to become a leper. (Śkanda Purāṇa, Chapters 3, 143, and 149).

JĀĐA. An immoral brahmīn. Jāda, who set out to do commercial business once was killed by thieves. As a result of sins committed in previous births he was turned into a Piśāca. After his death his son, who led quite a moral life went to Kālī (Banares) to perform his father's obsequies, and at the particular spot where his father was lying as Piśāca the legend of Chapter 3 of the Gita, on hearing which Jāda got released from his stage as Piśāca. (Padma Purāṇa, Uttarakhaṇḍa and Māraṇacāya Purāṇa).

JAGANNĀTHA PĀTDITA. A very powerful and ruthless literary critic in Sanskrit. He lived between 1550 and 1665. He is also known as Pānditārjuna (King of scholars). His most important and well-known work is Rasagmahādha. To this day it remains as an invaluable treatise in rhetorics. (Ānukāra Śāstra).

His poetic theory is "Ramanāyāṭhapratipadadakab Sabdaś Kāvyam". (Words which convey beautiful meanings constitute poetry). He vehemently opposed the dhvanī vāda (sugestive words and phrases conveying more meanings produce more rasa than they literally and apparently appear to carry). Citranāma-khaṇḍha is another work of the Panditārjuna. In this work another rhetorician named Appayadkṣita is strongly critcised. The allegoric poem, "Bhāvinīvāgam", is supposed to have been written by this great rhetorician based on the untimely death of his wife, Bhāvinī. He has also written five other works, the five Labhās (Gaṅgālāhari etc).

JAGATI. One of the seven horses which draw the chariot of Śūrya. Gāyatrī, Brhati, Umāk, Jagati, Tustubh, Anustubh and Pankti are the seven horses. (Viśu Purāṇa, Part II, Chapter 8).
JAGRAT. According to the vision of Rāta or sages, every living being has four states. They are Jāgrat (waking state), Svapna (dream), Susūpta (profound sleep), and Turjum (anahata, or dreamless sleep, i.e., content with Brahmān in different degrees). The hermits and sages have said about the four states of soul as given below:—

1) Jāgrat. In this state the individual soul is awake. The five organs of senses, the five organs of activity, and the four inner organs of the living being will be active, when the soul is awake. In this state he enjoys the outer world through the senses. Jāgrat, he sets with the eyes, hears with the ears, tastes with the tongue, smells with the nose and feels with the skin. Every man thinks that his understanding through the senses is real. It is the individual soul which is responsible for this understanding. But it is difficult to say whether these perceptions through the senses are real or unreal. A hermit says as follows:—“An individual soul travels from Jāgrat to Svapna and from Svapna to Jāgrat as a fish which goes from one shore to the other without touching anything. For an individual soul the state of Jāgrat is only one of the four states. So we cannot give the verdict that the state of Jāgrat alone is real and all the rest are unreal.” The individual soul which is in the state of Jāgrat enjoys the ordinary world and it is indivi-
dualistic and by this he is called Jātrī (external—knowing). In this state the individual soul enjoys the external world with the seven organs and the nineteen feet. The seven organs are, the two eyes, head, soul, body, mind, thadder and the legs. The nineteen feet are the five senses, the five organs of activity, the five life breaths and the four inner organs of mind, intellect, egoism and will. The individual soul in the state of Jāgrat, he enjoys the external world with these organs and the feet. The soul in this state is called Vaiśvāna.' This state is experienced by all the human beings of the world and so it is called Vaiśvānas (Bṛhadāraṇyaka, Māndūkyaopanisad).

2) Svapna (dream). The second state of the individual soul is Svapna (dream). He who indulges in dream, dreams even though he had experienced in the sleep and Jāgrat and creating new worlds he enjoys them. While the five organs of senses and the five organs of activity of the dreamer take rest, the four inner organs of the soul are active and the mind is working. See what the author of Upanishads says about the dreamer. He creates his own self from the whole universe and creates his own body by his own body. The light of the self is the light for the dreamer. That man creates a character or an assembly of characters or roads where there is no character or an assembly of characters or roads; joy, delight or extreme delight where there is no joy or delight or extreme delight.

3) Susūpta (profound sleep). The third state of the individual soul is Susūpta (profound sleep). The soul alone is active in this state. In Susūpta the individual soul desires for nothing and does not indulge in dream. In this state the individual soul does not think that the soul and the body are two. So it is unitary. The sleeper is called Prāṇī (living being). In this state the individual soul which is in the state of sleep, completely severs its connection with the organs of senses, the organs of action, mind, the Prāṇamayakāsa (chest of the life-breaths), the manomaya kośa (the chest of mind) and Viṣṇumayamaya kośa (chest of knowledge). The mind, the sense organs, Sākṣamātā (the subject body) and the vocal organs are all absorbed in one consciousness. In sleep the jīvātmā separating all its connections, for the time being, with these items absorbs itself in the Brahmān. See what the author of the Upanishads says about the state of Susūpta (Sleep). As an eagle folds its wings and falls down weary and tired, after flying round in the air for a long time, the individual soul, avoiding all desires and having no dreams, rests in the self in the state of sleep in the nādī, with seventy-two thousand branches called Śūna, like a child or a King or Brahmān. During sleep the mind, senses etc. are not destroyed. They only keep away. They reappear when the man wakes up from sleep.

4) Turjum. In the state of Turjum the Jīvātmā alone is active. The individual soul which abides in creatures are another aspect of Brahmān. Everything said about Brahmān can be said about the Jīvātmā in the state of profound sleep. But the bliss that we enjoy in sleep is not remembered in the state of activity. The same bliss that we enjoy in profound sleep could be enjoyed...
in the state of samādhi (contemplation) of yoga or union with the universal soul. When it came to be known that this supernatural bliss could be enjoyed even after one had awakened from contemplation, a fourth state of the jīvātmā (individual soul) was recognised. But in the Bhādāraṇyak Upanishad only three states of the jīvātmā are mentioned.

Immersion of the individual soul by the yogin in the universal soul Brahmā in the state of jñāna or activity is called Turīya. The individual soul which is in the state of Turīya, is described as follows in the Chāndogya Upanishad: “The jīvātmā which is in the state of Turīya is not conscious internally. He whose inner consciousness is active is Taïjasa. He is not bahishpraṇāya (conscious of the outer world). Bahishpraṇāya is Vāvkānara. He is not a combination of Taïjasa and Turīya. He is not conscious of the objects as a conscious man not a conscious man, nor is he an unconscious man. He, who could be explained only by negations, cannot be seen. He is unmanifestable, indiscernible, unhinkable, indescribable and without any characteristic mark. Only by unswerving faith he could be known. It creates the universe and at the same time negates it. It is in the supreme reality, the one without a second (dvaya). This is the state of Turīya.”

Vaiśānvara is the soul with annamayakoṭa (the material body), Taïjasa, the soul with Prāṇamayakoṭa (the sheath of the life breaths), Prāja, the soul with Viṣṇumayakoṭa (the sheath of understanding) and Turīya, the soul with ānandamayakoṭa (the chest of bliss).

JĀGUDA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 51, Stanza 25, it is mentioned that the King of this country took part in the Rajasūya (royal consecration) performed by Yuddhīgāra.

JĀHNAVI. The river Gaṅga. (See under Jahu).

JAHNU. A hermit King born in the family of Pāru. 1) Jahu. Descendant of the Matsyās in the following order — Brahmā — Ayu — Nahu — Pāru — Janmejaya — Pracīva — Pravāra — Naśīyā — Viśvāsya — Aśrūbhīva — Viśvāsya. 2) Jahu. His son Jahu becameредел the hermitage of Jahu became angry at this haughtiness of Gaṅga and drank up the river, but at the entreaty of Bhūrīnātha pushed Gaṅgādevī out through his ear. (See under Gaṅga). From that day onwards Gaṅga got the name Jahu.

JAHU. A King of the period of Rgyeda. It is stated in Rgyoṛa, Marjana 1, Anuṅka 17, Sākti 16, that when this King was surrounded by enemies once, the Atvindesavas got them into their chariot and through easily passable ways took them to the top of a mountain.

JAIṢIṢAṅG. A hermit who attained salvation by the strength of his penance.

It is stated in Harivamśa Chapter 18, that three daughters, Aparā, Gopā and Gopālha were born to Himalaya by Menā and the hermit Devala married Gopā and the hermit Jaiṣiṣaṅg married Gopālha. In Mahābhārata, Śatā Parva, Chapter 229, mention is made that this hermit gave much advice to the hermit Devala, son of Asita, about the need for equanimity. On another occasion this hermit talked to Yuddhīgāra about the glory of Śiva. (M.B. Anuṅka Parva, Chapter 18, Stanza 37).

There is a story about how this hermit Jaiṣiṣaṅg attained the world of Brahmā. Once he reached the hermitage of Devala, who showed the necessary hospitalities. After a few days the hermit disappeared. After that he used to be seen only at the time of meals. Once Devala took his waters and went by air to the sea, to fetch water. When he reached the sea he saw Jaiṣiṣaṅg bathing there. Devala had gone when Jaiṣiṣaṅg was in the hermitage. How did he reach the sea before Devala? Devala liked the pot and returned thoughtful. When he reached the hermitage Jaiṣiṣaṅg was there. After this Devala travelled through the world of the inspired sages. Wherever he went, he saw Jaiṣiṣaṅg. He asked the inspired sage how it was possible. They praised the attainments, Jaiṣiṣaṅg had obtained, by his 'tapas' (penance). Finally, in the sight of everybody, Jaiṣiṣaṅg flew to the world of Brahmā. (M.B. Śatā Parva, Chapter 50).

It is mentioned in Mahābhārata, Saubha Parva, Chapter 11, Stanza 24, that this hermit Jaiṣiṣaṅg sits in the palace of Brahmā and carries on meditation and contemplation on Brahmā.

JAIMINĪ 1.

1) General Information. A hermit of the highest degree of learning. In the "History of Classical Sanskrit Literature" it is mentioned that Sumanta, Jaimini, Paula, Vaishampayana and Suka were the five important disciples of Vyāsa. Of these Suka was the son of Vyāsa. In Devi Bhāgavata, it is mentioned that Vyāsa had other disciples also in his hermitage, such as Asita, Devala and others. The five disciples mentioned first gave publication to the work of Vyāsa called 'Jaya', which was the original of the Mahābhārata, Vaishampayana, and Jaimini made some additions to the work 'Jaya'. In Sanskrit there is another book called Jaimini Bhārata, which contains only Asvamedha Parva. (See under Guruparāparā).

2) Other details. (1) It is mentioned in Brahmanda Purāṇa, Chapter 1 that Brahmanda Purāṇa is the story told by Jaimini to Hiranyakāshā at Naimiṣārṇya.

(2) Jaimini was present at the sarpaṇaṭi (sacrifice to kill serpents) of Janamejaya. (M.B. Adiv Parva, Chapter 53, Stanza 6).

(3) Jaimini had been a member of the council of
JAIMINI II

Yudhisthir. (M.B. Śabhā Parva, Chapter 4, Stanza 11).

4. The hermit visited Bhiṣma in his bed of arrows during the Bhārata Battle. (M.B. Śantā Parva, Chapter 46, Stanza 7).

JAIMINI II. The priest of Subāhu, the King of the Cholas (Cola). In accordance with the advice of this priest the King performed many good deeds and conquered heaven. (Pādana Purāṇa, Chapter 19).

JAITRA. A son of Dhrūvarṣa. It is mentioned in Mahābhārata, Śalya Parva, Chapter 26, Stanza 14, that he was killed by Bhīmachura in the battle of Bhārata.

JAITRAM I. The chariots of King Harīśandra. It was by this means that the King carried out the conquest of countries. (M.B. Śabhā Parva, Chapter 12, Stanza 12).

JAITRAM II. The coach of Dhrātrāstrya. (M.B. Śalya Parva, Chapter 61).

JĀJALI. A hermit who reared birds on a s head by the power of penance. This hermit who had practised continence from his childhood lived in a forest. Jājali never thought rain, heat of the sun, snow, and such other natural things as unbearable. Once this hermit stood like a pillar in the forest, immersed in meditation. Two birds built their nests in his matted hair. Non-violence being his policy, he did not move. The birds came to their nests every evening and stayed there the whole night. After a few days the eggs hatched in the nests. Still the hermit did not move. The eggs were hatched. The hermit understood that also. Still, he did not move. The young ones got wings. They grew up and began to go out with the parent birds. They went out in the morning and returned in the evening. The hermit stood like a pillar. One morning they went out and did not return in the evening. The hermit stood there for six days waiting for the return of the birds. On the sixth day evening they returned. Next time the hermit waited for a month for the return of the birds. They did not return. So he started from there and went to the sea and dipped in the water and said, “there is no man more virtuous than I either in water or on land” with haughtiness. But the water demons said in an otherworld voice that Tūlādāra, the merchant of Kāśī was more virtuous than he.

Hearing this Jājali went to Kāśī and saw Tūlādāra. Tūlādāra greeted him gladly and they talked for a long time. Jājali understood that Tūlādāra was far more virtuous than he. So he sought advice from Tūlādāra and thus Jājali obtained heaven. (M.B. Śantā Parva, 3 Chapters from 261).

JALA. A deity of water. In Mahābhārata, Śalya Parva, Chapter 11, Stanza 29 it is mentioned that this deity was a luminous in the durbars of Brahmā.

JAL. A tributary of river Jumna. King Uśīnara performed a yajña (sacrifice) on the bank of this river and he obtained the position higher than Indra. (M.B. Vana Parva, Chapter 13, Stanza 21).

JALADA. A mountain in Śaka island. The famous country known as Kumudottaravarsa is near this mountain. (M.B. Bhīṣma Parva, Chapter 11, Stanza 25).

JALADHĀRA. A mountain in Śakadvipa (The island of Śaka). (M.B. Bhīṣma Parva, Chapter 11, Stanza 16).

JALADHĀ. The crocodile which is the conveyance of Varuṇa. It is mentioned in Vāmana Purāṇa, Chapter 9, about conveyances of Gods as follows:—

The conveyance of Indra is the white elephant, which came into being from the palm of Dānu, and is of extraordinary strength and very swift, a black buffalo called Paundraka, which was born from the thigh of Rudra, and is as quick as the mind and very fierce, is the conveyance of Vāma (the god of death). The conveyance of Varuṇa is the black crocodile called Jadadhi, born from the ear-wax of Rudra, and having divine power of movement. The conveyance of Vaiśravana (the god of wealth) is a ferocious man with eyes like two cart-wheels and body as big as a mountain, who was born from the leg of Ambikā. The eleven Rudras have speedy horses, terrible serpents and white oxen of high speed. Candra has a chariot as his vehicle yoked with five hundred swans. The vehicles of the Ādityas are chariots yoked with horses and camels. The conveyances of the Vasus are elephants, men for Yaksas, serpents for Kiniṣas, and deer for the Maruts. The fear of fearful appearance have deer as conveyances. The Vidyādāras have parrots for conveyances. An asura called Andhaka has a chariot with thousand post as his vehicle. Prahlāda had, as conveyance a divine chariot of gold and silver yoked with eight white horses and elephant for Vrīcana, horse for Kujambha, deer for chariot yoked for Parīkṣa, and an elephant for Hayagriva, chariot for Māya, Great serpent for Dunda, Aeroplane for Śambhara and lion for Ayaśīkā.

JALANDHAMA. A warrior of Subrahmanyā. (M.B. Śalya Parva, Chapter 45, Stanza 57).

JALANDHARA. A mighty and valiant Asura, Khadgornā was his charioteer and Vrīḍa was his wife. Jalandhara was the grandson of the sea of Milk. Once he met with the headless Rūṣu, who said to Jalandhara, the whole story beginning from the churning of the sea of Milk. Jalandhara, became furious at the gods who had churned his grandfather. So he collected a big army of Asuras and went to war with the devas. Though a large number of Asuras were killed in the battle, Indra and Viṣṇu were defeated and Viṣṇu was taken captive and hidden under the sea. Finally Paramāvata went to fight with the Asura. In the fight Jalandhara was killed and Viṣṇu was rescued. (Pādana Purāṇa, Chapters 3 to 5). For further details see under Māyāśīvā.

JALAPADA. See under Devadatta 3.

JALAPRADĀNIKA. PARVAM. A sub section of Sri Parva, of the Mahābhārata. This sub section comprises of Chapters 1 to 15 of Sri Parva.

JALAPRALAYA. In all the Asiatic Purāṇas, reference to an ancient great flood, with slight changes occur. According to Hindu Purāṇas this great flood took place before Mahāviṣṇu took the incarnation of Māyā. In the Holy Bible which is the scripture of the Christians, the story of the great flood is alluded to the story of the Noah. (See under Avāśīr). This story occurs in the Babylonian literature also. The book 'Gilgamish,' which is as old as the Rigveda, is considered to be the oldest in the world. The theme of the Gilgamish is the travel.
of a man named Gilgamish. This story is written in twelve clay-tablets. After 1853, the scientists of England who carried on the research, found in the library of Ancient Nineveh, the famous in the ancient world, these twelve tablets along with twenty-thousand other tablets, all of which were in good condition. This library was built by the King Ashurbanipal in 7th century B.C., on a very high place on the bank of the river Tiglis, in the ancient Nineveh. All these clay tablets were discovered there was not a single man who could read and understand them, in the world. In spite of hard work, several years passed by without getting even a single tablet deciphered. They were written in 'Academia', which was the language of the court of Ashurbanipal and the national and the international language of the time. Another copy of this great work was discovered on the bank of the Euphrates, where the capital of the famous King Hammu- Ribiti of Ancient Babylon stood. Later discoverers disclosed that this great work Gilgamish was part and parcel of the famous ancient civilization of the Oriental countries. The Hittites and the Egyptians tried to translate this book Gilgamish into their own language. In the tablets with letters in the form of arrow heads, found on the bank of the Nile, the portions which were difficult for them to translate, are given red marks. It was from a small piece of broken clay tablet that clues to the origin of this famous work were obtained. The world is indebted to the Sumerians, who had their capital in the city Ur stands, for the original work of Gilgamish. Mention is made about a great flood in Gilgamish, as follows: Gilgamish set out on an adventurous journey to see his ancestor Utnipitsim to learn from him the means of obtaining eternal life. The gods had told this man about the secret of eternal life. At last Gilgamish reached an island and found out his ancestor and asked him about the secret of eternal life. Utnipitsim said that he had lived in 'Shoorappak' and that he had been an ardent devotee of 'Iya' God. When the gods decided to destroy mankind by a great flood the God Iya called his devotee Utnipitsim and said to him 'You man of shoorappak, the son of Urubartiti: Demolish your house and build a ship. Leave off your wealth and search for your life. Cast away your property and save your life. Bring the seeds of every living thing into the ship. The ship you build should be according to measurements.' The rest of the story is like the story of the 'Ark of Noah'. The scientists are of opinion that in pre-historic times the three continents of Asia, Europe and Africa were one continent and that by earthquake or some other reason the much part of Europe had sunk down and water flowed in and thus the Mediterranean sea came into existence. At a time when the far off regions of the earth were unknown, the people who escaped the flood imagined that the entire world had been submerged by the flood. It could be imagined that this story of the great flood passed on to posterity verbally and after so many generations it appeared in different regions in different languages in different forms. In writing about Jalaprelaya, I have dealt with Gilgamish a little elaborately. Details on Gilgamish were obtained from the English translation of a famous German work by Vereker Keller. This book had not been received when I wrote about the work 'Gilgamish', so these details are included under the word 'Jalaprelaya'.

JALASANDHI I. One of the hundred sons of Dhrtarastra. Bhimsena killed him. (M.B. Bhishma Parva, Chapter 64, Stanza 33).

JALASANDHI II. A warrior who fought on the side of the Kauravas against the Pandavas. He was present at the svayamvara of Panchali (marriage of Panchali). It is mentioned in Mahabharata, Drona Parva, Chapter 115, Stanza 52, that he was killed by Satyaki in the battle of Bharata.

JALADHA. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 16).

JALESVARI. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 16).

JALEYU. A son born to Raudra, the son of Puru, by a celestial woman named Mirakali. Mention is made about Jaleyu in Mahabharata, Adi Parva, Chapter 94, Stanza 10.

JAM. It means gīrṇa (music). (Agni Purāṇa, Chapter 248).

JAMADAGNI. A hermit of majestic power. He was the father of Paśurāṇa.

1) Genealogy. Descended from Visun in the following order are: Brahmā — Bhrigu — Īśavaya — Avruna — Keśa — Jamadagni.

2) Birth. There is an interesting story about the birth of Jamadagni. Gaḍhiva was the son of king Kauśitaka. A daughter named Satyavati was born to Gaḍhiva. The hermit Keśa gave a cowry of one thousand horses, each with one black ear, married Satyavati. Once Satyavati told her husband that herself and her mother wanted to get a child each. After the succession of obligations to Agni (fire), Keśa took two parts filled with boiled rice and gave them to Satyavati, with mantras (spells). The radiance of Brahmā was invoked into one pot and the radiance of Kāśita was invoked into the other. The hermit had asked Satyavati to eat the rice into which the radiance of Brahmā had been invoked and to give the other pot to her mother. But the daughter and mother changed the pots secretly and Satyavati ate the rice in the pot into which Kāśita radiance was invoked and gave the pot of rice filled with Brahmā-radiance to her mother. Both the women conceived. As the child grew in the womb the radiance of Brahmā shone on the face of the mother and Kāśita lustre was seen on the face of Satyavati. Keśa asked Satyavati for the reason. She admitted the secret interchange of the pot. Satyavati and her mother both delivered at the same time. Satyavati got the son Jamadagni, who was the embodiment of Kāśita tejas and the child with Brahma tejas born to the mother was Vivasvat. Therefore, in some Purāṇas Vivasvat is described as the uncle of Jamadagni whereas in some others they are said to be brothers. (Brahmāṇḍa Purāṇa, Chapter 57).

3) A house-holder. When Jamadagni grew up he made a tour and visited the holy places one by one and reached the palace of King Praśnaṅjīr of the family of Ṛṣikau. He saw Reṇukā the beautiful daughter of King Praśnaṅjīr and fell in love with her. He requested Praśnaṅjīr for the hand of Reṇukā. The King, without raising any objection gave his daughter Reṇukā in marriage to Jamadagni. The couple came to the bank.
of the river Narmada and creating a hermitage began.

4) The birth of Pravara. Because of the wickedness of the King of the Kṣatriyas, the goddess Earth became miserable. She made a representation to Brahmā that her son, Pravara, was causing her trouble. Brahmā granted her request and asked Vishnu to take the form of a handsome young man and promise to be her son. The child was born on the banks of the river Narmada. (Brahmaṇḍa Purāṇa, Chapter 39).

5) Jamadagni getting the bow of Viṣṇu. Once the devas (gods) desired to know who, of Siva and Viṣṇu, was the more powerful. They informed Brahmā of their desire. Brahmā asked Viṣṇu to make two tremendous bows. He gave one to Siva and the other to Viṣṇu. The bow which Viṣṇu got was known as Vaishnavacapā. That which Siva got was known as Sivarājā. After this Brahmā caused enmity between Siva and Viṣṇu. A terrible battle ensued between Siva and Viṣṇu. After a while the Vaishnavacapā became less effective. At the request of the devas, the fight was stopped. The devas decided that Viṣṇu was superior to Siva, in power. Viṣṇu got angry at this decision and gave his bow to Devarāja Janaka, the King of Videha. It was this bow that Śri Rāma broke at the marriage of Sītā.

6) Reṇukā was killed. Parāśurāma became fourteen years old. Jamadagni went to the forest to gather fruits, roots, etc. After completing the cleansing work of the hermitage, leaving Parāśurāma in the forest, Reṇukā went to the bank of the river Narmada (Revā) to fetch water. When she reached the river, Kārttikeyājuna and his wives were playing in the water. She wanted them to go. When they were gone she got into the river. But as the water was muddy because of the play, she walked a little to the east where there was pure water. She saw there Cittaratha the King of Śaiva playing with his wife in the water. How beautiful they were! She had never seen so beautiful a woman or so handsome a man. She stood there looking at them for a while. When she reached the hermitage with water, Jamadagni had already returned a long while ago. He had returned weary and tired of the heat of the midday sun. He did not see his wife in the hermitage. He had been sitting very angry when Reṇukā returned with water. She put the pot down and bowed before her husband and told him the reason for her being late. When he heard the reason his anger blazed. He called his sons one by one and ordered them to kill her. But the four elder sons did not dare to execute his order saying that slaying a woman was a great sin. But Parāśurāma came forward and by a cutting-arrow cut off the head of his mother. The father called the four sons who disobeyed him and cursed them thus:

"Since you have disobeyed the order of your father, because of your ignorance, you shall become foresters and live in forest." Being overwhelmed with sorrow at the death of his mother, Parāśurāma swooned and fell down. When his anger subsided, discretion dawned on Jamadagni. He aroused his son and took him on his lap and asked him what boon he wanted for having accomplished the unaccomplishable task. Parāśurāma's request was that his mother should be brought to life again. (Brahmaṇḍa Purāṇa, Chapter 60).

7) The sun gates Jamadagni as an umbrella and sandals. See under the word Gerippu (Sandals).

8) The temptation of Dharma. See under the word "Dharma" Para 6.

9) Jamadagni was killed. Once Kārttikeyājuna, with his minister Candragupta and some attendants had been hunting in the forests on the banks of the river Narmada. It was noon. The hunters grew tired of hunger and thirst. They came to the hermitage of Jamadagni. The hermit called his divine cow Susila and ordered her to give food to the King and his party. Within a few seconds meals were got ready for thousands of people. The King and his attendants had a feast. On their return journey the wonderful cow Susila was the subject of their talk. The King wanted to get the cow which possessed divine power. So he sent his minister Candragupta to the hermitage of Jamadagni with instructions to get the cow Susila in exchange for a crown of cows or even half of the kingdom. But the hermit was not prepared to give the cow. The minister and his men caught the cow by force and went away. The hermit, filled with grief, followed the party a long way through the forest, and requested Candragupta to return the cow. Candragupta got angry and struck him to death, and took the cow to the palace, in the capital city of Mahīṣmati. After waiting for a long time, Reṇukā started in search of her husband. She saw Jamadagni lying almost dead, in a pool of blood. She fell down and beating her breast cried aloud. Parāśurāma with Akṭavraṇa and other disciples came there. When she saw her son Parāśurāma, she beat her breast twenty times and cried. Parāśurāma, took an oath that since his mother beat her breast twenty times and cried, he would travel around twenty times and put an end to the Kṣatriya Kings. After that they took the dead body of Jamadagni and placed it on fire, and began to sing the song of Viṣṇu. Then the hermit Sukra came by that way and with the help of Mṛtasañjīvanī brought Jamadagni to life again. The lost cow Susila also returned without her calf. (Brahmaṇḍa Purāṇa, Chapter 69; M.B. Śaṅki Parva, Chapter 49).

10) Death of Jamadagni. Parāśurāma and Akṭavraṇa went to the city of Mahīṣmati with the intention of bringing the calf of Susila back. They stood at the gate of the city and challenged Kārttikeyājuna for a

1 Seeing his mother beating her breast twenty times, Bhrigu caught hold of her hands and said, "Mother, stop abusing your body. Don't be sorry. I am here to end your sorrow. Since you have beaten your breast twenty times, I will annihilate the Kṣatriya Kings twenty times," Bhrigu Rāma took an oath thus, to his mother.
fight. Kārtaviryārjuna came out with his army. In the battle which ensued, Kārtaviriya and his sons and most of his warriors fell dead. Parāsurāma and Akṛtavāna returned with the calf. Jamadagni asked Parāsurāma to go to Mahendragiri and do penance in order to mitigate the sin of killing a large number of people. When Parāsurāma had gone for penance, Surāsenā a son of Kārtaviryārjuna came with his men to the hermitage, cut off the head of Jamadagni and took it away. Parāsurāma and the disciples of Jamadagni placed the dead body of Jamadagni on the pyre and burnt it. Repukā jumped into that fire and died. After this Parāsurāma began his twenty-one tours for the extermination of the Kṣatriya Kings. (Bṛhadāraṇyaka Purāṇa, Chapter 86).

11. Other information. (1) Udayana grew up in the hermitage of Jamadagni. (See under Udayana.)

(2) Jamadagni was one of the hundred sons of Rākcā. (M.B. A. Dīrṇava, Chapter 66, Stanza 45.)

(3) Jamadagni was one of the hermits, who visited Śrī Rāma on his return from forest life. The hermits who came to Ayodhyā from the North were, Kaśyapa, Bharadvāja, the Sanakas, Sarabhāgava, Durvavas, Mātaṅga, Viśākhā, Tumburu and the Saptarṣis (the seven hermits). Uttarā Rāmāyana.

(4) Jamadagni was present at the Jāmnoṣava (birth celebration) of Arjuna. (M.B. A. Dīrṇava, Chapter 122, Stanza 51.)

(5) This hermit is a luminary in the assembly of Bṛhadāraṇyaka. (M.B. Śāhī Parva, Chapter 11, Stanza 22.)

(6) During the time of the battle of Mahāvāraṭa, Jamadagni entered Kurukṛṣṭa and advised Drona to stop the battle. (M.B. Drona Parva, Chapter 190, Stanza 35.)

(7) Jamadagni once delivered a speech on the bad sides of accepting rewards, to the King Vṛṣādārbi. (M.B. Anuśāsana Parva, Chapter 93, Stanza 44.)

(8) Jamadagni vowed that he was innocent in the affair of the stealing of Agastya’s lotus. (M.B. Anuśāsana Parva, Chapter 94, Stanza 25.)

12. The Name of Jamadagni. Ācāra, Bhāravga, Bhārgavānandana, Bhūrgvāra, Bhūrgvāra, Bhūrgvārana, Kṛikaputra are the names used by Vyūṣa to denote Jamadagni, in Bhārata.

JĀMAGHA. A King of the family of Yāśā. (Bṛhāṣṭha, Stanza 9.)

JAMBĀVAN. A monkey of extraordinary might. He was the minister of Sugriva.1

1. Birth. When the troubles and hardships caused by the wickedness of Rāvaṇa became unbearable the goddess Earth and the Devas approached Bṛhadāraṇyaka for redress. Bṛhadāraṇyaka took them to the sea of Milk. Mahāvīra heard everything and said that he would incarnate as the son of Daśaratha and would kill Rāvaṇa. Bṛhadāraṇyaka was directed to create monkeys to help him on that occasion. Accordingly Bṛhadāraṇyaka created Jambāvan and several other monkeys.

2. For the cause of his forgetting his own powers see under Treśṇidhū II.

There are two stories about the birth of Jambāvan in the Purāṇas.

(1) Bṛhadāraṇyaka sat for a long time thinking about the creation of monkeys. Then he wanted to go to the sea so for which he opened the mouth and instantly Jambāvan came out from inside Bṛhadāraṇyaka through the open mouth.

“I have already created Jambāvan the noble bear, who jumped out of my mouth when I yawned.” (Valmiki Rāmāyana, Bālākāanda, Sarga 17, Stanza 6.)

(2) One day time of Bṛhadāraṇyaka ended and the night had advanced two yāmas (six hours). The Madhukataśus born of the ear-wax of Mahāvīra began to create trouble and commotion in the waters of the great flood. They saw a lotus on the surface of water surrounding Bṛhadāraṇyaka in it they challenged him for fight. Hearing their shouting and the challenge Bṛhadāraṇyaka became afraid of the asuras. His middle face began to sweat. The sweat flowed through his cheeks and reached the joints. Jambāvan came into being from that sweat. So he got the name Amabujita, (born from the water of sweat). As he was the first person who entered the country of Jambināda he was called Jambāvan. As he was born when there was no universe or time his age or date of birth could not be ascertained. At the time of Śrī Rāma, Jambāvan was six Manyatras (age of a Manu) and for hundred and sixty-four Catuyogas (a period of four yugas) old. (The present age is the twenty-eighth Catuyoga of the seventh Manu.) Jambāvan had witnessed all the incarnations from Matsya to Śrī Rāma. (Kambā Rāmāyana, Parva Kāndas.)

2. Jambāvan and the incarnation of Śrī Rāma. During the time of Śrī Rāma Jambāvan was the minister of Sugriva. It is stated in Valmiki Rāmāyana, Kishkindha Kāndā, Sarga 41, that Nila, the son of Agni, Hanumān, Jambūvan, Suhutra, Sārī, Saragutama, Gaja, Gavaksi, Gavaya, Suraṇa, Rasbha, Mandu, Dviveda, Vijaya, Gandhamidana, Ulkāmukha, Asanga, Atagada and others were the ministers of Sugriva.

The monkeys who went to the south in search of Śrītā, reached the sea shore. The question was how to jump over the sea to Lanka. Each of them came forward to show his ability and admired failure. Finally Jambūvan called Hanumān to him and advised him to jump over to Lanka. Hanumān who was not aware of his own powers refused. Jambūvan told him about his birth, self-power, attainment of boon etc. Hanumān became convinced of his powers at the words of Jambūvan and jumped over the sea to Lanka. (Rāmāyana, Kīśkindha Kāndā.)

3. Jambūvan and the incarnation of Vāmana. Jambūvan walked round Mahāvīra, who incarnated as Vāmana to curb the powers of Mahāvīra. At that time Jambūvan was immensely strong. But by the time of the incarnation of Śrī Rāma his strength had decreased much. Hear what he said to the monkeys who assembled on the sea shore to go in search of Śrītā.

"My abilities in olden times were not what you see now. In the far old days, I had walked round that bear. In some of the Indian languages they are denoted as a bear. In Mahāvīra he was thought of as a monkey from ancient period. In Valmiki Rāmāyana, which is the original work, Jambūvan is called Rākṣaputāvan as Valmiki Rāmāyana Bālākānda. In the same chapter it occurs that, it was the aim of Bṛhadāraṇyaka in the incarnation of Śrī Rāma to set the powers of Mahāvīra to wrong to consider Jambūvan either as a bear or as a monkey."
JAMBAVATTI

Daughter of the famous Jambavānti. Śrī Kraṇa went in search of the famous precious stone Syamantaka which was lost when Prasena wore it and went to the forest. In the search for his wife, Jambavānti fought with him and was defeated. Finally he gave his daughter Jambavantī to Śrī Kraṇa as his wife, and she immediately gave birth to a son named Pārashurāma. Jambavānti provided for this baby and Jambavantī became wealthy. (Devī Bhāgavata, Saṁhīda 8).

JAMBHA

A Daitya (Asura). He was the chief among those who snatched away Aśura from the hands of Disvanavattī. (Agna Purāṇa, Chapter 2).

The Purāṇas several Asuras (demons) bearing the name Jambha are mentioned. It is stated in Mahābhārata, Saṁbha Parva, Dāsakīṣṭhayapatī, Chapter 38, that Śrī Kraṇa killed an Asura named Jambha. Mention is made in Mahābhārata, Saṁbha Parva, Chapter 98, Saṁhīda 49 that the teacher Sūkra refused to help a Jambha whom Indra killed later. It occurs in Mahābhārata, Vaiṣṇava Parva, Chapter 192, Saṁhīda 24, that Mahāvīra had killed an Asura called Jambha. It is stated in Mahābhārata, Vaiṣṇava Parva, Chapter 285, Saṁhīda 2, that a group of Jambha were among the Asuras who have undergone training under Ārāma, once attacked Hanumān. Another Jambhi Asura had been killed by Arjuna, as stated in Mahābhārata, Udvāga Parva, Chapter 49. All these Dānava (Asuras) were sons of Kṣiṇapa, born of his wife Dama.

JAMBHAKA

A Kṣatriya King. This King was killed in battle by Śrī Kraṇa. He had a son who, later became King but was killed by Śahdeva in his conquest of the countries. (M.B. Saṁbha Parva, Chapter 32, Saṁhīda 7).

JAMBODVPĪPA

One of the Purāṇic Dvīpas (seven continents). These seven continents are embankments separating the seven seas. Jambodvīpa, Krauṇa Dvīpa, Śāka Dvīpa and Puṣkara Dvīpa are included in the seven islands.

Jambodvīpa has an area of one laka of yojanas. The island is round like a lotus flower. There are eight long mountain ranges which divide the island into nine countries, which look like nine petals of the lotus flower. Each of these nine countries has an area of nine thousand yojanas. The two countries of the north and south extremities are bow-shaped. Four of the remaining seven are longer than the rest. The central country is square. This country is known as Śālavītta, at the centre of which there is the mountain Śumeru with the height of one laka of yojanas. This is called Śvarnarpavara. The mountain is the source of gold. The top of this mountain is a great flat place with an area of thirty-thousand yojanas. This great plain is ten thousand yojanas above the ground level. On the northern part of Śālavītta lie the three mountain ranges of Nilagiri,
Svetagiri and Śrīgāvān, and midway between them the three countries called Ramyaka, Hiramaya and Markand. One of the peaks of Mount Svetagiri is three mountains called Nisadhā, Hemakūṭa and Himālaya and three countries Harivarṣa, Kimpura and Bhdrāṭa. The mountain Mālāvān lies to the west and Gandhāmādana to the east of Ellāvīṭa. There are two countries Ketumālā and Bhadrāṣṭa having an area of two thousand yojanas each with the two mountains Mān and Nisadhā as boundaries. At the foot of the mount Mahāmūlu there are the mountains of Mandāra, Mṛu, Supārśvaka, Kumuda and many others. On these mountains big trees like niṅgelif (syzygium jambolanum), Mākanda (Mango tree) Kāṭamū (Naucika Candambā) bāntāt etc. grow in plenty. On the top of these mountains there are four lakes, full of milk, honey, juice of sugarcane and sweet water. The dew drops become garlands by the touch of the water of these lakes. Besides these parks there are four heavenly parks known as Nandana, Cauvīrath, Vaiḥṛāja and Sarvadhara. The women folk of the devas (gods) and Gandharvas (semi-gods) play in these parks, which are convenient for couples to carry on love play. The gods are formed there, by the juice of nectar from the five nectarous fruits. The river is purple coloured and is called Arunānadi (river Aruna). The goddess named Arunā lives here. The Jambū tree is in this Jambudvīpa. (Devī Bhāgavata, 5.12.8).

JAMBOKA. A warrior of Subrahmanyā. (M.B., Śaṅkhyā Parva, Chapter 53, Stanza 76).

JAMBUKA. (JAMBULALIKA). A Śūdrā Sage. The child of a brahmin died when Śri Rāma, after his twelve years’ exile in forest had returned to Ayodhyā and was ruling the country in an ideal manner. The brahmin and his wife carried the dead body of their child to the palace with loud lamentations. Everybody felt surprise as to how could a child be/sheathless in the land where the king was ruling it in the most dharāma (righteous) manner. Then did Nārada, who was present in the assembly, point out that in a corner of Rāmāraṇya a Śūdrā Sage was doing tapas and that it was the reason for the untimely death of the brahmin child. At once Śri Rāma set out in search of the Śūdrā Sage after directing Sāturghata to see that no enemy entered the country, and asking Laksman to take care of the dead body of the brahmin child. After a rather detailed search Śri Rāma found Jambuṇa at the mountain called Sālīm doing tapas hanging from the branch of a tree on his legs with head down. He told Śri Rāma that he was the Śūdrā Sage called Jambuka and was performing tapas thus so that he might ascend to heaven in his very body. Śri Rāma at once cut off the head of the Śūdrā Sage and walked with his sword in his hand and with a look of salvation, and the dead child of the brahmin returned to life again. (Uttara Rāmāyaṇa).

JAMBUKESVARA. Name of an idol of Śiva (Līṅga) installed in Mysore. The Śivalṅga installed in the Jam- bukesvara temple in Mysore. Jambhū is a fruit tree. There is a story about how Śiva happened to come under this tree. Once upon a time this place was full of Jambhū trees, and a recluse performing a penance under a Jambhū tree got a fruit of it. Attracted, so to say, by the sanctity of the fruit the recluse submitted it first as an offering to Lord Śiva, and only after that he ate it. As a result of that the fruit germinated in the stomach of the sage, grew up into a tree and emerged in to lighting and in bursting his head open. Elated at this the sage danced before God, who asked him to return to the place from where he got the fruit. Accordingly he returned to Tiruvānakkavīl and continued his penance. Please so much with the sage Śiva followed him and sat under the tree. From that day onwards Śiva came to be called Jambhūndha. To this day Jamboṇadha sits under the Jambhū tree.

Later, a temple came to be built there under the following circumstances. A controversy arose between Mālāvān and Puspadanta, two of the Bhūta-śāmanas of Śiva, as to who cherished more devotion to the Lord. The controversy developed into a quarrel and Puspadanta cursed Mālāvān into spiders and Mālāvān entered Puspadanta into an elephant. Now, when the mutual curse took effect wisdom dawned on both Mālāvān and Puspadanta, and they took refuge in the Lord for redemption from the curse. The Lord sent both of them to the Cula country, and after wandering about in different parts of the country both of them came to Jambuvēṣvara, and lived there worshipping God. The elephant used to battle daily in sacred shrims, bring holy water in its trunk and make an offering of it to the Lord. As for the spider it waved a net above the head of the Lord. So that dried leaves did not fall on it. The elephant used to daily sweep off the net above the head of the Lord and make its offering of the water thereto. But, the spider would again weave the net. Thus their quarrel continued. One day the spider, in great anger, got into the trunk of the elephant and bit it hard. Due to unbearable pain it smashed its trunk on a granite stone and fell down dead. At this God appeared and blessed both of them. The Lord also said that the sacred spot would come to be known as Tiruvānakkavīl (aśeṣa- elephant ; Kavī—temple) in memory of Puspadanta who had taken the form of the elephant. The spider was told that he would be born in the Cula dynasty and carry on for long years many good acts. Accordingly Mālāvān was born as the son of Subhadiva, the Cula king and Kamalāvati, his queen, and ruled the land for many years under the name King Cēkānna. He it was who built the Jambuvesvara temple. (Tiruvānakkavīl Purāṇa).

JAMBOKHANDAVINIRMAṆA PARVA. A sub section of Bhāma Parva, in the Mahābhārata. See under Mahābhārata.

JAMBUMALI. A Rāksasa (giant) who was the son of Prabata. Hanumān killed this Rāksasa in a fight, when he went to Lakṣaṇa in search of Śīva. (Viṣṇu Purāṇa Sundardhāra, Sarga 44).

JAMBUMALIKA. See under Jambuka.

JAMBOMARGS. An ancient holy place. If one visits this place one will attain the fruits of performing the sacrifice of Aśvamedha (horse sacrifice). (M.B., Vana Parva, Chapter 62).

JAMBÕCNADA I. A mountain. The river Gauges flows through the valley of this mountain which is connected with Mahāmē出资 (M.B., Vana Parva, Chapter 139, Stanz 16).

JAMBÕCNADA II. A golden mountain which stands in the place called Uśrābja. A King named Marutta
performed sacrifice on this mountain. (M.B. Udyoga Parva, Chapter 23, Stanza 23.)

JAMBUṆADA III. Gold is formed from the river Jambū which flows through Jambūdīvta (the island Jambū). The gold is called Jambūnāda, according to Mahābhārata, Bhīṣma Parva, Chapter 7, Stanza 26.

JAMBUṆADA IV. A son of Janamejaya, a King of the dynasty of Pāru (M.B. Ādi Parva, Chapter 94, Stanza 41).

JAMBUṆADA. A famous river. (See under Jambūdīvta.)

JANADEVA. A Janaka King who ruled over Mithilā (Śānti Parva, Chapter 218, Verse 3).

1) Mahāvīra, once in the grave of a brahmin, tested the King and praised him with great charity, (Śānti Parva, Chapter 218).

2) Not long afterwards the King in his court could answer his questions about salvation satisfactorily. But, Pāṇḍu, the son of Pushan, advised the King about the means to attain salvation. (Śānti Parva, Chapter 218).

JANAKA.

1) Genealogy. Janaka was descended from Visuva in the following order: visuva, —Sabhu, —Marici, —Kāya, —Vivasva, —Vasumatī, —Kāśikā, —Nimi, —Mitha, —U似vasu, —Nandivardhana, —Vasumatī, —Vivasva, —Vasumatī, —Kāshikā, —Nimi, —Mitha, —Uṣirasu. (See under Jambūdīvta.)

2) Janaka dynasty. Janaka, Vivasva and Nimi were the three prominent sons of Vasumatī. The dynasty of Vivasva earned reputation as the chieftain of powerful Kings as Vivasva, Ashvatthama, Māndhu, Tīrvanakur, Harete, Kuśānas, Sūrya and Bhringrath. The Rāma also was born in Vivasva's dynasty. It was Nimi, the younger brother of Vivasva who founded the Videha dynasty. There is a story about that dynasty getting the name, Videha. Nimi decided to conduct a yajña and requested Vasishtha to act as high priest at the yajña. Vasishtha, who then was busy with the affairs of another yajña asked Nimi to postpone his proposed yajña to a later date. To this Nimi made no answer and, Vasishtha went away under the impression that his suggestion had been accepted by Nimi. Accordingly, as soon as he got free from other preoccupations Vasishtha went to Nimi to conduct his yajña. But, Nimi had already performed the Yajña with Garutama as high priest. Enraged at this, Vasishtha cursed Nimi that he should lose his body and become Videha (without body). As the result of the curse Nimi fell down dead. As Nimi had no sons living the Rāsi churning out of his body a child. As the child was born the churning and was named Mithi Janaka. After that all kings born in Mithi's dynasty began using the common name Janaka.

The actual name of Janaka, father of Siṣṭa, was Siṣṭhivāja. Mithilā or Mithilāpur was the city founded by Mithi. From the time of the curse pronounced on Nimi the kings of that dynasty also came to be known as Videha and the country, they ruled Videha. (See Num). (Devi Bhāgavata, 5th Skanda).

3) Brother of Siṣṭhivāja. Siṣṭhivāja, the father of Siṣṭa had a brother called Kusāladvaja. While Siṣṭhivava was the king of Mithilā the king of Sāṃkṣāya called Sudhavan attacked Mithilā. Siṣṭhivāja killed Sudhavan in the war and crowned his brother Kusāladvaja as the King of Sāṃkṣāya. Lakṣmana's wife Urmilā was Kusāladvaja's daughter. Kusāladvaja had three daughters called Māndāvī, Urmilā and Srubākāri. Bharata married Māndāvī and Satrughna married Srubākāri. (Kamba Rāmāyana, Bālākāya; Vālmiki Rāmāyana, Bālākāndā, Canto 71).

4) Birth of Siṣṭa. At a time when Siṣṭhivāja had no issue, a girl emerged from the arrows of the ploughed earth, and Siṣṭhivāja felt the desire to bring up the child as his own daughter. And, a celestial voice, "Oh! Siṣṭhivāja! it is your own daughter" clinic the issue for the King. That daughter was Siṣṭa. Siṣṭhivāja —Janaka—accordingly brought up Siṣṭa as his own daughter. (Vālmiki Rāmāyana, Ayodhyā Kanda, Canto 18).

5) Janaka put Siṣṭhivāja. See under Janadagni.

6) Janaka and Kārmādaka. See under Astavakra.

7) Janaka and Astavakra. See under Astavakra.

8) Janaka in Tamakot. King Janaka once, by his yogic powers cast off his physical body. A vimāna (aerial chariot) from Devakāla arrived to carry Janaka's soul there. On his way to Devakāla Janaka approached Kālāpur where innumerable sinners were being tortured in the various hells. When they learnt that he had come in contact with Janaka, their bodies of torture and the fire of hell now became cool and pleasing to them. When Janaka went to go away the inmates of hell begged him not to leave them in that condition. He thought to himself thus: ‘If these beings get some comfort or happiness in my presence the pain of the soul will be relieved. Which will be my svarga (heaven)’. Thinking thus, Janaka the most righteous of souls stopped there. And then Kālā arrived there to determine suitable punishments to the various kinds of sinners, and seeing Janaka there, asked why he, the most virtuous and purest of souls, waited there, Janaka explained his reason for standing there and added that he would quit the place only if Kālā released all the people from hell. On hearing Janaka's answer Kālā pointed out to him one by one the sinners who were being tortured in hell and explained things as follows: — "Look here, that fellow there had seduced the wife of his most intimate friend, and that is why he is tied to a red hot iron bar for 10,000 years. After those 10,000 years he would be born in a pig's womb, and when he is born among human beings it would be as a eunuch. The other fellow there forcibly killed another man's wife, and so he has to be roasted in Kaurava hell for hundred years. That other fellow is put into this vessel filled with blood and pus with both his hands cut off as he had stolen other people's property. This fellow did not speak even a word of welcome to a tired and hungry man who sought his hospitality at night. That is why he has been thrown into thick darkness, and there, for a hundred years, he must undergo the additional suffering of wasp-bite. As for this man he had in a loud voice found fault with another man, and this other fellow is his friend who listened to those vilifications attentively. And, that is the reason why both of them have been pushed into the hell and are being treated very badly. So, all these people have to suffer for their sins. You, King Janaka, who did only righteous acts will please go away from this accursed place.” Janaka asked Kālā how those sinners could be released from hell, and Kālā answered that if any good act of
the King was transferred to them they could be set free. One early morning Janaka had, with a pure heart, chanted "Rama, Rama" and that good act was exchanged for the freedom of the sinners. After their release had been effected, Janaka asked Kala: "You say that only sinners come here. What sin have I committed that I should come here?" Kala's reply to the question was as follows: --"Oh! King, no one else in the whole world has so much punya as you have got. But, a small sin you have committed. Once you prevented a cow from eating grass, and therefore, you had to come up to the gates of hell. Now, that sin has been atoned for. So you may go to svarga." Janaka saluted Kala and in the divine vimana went to Heaven. (Padma Purana, Chapters 30 and 31).

9) Artifical Janaka. While Sitā was a captive in Lákša Kāvana, to bring her round, deputed a very clever magician called Marutti to her, disguised as Janaka, her father. And Marutti, in the capacity of her father consorted her and advised her to yield to the wishes of Kāvana. But Sitā did not yield, and the artificial Janaka assumed his original form of Marutti and went away. (Kamba Ramayana, Sundara Kandha).

10) Other information about Janaka. (1) Bhumisastra debated one Janaka, who was King of Mithilā during the time of the Pândavas. (Sabhā Parva, Chapter 30, Verse 13).
(2) King Janaka was a personification or incarnation of all good qualities. (Vana Parva, Chapter 207, Verse 37).
(3) Janaka, the father of Sitā, in his old age renounced all worldliness and became a recluse. (Sānti Parva, Chapter 16, Verse 4).
(4) Once the sage called Aśana imparted some pieces of advice to Janaka. (See under Aśmaka-pākhyaṇa).
(5) Once in a war between Janaka and a king called Pratardana, the army of Janaka, in the presence of the army of Pratardana stood aghast, and Janaka invited them to fight by showing heaven and hell to them. (Sānti Parva, Chapter 99, Verse 4).
(6) Once in a war with a King called Kesaradari when victory for Janaka was found to be an impossibility he, as advised by Sage Kālavarcasaka gave his daughter to Kesaradari in marriage. (Sānti Parva, Chapter 106, Verse 2).
(7) Once Māndavya a great sage put many questions about Trivā (agreed) to Janaka and he, the great philosopher answered the questions quite satisfactorily. (Sānti Parva, Chapter 276).
(8) On another occasion Janaka had a talk with Sage Pārākara about the attainment of prosperity and welfare. (Sānti Parva, Chapter 296).
(9) There was a King called Karīla Janaka among the Janaka Kings. Once Vashishta gave some good advice to Karīla Janaka. (Sānti Parva, Chapters 302-308).
(10) Once a Sage advised a Janaka King called Vaman on subjects relating to Dharma. (Sānti Parva, Chapter 309).
(11) Vasamān Janaka, son of Devarāja put many questions to Yājnavalkya and they were answered to the full satisfaction of the King. (Sānti Parva, Chapters 310-318).
(12) The Janaka King called Janadeva had once a discussion with Sage Puṇḍatīkha about the means to avoid death. (Sānti Parva, Chapter 319).
(13) There was once a Janaka King called Dharmacīvraja, and Sulabha, an erudite woman in Mithilā wanted to test the King. By her yoge powers she assumed the form of a very beautiful woman and visited Janaka's palace. She was offered a seat by the King, and seated on the stool she took her soul into the body of Janaka, and the soul entered into a discussion on philosophers subjects with Janaka. Sulabha was thus convinced about the unique scholarship of the King and left the palace convinced about her attempt to test the King. (Sānti Parva, Chapter 320).
(14) Suka, the son of Vīsṇu not being fully satisfied by the study of Bhāgavata once visited Janaka at the instance of his (Suka's) father, and Janaka did so easily clear the doubts of Suka, which even Vīsṇu had not been able to successfully handle. (Dev Bhāgavata, 1st Sandhā). (15) King Janaka did not eat flesh. (Avamāndhama Parva, Chapter 115, Verse 65).
(16) Dharmā, once in the guise of a brahmin imparted many pieces of advice to Janaka. (Avamāndhama Parva, Chapter 32).

The above facts prove that the Janaka kings, as a rule, were great scholars and philosophers.

11) Synonyms of Janaka. Andāravī, Dharmantha, Karīla, Karīljanaka, Maitilā, Mithilādhāpa, Mithilēvāra, Vaiḍēka etc.

JANAKI I. A Kārtikeya king who was the rebirth of an asura named Candraśāmana. It is stated in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 20, that the Pāndavas had sent to him a letter of invitation to take part in the battle of Bhārata.

JANAKI II. See under Sītā.

JANALOKA. One of the fourteen worlds. This world is situated three crores of yojanas (leagues) away from Dvīpa-pada (the region of Dharma—Pole star; according to Vīra Purana, Aśokan).

JANAMEJAYA I. A famous King of the Solar dynasty
2) Birth, marriage and ascension to throne. Janamejaya was the son of Pārśuṣi by his wife Madravati. Vāpuṣṭa, daughter of Sūryavān, King of Kāśi was Janamejaya's wife. Two sons, Sāntīkara and Sāntīkara were born to them. Janamejaya had three brothers called Śrutasena, Ugraśena and Bhīmoseṇa. (Dev Bhāgavata, 2nd Sandhā, Adi Parva, Chapters 3 and 93).
3) Death of his father. Janamejaya's father, Pārśuṣi ruled the country in a very distinguished manner for six years. While once hunting in the forest Pārśuṣi became very tired and thirsty. While searching for water he came across a Sage named Sanīka and asked him for some water. Sanīka being engaged in meditation did not heat the King's request. But, the
King mistaking the sage’s silence for haughtiness threw in anger a draft snake round his neck and went away. But, within seven days of the incident Parkit was taken to death by Takaska, king of the Nagas according to the curse pronounced on him by Gavijat, son of sage Samika.

Janamejaya was only a infant at the time of his father’s death. So the obsequies of the late king were performed by his ministers. After that at an auspicious time Janamejaya was crowned king. Within a short time he married statecraft. Dhanurvidya was taught by Karta. Very soon he earned reputation as an efficient administrator. He got married in due course. (Devi Bhagavata, 2nd Skandha).

4) His hatred towards snakes. In the course of a talk one day with Janamejaya Uttanka the sage detailed to him the circumstances of his father’s death. Only then did he understand the actual cause of Parkit’s death, and the information kindled in him intense feelings of revenge not only against serpents but also against the whole serpent dynasty. (Devi Bhagavata, 2nd Skandha).

5) Sarpasatra. (Serpent yajña). Janamejaya sought the ancient priest days of the incident Parkit could be taken against the serpents, and they advised him to perform the great Yajña called Sarpa-Satra. And, accordingly all necessary arrangements for the Satra were made, and the King began diksa (Initiation) for it (to live for a few days under severe routine to prepare the author of the yajña for it). But the priest who made the arrangements looked into signs about the successful conclusion of the yajña and opined that it would be obstructed by a brahmin, and, the King, therefore, ordered strict steps to be taken against the entry of strangers into the Yagustral. And, the Sarpa-Satra began. High priests wore black clothes, and chanting mantras they made offerings in the sacred fire, and this created a burning sensation in the sacrificial serpents. They began, one after another to come and fall into the fire. All varieties of serpents got consumed by the fire thus. Sages like Uttanka, Candhabhargava, Sargargava, Vaśa, Uddiśaka, Atreyu, Pramata, Śvetaketu, Narada, svayal, Kalagadja, Śrutasthava, Kohala, Devasauman, Maugdalya and Samasatrahaka acted as RViks at the Sarpa-Satra. Almost all the serpents counted death in the fire, Takaska alone did not come. Fear-stricken he had taken refuge with Indra. As the chanting of mantras increased in intensity and volume Vaśa began to feel the burning sensation. He requested his sister Jaraṭkūru to find out some means of escape from the Satra, and at the instance of Jaraṭkūru her son Parkit set out for the palace of Janamejaya to obstruct the Yajña. Though the RViks invoked for a long time Takaska did not appear. Enraged at his absence Uttanka searched for Takaska with his divine eyes and found him seated on the throne of Indra along with him, who had given him (Takaska) an asylum. This challenge of Indra kindled the wrath of Uttanka, all the more, and he invoked Indra, Takaska and Indra’s three mothers so that all of them might come together and fall into the fire. And, lot there came the whole lot of them. Only two minutes more and all of them would be reduced to ashes. By now Astika, the son of Jaraṭkūru had arrived at the Yajñaśāla. Janamejaya received the young Sage with all respect and promised to grant his desire whatever that be. Astika’s demand was that the Sarpa Satra should be stopped. Though Janamejaya was not for stopping the yajña, he was reminded of his promise to grant any desire of Astika and the latter insisted on the stopping of the Satra. Janamejaya stopped it. Astika blessed that the serpents which had died at the Satra would attain salvation. (Adi Parva, Chapters 52-56; Devi Bhagavata, 2nd Skandha).

6) Listen to the Bhārata story. While the Sarpa Satra was being conducted Vyasa came over there and related the whole story of the Mahābhārata at the request of Janamejaya. (Adi Parva, Chapter 60).

7) Sarama’s curse. Janamejaya along with his brother once performed a yajña of long duration at Kurukṣetra. While the yajña was going on, a dog (son of Sarasvati the bitch of the Devas) came there. The three brothers of Janamejaya beat the dog which returned to its mother, Sarasm, crying. The mother asked him whether he had done anything to deserve the beating, and he answered thus: “No, mother, I had done nothing wrong, I did not lick the havis, nor did I even look at it.” Hearing her son’s reply Sarasm in deep anguish went to Kurukṣetra and questioned Janamejaya as to why her innocent son was beaten by his brothers. Neither he nor his brothers replied to Sarasm, and she cursed Janamejaya that he would be subjected to asāyasthapa (unforeseen results). This curse upset Janamejaya so much that after the Sarpa Satra was over and on his return to Hastinapura he made a search for a Purohita (priest) competent enough to redeem him from his sins, and at last he invited Somatrabhava, son of the great sage Śrutasravas to be his Purohita, and thus did Somatrabhava become the priest of Janamejaya (Adi Parva, Chapter 3).

8) Successors of Janamejaya. Janamejaya had two sons, Candrapāda and Suryāpāda by his wife Kāśyapa. Hundred sons, experts in archery, were born to Candrapāda. The eldest of them, Sanyakarna, ruled the country after Janamejaya. Sanyakarna had a son called Śvetaksama to whom was born a son called Ajarpāra by his wife Vyāsi, the daughter of Sūcarī. (Bhavisya Parva, Chapter 1).

9) Other information

(1) Janamejaya defeated the King of Takasālī and subjugated the country. (Adi Parva, Chapter 5, Verse 20).

(2) The Sage called Veda was the preceptor of Janamejaya. (Adi Parva, Chapter 3, Verse 82).

(3) After the Sarpa Satra, Janamejaya performed an Atvamedha yajña at which Vyāsi delivered a lengthy discourse on life and salvation. As Janamejaya said that if he were to believe the words of Vyāsi his dead father Parkit should be shown to him. Vyāsi brought Parkit down from Svarga and showed him to his son. On the occasion were also present sage Sāmika and his son Śrīṅg. (Aṣṭamahāvīka Parva, Chapter 35).

(4) Life time of Janamejaya. The great war at Kurukṣetra was fought in 3158 B.C. (See under Mahābhārata) After the war was over the Pāṇḍavas ruled the country for 36 years. Vyāsi took three years to compose the Mahābhārata. According to the Mahāpratihārīka Parva the Pāṇḍavas set out for the forest after handing over the government to Parkit, who ruled the country for
sixty years. From the above facts it becomes evident that Janamejaya became king in 3042 B.C.

11. Māriṇa allured Śrīta and Rāvana to capture her in this place. (M.B. Vana Parva, Chapter 147). Sūmpanakā tried to attract Śrī Rāma and Laksmana, and her nose etc. were cut off. In this forest. It was in this place that Śrī Rāma cut off the head of a Rākṣasa (demon) and threw it away. That head fell into the lap of a hermit called Mahodara. (M.B. Sāya Parva, Chapter 59). Janashāna is regarded as a holy place. It is mentioned in Mahābhārata, Anuṣāsana Parva, Chapter 23, Stanza 29, that those who stay in this place and take bath in the Godāvari will acquire imperial prosperity.

JANADAKĀRA. One of the eighteen Vīra-vyākṣas, who stay near the Sun. In Chapter 16 of the Saṃbhava Purāṇa it is mentioned that this Jandakara is engaged in carrying out the orders of Yama (the god of death).

JANGALA. A country in ancient India. (M.B. Bīṣma Parva, Chapter 9, Stanza 56).

JANGĀRI. A brahmāvādi son (interested in theories about Brahman) of Vīśvāmitra. (Anuṣāsana Parva, Chapter 4, Verse 57).

JANGHABANDHU. A sage who was a member of Yudhishthira's assembly. (Saṣkha Parva, Chapter 4, Verse 16).

JANTU. 1) General information. A King of the Puru dynasty. It is mentioned in Agni Purāṇa, Chapter 278, that he was the son of the King Sumaka and father of the King Vṛṣatana.

2) Jantu born again. Somaka had hundred wolves. But none of them gave birth to a child. That child was Jantu. He was a pet of all the hundred wolves. Once Jantu was bitten by an ant. All the hundred queens began crying and shouting and all ran to him. Hearing the tumult in the women's apartment of the palace, the King and the minister ran to that place. When they reached there, Jantu began to think, "It is better to have no sons at all, than to have only one son. There are hundred queens. But none of them has a child. Is there a solution for this?"

At last the King summoned all his family-priests and consulted them. The decision of the priests was that if the King should sacrifice his only son, then all his wolves would become pregnant and all would give birth to children, and that among the sons thus born, Jantu also would be reborn. The mother of Jantu did not look at this project with favor. "How can we be sure that Jantu also will be there among the sons to be born, after his death?"

She was worried by this thought. The priests consoled her and said that there will be a golden mole on the left flank of Jantu. Finally the mother agreed to their plan. Sacrificial dais was arranged. Sacrificial fire for holy offerings was prepared. The priests tore the child into pieces and offered them as oblation in the fire. When the sacrifice was finished, all the hundred queens became pregnant. Each of them gave birth to a child. As the priests had predicted, there was a golden mole on the left flank of the child delivered by the mother of Jantu. (M.B. Vana Parva, Chapter 12, Stanza 9).

JANUJANGHA. A King who is fit to be remembered every morning and evening. Mention is made about this King in Mahābhārata, Anuṣāsana Parva, Chapter 165, Stanza 69.
JAPAKA. A Brahmāna who was constantly engaged in uttering Gayatri—Japaka was ordered to go to hell because certain wrongdoers were detected in the uttering of Gayatri—but Devi Sūtāri intervened. She appeared before him and gave him heaven. This Japaka was a contemporary of Jayākū. (M.B. Śānti Parva, 3 Chapters from 197).

JĀRAKA. A hermit (Rakusū). Though she was a harpy, she loved human beings. It is believed that if the picture of jāra and her children is placed in the house and venerated, there will be no harming of any kind of demons.

The figure of Jāra was sculptured on the wall of the Parśvanath temple at Sadulī and on the wall of the Temple of Mahadvīpa, and was worshipped. Because the King worshipped her, she had been looking forward to an opportunity to reward the King. Bhīshadātha had married two daughters of the King of Kasi. They were twin sisters. For a long time they remained childless. The King was very sorry, and went to the forest with his wives. He saw the hermit Kaksiśāna or Kankāśāna, the son of Gautama and requested that a son should be born to him. The hermit was sitting in meditation under a mango tree and a mango fell on his lap. The hermit took it and by prayer and meditation he invoked divine power into it and gave it to the King. The King divided it into two and gave one to his wife. The queen became pregnant and the two returned joyously.

In due course, both delivered and each of them gave birth to only half of a child. The hermit queens took the two halves of the child and placed them on the lap of the parents. Instantly it became a child of proper form. Hearing the cry of the child, the parents came out. Jāra appeared in front of them and placed the child between two halves of her daughter. As declared by Jāra, the child was named Jāraśāna. Thus, the child grew up and became the famous King Jāraśāna of Magadhā. (M.B. Śāhā Parva, 3 Chapters from 17).

It is mentioned in Mahābhārata, Drona Parva, Chapter 182, Stanza 12. That when Arjuna fought with Jāraśāna, he had been standing in the weapon of Jāraśāna and was killed in that fight.

JARATKĀRUTI. A hermit who was Purandāra famous.

1) It is said that this hermit was born in a Brahmana dynasty, known as Vayāvarha. He was the only son of Vayāvarha. (M.B. Devi Parva, Chapter 13).

2) The name Jaratkāruti. The meaning of the name Jaratkāruti is given in Bhāgavatārpaṇa, Adi Parva, Chapter 49, as follows—

"Jāra is consumption, Kāru is daruma (awful). By and by his body became hard and awful and by penance he made his body to wear out, and so he got the name Jaratkāruti."

By means of penance he made his body lean and worn out and so got the name Jaratkāruti.

3) Marriage. The calm and McCartney Jaratkāruti remained unmarried for a long time. One day he happened to meet with his Manes. They were holding on to grass and were about to fall into hell, and a rat was cutting the roots of the grass which was their only hold. The moment that root was severed all the Manes would fall into the deep ravine of hell. It was at this juncture that Jaratkāruti met his Manes. The moment they saw him they said, "See Jaratkāruti, we are your Manes. We have to obtain, heaven, life, contentment and happiness by the good deeds of your son. So go and get married quickly."

At first he did not like the talk about marriage. Still, in order to procure heaven for his ancestors, he agreed to get married. But he made a condition that the name of the bride also should be Jaratkāruti and she should be given to him as aims. Saying these words, he walked away along the forest.

News reached the ears of Vāsuki, the King of the Nagas (serpents) that the hermit Jaratkāruti was wandering through the forests calling out that somebody and give him as aims. So he decided to give her to the hermit Jaratkāruti. She was adorned with costly garments and ornaments and was taken to the hermit Jaratkāruti. Jaratkāruti said:

"Hear my condition. I will not cherish her if she causes displeasure to me. If she does so I will send her away instantly."

On condition that she did anything displeasing to him he would leave her at once, the hermit Jārakāruti married Jārakāruti the sister of Vāsuki. (Devi Bhāgavata, Skandha 2; Mahābhārata, Adi Parva, Chapters 13 and 47). }
had been meditating upon Śrī Kraṇa Paramātmanā for three yugas (world-ages). She is known by twelve names.

1. Jāratkāru. Manasādevī had been performing penance, and meditating upon Śrī Kraṇa Paramātmanā for three complete yugas and her garments and body were worn out. So Kraṇa gave her the name Jāratkāru.

2. Jogadgauri. Because she was comely and beautiful and of fair complexion and was worshipped all over the world, she got the name Jogadgauri.

3. Manasi. Because the word arose from the mind of Kāśyapa, the name “Manasi” was given to her.

4. Siddhiyogini. As the fruits of her Tapas (penance), she got the attainment of Yoga (meditation, devotion, contemplation and other ways of union with the Universal Soul) and so she was given the name Siddhiyogini.

5. Faṃgauri. Because she had constant devotion to Mahāvīra she was called Vaitānavi.

6. Nāgabhāgini. Because she was the sister of Vāmita the King of the Nagas, she got the name Nāgabhāgini. (Sister of Nāga.)

7. Sūrī. As she was a disciple of Śiva she got the name Sūrī. (Sūrya, the Sun.)

8. Nāgēśvarī. Because she saved the Nagas (serpents) from the Sarpas (snakes) for killing the serpents of Janamejaya, the son of the King Parīkṣit, she got the name Nāgēśvarī.

9. Jāratkāruprīya. Because she became the wife of the hermit Jāratkāru she was called Jāratkāruprīya.

10. Anitkāmbī. Because she was the mother of the hermit Āstika she got the name Āstikāmātī.

11. Viśāhī. Because she was the goddess who destroyed poison, she was known by the name Viśāhī.

12. Mahābhāratī. Since she had the attainments of vast knowledge, yoga and the power of bringing the dead to life, she was given the name Mahābhāratī.

2. Birth. Once the serpents became a plague to the people of the world and they went to Prajāpati Kāśyapa and made their complaints, Kāśyapa and Brahmā consulted each other and at the instruction of Brahmā Kāśyapa created several Mantras (spells and incantations) and Manasādevī from his mind as the deity of these spells.

3. Peace of her yugas (penance). When she was very young, she went to Kālī and performed penance to Paramātma for a thousand yugas. At last Śiva appeared before her and gave her the divine knowledge, and taught her the Śanaveda. He gave her the divine Śrī Kraṇa mantra (a spell) called “Aṣṭākṣari” and the Śrī Kraṇa Kavaca (the armour of Kraṇa) called “Trilokāyamargalī” and taught her how to use them in worship. Wearing this armour and using the spell she performed penance in Paśurā, meditating upon Śrī Kraṇa Paramātmanā, for three yugas (world-ages). At the end of this period Śrī Kraṇa Paramātmanā appeared before her and gave her all the boons she wanted. Śrī Kraṇa said that all over the world she would be worshipped and that she had power to give boons to her worshippers.

4. Marriage and reparation. Kāśyapa gave his daughter Manasādevī in marriage to Jāratkāru, a hermit. As they were living in the hermitage, once the hermit slept with his head on the lap of his wife. Seeing the setting sun she aroused her husband. The hermit became angry and decided to reject her. She thought of the Devas, who instantly arrived. Brahmā argued that it was not meet and right to reject his wife before a child was born to her. The hermit touched the grom of his wife and prayed and with the power of yoga (meditation, contemplation etc.) she became pregnant. The son born to her is the famous hermit Āstika. After giving birth to Āstika she went to Kaśi, where Paramārtha and Pārvati received her.

5. The mantra (incantation) of worship. To get the attainment of Manasādevī one has to utter the spell (mantra) “Om Hrīm Śrīm-Kīm-Aīm-Manasādevayai svāhā” five lakh times. He who has got the attainment of this mantra as given above will be equal to Dhanvantari (the physician of the Gods) and to him poison will be Amṛta (ambrosia). This goddess could be invoked into a secluded room on the day of Sāktarātrī (Trasag of the Sun). If offerings of oblations and worship are carried out, he would be blessed with children, wealth and fame.

JĀRĀŚANDHA I. A terrible King of Magadha.


2. Birth. Jārāśandha was created by joining together two halves of a child, by a giantess called Jāra, and so that child got the name Jārāśandha. (For detailed story see under Jāra.)

3. The first battle with Śrī Kraṇa. Asī and Pṛōppi, two youths of Kansa, were daughters of Jārāśandha. When Śrī Kraṇa killed Kansa, the two daughters went to their father and shed tears before him. Jārāśandha became angry and with a mighty army surrounded the city of Mahāva in a fierce battle was fought between Jārāśandha and Kraṇa. At last Bala-bhadra-rāma caught hold of Jārāśandha and was about to kill him, when an etheral voice said that Balabhadrarāma was not the person to kill Jārāśandha. Accordingly Rama and Kraṇa set Jārāśandha free.

Bhāgavata, Skanda 10.)

4. Other information.

(a) It is mentioned in Bhāgavata, Skanda 10, that Jārāśandha was the teacher too, of Kraṇa.

(b) Jārāśandha had four sons, Soma, Sahadeva, Tūrya and Sruṭāśrī of whom Sahadeva became King of Magadha, after the death of Jārāśandha.

(c) Mention is made in Mahābhārata, Adi Parva, Chapter 165, that Jārāśandha had been present at the Svaṇamvara (marriage) of Pāṇḍū.

(1) Once there arose a battle between Jārāśandha and Karna, in which Jārāśandha was defeated and so he made a treaty with Karna. (M.B. Sānti Parva, Chapter 5, Stanza 6).

(2) The death of Jārāśandha. The enmity between Śrī Kraṇa and Jārāśandha was life-long. These two mighty powers confronted each other eighteen times. Śrī Kraṇa decided to kill Jārāśandha, the King of Magadha, in a duel. Once Śrī Kraṇa with Arjuna and Bhima, reached the city of Magadha in the guise of Brahmā. They started from the kingdom of Kuru.
travelled through Kurujangala and passed by Padmasatras and Kalkutja, visited the holy places of Gandaki, Mahākāla, Sacchānirā, and such others, crossed the river Sarayū and reached the opposite bank. Then they travelled through the countries of East Kosala and Madhī. Touring through the countries they crossed the rivers Câmaravatī, Gângâ and Sûga. Wearing matted hair and banks of trees they reached Giri-srjaya, the capital city of Magadha. There were three big drums, which were used only on special occasions. The hide of elephant was used for making them. Seeing all these they reached the presence of Jârâsândha, who welcomed them with necessary formalities and talked with them. But they kept silence. At last Sri Kâṛa told him that his two friends were having the vow of silence, which would terminate only at midnight. So the King left them in the sacrificial hall and went to the palace. He came to them at midnight and asked them who they were. Sri Kâṛa revealed to him that they were Kruṣṇa, Bhima and Arjuna, who had come to fight a duel with Jârâsândha, who had unreasonably put many innocent kings in dungeon, and challenged him to select any one of them for duel. Jârâsândha, trembling with fear, selected Bhima. In that duel Jârâsândha was killed. (M.B. Sâla Parva, Chapter 20, Verse 60).

Names given to Jârâsândha. Bhrâhadratha, Magadha, Magadhâdhipa and Jârâputra are some of the names used in the Mahâbhârata by Vyâsa as synonyms of Jârâsândha.

Jârâsândha II. (Sūrâsâha). One of the hundred sons of Dhvârastra. It is mentioned in Mahâbhârata, Drona Parva, Chapter 137, Stanza 30 that this Jârâsândha was killed by Bhîmasena.

Jârâsândha III. In Karna Parva of the Mahâbhârata, Chapter 5, Stanza 30, we see a Kâng. Jyâetsena who fought on the side of the Kauravas and had been killed by Bhishma. The father of this King Jyâetsena was Sri Jârâsândha, a Kshatriya of Magadha.

Jârâsândhayâdhaparâvâ. A sub-section of Sâla Parva, of the Mahâbhârata. This sub-section comprises of Chapters 20 to 24 of Sâla Parva.

Jârâyu. An attendant of Subrahmanya. (M.B. Sâla Parva, Chapter 43, Stanza 19).

Jâitā. A mother bird with four young ones, which suffered a lot in the burning of the forest Khârjâvâ. (For detailed story see under Khârjâvâdâhâ, Para 8).

Jâitâri. A son of the mother bird Jâitâ. (See under Khârjâvâdâhâ, Para 8).

Jâkarânâ. An attendant of Subrahmanya. (M.B. Sâla Parva, Chapter 46, Stanza 19).

Jârtika. A tribe of Vahikas. They are considered to be the lowest of the tribes. (M.B. Karna Parva, Chapter 44, Stanza 10).

Jârudha. A country in ancient India. (M.B. Sâla Parva, Chapter 34).

Jârchi. An ancient city. It is mentioned in Mahâbhârata, Vana Parva, Chapter 12, Stanza 30, that Sri Kruṣṇa, with his friends Ântu and Kârtu defeated Shûpala, Jârâsândha, Sâla and Sâsadhanâvan in this city.

Jâtâdhâra. A warrior of Subrahmanya. (M.B. Sâla Parva, Chapter 45, Verse 61).
reach up to the top of the head, for Kasatriyas up to the forehead, and for Vāsas up to the nose. Before going for alms, the celibate should take his stick, bow before the sun, go round the fire and only then set out. The alms received should be offered to the teacher as oblation, then he should turn to the east and wash hands and mouth and eat it. Brāhmaṇas should wear the upper garment or their sacred thread (Yajña-sūtra) on the left shoulder and under the right arm and then it is called “Prācina-vāha” and if it is round the neck it is called “Nivita”.

These Jātākamānas may be done for the female child also at the stipulated times by tantrās, without reciting mantras, for the purification of the body. The rituals performed without reciting Vedamānas (śpūla) are called tantra. For women marriage is to be considered as Upayāyana, looking after the needs of husband to be considered as learning at the house of the teacher, and housekeeping as samādāhāna (gathering fuel of Butea frondosa). (Manusmṛti, Chapter 2).

JĀṬĀLIKA. A female attendant of Śrīkumāra. (Sālīya Parva, Chapter 46, Verse 23).

JĀṬÁPĀTILA. See under Ghanapāta.

JĀṬĀRČASĪLA. A mountain. This mountain stands in a place having an area of thirteen yojanās, on the opposite shore of the sea where the water-creatures fall with tremendous cry at the mouth of the submarine fire (Baṣjavāgni). The monkeys sent by Sugriva to search for Śita, made a search in this mountain also. (Vālmīki Rāmāyana, Ksāṇidhī Kāṃṣa, Sarga 49, Stanza 50).

JĀṬĀŚA. 1) Šālaka Parva, Chapter 4, Verse 24.

JĀṬĀŚURA II. A Rakṣasa, Jāṭāśura, disguised as a brahmin lived with the Pāṇḍavas in the forest. His aim was to carry off Pātācālī and the arrows of the Pāṇḍavas as and when he got an opportunity for it. One day taking advantage of Arjuna’s absence Bhima was out abstaining Jāṭāśura caught hold of the stick as also the arrows and ran away with them. Sahadeva alone managed to slip away from his clutches. Dharma-pūtra pledged his word that Jāṭāśura would be killed before the sunset. Hearing all the hubbub (Bhima hurried to the scene, killed the Āsura and saved his brothers and Pātācālī from difficulties and danger. (Drona Parva, Chapter 172).

JĀṬĀŚURA PARVA. A sub-Parva of Mahābhārata. (See under Mahābhārata).

JĀṬĀVEDA (8). Three sons of Purūravas, born from Agni (fire). They are called the Jāṭāvedas. (Bṛhadāraṇyaka, Skanda 9).

JĀṬAYU. A bird famous in the Purāṇas.

1) Genealogy. Descended from Viṣṇu as follows, Brahmā-Varaṇi-Maṇḍara-Śiṣya-Varuṇa-Jāṭayu.

2) Birth. Two sons called Sampāti and Jāṭayu were born to Aruṇa. Their mother, a bird, was Śyeni. Śyeni, wife of Aruṇa, delivered two children, Sampāti and the great Jāṭayu. Śyeni, seeing her son dead, cried out in grief, "Know that I am the son of Aruṇa and Sampāti is my elder brother. My name is Jāṭayu, and I am the son of Śyeni." (Vālmīki Rāmāyana, Canto 14, Verse 32).

But, according to Kamba Rāmāyaṇa, the name of the mother of Sampāti and Jāṭayu was Mahāśveti. (Ksāṇidhī Kāṃṣa). Perhaps, Śyeni was also known as Mahāśveti.

3) Jāṭayu flies towards Śīrṣa. Sampāti and Jāṭayu, once under a bet flew up towards the sun. Jāṭayu outdrew Sampāti, and in the exuberance of youth entered Śīrṣa’s orbit at noon time with the result that, due to the excessive heat his wings were scorched. At this Sampāti, to save his brother, flew up higher than Jāṭayu and spread out his wings like an umbrella over Jāṭayu with the result that Sampāti’s wings were burnt, and he fell down somewhere on the Vindhyā mountains. He spent the rest of his life under the protection of a sage called Nītikara who was performing penance on the mountain. After their tragic meeting in Śīrṣa-ṛṣa Sampāti and Jāṭayu never again met in their life. (Vālmīki Rāmāyana, Ksāṇidhī Kāṃṣa, Chapter 58, Kamba Rāmāyana, Ksāṇidhī Kāṃṣa).

4) Fought with Rāvana. Jāṭayu clashed with Rāvana, who was carrying away Śītakā in his vimana, and in the fierce fight that they fought in the air, Rāvana cut off Jāṭayu’s wings and thus fell him on the earth, almost dead. (Vālmīki Rāmāyana, Aranyā Kāṃṣa, Chapter 51).

5) Death. Rāma and Lākṣman during their search in the forest for Sītā came upon Jāṭayu lying without wings almost dead and reciting Rāma’s name. Jāṭayu described to Rāma how Rāvana had carried away Sītā and how he had tried to stop him and fought with him. After giving this account he died. Rāma and Lākṣman cremated Jāṭayu. The great bird’s soul attained salvation. (Kamba Rāmāyana).

JĀṬI. A warrior of Subrahmaṇya. (Sālīya Parva, Chapter 45, Verse 61).

JĀṬI. See under Caturvarṇa.

JĀṬILA. The name assumed by Śiva when he played the part of a Brahmācārin. Pārvatī began rigorous penance to obtain Śiva as her husband, and Śiva visited her disguised as Jāṭila, a brahmācārin to test her. (Śiva Purāṇa, Satarudraśāmhitā).

JĀṬILA. A righteous and generous woman who was born in the Gautama dynasty. She once sought the help of the saptarṣis. (Ādi Parva, Chapter 195; also See under Gautami I).

JĀṬİŚMARA. A holy bath. It is mentioned in the Mahābhārata, Vana Parva, Chapter 84, Stanza 128 that the body and mind of the person who bathes in this bath (bath) will become pure.

JĀṬİŚMARAHRADA. A holy place. In the Mahābhārata, Vana Parva, Chapter 83, Stanza 3, mention is made that if a man gives alms at this holy place, he will be able to remember his previous birth and life.

JĀṬİŚMARAKÌṬA. A worm which got emancipation through the advice of Vyās. Once while Vyās was roaming about in the country, by chance he saw this worm. It was running through the road, seeing a cart coming very fast. Vyās stopped it and asked, "What are you running from?" The worm replied that he was running in front of the wheel of the cart coming from behind might crush him. In the previous birth this worm was a Śūdrā. Jealousy, resentment, arrogance, selfishness etc. were the traits of his character in his previous life. Only twice in his life had he done good
deeds. Once he honoured his mother and on another occasion he rejected a Brahmana. Because of these two good deeds in his present life as worm he had the remembrance of his previous life. Vyása gave the worm necessary advice. Instantly the worm was crushed under the wheel of the cart.

In the next rebirth this Jatára became a king. As he was leading the life of a powerful King he met Vyása at the hermitage of the hermit. In his next life he became a Brahmana and finally he attained heaven. (M.B. Andháśa Parva, 3 Chapters 117.)

JÁTHARA I. A very erudite brahmin scholar in Vedic lore Játára was a prominent figure at the serpent yajña held by Janamejaya. (Adi Parva, Chapter 53.)

JÁTHARA II. A mountain within the ranges of Mahánechan. On the eastern side of Mahánechan there exist two mountains called Jatára and Devakáta. 18,000 yojanas in extent and 2000 yojanas high. On the western side of Meru are the mountains called Pávana and Paríyátra, on the southern side Kánsá and Karákśita, and on the northern side Trirasajá and Makáragiri. (Deví Bhágavata, 5th Skandha.)

JÁTHARA III. An urban region in ancient India.

JÁTHARA. A warrior of Subhrabhámya. (M.B. Jáylá Parva Chapter 46, Stanza 128.)

JATUGRÁHAM. See under Arakillam (lale palace).

JATUGRÁHPARÁVA. A particular section of Ádi Parva.

JÁTUAKíN. An ancient hermit with control over his senses. He was a friend of Vyása and had a house of 1200 duhkshóhíra. (M.B. Sabha Parva, Chapter 4, Stanza 14.)

JÁVA. A warrior of Subhrabhámya. (M.B. Šálya Parva Chapter 45, Stanza 71.)

JÁVA I. A son of Dhritárajñá. (M.B. Ádi Parva, Chapter 63, Stanza 119.) He fought with Arjuna at the time of the asáyáta (asáyáta) and was killed in the battle of Bhuráta. (Dráona Parva, Chapters 25 and 135.)

JÁVA II. A deva (god). At the time of the burning of the forest of Káhíyája, this deva came with an iron pole to fight with Káma and Arjuna. (M.B. Ádi Parva, Chapter 236, Stanza 34.)

JÁVA III. A king in ancient India. He sits in the Durbar of Yama (God of death) and worships him (Sáballha Parva, Chapter 3, Stanza 15.)

JÁVA IV. A synonym of the Sun. (M.B. Parva, Chapter 3, Stanza 24.)

JÁVA V. The pseudo name taken by Yudhisthíra at the time of the panjávás of the Pandávas in the country of Vritárta. This name was known as Jáyanta, Arjuna by the name Víyája, Nakula by the name Jayantaka and Sahadeva by the name Jayadásaka at that time. (Víyátaka Parva, Chapter 5, Stanza 35.) At that time Páncéla addressed all her five husbands by the name Jaya. (M.B. Víyántaka Parva, Chapter 23, Stanza 12.)

JÁVA VI. A nagga (serpent) born as the family of Kájáyana. (M.B. Udyogo Parva, Chapter 103, Stanza 16.)

JÁVA VII. A warrior who fought on the side of the Kauravas. It is mentioned in the Mahábhárata, Dráona Parva, Chapter 156, that both Sákum and this warrior fought with Arjuna.

JÁVA VIII. A warrior of the country of Páncéla. Mention is made in Mahábhárata, Káma Parva, Chapter 36, Stanza 44 that this warrior fought on the side of the Pandávas and that Káma wounded him in the battle.

JÁVA IX. One of the attendants given to Subhrabhámya by Vyása, the King of the Nágas (serpent). Vyása gave Subhrabhámya two attendants named Jáyá and Mahájáyá. (M.B. Śálya Parva, Chapter 45, Stanza 22.)

JÁVA X. A synonym of Mahávásu. (M.B. Anúśa Parva, Chapter 18, Stanza 67.)

JÁVA XI. [JÁYÁVIJAYÁS]. They were gate-keepers of Vaikuntha. As these two sons of devas were engaged in the service of Mahávásu guarding the gate, the hermits Sánaka and others came to see Mahávásu to pay him homage. Jáyá and Víyája stopped them at the gate. Sánaka got angry and cursed them to take three births on the earth as Asuras (demons). The sorrowful Jáyá and Víyája requested for abolution of the curse. The hermit said that they had to take three births as Asuras and that they would be redeemed by the weapon of Mahávásu. Accordingly Jáyá and Víyája were born in the earth as Hiranyakáśapa and Hiranyakásipú. They were killed by Mahávásu, in the second birth they were Rávana and Kumbhákarña. Mahávásu reincarnated as Ráma. In the third birth they were Sítúpála and Dantaváktra. They were killed by Srie Ráma. (M.B. Bhágavata, Sandhá 7.)

JÁVA XII. Father of the Rádana (giant) Vírácáha, who was killed by Srie Ráma at the forest Dandaka. Vírácáha was born to the giant Jáyá by his wife Sátabhradá. (Válmika Ráma, Aranya Kánda, Sarga 3.)

JÁVA XIII. The original name of the Mahábhrástra written by Vyása. Many of the scholars are of opinion that Vyása was not the author of the whole of the Mahábhrástra that we see in its present form now. They say that the Bhárata was written by Vyása from eight thousand and eight hundred stanzas. That work was named Jaya. To those eight thousand and eight hundred stanzas Vaikámapánya added fifteen thousand, two hundred stanzas and this great book was given the name Bhárata or Bhárata samhita (Bhárata collection). When Súta recited this book to other hermits in Naimírnya the book had a lakh of stanzas. Henceforth the book was called Mahábhrástra, (History of classical Sanskrit Literature, Mahábhrástra, Ádi Parva, Chapter 62, Stanza 20.)

JÁVA I. A daughter of the hermit Gáutama. Gáutama had two daughters by his wife Aháyá named Jáyánti and Aparajítá besides Jáyá. While Daksá was performing a yágna (sacrifice), this Jáyá informed him of it. Daksá fell down when he heard that Daksá had not invited Siva to the sacrifice. Siva got angry at Daksá’s negligence and from his wrath the Bhútánuga such as Virabhadrá and others (attendants of Siva) arose. (Vámaná Puráñá, Chapter 4.)

JÁVA II. Wife of Puspadanta, a gaña (attendant of Siva). See under Puspadánta a.

JÁVA III. Another name of Párvatí. (M.B. Víyán Parva, Chapter 5, Stanza 16.)

JÁVA IV. A daughter of Daksá. Two daughters named Jáyá and Suprabhá were born to Daksá. To Suprabhá and Jáyá fifty sons each were born. These hundred sons
were various kinds of arrows and such other weapons. (Vīla—Gāhā, Bhāsāngā, Sarga 21).

JAYĀ V. A. The incident in Śrīdēva Darśana Pratikā that this Jayā was the daughter of Pratikā Kaśāvalī.

JAYĀ. Wife. The husband enters the wife in the form of semen and takes birth as the foetus and then is born from her as son and so the wife is called Jayā.

"Pattriṇāraśī sampravāti
Garbha bhūtre jāyate
Jayāvāsadi jayāvau
Jayākṣiṃ jayāvau pumabh." (Manusmṛti, Chapter 9, Stanza 8).

JAYĀ (M.J). The name of an auspicious moment. This has the name Vijayān also (M.B. Udyoga Parva, Chapter 6, Stanza 17).

JAYĀ (M.JI). The name given to the story of Vidulā.

JAYĀDHALA. The false name assumed by Shabadeva at the time of the ignominious life of the Pândavas in the city of Virāta. (M.B. Virāta Parva, Chapter 5, Stanza 25).

JAYĀDEVA I. A Sanskrit poet who lived in the 13th century A.D. He is the author of the play 'PrasannaragHAVAN'. As far as the story of Śrī Rāma is concerned, some changes have been made in this play from that given by Bhavādīti in his 'Mahābhāaratā'. According to this play Śrī Rāma and Bāṣākara both were lovers of Stī. The famous work 'Candrālāka', a treatise on rhetorical figures, was written by this poet Jayādeva. His most important work is 'CītGovinda', the theme of which is the early life of Śrī Kṛṣṇa, especially the love between Śrī Kṛṣṇa and Rādā, which is very touchingly described. This book consists of 12 sargas and each sarga contains 24 octaves. This poet was a devotee of Kṛṣṇa. He used to sing lyrics before the image of Kṛṣṇa while his wife danced according to the beat.

JAYĀDEVA II. See under Dūḍaśana II.

JAYĀDHVAJA. The fifth of the hundred sons of Kṛtavrīyājuna. It is stated in Bhrāmajāna Purāṇa, Chapter 46 that, of the hundred sons of Kṛtavrīyājuna, Śūra, Śurasa, Hīmavat, Madhu and Jayādhvaja were the mightiest warriors. This Jayādhvaja was the father of Tālaṅgaṅga.

JAYĀDRATHA I. A mighty warrior King who ruled over the kingdom of Sindhu.


2) Birth and attainment of boon. Jayādṛathā was born as a result of severe fasts and vows taken by his father. There was an ethereal voice at the birth of Jayādṛathā, "This child would become a very famous King. The head of him, who puts down the head of this child on the earth would break into a hundred pieces within a moment." His father was filled with joy when he heard this ethereal voice, and so he made Jayādṛathā King at a very young age and went to Samantapāshaka to perform penance. (M.B. Drona Parva, Chapter 149).

3) Architecture. It is mentioned in Mahābhārata, Adi Parva, Chapter 116, Stanza 17, that Jayādṛathā married the princess Duskālā.

4) Jayādṛatha and Pācālī. From the very beginning Jayādṛathā was a bitter enemy of the Pāṇḍavas. It is not difficult to find out the root of this enmity. It is stated in Adi Parva, Chapter 185, Stanza 21 that Jayādṛathā was present at the Swayamvar of Pācālī. The fact that he did not get Pācālī might have laid the foundation of this enmity.

From this moment Jayādṛathā was looking forward to a chance to carry off Pācālī. The forest life of the Pāṇḍavas began. They wandered through many forests and finally reached the forest, Kānuka. Once the Pāṇḍavas left Pācālī alone in the hut and went to the forest for hunting, Jayādṛathā came to know of this. He came with his men to the place where the hut was. At the very first sight of Pācālī, he fell in love with her. He sent Kṛṣṇa, the King of Trigarta, who was the son of Suratha as a messenger to Pācālī. Kṛṣṇa told Pācālī about the superior qualities of Jayādṛathā and requested her to accept Jayādṛathā, leaving the Pāṇḍavas. But she rejected his request. The messenger returned to Jayādṛathā and told him what had happened. Jayādṛathā himself came in a chariot and tried to entice her. Pācālī did not yield, Jayādṛathā caught her by force and took her away in his chariot. Bhāumaka the priest of the Pāṇḍavas followed them with tears. Shortly afterwards, the Pāṇḍavas returned to the hut. They searched for Pācālī here and there. They heard everything from a maid, and instantly followed Jayādṛathā, whose army confronted the Pāṇḍavas. The heads of almost all the warriors of Jayādṛathā fell on the ground. Jayādṛathā fled from the battlefield. The Pāṇḍavas followed him and caught him and scourged him. Bīhma shaved his head letting only five hairs to stand on the head, they took him as a prisoner before Dhṛtarāṣṭra. Finally at the instruction of Yudhiṣṭhira and Pācālī, he was released. (M.B. Vana Parva, Chapters 264 to 272).

5) Other details.

1) In the sacrifice of Rājasūya (imperial consecration) performed by Yudhiṣṭhira, Jayādṛathā took part as a tributary King. (M.B. Subhā Parva, Chapter 34, Stanza 8).

2) Jayādṛathā was present at the game of dice between Duryodhana and Yudhiṣṭhira. (Subhā Parva, Chapter 58, Stanza 28).

3) It was while going to Śīva to marry a damsel that Jayādṛathā attacked Pācālī at the forest of Kānuka. (M.B. Vana Parva, Chapter 264).

4) Feeling ashamed at the result of his attempt to carry off Pācālī, Jayādṛathā went direct to Guṇḍaḍvāra and pleased Śīva by penance. Śīva gave him the boon that he would be able to defeat all the Pāṇḍavas except Arjuna. (M.B. Vana Parva, Chapter 272).

6) Jayādṛathā in the battle of Dhūrate. In the battle of Dhūrate he was killed for eighteen days between the Kauravas and the Pāṇḍavas. Jayādṛathā was the son of Dhūrate, only means that he was a descendant of that king.
took the side of the Kauravas and fought against the Pandavas. The part played by him in the battle is given below:

(1) On the first day there was a combat between Jayadratha and Drupada. (M.B. Bhīṣma Parva, Chapter 45, Stanza 55 to 57).

(2) Attacked Bhīmasena. (M.B. Bhīṣma Parva, Chapter 79, Stanza 17 to 20).

(3) Fought with Dhruva and Bhīmasena. (M.B. Bhīṣma Parva, Chapters 115 and 116).

(4) Engaged in a combat with the King Virāṭa. (M.B. Bhīṣma Parva, Chapter 116, Stanza 42 to 44).

(5) Jayadratha and Abhimanyu fought with each other. (M.B. Drona Parva, Chapter 14, Stanza 64 to 74).

(6) Fought with Kattravarna. (M.B. Drona Parva, Chapter 25, Stanza 10 to 12).

(7) Arjuna vowed that he would kill Jayadratha, who tried to flee from the battle-field when he came to know of this. (M.B. Drona Parva, Chapter 74, Stanza 4 to 12).

(8) He began to combat with Arjuna. (M.B. Drona Parva, Chapter 145).

7) Jayadratha. When a fierce fight began between Arjuna and Jayadratha, Śrī Kaṭuṇa came to Arjuna and said, "Arjuna, there was an ethereal voice at the birth of Jayadratha. The head of the person who puts down the head of Jayadratha on the earth, would be broken into a hundred pieces. So send an arrow in such a way that his head falls on the lap of his father." Hearing this, Arjuna sent an arrow which cut off the head of Jayadratha and the head fell in the lap of Jayadratha’s father who had been sitting in deep penance and meditation in Saṁanta-pañcauka. Instantly the father awoke from meditation and stood up and the head of his beloved son, with ear-rings on both ears fell on the earth and the head of the father was broken into a hundred pieces and he died. (Drona Parva, Chapter 146, Stanza 104 to 130).

8) The names of Jayadratha. Saṁdhavaka, Saṁdhava, Saudra, Saudraja, Saudraja, Saudrapati Saudhrjula, Saudhrjula, Saudtravasaudrarbhrata, Saudraja, Saudravasaudrarbhrata, Vardhakhata and such other names are used as synonyms of Jayadratha in the Mahābhārata.

JAYADRATHA II. In Mahābhārata, Sābhā Parva, Chapter 75, Varta 30 we see another Jayadratha who sits in the durbar of Yama (the death-god) and mediates upon him.

JAYADRATHAVADRAPARVA. A sub section of Drona Parva in Mahā Bhārata. This consists of Chapters 85 to 132 of Drona Parva.

JAYADRATHAVIMOKSANA PARVA. A sub section of the Vana Parva, in Mahābhārata. Chapter 272 is in this section.

JAYANTIK A I. A grandson of Drupada. Mention is made in the Mahābhārata, Drona Parva, Chapter 156 Stanza 18, that this Jayantīka was killed by Ākṣatḥāmara.

JAYANTIK A II. A brother of the King of Virāṭa. (M.B. Drona Parva, Chapter 158, Stanza 48).

JAYANTA I. Son of Indra.

1) Genealogy. Descended from Viṣṇu in the following order: Brahmā → Marici → Kṣaya → Indra → Jayanta. Jayanta was the son born to Indra by his wife Śaḍevī. (M.B. Ādi Parva, Chapter 112, Stanza 3 and 4).

2) Jayanta lost one eye. During his forest life, Śrī Rāma lived with Śītā and Laksmana on the mountain Cītra-kāṭa for some days. Once Śrī Rāma, being very tired of walking in the forest fell asleep with his head in the lap of Śītā. Taking this chance Jayanta came in the shape of a crow and scratched the breast of Śītā with his claws. Śītā cried and Śrī Rāma woke up and saw Jayanta in the shape of a crow. Rāma got angry and shot the Brahmāstra (a divine arrow) against Jayanta. The arrow hit his eyes, but Jayanta was unable to protect himself. All the while the divine arrow followed him. Finally having no eyes he came and fell at the feet of Śrī Rāma. Śrī Rāma said that the Brahmāstra could never become futile and so the arrow must hit his right eye. Accordingly the arrow struck at his right eye and thus Jayanta lost his right eye. In Adhyātma Rāmāyana Jayanta struck his right eye and died before the arrival of Indra and Rāma.

3) Jayanta hidden in the ocean. After getting the boons Rāvaṇa became arrogant and with a big army went to the realm of the gods. Rāvaṇa engaged Indra in a fierce battle. In that fight Meghadūta, the son of Rāvaṇa attacked Jayanta, who swarmed and fell down. Immediately Pulomā, the father of Śaḍevī, gathered Jayanta in his hued unseen by anybody and hid him in the sea. After the disappearance of Jayanta the battle entered the second stage. Thinking that his son Jayanta had been killed, Indra began to fight with Rāvaṇa with more vigour than before. In the whole of the fight Meghadūta subdued Indra and made him a captive. Taking Indra and the celestial maid as captives, Rāvaṇa and his men went to Lankā. (Uttara Rāmāyana).

4) Jayanta became Bamboo. Once Agastya came to Indra’s durbar. Indra arranged for the dance of Urvasī in honour of Agastya’s visit. In the midst of the dance Urvasī saw Jayanta and fell in love with him. Consequently her steps went out of beat. Nārada who was playing his lute called Mahatī went wrong. Agastya got angry and cursed Jayanta and changed him to a bamboo. Urvasī was cursed to become a woman with the name Mādhavi. Agastya cursed Nārada that his lute Mahatī would become the lute of the people of the world. (Viṣṇu Purāṇa).

5) Other information.

1) In the stealing of the Pārijātapatra (the flower of a paradise tree) Jayanta fought with Prajāyuṇa the son of Śrī Kaṭuṇa and was defeated. (Viṣṇu Parva Chapter 75).

2) Jayanta was defeated by Śūrapadma, an Asura, in battle. (Śrāvastī Purāṇa). This story is stated with some slight changes. According to Adhyātma Rāmāyana, this incident took place when Śītā had been doing raw flesh. (Vālmīki Rāmāyana, Sundara Kānda, Sarga 38).

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JAYANTÀ VII. One of the ministers of Daśaratha. The eight ministers of Daśaratha were Jayanta, Dhrity, Vijaya, Asiddhārtha, Arbasūdhaka, Aṣoka, Mantrapaśka and Sumantra. (Vālmiki Ṛāmāyaṇa, Bāla Kāṇḍa, Sarga 7).

JAYANTÀ I. A holy place on the bank of the river Sarasvatī. There is a tīrtha (bath) here known as Somārtītha. It is mentioned in the Mahābhārata, Yana Parva, Chapter 83, Stanza 15 that those who bathe in this tīrtha would obtain the good variety of sacrifice of Rājasūya. (Imperial consecration).

JAYANTÀ II. Daughter of Indra and sister of Jayanta. In Bhāgavata, Skanda 4, there is a story situating how Jayanta was the wife of Śukra for ten years. Śukrācārya was the teacher-priest of the Asuras (demons). Once the devas (gods) had completely defeated the Asuras. With the intention of procuring new powers from Śrī Paramēsvarā, Śukrācārya went to Kaṭāśā. When the penance of Śukra became more and more severe the gods and Indra began to be flurried. Indra told his daughter Jayanta to become the servant of Śukra and to break his penance somehow or other. Jayanta did not like this procedure of her father. Still she did not want to make the other gods sorrowful. So she went to Kaṭāśā and became the attendant of Śukra and stayed with him. She served him dutifully and with chastity. She would fan him with plantain leaf. She would prepare cold and fragrant water for him to drink. When the Sun became hotter she would hold her upper garment as an umbrella so that he should be in the shade. She would gather fully ripened good fruits for him to eat. She would gather good quality of darūka grass, cut them into the length of a span and with good flowers she would give them to the hermit for his morning Oblations. She would gather soft sprouts and make bed for him and would stand near him fasting till he slept. She would get water ready for him to rinse his mouth when he woke up. Thus she did the works of a hermit. She did not, in any way by speech or action, try to entice him so that his vow of penance might be broken. She spoke only words which would be pleasing and helpful to him. This continued for thousand years and then Paramēśvarā appeared before him and gave the boons he requested for. After that Śukrācārya talked with her. In accordance to her request the hermit Śukra allowed her to live with him for ten years as his wife. He gave her a boon that during that period of ten years they both would be invincible to the world. Thus Śukrācārya married Jayanta and they lived in the house very happily for ten years.

JAYANTTI III. The queen of the King Rāshba who was born in the dynasty of King Aṅgadā. Hundred children were born to Rāshba of Jayantī. (See under Rāshba II).

JAYAPRIVA. A female attendant of Subrahmanya. (M.B. Sañja Parva, Chapter 46, Stanza 12).

JAYAṬĀRA. A warrior who fought on the side of the Kauravas. Bhīmasena killed this warrior, who was a prince of Kaṭīka, in the battle of Bhārata. (M.B. Sañja Parva, Chapter 153, Stanza 28).

JAYAṬĀRA. A Sanskrit poet who lived in Kaṭāśa in the 12th century. He was a Saivaite. His important work is Haracarita-cintāmani. (History of classical Sanskrit literature).

JAYAṢĀRMAN. A Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvratā). Kamalā is the eleventh day of ‘Adhimaś’. It is believed that this day is better than other days. If a man takes on that day Goddess Kamalā will be pleased with him.

The devotee should awake in the Brahmā muhūrta (forty-eight minutes before sunrise) and take bath thinking of Puruṣottama and begin the prayer and meditation is conducted at the house he will get double the fruits. If it is at a river it will yield four times the fruits. If it is at a cow-fed the fruits will be thousandfold and if it is conducted at a fired temple at a holy bath or in the presence of God the fruits will be a thousand and one hundredfold and if it is near a tulasi (holy basil) the fruits will be a lakshadās and if it is done in the presence of Vighu the fruits obtained will be unlimited.

This Jayaśārmān who took the last was the son of a noble Brāhmaṇa named Śivāśārmān of Avanti. He was the youngest of five sons. He became a wicked man. So he was avoided by his relatives. Being driven away from his home he went to forest and lived there. Once, by luck, he happened to reach the holy place of Triveni Mahātīrtha. He was very tired of hunger and thirst. So he bathed in the tīrtha and searched for some hermitage. By chance he saw the hermitage of Harśitama. As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling stories of meditation of sins. He heard the story of how if the Kamalāvratā and its fruits. So Jayaśārmān stayed in that hermitage with them and took the vow of Kamalāvratā. That night Devī appeared before him and said: ‘I have come from Vaikuntha, because I am greatly pleased with you. Since you have taken the vow of Kamalāvratā on the eleventh day of the dark lunar fortnight called Kamalā of the month of Puruṣottama I will grant you boon. Because you have taken vow at Triveni, I am immensely pleased with you. The noble Brāhmaṇas of your future generations also will be blessed by me’. Saying these words the Devī gave him boons and disappeared. From that day onwards Jayaśārmān became a great wealthy man and he returned to his father’s house (Padma Parāśa, Chapter 64).

JAYASENA I. Father of the famous Candraśāmaṇī. (See under Candraśāmaṇī).

JAYASENA II. A prince of Magadha. He was a member of the council of Yuddhiḥśīra. (M.B. Sañja Parva Chapter 4, Stanza 26).

JAYASENA III. A King of Avanti. To this King was born a son named Vindānuvinda and a daughter named Mitrāśvā by his chief wife Rājageśevari. Mitrāśvā was married by Śri Kṛṣṇa.

JAYASVA I. A son of King Drupada. It is mentioned in Mahā Bhārata, Drona Parva, Chapter 156, Stanza 181 that Jayaśva was killed by Asvāmśīma in the battle of Bhārata.

JAYASVA II. A brother of the King of Vīṛaṇa. (M.B. Drona Parva, Chapter 136, Stanza 42).

JAYASENA IV. A King of the kingdom of Magadha. It is stated in Mahābhārata, Adi Parva, Chapter 67 that this King, who was the son of Jaraśanda, belonged to the family of Kālakaśi. This King was a friend of the Pāṇḍavas. Mention is made in Mahābhārata, Adi
Parva, Chapter 185, Stanza 8, that Jayatsena was present at theavyanvara (marriage) of Draupadi. Towards the end of the battle of Bharata, the Pandavas sent a letter of invitation to this king and accordingly he came in the help of the Pandavas with an ashaunati of army (21870 Chariots, 21870 elephants, 65610 horses and 109390 infantry). (M.B. Udyoga Parva, Chapter 19, Stanza 8).

JAYATSENA I. A King of the Puru dynasty. His father was Sāvānabhūma and his mother was the princess Sunandā of Kekaya. Jayatsena married Subhavatī, the princess of Vidyadhara. A son named Arvākha was born to them. (M.B. Adi Parva, Chapter 35).

JAYATSENA III. The name assumed by Nakula in his life unknown. (Virāṭa Parva, Chapter 5, Stanza 35).

JAYATSENA IV. A King who took the side of the Kuravas. He was son of Jarasândha. This King came with an ashaunati of army and helped the Kuravas in the battle of Bharata. (M.B. Bhīṣma Parva, Chapter 16, Stanza 6). It is mentioned in Kārga Parva, Chapter 5, Stanza 30 that this King was killed by Abhimanyu.

JAYATSENA V. A son of Dīptavīrā. It is mentioned in Mahabhārata, Bhīṣma Parva, Chapter 69, that this Jayantsena was defeated by Śatārūka and in Salya Parva, Chapter 26 that he was killed by Bhīṣma. (Jayatsena).

JAYAVIYAS. See under Jay XI.

JHA. This syllable means 'famous'. (Agni Purāṇa, Chapter 340).

JAHJA. The father of Sunda an Asura who was the father of Māric, whose mother was Tājaka. (Valmiki Rāmāyaṇa, Bīla Kanda, Sarga 23).

JHILLI I. A Yavana of the house of Vṛṣṇi. He was one of the seven chief ministers of the Kṛṣṇa in Dvārakā. (M.B. Subhā Parva, Chapter 14, Duṣṭānītya pāṭa).

JHILLI II. (Jhilionūrāk). A warrior of the Vṛṣṇis. It is stated in Mahabhārata, Adi Parva, Chapter 185, Stanza 20, that this warrior was present at theavyanvara (marriage) of Draupadi. It is also seen that this Yadava carried the dowry of Subhadrā to Khandava-prasada from Dvārakā. (M.B. Adi Parva, Chapter 120, Stanza 52). This warrior took part in the Bhārata battle. It is mentioned in Mahabhārata, Dropa Parva, Chapter 11, Stanza 28 that this warrior played a laudable part in the battle of Kurukṣetra.

JHILLI I. (Jhiliondrakam). A woman. This work has another name Jhīkka. (M.B. Vana Parva, Chapter 64, Stanza 1).

JHILLIKAM. An ancient town in South India. Mention is made about this town in Mahabhārata, Bhīṣma Parva, Chapter 9, Stanza 59.

JHICU. See under Jhilli II.

JHYĀ. A servant woman who stole ornaments from the palace. It is detailed story of how she was caught with stolen goods and is under Haridvaran.

JIMUTAVĀHANA I. A King born of the family of Yayāti. (Bhāgavata, Skandha 9).

JIMUTA II. A wrestler (Pahalvān). While the Pandavas were living incognito in the city of Vīraṭa, once Brahmornoṣva (Brahmā festival) was celebrated all over the country. Wrestling was an important item of the Brahmā festival. Jimūta was the most famous of the wrestlers who took part in the festival. He struck several wrestlers down. At last King Vīraṭa asked Bhīma to wrestle with Jimūta. Bhīma accepted the invitation. In the wrestling Jimūta was killed. (M.B. Vīraṭa Parva, Chapter 16).

JIMUTA III. A hermit. Mention is made in Mahabhārata, Udyoga Parva, Chapter 111, Stanza 23 that this hermit got a treasure of gold called Jaimūta from the Himalayas.

JIMUTAVĀHANA IV. The horse of the King Vamsanams. See under Vamsanams.

JIMUTAKETU I. A synonym of Śiva. There is a story in the Purāṇas about how Śiva got the name Jimutaketa.

When summer season began Parvati told her husband Śiva. “My Lord, Summer has set in. What are we to do without a house to protect us from the hot sun and the strong wind?” Śiva replied. “Dear! It is because I have no house that I walk about in the forest always.”

Because Śiva said so, the loyal wife Sattdevi spent the summer with her husband in the shade of trees. When the summer was over rainy season began. People stopped walking about. The sky became black with clouds. The roaring sound of thunder was heard everywhere. Seeing that the rainy season had begun Parvati again requested her husband to erect a house. Hearing her request Śiva replied, “I have no wealth at all to build a house. You see that I am wearing the hide of a leopat. The serpent Seṇa is my Brahmanda-string. Padma and Pīṅgala are my ear-rings. One of my bracelets for the upper arm is Kambala and the other one is the nāga (serpent) Dhanābyāja. My bracelet on the right hand is Avatara and on the left hand is Tājaka. The string that I wear round my waist is Nīla, as black as antimony. So let us go above the clouds and spend the rainy season there. Then rain will not fall on your body.”

Saying thus, Śiva got into a lofty cloud with Parvati and sat there. That cloud looked like the flag of Śiva. Thenceforward Śiva came to be known by the name Jimutaketa. (Vīmaṇa Purāṇa, Chapter).

JIMUTAKETU II. See under Jimutavāhana.

JIMUTAVĀHANA. A Vidyādharā, (demi-god). He was the son of Jimutaketa, who was the ruler of a city named Kālcana-pura in a valley of the Himalayas. Being childless he had been sad for a long time. At last he approached the divine tree Kalpaka (a heavenly tree that yields every wish) that stood in his garden and requested it to bless him with a child. Thus a son was born to him. The famous Jimutavāhana was that son. When Jimutavāhana came to know of the divine powers of the Kalpaka tree, from the ministers, with the permission of his father he went to the Kalpaka tree, bowed before it and said to it, “Oh noble tree! You have
With his heart overflowing with joy, Jímútaváhana went to his house. Mitrávana was there. He revealed the purpose of his coming. Jímútaváhana, who had the remembrance of his previous births told Mitrávana that in the previous birth also they had been friends and that Malayavati had been his wife. Thus their marriage took place. Delightful days of the married life passed by one by one. One day Jímútaváhana and Mitrávana went for a walk. They reached a forest on the boundary. Seeing some bones there Jímútaváhana asked Mitrávana about them. Mitrávana said: "In ancient days Kárdrá, the mother of Nágas (serpents) made Vásuki, the mother of Garuda, her slave by some trick. Garuda liberated his mother from slavery. But the hatred increased day by day and Garuda began to eat serpents, the children of Kárdrá. Seeing this, Vásuki the King of Nágas entered into a contract with Garuda, so as to prevent the nágas from being destroyed altogether. The arrangement was that Vásuki would send a serpent everyday to Garuda. Garuda ate all those serpents sent by Vásuki in this place. These are the bones of those poor snakes."

When Jímútaváhana heard this story his heart was filled with joy and he decided to save the life of at least one serpent by giving his body instead. But the presence of Mitrávana was an obstacle to carry out his wish. At that particular moment a minister of Vídávávan appeared there and took away Mitrávana saying that he was wanted by his father. Left alone, Jímútaváhana stood there when he saw a young man coming with an old woman who was crying bitterly. On enquiry Jímútaváhana learned that in accordance with the agreement with Garuda, the old woman was bringing her only son Sákháruḍá to give him as food to Garuda. Jímútaváhana told them that he would take the place of Sákháruḍá that day. The mother and the son reluctantly agreed to his desire. The old woman went away crying and Sákháruḍá went to the temple.

Hearing the sound of Garuda's wings Jímútaváhana laid himself on a stone and Garuda taking him in his beaks flew to the top of the Malaya Mountain. On the way the jewel of Jímútaváhana known as 'Gádratvātu', which was soaked in blood fell down, in front of Malayavati. Knowing that it was the jewel of her husband, with a terrible cry she ran to her father. Because of his knowledge of arts and sciences, Jímútaketu also knew everything and with his wife and daughter he went to the top of the Malaya mountain.

In the meanwhile, Sákháruḍá, having done obeisance to 'Gádratvātu' (God), came back to the stone where he had left Jímútaváhana and seeing a pool of fresh blood, became sad and silent. Then determining that he would save Jímútaváhana at any cost, he went up the mountain following the track of the blood drops.

Garuda took Jímútaváhana to the peak of the mountain and began to prick at him. Jímútaváhana grew more and more delightful as the pricking became harder. Garuda looked at him with wonder and thought, "Surely, this man is not a nága, it must be a Sákháruḍá or somebody else." Not knowing what to do he sat looking at his prey, who invited him to finish off his meal. At this time Sákháruḍá had reached the spot. Soon Jímútaketu with his wife and Malayavati also arrived.
They all cried aloud. Garuda was in great confusion. When he knew that he was about to eat the famous Jimûtavrāhī, who had given away even the Kalpaka tree for the good of others, Garuda was filled with remorse. Instantly Jimûtavrāhī died. The parents and Satkhaărādhī cried beating their breasts. Malayaavati fell on the ground and cried. Then looking up she called out with tears. "Ha! Devī! Jagadambikā! You have told me that my husband would become the emperor of the Vidyādhāras! Has your boon become futile because of my misfortune?" Devī appeared and said "Daughter! My words will not become futile." Then Devī sprinkled Amṛta (ambrosia) on Jimûtavrāhī and brought him to life. He sprang up more radiant than before, and was anointed as emperor of the Vidyādhāras by Devī. When Devī disappeared Garuda was much pleased, told Jimûtavrāhī to ask for any boon.

Jimûtavrāhī requested for the boon that Garuda should stop eating the Nāgas and that all the serpents who had been reduced to bones should be brought to life again. Garuda granted him that boon. All the serpents which had been killed by Garuda came to life again and kindred again came there to give Garuda joy. After all had gone, Jimûtavrāhī went with his relatives to the Himalayas as the emperor of Vidyâdhâras. (Kathākrītaśūra, Saṅkhaţavatiyam Lumbaka, Tarangī 23).

Jînoddhârâ. Erection and consecration of images fixed in temples which have fallen into disreputation, is called Jînoddhârâ. Mention is made in Agni Purâṇa, Chapter 67, about the principles of Jînoddhârâ, as follows:

The priest should adorn the image with ornaments and perform Sāvāna. If the idol is very badly ruined by age it must be abandoned. Broken image and that with any part of the body severed or disfigured should also be abandoned, even if it is made of stone or any other hard material. Then the image is renovated and the priest should make burnt offerings thousand times with Narasimha mantra (spell or incantation). If the ruined image is made of wood it should be burned. If it is made of stone it should be placed at the bottom of deep water, either in the sea or any other body of water. The water should be covered with a cloth. With instrumental music and so forth the image should be taken to water in a procession and then submerged in water. After a good day in an auspicious morning a new image of the same material should be made and consecrated at of the old image should be erected and consecrated by the priest.

Jîtârī Son of Avîkṣṭ born of the family of Pûrû. Avîkṣṭ was the son of King Kurū. Mention is made about Jîtârī in Mahâbhârata, Adî Parva Chapter 94, Stanza 53.

Jîmîtâmâ A Vîśvâdvara (A class of gods) concerned with Śraddha (offering to the Manes). (M.B Anuśamana Parva, Chapter 91, Stanza 31).

Jîtvâvati A daughter of King Uśīgara. She was the most beautiful woman in the world. She was the friend of the wife of a Vâstu named Dyaû. It was because of the beauty of this Jîtvâvati that the Arjuna (the night Vâstu) stole the cow Nandini of Vasiṣṭha, and by the curse of Vasiṣṭha she had to take birth in the womb of women on earth. (See under Gâṅga, Para 7).

Jînu I. A name of Arjuna. (See under Arjuna).

Jînu II. A synonym of Sri Kṛṣṇa. As Sri Kṛṣṇa had won all the battles he fought, he got the name Jînu. (Udyoga Parva, Chapter 70, Stanza 19).

Jînu III. A warrior who fought on the side of the Pândavas against the Kauravas. This warrior was a native of Cedi, was killed by Karna (M.B. Karna Parva, Chapter 56, Stanza 48).

JînuKarmâ. A warrior who stood on the side of the Pândavas and fought against the Kauravas. He was a native of the country of Cedi. (M.B. Karna Parva, Chapter 56, Stanza 48).

Jîvâyâka. A King of lârd. Mention is made in Mahâbhârata, Śânti Parva, Chapter 139, Stanza 6, about this bird.

Jîvala. A charioteer of Rûpārâ, the King of Ayodhyâ. Nala who had been living there under the name Bûhaka had accepted Jîvala as his friend. (See under Rûpârâ).

Jîvâtman (The individual life or soul). The Apara-brahman (which is next to the highest Brahman) that is so minute and subtle is called Jîvâtman. Parâbrahman is God Almighty. It is mentioned in Taittirîyopanîṣad about this aparâbrahman as follows:

'Vasam puede vasudevam akâśaḥ sambhâvah, akâśa dvarah vâyur vâyur apah, vâyur prabhârî prthivî caddayah, padâbhiv unnam amânt puruṣa sa vâ eva puruṣo annamâyah.'

'From this Atman came into existence ether possessing the quality of sound. From ether air, possessing the quality of sound and touch, came into existence. Fire with the qualities of sound, touch, and colour came into being from air. From fire, water having the qualities of sound, touch, colour and smell, came into being. From water earth with the qualities of sound, touch, colour, taste and smell came into existence. Vegetation grew from earth, and from vegetation food, from food semen, and from semen Pûrû came into existence. The materialized form of aparâbrahman is the body. Its subtle form is the soul. Jîvâtma or the individual soul is the subtle form of soul dwelling in the materialized form of aparâbrahman. This soul sits in the miniature lotus of heart in the miniature ether. The body which is made of the five elements is the dwelling place of this Jîvâtma. The individual life exists in every living being. The body originated from food is the outer covering of the Jîvâtma. This materialized body is also called Annâmâyakoṣa (the cask of food). Inside this annâmâyakoṣa there is the Prânavanmayakoṣa (the chest of the life breath). It is stated in the Taittirîyopanîṣad that this Prânavanmayakoṣa is separate from and existing inside the annâmâyakoṣa. The Prânavanmayakoṣa which exists inside the annâmâyakoṣa has the shape of man. The life breath which appears as the inhaling and exhaling breath is the head of the Prânavanmayakoṣa. The life breath Vâyuha is the right wing and Apâna is the left wing, ether its soul and Prabhî (the earth) its tail. Inside the Prânavanmayakoṣa, there exists the Manomayakoṣa (the chest of mind),
but it fills the entire interior of the Pranamayakosa. The Vijnanamayakosa (the chest of knowledge or understanding) exists inside the Manomayakosa. The Jivatma or the individual life dwells inside this Vijnanamayakosa and pervades the entire body. It is by the activity of Vijnanamayakosa that the Jivatma feels its individuality. Inside the Vijnanamayakosa there exists a fifth kosa (chest) called the Anandamayakosa, which is the immediate covering of Jivatma, and which has no sense of individuality. The three Kosas, Anandakosa, Vijnanakosa and Pranamayakosa together is called Sukshma Kosas (the subtle body). It must be remembered that Sukshma Kosas is different from Sukshma Kosas (the minute subtle body).

Heart is the abode of the Jivatma. Hrdi (in heart) ayaam (this being—Jivatma exists). So the name Hrdi (heart) is meaningful. The Purusa (male being), which sits in the heart or the Jivatma is as big as the toe according to the Kathopanishad. The Jivatma or the Aparahman is without beginning. Even from the past which is beyond our thinking creeds and creeds of Jivatmas had got into individuals and when the Anandamayakosa of the individuals decayed due to death, they abandoned them and entered into negating forms. The author of the Bhdadra gives an explanation to the question why this Jivatma which is as fine as air enters the body of man, beast, bird, tree, rock etc. and subjects itself to misery and hardship. “Where does the Jivatma originate from? how does it enter this body?” Jivatma originates from Paramatma (the soul of the universe). As the shadow pervades the body of a man this Jivatma pervades this body. Sri Sankaracarya expounds it in another way; he says that the Jivatma is tied to the body by the imagination or desires of the mind.

JNANAPAVANATIRTHA. An ancient holy bath. Mention is made in Mahabharata, Vana Parva, Chapter, 84, Stanza 3 that those who visit this holy place will attain the fruits of performing the sacrifice of Agni. 

JRMBHAVESV. Sec under Kottuv (Gape).

JRMBHIKA. Yawning or gasping. For the Puranic story of how gape came into existence in the world, see under Kottuv (Gape).

JUHU. A King of the family of Yavati. (Bahgavata, Skandha 9).

JVALA I. A daughter of Taksha. The King Rkna married her. Matinara was the son born to the couple. (Mahabharata, Adi Parva, Chapter 95. Stanza 25).

JVALA II. The wife of Niladhvaja. There is a story about this Jvala in the “Jaimini Atyavamedha Parva”, Chapter 15, as follows : The Pindavas began the sacrifice of Atyamedha, Arjuna led the sacrifice in the front. The King continued his victorious march defeating all Kings and reached the city of Nila-dhvaja. Niladhvaja was not prepared for a fight. Seeing this his wife Jvala tried various ways to put her husband to war. Seeing them to be futile she approached her brother Unmuka and asked him to fight with Arjuna. He also was not prepared to fight with Arjuna. Jvala became very angry and walked in the bank of the Ganges. When the Ganges-water reached her, she stopped and said, “Dear me! I am become sinful by the touch of Ganges-water.” The amazed Ganges took the form of Sumati-gadavi and stood before Jvala and asked her the reason for saying so. Jvala said “Gadavi submerged her seven sons and killed them. After that she took the eighth son from Santuna. That son too was killed by Arjuna in the Bhurata-battle. Thus Ganges is childless and sinful.” Hearing this Gadavi Devi cursed Arjuna “Let his head be cut off in six months’ time.” Jvala was satisfied. (For the result of the curse see under Arjuna, Para 28).

JVARA I. One of the two attendants given to Subrahmanya by Agnideva. (Fire god). Jvoti was the other attendant. (M.B. Salya Parva, Chapter 45, Stanza 33). 

JVARA II. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Stanza 61).

JVARA III. Sec under Tripura.

JVARA. (Gape). (Fever).

1) General information. A fearful being. It is stated in the Puranas that living beings catch fever owing to the activities of this monster.

2) The origin of ज्वर. Once Siva and Parvati were talking with each other in the Holy Bath called Jyostikam on the Mount Mahamuni. On that day Daksya had performed a sacrifice at Gaigaldeva. Siva alone was not invited. Seeing the Gods Brahma and the others going to that place through the sky, Parvati asked Siva what the matter was. Siva explained everything to Parvati, who became very sorry because her husband had not been invited. Siva grew uneasy at the sorrow of his wife. A drop of sweat fell down from his third eye. A fearful monster with the lustre of fire arose from that drop of sweat. That figure is described as follows : “A terrible monster, with dwarfish figure, staring eyes, green moustaches, hair standing erect on head and body covered with hair all over, looking like a combination of hawk and owl, with jet-black colour, wearing a blood-coloured cloth.” (M.B. Santi Parva, Chapter 283)

“With three legs, three heads, six hands and nine eyes, comes Jvara the terrible monster, as fierce as Yama the god of death and fearful like a thousand clouds with thunderbolt, gaping and sighing, with tight body and horrible face, rendered so by many eyes.” (M.B. Visnu Parva, Chapter 122).

To this uncouth figure Siva gave the name Jvara, who dashed away and entered into all devas (gods). Brahma and the others caught fever and were laid up. At last they all came to Siva. Hearing their request Siva divided Jvara into several parts and separated them from each other and ensured them to other living beings, and ordered that, headache for elephants, green coverings for water, shedding of skin for snakes, hoof-root for cows, sore-throat for horses, feather-hunting for peacocks, sore-eye for cuckoo, hiccough for parrot, weariness for tigers and fever for men will be caused by Jvara. It was the time of the terrorism of Vrshaksha. Jvara caught hold of that Acura also. It was at this time that Indra used his thunderbolt and killed Vrshaksha. (M.B. Santi Parva, Chapter 283; M.B. Visnu Parva, Chapter 122).
JYĀMAGHA. A King born in the dynasty of Ikvāku. (Harivarana, Chapter 36).

Five sons, who were equal to gods, named Sahasrada, Pavota, Krūṣṭa, Niña and Ajika were born to Yadu of the family of Ikvāku. Several noble persons were born in the family of Krūṣṭa. A noble and broad-minded son named Vṛjūṇīvān was born to Krūṣṭa. Śvāhī was born to Vṛjūṇī, Rucāku to Śvāhī, Citrāratha to Rucāku and Citrāratha to Citrāratha. These sons were辅ed and conquered the countries and performed avarāmedha (horse sacrifice) gave away all the countries he conquered, as gift to Brahmanas. Five sons were born to Ruknakavaca. Jyāmagnā was one of them. His brothers were Ruknetu, Pithurukma, Parīgha and Hari. Of them Parīgha and Hari were made Kings of foreign countries. Ruknetu was given the country ruled by his father. Pithurukma served Ruknetu. They drove Jyāmagnā away from the country.

Jyāmagnā went to the forest and erected a hermitage for him. Then according to the advice of a Brahmin, he was an old man took bow and arrow and got into a chariot flying a flag and went to the bank of the river Naravā. He had neither wealth nor attendants. He stayed on the bank of the river. Ruknetu and thousands sons were and thousands cows. His wife Śavīyā also had become old. They had no children. Still Jyāmagnā did not marry anybody else. Once Jyāmagnā came victorious in a fight in which he got a girl. Jyāmagnā took the girl to his wife and told her, "This girl shall be the wife of your son." She asked him how that could be when she had no son. He said, "Well, this girl will become the wife of the son of the one who is going to be born to you." As a result of severe penance a son named Vidhūha was born to Śavīyā. The damsel who became the wife of Vidhūha gave birth to two sons named Krūṣṭa and Kaśīśka. (Padma Purāṇa, Chapter 12).

1. JYESTHA I. A deity of auspicious things. In Kamba Ramayana and Yuddha Kanda, it is observed that Jyeṣṭha was a goddess obtained by churning the Sea of Milk. As soon as she came up from the sea of Milk, the Trimūrti (Viṣṇu, Brahmā and Śiva) found her and sent her away ordering her to sit in auspicious places. The Goddess Jyeṣṭha came out of the Milk-Sea before the goddesses Laksūni. So this deity is considered the elder sister of Laksūni. As she is the elder sister she is also called Mūḍhā (Mudrā). The mode of worshipping this goddess is given in Bodhāyana Sūtra. Tondrājānāvār, who was a Vaisnava Aśvār, who lived in 7th century A.D said that it was useless to worship this Goddess. Ancient images of this Goddess have been found. But worship of Jyeṣṭha was completely discontinued after the 10th century.

In Savita Purāṇa it is mentioned that this Goddess is the one of the eight portions of Parākṣati. It was believed that the powers of this Goddess regulated human lives in various ways.

JYESTHA II. A star. It is mentioned in Mahābhārata, Amūdrasana Parva, Chapter 64, Stanza 24 that if Brahma- manas are given greens on the day of this star it will bring good to the giver.

JYESTHA. A hermit who was well-versed in the Sāma-Veda. This ancient hermit once received valuable advice from the Sātvatas called Barīshads. (M.B. Sānti Parva, Chapter 318, Stanza 46).

JYESTHAUKARA. A holy place. Those who visit this holy place will get the fruits of performing the sacrifice of Aṅgīnīṣṭha. (M.B. Vana Parva, Chapter 200, Stanza 68).

JYESTHĀSĀMA. A Sāma meditation upon the hermit Jyeṣṭha. (M.B. Sānti Parva, Chapter 348, Stanza 46).

JYESTHA. A river. This river stays in the palace of Vāṃsa worshipping him. (M.B. Sābhiti Parva, Chapter 9, Stanza 21).

JYESTHAUKARA. A holy place. He who stays in this holy place for a night will get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 64, Stanza 164).

JYOTI I. Son of the Vān named Aha. Mention is made about him in Mahābhārata, Adi Parva, Chapter 66, Stanza 23.

JYOTI II. One of the two attendants given to Subrahmanya by the god Agni (fire). The second one was Vaiśālīgha. (M.B. Śalya Parva, Chapter 45, Stanza 33).

JYOTIKA. A famous serpent. This serpent was born to Kaśyapa by his wife Kadrā. (M.B. Adi Parva, Chapter 35, Stanza 13).

JYOTIRATHA. A famous river. The people of India were to drink water from this river. (M.B. Bṛhāṇa Parva, Chapter 9, Stanza 26).

JYOTIRATHYĀ. A river. He who bathes in this river in the particular place where it merges with the river Sona-padārā, would obtain the fruits of performing the sacrifice of Aṅgīnīṣṭha. (M.B. Vana Parva, Chapter 65, Stanza 8).

JYOTIRVASU. A King born in the family of Parīrāvas. He was the son of Sumati and the father of Pratika. (Bṛhaṇa, Skanda 9).

JYOTIṢA (M). (Astronomy and astrology). Jyotiṣa is the science about the stars and heavenly bodies. The heavenly bodies are the sun, the moon, the other planets and the stars etc. From the very ancient days men believed that these planets and stars in the sky played an important part in controlling the growth and activities of all the living and non-living things in the world.

Astrology has been a recognized science in Egypt, China and India from very ancient days. History tells us that 3000 years before Christ there were astronomers in Babylon. But even before that time astronomy had fully expanded and grown in Bṛhatāra. The Vedas are supposed to have six Aṅgas (ancillaries) They are Śīkṣa (Phonetica), Kalpa (ritual), Vyākaraṇa (Grammar), Jyotīṣa (astroonomy) Chandras (metrics), and Nirukta (etymology). From this it can be said that the Indians had acknowledged Astronomy as an ancillary of the Vedas. The expounders of the Vedas say that Astronomy is the eye of the Vedas. Astronomy has two sides, the doctrinal side (Pramāṇabhāga) and the result-side (Phalabhāga). The Calendar is reckoned in accordance with the Pramāṇabhāga. Prediction and casting horoscopes of living beings is the Phalabhāga.
The astronomers have divided the sky that surrounds the earth into twelve parts called rāśis (zodiacs). All the stars of the first zodiac appear in the shape of a goat (Mēsa) so that zodiac was called Mēsa. Then the zodiac in which the stars took the shape of an ox was called Rṣabhā (ox). In the zodiac Mithuna the stars took the shape of a young couple. Karkātaka means crab. In that zodiac the stars appear in the shape of a crab. In the same way Śūraḥ means lion and Kanyā means a darter. Tulā means balance and Vṛṣīkha means scorpion; Dhanus means bow and Makara means Makara matsya (horned shark). Kumbha is a water pot and Mina means fish. The name of the zodiac is according to the sign of the zodiac. That is, in what shape the stars in that particular zodiac appear to the people of the earth. The figure of the twelve zodiacs with the earth as centre is given below:

<table>
<thead>
<tr>
<th>Mina</th>
<th>Meṣa</th>
<th>Rṣabhā</th>
<th>Mithuna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kumbha</td>
<td>Karkātaka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makara</td>
<td>Śūraḥ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhanus</td>
<td>Vṛṣīkha</td>
<td>Tulā</td>
<td>Kanyā</td>
</tr>
</tbody>
</table>

In Kerala and some other places the zodiacs are marked to the right in order beginning with Meṣa, whereas it is marked to the left in the same order in some of the other parts of India.

The earth completes one rotation in 60 Nādiaks (24 minutes) i.e. 24 hours. In each rotation these twelve zodiacs face the earth. For a man standing at a particular point on the earth it will take 60% minutes i.e. 5 nādiaks (two hours) on an average, for a zodiac to pass him. But it may vary in different places according to the difference of the shape of the earth. A month is the time the sun remains in a zodiac. The planet Jupiter takes a year and Saturn two years and a half on an average to pass a zodiac. The calendar shows which are the planets standing in each zodiac and how far they have travelled at a particular time in that particular zodiac. When a particular zodiac is in a particular region of the earth, a man born in that region is said to be born in that zodiac. When a particular place faces the zodiac of Meṣa the child which takes birth in that place is said to be born in the zodiac of Meṣa. The zodiac of birth is given the name Lagna by astronomers. Those who are well-versed in the results of astronomy are of opinion that the life, fortune etc. of living beings depend upon the position of the planets in relation to their lagnas.

JYOTISHKA. A famous serpent born to Kaṭyāpa by his wife Kadā. (M.B. Udyoga Parva, Chapter 203, Stanza 15).

JYOTISHKA(M). A peak of mount Sumner. (M.B. Śanti Parva, Chapter 283, Stanza 5).

JYOTISĀMA. An ancient King of Kuṭadvipa. This king had seven sons, called Udhibha, Venumāna, Vairatha, Lambana, Dhiyā, Prabhākara and Kapilla. Each division of this country is given the name of each of these sons. (Viṣṇu Purāṇa, Aṃśa 2, Chapter 4).

JYOTSNĀKĀLI. The second daughter of Candru. In Mahā Bhārata, Udyoga Parva, Chapter 98, Stanza 13, it is mentioned that this daughter was extremely beautiful and that the Sun married her.

KA. This letter has the following meanings:
- (i) Prajāpati. (Śloka 32, Chapter 1, Adi Parva, M.B.)
- (ii) A name of Dakṣaprājāpati. (Śloka 7, Chapter 208, Śanti Parva, M.B.).
- (iii) A name of Viṣṇu. (Śloka 91, Chapter 149, Anuśaṇa Parva, M.B.).
- (iv) Brahmachāri (Viṣṇu. Mahāvihara. (Chapter 348, Aṃśa Purāṇa, M.B.).

KABALABARHĪṢA. A King of Vṛṣṇivaśa. (See under VRṣṬIVAHMA).

KABANDHA.

1) General Information. The demon who attacked Rāma and Laksmanā while they were wandering in Dauḍa-lakṣmaṇa after the abduction of Sītā by Rāvana.

2) Prasūtī history of Kabandha. There was a King of Gandharvaas called Śri. He had a son named Daunu. Daunu was known as Viśvavasu ahu. Viśvavasu once performed a penance to propitiate Brahmā for long life and Brahmā appeared before him and blessed him with immortality. Arrogant of this acquisition he roamed about as he pleased.

One day he attacked Indra and the latter furious at his impudence used the Vajra-yudha against him and the head and thighs of Viśvavasu were squeezed into his body. Viśvavasu pleaded that he should be given some way to take his food. Indra then granted him two very long hands and a mouth on his belly. Then Viśvavasu spent his days in a forest near the Sattavārmanava in Krauṭakāraṇya bearing the name Kabandha (Headless truck).

Indra added that he would attain his real form when Rāma and Laksmanā cut his hands. A favourite pastime of Kabandha was to frighten the sages. One day he attacked a sage called Śīvācāra and that sage cursed him saying that he would retain his ugly figure for ever. The demon pleaded for relief and the sage said that he would retain his original figure when Rāma cut his hands and left him in the desolate forest. From that day onwards Kabandha lived there waiting for Śri Rāma. (Sarga 70, Aranyā Kanda, Vālmiki Rāmāyaṇa).

3) Kabandha meets Rāma and Laksmanā. Jatūyu was lying half dead by a blow from the sword of Rāvana and Rāma and Laksmanā went to him and talked to him. He gave them some information regarding Śītā before he died. After burning the body of Jatūyu in a funeral pyre Rāma and Laksmanā went westwards. They entered the Krauṭakāraṇya and reached Māṅgavan. There they saw a great cave. A huge demoness attacked them near that cave and seeing the beautiful form of Laksmanā she invited him for amorous plays. Laksmanā cut off her ear, nose and breasts and then they entered deep into the forest. Bad omens greeted them.

"I am the son of Śri named Daunu" says Kabandha to Laksmanā in Śloka 8, Chapter 71, of the Aranyā Kanda of Vālmiki Rāmāyaṇa. In Śloka 42, Chapter 209 of Aranyā Kanda, Kabandha says, "I am a gandharva, Viśvavasu and came to be born in a demoness womb by the curse of a brahman."
Once Kaca came back to life and stood before them. All the three then returned to the Asrama happily.

The anger of the Asuras against Kaca knew no bounds. On another occasion the Asura seized him and after killing him pounded his body into a paste and mixed it up in sea-water. This time also, at the request of Devayani, Sukracharya brought him back to life.

The third time the Asuras burnt the body of Kaca and mixed the ashes in wine and served it; to Sukracharya to drink. The disciple thus went into fear fully of the guru. Dark came, the castle came and still Kaca did not return and Devayani reported the matter to her father. Sukracharya sat for some time in meditation and then he knew that Kaca was in his own stomach. If he got Kaca out, he would burst his stomach and Sukra would die and if he did not get him out his daughter would burst her heart and die. Sukracharya was in a fix. He asked Kaca how he got in and he replied that it was through the wine. Sukra imparted to Kaca the art of Mrtasaajivani and Kaca lying within the stomach repeated it. Then Sukracharya called Kaca by name and Kaca came out bursting the stomach of his guru. The preceptor lay dead and by employing the art of Mrtasaajivani he had learnt, Kaca brought him to life. Sukracharya consumed wine from that day onwards and declared it as a forbidden drink to brahmans. Sukracharya said that because Kaca was born from his stomach he must be deemed his son.

Kaca was cursed. Kaca remained for some more time under the tutelage of Sukracharya and when his education became complete he took leave of his preceptor and also of the Asuras and went to a far-off place for a long distance from the hermitage and requested him to marry her. Kaca replied he could not do so because he had become a brother to Devayani. Devayani got angry and cursed him saying that he would not be able to use the art of Mrtasaajivani he had learnt from her father. Kaca cursed her back saying that none of the sons of sages were to marry her. Kaca had however felt relieved that though he would not be able to practise the art, his disciples would be able to do so. He went back to Devaiska and was heartily welcomed by all the Devas. He then imparted the art of Mrtasaajivani to the devas. (Chapters 76 and 77, Adi Parva, M.B.)

Kaca married Blisna. Kaca was also one among the several people who visited Blisna while the latter was lying on a bed of arrows awaiting death. (Siokha 9, Chapter 47, Santi Parva, M.B.)

KACHAM. An ancient place of habitation. (Siokha 19, Chapter 54, Salya Parva.)

KACHAPAM. One of the nine treasurers of Kubera.

KACHAPI. Name of the harp of Narada. (Siokha 19, Chapter 54, Salya Parva, M.B.)

KADALIGARBAH. Daughter of the great sage Markana. There is a story about her in Kathasaritsagara.

There was once a city called Iksumati. It was on the banks of the river Iksumati. It was Viswamitra who set up that river and city. In a hermitage in the thick forest on the shores of Iksumati lived a sage, Markana performing penance. One day the beautiful nymph Menakà came there from above. As a wind blew, her upper garment was displaced. Seeing her bare body, Markana had emotion. The semen of
the sage fell into a Kadali (plantain) tree and from there arose a maiden, extremely beautiful. Because she was born from a sage, she was called Kadaliagarbhā. Kadaliagarbhā grew up into a beautiful lady and one day a king named Drdhavarma came that way while hunting and seeing Kadaliagarbhā he fell in love with her and married her with the permission of Mañikanaka. The Devas advised her to scatter mustard seeds on the way to her husband's house and in case her husband abandoned her she should be guided by the mustard plants to return home. She did so.

One day by the evil advice of a barber the King divorced her and she returned to the Astama by following the young mustard plants. But Mañikanaka took her back to the King. (Tarunā 6, Madanamahājānâyana, Kathisamitâgara).

KADALIVANĀ. This grove is situated on the banks of Kubera-puskarâjī which abound in Sambhândhika flowers. There were different kinds of plantain fruits of golden hue in this grove. Hanumān resided in it. Chapter 146, Vana Parva, M.B.)

KĀDAMBARI II. A river flowing westwards in Jambudvīpa. In Bāhagvata it is said that this river got its name "Kādambari" because it had the hollow trunk of a Kadamba tree as its source.

KĀDAMBARI II. An excellent story book in prose written in Sanskrit by the great Sanskrit poet Banabhaṭṭa. Kādambari is the heroine of the story.

KADHMOR. A saintly king. He is worthy of being remembered in the morning. (Chapter 165, Anuṣṭhāna Parva).

KADRī. Wife of Kaviyapa and daughter of Daksaprajāpatī.

1) Genealogy. Descended from Visu thus:—Visu—Brahma—Dakṣa—Kadrī.

2) Kadrī—wife or daughter of Kaviyapa? Whether Kadrī was the wife or daughter of Kaviyapa is a question which remains unanswered still in the Purāṇas. Chapter 63 of Bāhagvata states thus:

The six spiritual sons of Brahma are: Marici, Angiras, Atri, Pulastya, Pulaha and Kratu. Marici got a son named Kaviyapa and he married the thirteen daughters of Dakṣa, namely, Aditi, Diti, Kalā, Danāyas, Danu, Simhi, Krodha, Pradhā, Viṣvā, Vinatā, Kapili, Muni and Kadru. So according to this, Kadrī was the wife of Kaviyapa.

But the 14th Sarga of Aranyā Kanda of Vālmiki Rāmāyana states:

Daksaprajāpatī got sixty illustrious daughters and of these Kaviyapa married—Aditi, Diti, Danu, Kālīkā, Tamrā, Krodhavā, Muni and Surāsā. Krodhavā gave birth to eight daughters. They were: Mrgī, Mrgamandī, Harī, Bāhramātā, Maṅtangi, Sārdūla, Svetā, Surālī, Surāsā and Kadru.

Tamrā another wife of Kaviyapa gave birth to five daughters, namely, Kraunčī, Bhāṣī, Śyenī, Dhṛtarāṣṭrī and Śuki. Kraunčī gave birth to owls, Bhāṣī to bhāsa, Śyenī to eagles and vultures, Dhṛtarāṣṭrī to swans and Śuki to Naṭē. Naṭē gave birth to Vinatī.

Thus, according to the Rāmāyana Kadrī was the daughter of Kaviyapa born on his wife Krodhavā. Again Vinatī who is spoken as the elder sister of Kadrī in Mahābhārata is the daughter of the grand daughter of Kaviyapa. This means that Kadrī’s mother and Vinatī’s grand mother’s mother were sisters. But both of them looked after Kaviyapa as if they were direct sisters.

3) Kadrī, mother of serpents. Kadrī and Vinatī lived serving Kaviyapa. Kaviyapa was pleased with them and asked them what boon they wanted. Kadrī asked for a thousand serpents to be born of her and Vinatī asked for two sons who would be braver and more brilliant than the sons of Kadru. Kaviyapa granted them what they asked for and when Kadrī and Vinatī became pregnant he left for the forest.

After some time Kadrī delivered a thousand eggs and Vinatī two eggs. Both of them kept the eggs in warm jars and after five hundred years the thousand eggs of Kadrī burst letting out a thousand serpents. Vinatī became impatient and broke open an egg of her. Out came from it a half developed being and that was Arunā. Aruna cursed her for being impatient and said “You let me out half developed because of your overanxiety and you will, therefore, become a servant of Kadrī. Keep the other egg for another five hundred years. Then a very powerful son will come out of it and that son will relieve you of your servitude to Kadrī”. So saying he rose up in the air and became the charioteer of the sun. After five hundred years the other egg of Vinatī broke and Garuḍa came out. (Chapter 18, Aru Parva, M.B.)

4) Sons of Kadrī. Names of the prominent sons of Kadrī are given below:


All the serpents in the world have been born from these prominent serpents. (Chapter 36, Aru Parva, M.B.)

5) Kadru carries her sons. Once Kadrī called Vinatī to her side and asked her the colour of Ucchāśras, the horse of Indra. It was purely a white horse and Vinatī told so. But Kadrī said its tail was black. Each stood firm in their statement and then Kadrī made a bet. She who was defeated in the bet should serve the other as her slave, Vinatī agreed. Kadrī wanted to cheat Vinatī and so asked her sons to remain suspended from the tail of the horse in such an artful way that the tail would look black from a distance. Some of her sons refused to be a party to this deceit and Kadrī cursed them saying that they would all be burnt in the Sarpa-sutra of Janamejaya. Kaviyapa did not like the curse. But Brahmi came there and said that the serpents as a class were injurious to society and as such a curse of that nature was necessary. Brahmi then taught Vinatāśambhāravidyā (Treatment of snake-poisoning). (Chapter 20, Ádi Parva, M.B.)
6) Kadru and children go to Rāmaṇyaka. Once Kadru told Vināṭa, “Vināṭa, take me to the island of Rāmaṇyaka in the middle of the ocean. It is a beautiful place to stay. Let your son, Garuḍa, take my sons to that place.” Vināṭa took Kadru and Garuḍa took her children during the journey. Garuḍa rose high up in the air near the sun and the serpents began to feel the heat unbearable and began to get charred. Kadru then prayed to Indra and the latter then sent a heavy downpour of rain. Thus saved the serpents from being burnt to death and they reached the island of Rāmaṇyaka safe. (Chapters 25 and 26, Adi Parva, M.B.).

7) Other deities.
   (i) Kadru lives in the court of Indra, worshipped him. (Chapters 25 and 26, Parva, M.B.)
   (ii) Kadru taking the form of Skanda-grahā in an infinite minute size enters the wombs of women and eats the embryos. (Chapter 230, Vana Parva, M.B.)

KAHO ḏA (KAHO ḏAKA — KHAGODAKA). A sage the disciple and son-in-law of Uddālakā. He was the father of the sage Aśvāvakūra.

Uddālakā had another name “Śvetakūra.” He was a sage who had personally seen and talked to the goddess Sarasvatī. It was at that time that Kadru became his disciple. Kadru had been of a gentle nature served his preceptor for a long time and won his favour. He was immensely pleased and after teaching the necessary things gave his daughter Sujātā in marriage to Kadru. In due course, Sujātā became pregnant. One day, the child in the father’s restitutions of the Vedas. Kadru was displeased at this. He cursed the child that he would be born with a body having eight bends (curves). So the boy was named “Aṣṭāvakura” (one who has eight bends). Sujātā who was poor, once sent Kadru to King Iśvānakar for some money. Kadru who was defeated in a dispute was immersed in water. Aṣṭāvakura rescued his father. (See under Aṣṭāvakura).

KAHOLA. An ancient sage who flourished in Indra’s assembly. (Mahābhārata, Sahā Parva, Chapter 7).

KAIRASI. Mother of Rāvaṇa.
1) Brūt. From the wrath of Brahmā the giant Prahat was made from Brahmā’s hunger the demi-god He was born. The son Vidyyukama was born to Hehi, of Bhiyā the sister of Kāla. (Godd of death-Time). Vidyyukama married Śālakāvatī the daughter of Sandhyā. A man named Suka was born to them. Sukā was married Dēvāvata daughter of Maṇiṣyan, a Gandharva woman. Three sons Māyavān, Sumāli and Māli were born to them. The three brothers Māyavān, Sumāli and Māli married Śundari, Ketumati and Vanudhi respectively, the three daughters of Narmada, a Gandharva woman. To Sumāli, by his wife Ketumati, born were the ten sons, Prahat, Akampana, Vīka, Kālikāmukha, Dhunārākṣa, Daṇḍa, Supārśva, Sahrsvā, Pārvāta and Bhūskarṇa and four daughters Veka (Rekha), Puspakā, Kairasi and Kumbhināsi.

2) Marriage. As Sumāli was walking through forests with his wives and daughters, he saw so many Yakṣas (demi-gods) going in planes to pay homage to Vaśīvanā. Sumāli understood that Vaiśīvanā became worthy of homage because he was the son of Vīra. So he took his daughter Kairasi and left her in the house of Vīra. After a while, being pleased with her services, Vīra took her as his wife. Once she requested her husband for children. Accordingly she got Rāvaṇa, Kumbhākaraṇa and Viḥūṣana as sons.

KAKEYI. J. 1) General information. One of the wives of Daśaratha, who had three wives, Kauśalyā, Kaikēyī and Sumitrā. It is mentioned in Viśvaṃkī Rāmaṇya, Ayodhyā, Sarga 20, Sūtras 102 of Kaikēyī. She is the sister of Yudhājīt, the King of Kekaya, Kekaya was seven days’ journey away from Ayodhyā.
2) Getting boon. In days of old there was a battle between the devas and the asuras and Daśaratha went to the world of Devas, with Kaikēyī, in a chariot to help Indra against the Asuras. The devas were in a sorry plight due to the illusory and sorcerous mode of fighting of Sambhata the Asura and his men. Daśaratha faced the Asuras in ten directions at the same time and fought with them. In this fight his chariot had to be turned to every direction and up and down so swiftly that the bolt of the wheel slipped out and the wheel was about to come off when Kaikēyī inserted her thumb in the hole of the bolt and kept the chariot safe and steady. The King was not aware of this bravery on the part of his wife. At last when he came to know of this he promised to give her two boons. The queen said that she would ask for those two boons later, as she didn’t want anything then. After this the King and the queen returned to their country. (Viśvaṃkī Rāmaṇya, Sarga 9; Kambha Rāmaṇya, Bahūdyā). Kaikēyī requested for the boon of Sambhata, as the celebration of anointing Śī Rāma as the heir apparent in Ayodhyā was going on, the humpy Mantharā approached Kaikēyī and advised her on the ways of making her son Bharata king and sending Śī Rāma to forest. At first Kaikēyī refused to agree to this, but at last she succumbed to the repeated advice of Mantharā. Daśaratha came to see Kaikēyī who was living in grief. Making use of this opportunity Kaikēyī requested for the granting of the two boons promised earlier. One boon was that Bharata should be anointed as heir apparent making use of the preparations made for Śī Rāma and the other boon was that Śī Rāma should live in forest, wearing bark of trees and matted hair for fourteen years. When Daśaratha heard these requests he became unconscious. But he granted her wishes.

KAKEYI II. Wife of Ajamūdaya, a King of the Pāru dynasty. (M.B. Adi Parva, Chapter 95, Sūtra 37).

KAKEYI III. Sudeśā, the wife of the King of Viśā, was known by the name Kaikēyī also. She was the daughter of Kekaya, the King of Sūtra, born of his wife Mālayī. As she was the daughter of Kekaya, she got the name Kaikēyī. (M.B. Vaiśā Parva, Chapter 16). Besides, it is stated in the Purāṇas that all the princesses of the kingdom of Kekaya were called by the name Kaikēyī.

KAÍLASA (KAÍLASA). A serpent belonging to the Kāiva family. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Sūtra 111.

KAÍLASA. 1) General information. The mount Mahāmeru has an area of eighteen thousand nādhikās (Indian mile of ½ Kosā) and a height of two thousand nādhikās. On the
eastern side of this mount there are two mountains called Jathara and Devakūja. Pavamāna and Pārīyāsa are the two mountains on the western side. On the south there are the two mountains of Kailāsa and Karvira. The two mountains on the north are called Trīṣṇa and Makaragiri. It is stated in Mahābhārata, Vana Parva, Chapters 109 and 141 that the abodes of Śiva and Kubera are on the mount Kailāsa. Once, to please Śiva, Mahāviṣṇu performed penance on Kailāsa. (M.B. Adi Parva, Chapter 222, Stanza 33 to 40). It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 3 that the mountain Mainākā stands to the north of Kailāsa. Once Vyāsā went to Kailāsa. (M.B. Sabhā Parva, Chapter 43, Stanza 17). In Vana Parva, Chapter 106, mention is made that the King Sagaras, with his two queens, once went to Kailāsa for penance. It was on the Kailāsa that Bhūgarbha performed penance. The στη τις of the Vedas which he had created. They caught hold of all the Vedas and went to Pātala, (the nether world) and hid themselves there. Brahmdwivedi at the loss of the Vedas and followed Madhu-Kaitabha, who began to attack Brahmdwivedi. At this Brahmdwivedi became terribly afraid of the Asuras and of Mahāviṣṇu. He was lying in a deep sleep of contemplation. Brahmdwivedi praised him. Mahāviṣṇu woke up. (Devī Bhāgavata, Skanda 10).

1) General information. Kaitabha was the brother of Madhu, an Asura (demon). These two brothers are known in the Purāṇas as Madhu-Kaitabhas.

2) Origin. In the Purāṇas, two stories slightly different from each other, occur about the birth of Madhu and Kaitabha. One story occurs in Devī Bhāgavata, Skanda 10 and the other in Mahābhārata, Śānti Parva. In Devī Bhāgavata, Skanda 1, it is stated as follows: —

In the beginning there was no earth or any other planet. There was only water. Mahāviṣṇu slept on the surface of the water. From the navel of Mahāviṣṇu the stalk of a lotus grew up and there was a lotus flower at the end of the stalk. Brahmdwivedi was born in the lotus flower. He was planted in the flower to deep meditation reciting the Vedas. Earth-wax flowed out from both the ears of Mahāviṣṇu. From the ear-wax two Asuras Madhu and Kaitabha were born.

The following occurs in the Mahābhārata, Śānti Parva, Chapter 248 about the birth of Madhu-Kaitabhas.

A lotus flower grew up from the navel of Mahāviṣṇu and Brahmdwivedi was born in the flower. In the flower there were two drops of water created by Mahāviṣṇu. One drop was sweet as honey and from that drop was born the Asura Madhu with the attributes of rajas (darkness). The other drop was hard and from it Kaitabha was born with the attributes of rajas (duration).

3) Madhu-Kaitabhas’ nurturing boon. Madhu-Kaitabhas were born in water, grew up in water and walked on the surface of water, haughty and arrogant. They began to think about how the big flood of water came into existence. Then Devi appeared before them and taught them the mantra or incantation of Vāgīṣṇu (origin of logos). Reciting this mantra, Madhu and Kaitabha worshipped Devi for thousand years. Then she appeared and asked them what they wished. They wanted the boon that death should befall them only as they desired. Devi granted them the boon. After this they became haughtier because of the boon, and lived in the water playing with the creatures of water having nobody to confront them. (Devī Bhāgavata, Skanda 1).

4) The theft of the lotus flower. Brahmdwivedi was lying in the lotus flower reciting the four Vedas which he had created. They caught hold of all the Vedas and went to Pātala, (the nether world) and hid themselves there. Brahmdwivedi saw at the loss of the Vedas and followed Madhu-Kaitabhas, who began to attack Brahmdwivedi. At this Brahmdwivedi became terribly afraid of the Asuras and of Mahāviṣṇu. He was lying in a deep sleep of contemplation. Brahmdwivedi praised him. Mahāviṣṇu woke up. (Devī Bhāgavata, Skanda 10).

5) The death of Madhu and Kaitabha. According to the request of Brahmdwivedi, Mahāviṣṇu confronted Madhu and Kaitabha. Madhu engaged Vīsus in fighting while Kaitabha took rest and when Madhu became tired, Kaitabha engaged Vīsus in fighting. Thus the fight went on for a long time and Vīsus became tired of continuous fight. Vīsus understood that owing to the boon given by Devi the Asuras would die only if they wished for death, and that no body could kill them. So Vīsus began to meditate on Devi, who said: “It would never be possible for you to kill Madhu and Kaitabha because of my boon. You are killed only by deceit. So you may kill them deceitfully”. Hearing these words Mahāviṣṇu approached the Asuras and said to them. “I am much pleased with you. So you may ask for any boon.” Hearing this they laughed and said that they were more powerful than Vīsus and that he might ask of them any boon. Taking that opportunity Mahāviṣṇu said: “Oh! I powerful one, you ask me to grant me this boon. Give me the boon to kill you.” This request shook them. They were willing to be killed at any place except water. They thought that Vīsus would not be powerful enough to kill them. Mahāviṣṇu instantly raised his thighs which were enlarged to a great extent over the water as solid earth standing which the back of the ocean enlarged the Kosāmbhara the extent of a thousand yojanas. But Mahāviṣṇu enlarged his thighs further, caught hold of Madhu and Kaitabha, laid them on his thighs and cut off their heads with his discus. All the surface of the sea was covered with the medas (shell) of these Asuras. This medas of Madhu and Kaitabha collected itself into a lump and became the earth. So the earth got the name “Medina”. As the earth was the last of the Asuras it was not fit for food. (Devī Bhāgavata, Skanda 1).

6) The tale of Madhu-Kaitabhas. A horrible son named Dhundhu was born to Madhu-Kaitabhas. He lived
under the sand in a wilderness called Ujjvalakam. A King of the Iksvaku family named Kausalyaguru killed Dhanabali. King Kausalyaguru got the name Dhanabhara. See under Dhanabali. (Mahabharata, Vana Parva, Chapter 202). (Kuara and Atikaya are the rebirths of Madhu and Kaivalbha. See under Atikaya).

KAIVAVA. Another name of Ulikha, the son of Satuni.

KAIVAVA (M). A country in ancient Bharata. Mention is made about this country in Mahabharata, Bhuuma Parva, Chapter 18, Sambha 13).

KĀKĀ. A son of Kumar (Bhagavata, 9th Skandha).

KAKAM. A town in ancient India. (M.B. Bhishma Parva, Chapter 9, Verse 64, contains a reference to this).

KAKI I. Original mother of the crows. (See under CRW).

KAKI II. One of the seven mothers who suckled Sattadharmaya at his birth. The seven mothers were—
Kāki, Halma, Brinkmā, Malī, Pañalī, Aīrī, and Minā. (M.B. Aranya Parva, Chapter 228 Verse 10).

KAKA (CROW).

1) Origin—Kakava was the son of M. gover, who was the master of Kākathya’s wife Tānāśa. Kākathya’s daughters like Kāki, Sānie, Dāliki, Gedulkā, Sakti, and Grīva. From Kāki were born the crows in the world. (Agni Purāna, Chapter 19).

2) Crow—the symbol of sun. There is a reference in Siva Purāna to this. Long ago the King of Kāki had a daughter named Kākavati. Even in her youth, she received the name of Pānchapākārā mantra. After that, she was married by Dārakha, King of Mathura, who was a warrior. When he attacked Kākathya who was a holy woman, he experienced unbearable heat. Kākavati said that it was because of the King’s sin. So she took Dārakha to the sage Garga, who purified Dārakha with his mantras (incantations) and made him stand in water. At once the King’s sin came out of his body in the shape of crows. Some of them flew away. Many of them fell down with their wings burnt. Seeing this, the sage Garga said that all those crows were the volume of sun accumulated in the course of the immovable births through which he had passed. (Siva Purāna, Pānchākārā Mahāmya).

3) The Crow and Rice-offerings. In Utara Ramayana there is a story about the crow’s right to the offering of rice to Pāris. Once a King named Marutu performed a Mahavesvarta sattrī. Indra and other gods attended the sattrī. Hearing about this, Rāvana came that way. The frightened gods fled away assuming the forms of different birds. Yama escaped in the form of a crow. From that time, Yama was pleased with crows. He gave a blessing that in future, when human beings worship the gods by offering rice to them, the crows will have the right to eat that rice. Thus the right of the cows to eat offerings of rice, originated from that time. (Utarka Ramayana).

KAKSA. A place of habitation of ancient Bharata. (Stūka 49, Chapter 9, Bhuuma Parva).

KASKA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya (Stūka 6, Chapter 57, Adi Parva).

KAKSENA I.

1) General information. (i) A King who was the grandson of Avikait and son of Pariksit. For genealogy see Pariksit.

(ii) Ugrasena, Citrasena, Indrasena, Susepa, and Bhinasena were his brothers. (Chapter 94, Adi Parva).

2) Other details.

(i) Kakasena was a member of the court of Yama. (Chapter 8, Sabha Parva).

(ii) Kakasena was looked upon as one among the loyal souls, like Śibi, Pratardana, Raudhata, Ambasena, Janamejaya, Varādharhi, Paratarama, Sītā Rāma, Karandhama and Mitrāsaha who had attained salvation by their charity and righteousness. Mahabharata states that Kakasena was a saintly man who attained salvation by presenting gifts to the great Vaiśāgha. (Stūka 14, Chapter 137, Anusasan Parva).

KAKSENA II. There was another King called Kakasena in the court of Dharmastra. (Stūka 22, Chapter 4, Sabha Parva).

KAKISENASTRAMA. An Aśrama situated on the top of the mountain, Asita. Perhaps this was constructed by Kakasena. (Stūka 12, Chapter 89, Vana Parva).

KAKSEYU (KṚŚEYU). Son of Raudraśava born of a nymph called Mālākṣēti. He had nine brothers, namely KV, Samanvat, Komoy, Cīrēya, Sīrās, Īrēya, Dharmaney, Samnīteya, Rīteya, and Mātiyā. For genealogy see under ‘Puruśavāṁa’. (Stūka 10, Chapter 94, Adi Parva).

KAKSVIN I. This was a Rśi well praised in the Rgveda.

1) Birth. King Kaliṅga did not have children for a long time. The King therefore requested the sage Dīghatamas (Gautama) to get a son for him by his queen. The sage consented. But the queen did not like to sleep with the old sage. She therefore requested her servant maid, Usī, to lie with the sage. Kakṣīvān was the son born to Dīghatamas of Usī. (Stūka 125, Anuvāka 16, Māṇḍala 1, Rgveda).

2) Other details.

(i) He was of the family of Angiras and he lived in a hermitage in the east. (Chapter 206, Sānti Parva, and Chapter 135, Anuśasana Parva).

(ii) He praised Visnu by reciting the Rśis with deep concentration and acquired many virtues. (Chapter 292, Sānti Parva).

(iii) Mahabharata states that Kakṣīvān was the preceptor of Indra and also the creator of the world with Rudraśeṣa (majesty equal to that of Śiva). Yavakti, Kālīhiya, Avīśavas, Parīvās, Kakṣīvān, Angiras and Kevala are seven Barhiṣads (a set of men born of Brahma) who are also gurus of Indra living in the east. (Chapter 150, Anuśasana Parva).

(iv) Kakṣīvān was famous among the Yajayans. (Stūka 18, Anuvāka 5, Māṇḍala 1, Rgveda).

(v) To test the strength of Kakṣīvān he was once given a hundred pitchers of liquor by the Aśvinis. (Stūka 116, Anuvāka 17, Māṇḍala 1, Rgveda).

(vi) Kakṣīvān who was returning home from the Aśrama of the preceptor after completing his education spent one night at a place on the way. In the morning when he awoke he saw Svanyaya son of King Bhāva- vavaya before him. The beautiful boy had strayed to that place by accident while playing with his friends nearby. Kakṣīvān was attracted by the enchanting features of the boy and decided to make him the husband of his daughter. Svanyaya on knowing the details regarding
Kāśīvān took him to his father’s palace and the King received the sage with respect and gave him many presents. (Sūkta 120, Anvāṭaka 16, Mandala 1, Rgveda).

Kāśīvān II. A King of ancient India. He was the father of Brhadra, wife of Rṣiśāvā. (Sūkta 17, Chapter 120, Adi Parva).

Kāśīvān. A son of Mahāraja Gautama. Mahābhārata, Sabhā Parva, Chapter 2, Verse 5 states that at the time when Gautama was living in Gīrīvraja, he had connived with a Śūdra woman of Uttāra land and as a result of it Kāśīvān was born to her. This Gautama was not the husband of Ahalyā.

Kāśīvān had a son named Čandakaśītaka and two daughters named Brhadra and Ghoṣa. Mahābhārata, Sabhā Parva, Chapter 4, Verse 17 states that Kāśīvān nourished in Yudhikraṇa’s assembly. Kāśīvān was a Śūdraka and named Ghoṣa, who was the daughter of the sage Kāśīvān. As she was suffering from the disease of leprosy, no one was prepared to marry her. She composed a mantra in praise of the Aśvinidevas. They cured her of her disease.

After that she got married. Besides Ghoṣa, Kāśīvān had another daughter named Brhadra (See under Kāśīvān).

Kākutṣṭha. A son of Śārāda, a King of the Ikṣvāku dynasty. He was the father of Anena. (See under Kākutṣṭha).

Kākutṣṭha. Sri Rama got the name Kākutṣṭha because he was born in the dynasty of Kākutṣṭha. (See under Kākutṣṭha).


Kālα I. (YAMA). The god of Death. When the life span of each living being allotted by Brahmā is at an end, Yama sends his agents and takes the soul to Yamanpur (the city of Yama). From there, the holy souls are sent to Vaikūthamsa (Heaven, the abode of Visṣṇu) and the sinful souls to Hell.

1) Genealogy and birth of Yama From Mahāviśvau were descended in the following order—Brahmā, Marici, Kārtikeya, Saṃjñā, Yama (Kalā). Yama married Saṃjñā, daughter of Visvakarma. They had three children, Manu, Yama and Yatsi. Of them, Yama has the task of taking away the life of those whose life-span is at an end. Once Saṃjñā who was unable to bear the dazzling brilliance of Saṃjñā, ordered her maid Chīhāyā to attend on him and went to the forest for performing penance. Mistaking her for his wife Saṃjñā, Śrīvaigot her third sons Saṃjñā, Saṃjñā, and Tapaśi. Once Chīhāyā cursed Yama for disobeying the order. When Śrīvaigot her third sons Saṃjñā, she was not Saṃjñā. After that the Avanikumāras, Revanta and Bhāyā were born to Saṃjñā and Saṃjñā. Thus Visnu Purāṇa, Part III, Chapter 2 says that Yama was the brother of Manu, Yami, the Avanikumāras, Tapati, Saṃjñā, and Bhāyā. Yama’s sister Bhāyā was married by the Avatā, Hett. Saṃjñā was the eldest daughter of Yama. Anga married her. The famous King Vena was her son. (Visnu Purāṇa, Part I, Chapter 13).

2) Yama is a Dīkパāloka. Once Kubera offered penance to Brahmā for ten thousand years in water, head downwards and in the middle of Pathcdfni. Brahmā who was pleased, appeared before him and Kubera prayed to him that he should be made one of the Lokapāla. Auming Brahmā ordered that therefrom, Indra should rule in the East, Yama in the South, Varuna in the West and Kubera in the North. Yama’s city is called Sanyamini. (Uttara Ramāyaṇa).

3) Curse on Yama. Yama was once cursed by the sage Ani Māndavya. It was as a result of it that Yama was born as Visūra. (For details see under Aupamāndavya).

4) Bena becomes Nīva. Saṃjñā, after the Yama receded after his forest life became king of Ayodhya. He ruled over

1. It is also stated elsewhere that Kāśīvān was the son of Dirghatamas the father of Gautama. See under Dirghatamas.
2. Kāla and Dharma are not the same person. See under Dharma.
the country for 11,000 years. Then it was time to recall Mahāviṣṇu who had incarnated as Śrī Rāma, to Vaikuntha. Brahmā sent Yama to the earth to bring back Śrī Rāma. Yama who assumed the guise of a young Mahārāja, went to Ayodhya and visited Śrī Rāma. He said that he was the disciple of the sage Asitvāla and had come to tell him a secret. So Lakṣmana was posted at the entrance to prevent anyone from entering the room. It was announced that anyone who tried to enter would be slaughtered. After the while, Śrī Rāma and Yama were having their secret talk, Durvāsas, the sage, who was hungry at this fast of 1,000 years, arrived at the door, asking for food. Lakṣmana told him humbly that he could not be allowed to enter just then. Durvāsas, who became furious, was about to curse the whole race of kings. So Lakṣmana cried the room and interred Śrī Rāma of the arrival of Durvāsas. At the same time, in fulfillment of the order, he was ready to be slaughtered. Vasūga suggested that it would be enough if Lakṣmana was banished from the palace. Accordingly he was expelled and he went and drowned himself in the depths of the river Sarayū. Śrī Rāma who was broken-hearted at this separation from Lakṣmana, came to the river and drowned himself there shortly after. Yama then took their souls to Vaikuntha. (Uttara Rāmāyaṇa).

5) Yama became crow. In Uttara Rāmāyaṇa there is a story that at Marutā's Yaga, Yama who was frightened at the sight of Rāvana, escaped in the form of a crow. (For details, see under Crow).

6) An Aër without Yama. In the Purāṇas there are references to Yama without Yama. (See under Aër).

(1) One such period was in Kratuyāga. At that time there was no death on the earth because overcrowded with living beings Unable to bear their weight, the earth sank down to a depth of 100 yojana. The goddess of Earth offered tearful prayers to Mahāviṣṇu, who incarnated as Varāha (pig) and lifted up the earth 100 yojana. (See under Varāha, Chapter 142).

(2) Where Mārkandeya recited the age of sixteen, Yama went to him to take away his life. Mārkandeya hid himself behind the idol of Śiva. Yama threw his arrow at him but it fell round Śiva's neck. Śiva opened his third eye and glared at Yama who was burnt to ashes in its fire. (See under Mārkandeya).

7) Yama returned Sattāvar's Life. (See under Sattāvara).

8) Yama and King Naga. See under Naga.

9) Yama and King Naga. See under Naga.

10) Yama and Nāgarṣe. (Yamaārtha). This is the city of Yama. Yama is thousand yojanās in extent. There is an entrance on each of the four sides. On one side of the city stands Cīrāgūpta's mansion. TheFort surrounding the city is made of iron. There are a hundred streets in Yamaārtha. They are all decorated with banyans and festoons. There is a group of people in Cīrāgūpta's mansion. They are engaged in calculating the livespans of living beings. They take into account the vices and virtues of human beings. To the south of Cīrāgūpta's residence is situated "Jayamandara" (the abode of diseases). Adjacent to it are the abodes of all kinds of diseases, each disease having its own abode. Yama's abode is situated at a distance of twenty yojanās from the abode of Cīrāgūpta. It has an area of two thousand yojanās and a height of fifty yojanās. It is supported by one thousand columns. On one side of it there is an extensive assembly hall. It is here that those who have led virtuous lives in the world, find their abode after death. They lead a life of eternal heavenly bliss there. (Garuda Purāṇa, Chapter 14).

11) Nāraka (Hell). There is a world called Pitīlokā in the middle of the three worlds, on their southern side below the earth and above the Atāla loka. The Agulīvātas and other pits stay there in meditative trance for securing prosperity to those who come to pitīlokā. Yama is the ruler of pitīlokā. Since he is accursed in imparting justice, Yama is also called Yamanadhara. He administers justice with an even hand to all living beings brought there by his agents, according to their virtues and vices during their earthly lives. He has power to assess the virtues and vices of people and to assign suitable punishments to them, but not to alter the laws or methods of punishment. Sinners are sent to the different Narakas by Yamanadhara according to the nature and seriousness of their sins. The Purāṇas refer to twentyeighty Narakas in all. They are:

(1) Tamīsran. Those who rob others of their wealth, wives, children etc., are bound with ropes by Yama's servants and cast into the Narakas known as Tamīsran. There, they are given sound beating until they faint. Then they recover their senses and the agents of justice who those who try to escape are bound hand and foot and pushed again into this hell. This is repeated as long as Fate has ordained.

(2) Andhitāntasram. This hell is intended for the wife who takes food after deceiving the husband or the husband who takes food after deceiving his wife. The punishment there is: they are beaten as that of Tamīsran except the beating. But the excruciating pain suffered by the victims on being tied fast with Yama's rope by his servants, makes them fall down senseless.

(3) Rauravam. This is the hell into which those who have persecuted other living beings are cast. Those who seize and enjoy another man's property or resources, also come under 'Persecution'. When such people are thrown into this hell, they have part of their body burned or cheated while on earth, assume the shape of "rūru" and torment them severely. "Rūru" is a kind of dreadful serpent. This hell is known as "Rauravam" because of the abundance of rūrus there.

(4) Mahātevamsram. Here also there are rūru serpents. Only they are of a fiercer type. Those who deny the legitimate heirs, their inheritance and possess and enjoy others' property, are squeezed to death by these terrible serpents coiling round them.

(5) Kumbhīṭakam. This is the hell for the punishment of those who kill and eat birds and animals. Here, oil is kept boiled in huge vessels. Yama's servants plunge sinners into this oil. The period of their torture extends to as many years as there was hair on the bodies of the birds or animals which they killed and ate.

(6) Kālasītrām (Yamastāra). This hell is terribly hot. It is here that those who do not respect their father, mother, elders, etc. are cast. They rush about in the unbearable heat of this hell and drop down exhausted, from time to time.

(7) Assīpārum. This is the hell in which those sinners who abandon dharma (one's own duty) and accept Purushārthas (other's duty) are flung by Yama's servants with whips made of asipattā (sharp-edged sword-shaped leaves). When they run about under the flaying they trip over stones and thorns and fall on
their faces. Then they are stabbed with knives made of aspatra. They drop down unconscious and when they recover, the same process is repeated.

(8) Sākrasākṣi. Kings who neglect their duties and oppress their subjects by misuse, are punished in this hell. They are crushed to a pulp by beating until they fall down unconscious and when they recover, they are again subjected to the same treatment.

(9) Andhakāpa. This is the hell for punishing those who oppress Brāhmaṇas, gods and the poor. In this Kūpaka (well), there are wild beasts like tiger, bear etc., carnivorous birds like eagle, kite etc., venomous creatures like snakes and scorpions and insects like bugs, mosquitoes etc. The sinners have to endure the constant attacks of these creatures, until the expiry of the period of their punishment.

(10) Krmabhimana (Food for worms). Depraved Brāhmaṇas who take their food without worshipping gods and honouring guests, are thrown into this “Krmabhimana” Narakā which is one lakh yojanas in extent. Worms, insects and serpents sting them and eat them up. Once their bodies are completely eaten up by these creatures, they are provided with new bodies, which are also eaten up in the above manner. They have to continue so on in this manner, till the end of their term of punishment.

(11) Taipāmāsa. Those who plunder or steal other people’s gold, jewels, ornaments or money are cast into the furnaces of this Narakā, which is built of iron and always remains red hot with blazing fire.

(12) Sāhmātī. This Narakā is intended for men and women who have committed adultery. A figure made of iron, heated red-hot is placed there. The victim is urged to embrace it. Yama’s servants fling the victim from behind.

(13) Vījārakṣakādālata. This Narakā is for the punishment of those who have unnatural intercourse with cows and other animals. Here, the guilty people are made to embrace iron images full of diamond needles.

(14) Vaitarani. This is the Narakā for Kings who have violated all ordinances of Śastras and for adulterers. It is the most terrible place of punishment. Vaitarani is a river filled with human excreta, urine, blood, hair, bones, nails, flesh, fat and all kinds of dirty substances. There are various kinds of fierce beasts in it. Those who are cast into it are attacked and maimed by these creatures from all sides. The sinners have to spend the term of their punishment, feeding upon the contents of this river.

(15) Piplāka. This is a well, filled with excreta, urine, blood, phlegm etc. Brāhmaṇas and others who have intercourse with women of low caste against customs, ordinances etc. vagabonds who wander about irresponsibly like animals and birds and other such sinners are cast into this Narakā.

(16) Prāmpāla. This Narakā is for the punishment of Brāhmaṇas who keep dogs, asses and other mean animals and constantly hunt and kill animals for food. Here the servants of Yama gather round the sinners and cut them limb by limb with their arrows and subject them to constant insult.

(17) Vīśāna. This Narakā is for the torture of those who perform Yaga by killing cows to display their wealth and splendour. They will have to remain there during the whole term of their punishment under the constant flogging of Yama’s servants.

(18) Lālībhākṣa. This is the Narakā for lustful people. The lascivious fellow who makes his wife swallow semen, is cast into this hell. Lālībhākṣa is a sea of semen. The sinner lies in it feeding upon semen alone.

(19) Śrāmeyaśa. Those guilty of unseemly acts like incendiariusm, poisening food, mass slaughter, running the country, etc. are cast into the Narakā called Śrāmeyaśa. There, nothing but the flesh of dogs is available for food. There are 500 dogs in that Narakā and all of them are as fierce as leopards. They attack the sinners who come there from all sides and tear their flesh from their bodies with their teeth.

(20) Aśvag. This Narakā is for those guilty of bearing false witness, false swearing or assuming false names. They are hurled into Aśvag from a mountain which is 100 yojanas in height. The whole region of Aśvag is always whacked like an ocean with turbulent waves. As soon as the sinners fall into it, they are utterly smashed into dust. They are again restored to life and the punishment is repeated.

(21) Ayuhāpa. Those who belong to the first three castes viz. Brāhmaṇas, Kṣatriyas and Vaiśyas who indulge in drinking soma, sūva etc. are bound and thrown into this hell. They are forced to drink melted iron in liquid form.

(22) Kshāramakā. Braggarts and those who insult people of noble birth are cast into this hell. Here, Yama’s servants keep the sinners upside down and torture them in various ways.

(23) Rākṣahsāka. This Narakā is for the punishment of meat-eaters. There are separate compartments in this hell for those who perform human sacrifice, eat human flesh or the flesh of other creatures. All the living beings they had killed before, would have arrived here in advance. They would all join together in attacking, biting and mauling these sinners. Their shrieks and complaints would be of no avail there.

(24) Cālāptapā. People who take the life of others who have done no harm to them, by deceiving them or by treachery, with weapons like the trident, are thrown into the “Cālāptapā” hell. Yama’s servants fix each of the sinners of the above class, on the top of a trident. They are forced to spend the whole term of their punishment in that position, suffering intense thirst and hunger, enduring all the tortures inflicted on them by Yama’s servants.

(25) Dāndikā. Sinners who persecute fellow creatures like venomous serpents are cast into this Narakā. There are many wild beasts and many hooded serpents here. They eat alive, the sinners who fall into this hell.

(26) Aṣṭara. This hell is for those who persecute the creatures living on mountain-peaks, dense forests, hollow trunks of trees, etc. It resembles mountains, caves, forests etc. After throwing them into this hell the sinners are tormented with fire, snakes, poison and weapons, just as they had tormented other creatures, while on earth.

(27) Pāṣāntapā. One who denies food to a person who happens to come at meal time and abuses him, is thrown into this Narakā. The moment he falls into it, his eyes are put out by being pierced with the
breaks of cruel birds like the crow, eagle etc. It is the most painful experience for them.
(26) Suddharma: Proud and miserly people who refuse to spend money even for the bare necessities of life, find their place in this hell. Those who do not repay the money they have borrowed, will also be cast into this hell. Here, their bodies will be continually picked and propped with needles. (Devi Bhāgavata, 8th Skandha; Vismi Purāṇa, Part 2, Chapter 6).

12) Mahāsiṣā (vandana) to invoke Yama.

"Mahāsiṣā Yaṃniṣṭhaṃ
duniyaḥsiṣ namah bala/
ulasa tvani daksinātītāram
Vaiṣṇava yamah su te". //

After invoking Yama with this mantra, one should worship the mantra "Vaiṣṇavata Samanūśānam". (Agni Purāṇa, Chapter 96).

(3) Tana Defeated by Rāvana. Once the sage Nārada went to Rāvana and expatiated on the glory and splendour of Yama. Immediately Rāvana set out to Samyamanī with the intention of subduing Yama. Accepting Rāvana’s challenge, Yama came out. After a terrible battle between them, which lasted for seven days neither of them was able to defeat the other. Both of them had received Brahmā's boon. In the night of the seventh day, Yama rushed forth with his staff to beat Rāvana to death. Then Rāvana took his Brahmā's boon. At that critical moment, Brahmā came to the battlefield and persuaded Yama to withdraw from the fight. Yama retreated to his city and closed the gate. Rāvana went back with a triumphant shout. (Uttara Rāmacaritāmāṇika).

14) Other details concerning Yama.

(i) Yama attended Drupāda's Svayamvarī. (M.B. Adī Parva, Chapter 186, Verse 6).

(ii) It was Yama who performed "Śāmitra" (killing of animals) at the yāga done by devas in the Naimisāranya. (M.B. Adī Parva, Chapter 196, Verse 1).

(iii) In the fight between Indra and Arjuna in Khañçavadvāra, Yama joined the side of Indra. (M.B. Adī Parva, Chapter 226, Verse 32).

(ix) Once in a thousand years, Yama comes to Bindusarlovara and performs a yāga. (M.B. Sañcī Parva, Chapter 3, Verse 15).

(v) Yama is a member of Brahmā's assembly (M.B. Sañcī Parva, Chapter 11, Verse 51).

(vi) When Arjuna performed tapas and received Pañcapatāsa from Śiva, Yama was pleased and presented Dandāstra to Arjuna (M.B. Yana Parva, Chapter 41, Verse 25).

(vii) Yama was one of the devas who tested and then blessed Nala who went to Damayanti's Svayamvarī. (See under NALAJ).

(viii) Indra made Yama, the king of Pitrs. (M.B. Udyyoga Parva, Chapter 15, Verse 14).

(ix) Mahāsiṣā, Droṇa Parva. Chapter 69, Verse 26 says that when Deva milked Bhūmidevi, Yama took the form of a calf. (See under Vena).

(x) In Tripuradāhāna (burning of Tripura) Yama remained in Sālavāhu (the arrow of Śiva. (M.B. Drona Parva, Chapter 202, Verse 77. See also under TRIPURA).

(xi) Yama presented two warriors, Unmatha and Pranāhita to god Skanda. (M.B. Śāliya Parva, Chapter 45, Verse 30).

(xii) Once Yama gave advice to the sage Gautama on the subject of Dharma. (M.B. Śanti Parva, Chapter 192).

(xiii) Yama once gave a boon to a Brāhmaṇa named Jāpaka. (See under JĀPAKA. M.B. Śanti Parva, Chapter 199).

(xiv) Once Mahāsiṣa taught Yama, Śiva-Sahasrānāma. Yama taught it to Nāciketa. (See under ŚIVA and NĀCIKETA. Also M.B. Amāśāsana Parva, Chapter 17).

(xv) Yama sent his special agent to bring a Brāhmaṇa named Sārni. (See under SĀRNI. Also M.B. Amāśāsana Parva, Chapter 68).

(xvi) Yama once lectured on the efficacy of giving "ulā" (gingelly seed) "jāla" (water) and anna (rice) to a Brāhmaṇa. (M.B. Amāśāsana Parva, Chapter 68).

(xvii) Yama once explained the secrets of Dharma. (M.B. Amāśāsana Parva, Chapter 130).

(xviii) Yama used to worship Śiva on the mountain Munjavān. (M.B. Avadhūta Parva, Chapter 8).

(xix) Dhumomū is the name of Yama’s wife. (M.B. Udyoga Parva, Chapter 117, Verse 9).

(xx) There is a story in Mahābhārata, Ādi Parva about the condition of the world in the absence of Yama. Once Yama started a prolonged yāga at Naimisāranya. At that time there was no death in the world. All living beings continued to live indefinitely. The Devas all joined together and approached Yama with a request to solve the problem. Yama concluded his yāga and resumed his duties and death came to the world again. (M.B. Ādi Parva, Chapter 196).

KALĀ II. A Maharṣi. Mahābhārata, Śabha Parva, Chapter 7, Verse 14, refers to this sage as offering worship to Indra, in Indra's assembly.

KALĀ. A daughter of Dakṣaprajāpāti. (See under KALĪKĀ. KALĀ. See under the word Kālamāṇa.

KALĀ (S) A group of Mānes. This group lives in the Brāhmaṇabhāgā. (Chapter 11, Śanti Parva).

KALĀBADHIKA. An adviser of Mahāsiṣā. Cīkura was his war-minister, Tāmā his finance minister, Asīkona, Prime Minister, and Udāka, Chief of the army. Kālābanḍhaka, Bākula and Trīnetra were the advisers of Mahāsiṣā. (Devi Bhāgavata 5th Skandha).

KALABHĪTI. A devotee of Śiva. As his father Māṇḍū performed penance for the sake of a son for a thousand years his wife conceived, but did not deliver. Māṇḍū asked the child in his mother’s womb why he did not come out to which the latter replied that he did not come out as he feared the Aśura called Kālamāṛga. (As the child feared Kālamāṛga it came to be called Kālabhīti). As advised by Śiva, Māṇḍū created in the child knowledge about dharma, renunciation etc. and thus made him conscious about higher knowledge. The child came out of the mother’s womb. In due course of time Kālabhīti took to the worship of Śiva, who blessed him as follows: “Since you have outlived Kālamāṛga, in future you will become famous as Mahākāla.” (Skanda Purāṇa).

KALĀBRĀHMAṆA. A brahmin, who defeated Kāla. A great eloquence that emanated from his head two hundred years after his continuous Japa (chanting of mantra) blocked the passage of sky-walkers (Devas) and spread to the three worlds. When Brahmā and
others asked him to choose any boon, he said that he wanted nothing but chanting Lord's name and mantras. Again, Brahmanes in the brahmin’s choosing some boon or other, and then he removed himself to the northern plains of the Hindustan, where also he continued chanting mantras. There too his effulgence became so powerful that Indra deputed celestial women to obstruct his Japa, but they could do nothing in the matter. Then Indra deputed Kāla to end the brahmin’s life, but he failed in the attempt. Ultimately King Ikṣvaku came to the brahmin and asked for half the power he had earned by his tapas, which the brahmin readily granted. And, Ikṣvaku became famous all over the world. (Kathāsaritsagara, Sūrya-prabhāśālakāra).

KĀLĀDA. An urban region in ancient India. (Bṛāhmaṇa Parva, Chapter 9).

KĀLADANTA (KĀLADANTA). A serpent born in Vatsa’s dynasty. It was burnt to death at the serpent-yea∫a of Jamanejaya. (Adi Parva, Chapter 57).

KĀLADVĪJA. A serpent, which attained salvation. The story of this nāga, which was at first a Śūdra, is told in chapter 16 of the Padma Purāṇa as follows:—

Once upon a time there lived in Kararavapura a very selfish Śūdra called Kāladvīja, who was sentenced by Kāla to live in hell for four Manvantaras. After living in hell the whole of the period, he was born as a nāga and suffered much in the crevices of a stone. While living thus, an Āśvin pārīmāna (Full moon day in the month of Āśvina) it threw out some fried pastry and Kauśi (shells) which fell before Viṣṇu. At this the Lord redeemed it from all its sins, and on its death, in due course, the attendants of Viṣṇu took him in a divine chariot to the Lord.

KĀLAGHĀṬA. A brahmin scholar in the Vedas. He was a member of the assembly at the serpent-yea∫a conducted by Jamanejaya. (Adi Parva, Chapter 58).

KĀLAHĀ. Wife of a brahman named Bhīkaus who was an inhabitant of the city of Saurāstra. This woman used to do only just the opposite of what her husband asked her to do, and so Bhīkaus kept it a rule to ask her to do the opposite of what he wanted her to do. But one day he asked her to float the śārddha pinda in the river Gaṅga, and she threw it in Saucakāṭa. As a result of that, she was born in a demoniac womb. But Dharmadatta got her purified by the Dvādayakṣa mantra and giving her half the virtue accrued by him. By virtue of this they were born as Daśaratha and Kausalyā. (Ananda Rāmāyaṇa, Sārakānda, Uttara-khaṇḍa,Padma Purāṇa). See also under Dharmadatta.

KĀLĀJAYA(S). A synonym of the Kālākeya. (See under Kālākeya).

KĀLĀ (KĀLĪKĀ). One of the daughters of Dakṣa. Kaśyapa married her. Mahābhārata, Vana Parva, Chapter 183 states that Kālākeya and Narakāsura were born to Kālā by Kaśyapa. (Vaiśālīkī Rāmāyaṇa, Aranyā Kāṇḍa, Chapter 14). In Mahābhārata Aranyā Parva, Chapter 174 we find that Kālāke once received from Brahman, a boon that her sons would never be destroyed.

KĀLĀKA. An Asura born to Kālīkā by Kaśyapa. (Vaiśālīkī Rāmāyaṇa, Aranyā Kāṇḍa, Chapter 14).

KĀLĀKĀSA. An Asura. He was killed by Gāruḍa. (M.B. Udhyoga Parva, Chapter 105).

KĀLĀKĀMUKHA (KĀLĀKĀMUKHA). A Rākṣasa. He was the brother of Prahlāda, Kaśyapa’s minister. (For Genealogy, see under Prahlāda). During Śrī Rāma’s life in the forest Kālākāmukha was also among Kīrtā, Dūṣaṇa and others. The other eleven members of that group were—Śyemaṇī, Prabhurāva, Yajñihātra, Vānapu, Dūṣaṇa, Karavīkṣa, Prabha, Mehamgad, Mahamāl, Sunyata and Rudhurasana. (Vaiśālīkī Rāmāyaṇa, Aranyā Kāṇḍa, 26th Sarga).

KĀLĀKANYĀ. Daughter of Kāla (Yana). (See under Purāṇa).

KĀLĀKAVRĪṢIYA. An ancient Saint. During the reign of the King Kṣemadāsin in the country of Kosala, his subjects were put to great sufferings under the misrule and corruption of his ministers. At that time, Kālākāvyrika who was a friend of Kṣemadāsin and a reputed sage, came to Kosala with a caged crow. The sage went about the country claiming to know Kāla-vrīṣa (Vṛśa vrīṣa) by which a crow could be made to tell past events. Actually, the sage was going round the country in order to gather first-hand information about the corrupt practices of the King’s men. After acquiring knowledge of the exact state of affairs in the country, Kālākāvyrika reached the palace. Under the cloak of the crow’s words he exposed some of the improprieties of the King’s Minister. Naturally, the Minister was furious and by his secret instructions his servants shot the crow to death that same night. On the next day, the sage himself went to the King and convinced him of the Minister’s guilt. The King accepted the sage’s suggestions and brought about a thorough overhaul of the administration by punishing or dismissing the culprits. (M.B. Sānti Parva, Chapter 82).

In Mahābhārata, Sānti Parva, Chapter 106 we find that this sage once advised Durgadā in making a treaty with King Kṣemadāsin. Kālākāvyrika was a sage who flourished in India’s assembly. (M.B. Sālā Parva, Chapter 7).

KĀLĀKETU. A renowned Asura Emperor who was the son of Duru, the wife of Kaśyapa. Once he seduced Ekavālī, the wife of Ekavīra and went to Pātāla (underworld). Ekavīra fought a fierce battle with Kālāketu and recovered Ekavālī. (See under Ekavīra).

KĀLĀKEYA(S). (KĀLĀKĀNIJAS).

1) Birth. The Auras who were born to Kāla (Kālīga) by Kaśyapa Prujāpati, the son of Mārici and Brahman’s grandson.

2) General. “Kālākeya” is not the proper name of a particular Asura. The sons of Kāla (Kālīga) are all collectively called Kālākeyas. They number about 60,000 Sometimes they fought under the leadership of Vṛṣaṅara and at other times under other Asura leaders.

3) Agastya and the Kālākeyas. Once the Kālākeyas started a campaign of hatred against Brahmanas. At nightfall they used to enter Brahmanas premises and commit murders, disturb their yāga, etc. The Brahmanas complained to the sage Agastya. Agastya set out to capture the Kālākeyas, who were alarmed and hid themselves in the ocean. Agastya dried up the ocean by drinking it. But some of the Kālākeyas escaped and fled to Pātāla. (M.B. Vana Parva, Chapter 101).
4) *Ayama and the Kalakeyas*.

The headquarters of the Asuras was Hiranyapura, situated near Devakuta. Once they called the Asuras "Nivāsaka-vacana" and launched an attack on Devakuta. Indra sent his charioteer Mātali and brought Arjuna to Devakuta. Arjuna defeated the Nivāsaka-vacana and Kalakeyas in battle. A large number of Kalakeyas were killed in the battle. (M.B. Vanā Parva Chapters 172-175).

**KALAKIRTI.** A Kṣatrīya King, Mahishāsura, Ādi Parva, Chapter 67 says that this King was born from the limb of Suparna, the younger brother of the Asura, Mayūra.

**KALAKOTI.** A sacred place in Naimiśāranya, (M.B. Vanā Parva, Chapter 95, Verse 3).

**KALAKUTA.** The uninvited guests that came up during the dancing of Milk. Śiva swallowed them and retained it in his throat, and so he came to be called Nilakantha.

"And Kalakūtha arose like fire burning all the worlds. The smell of it went through three worlds 8,000 priestly zones. At the request of Brahmā Śiva swallowed the poison to save the world from absolute destruction. And he (Śiva) retained it in his throat." (Ādi Parva. Chapter 10)

**KALAMANA.** (Calculating time). In ancient days in India time was calculated in the following manner.

- Time taken (needed) to pierce a leaf with a needle — Alpakāla
- 30 Alpakālas — 1 Truti
- 30 Trutis — 1 Kali
- 30 Kalis — 1 Kāthā
- 30 Kāthās — 1 Nimiṣa (matra)
- 4 Nimiṣas — 1 Ganiṭa
- 10 Ganiṭas — 1 Netuvipuru (time for a deep sigh)
- 6 Netuvipurus — 1 Viśālākāra
- 6 Viśālākāras — 1 Gāthākāra
- 60 Gāthākāras — 1 Day (Ahoraṇa)
- 15 Ahoraṇas — 1 Pāka (Furtīght)
- 2 Pākas — 1 Candra-mahā (A day for the Pitru)
- 2 Mahās (months) — 1 Ritu.
- 6 Rutis — 1 year (A day for the Devas)

| 300 Y. a. (Muni) | 1 Divyavarsa (Divine year) |
| 4800 Divyavarsas | 1 Kriyavāra |
| 3600 Kriyavāras | 1 Tretāyuga |
| 2400 Tretāyavarsas | 1 Dvāpara-yugas |
| 1200 Dvāpara-yavarsas | 1 Kaliyuga |
| 720 Kaliyavarsas | 1 Ārya-yuga |
| 72 Āryavarsas | 1 Manvantara |
| 14 Manvantaras | 1 Prajāya (Kalpa) |
| 1 Prajāya | Brahmapa’s one day |

(Devī Bhāgavata, 9th Skandha)

The ‘Kalamana’ according to the Viṣṇu Purāṇa differs in certain respects from the calculations given above. Chapter 3, Part 1 of Viṣṇu Purāṇa says:

Fifteen Nimiṣas make one Kāthā. Thirty Kāthās make one Kali and thirty Kalis make one Mahārātra.

Thirty Mahāratas make one day (manī) and thirty such days, divided into two fortnightly forms a Māsa (month). Six months form an Ayavana; there are two ayanas called Daksinā and Uttarā. Daksināyana is night, and Uttarāyana is day for the Devas. 12,000 Divyavarsas—Devas varṣas—form a Caturyuga consisting of the Kṛta-Tretā-Dvāpara-Arya yugas. (Devī Bhāgavata, 9th Skandha). The period between Sandhyā and Sandhyāyana is called Kṛta yuga etc. One thousand Caturyugas form one day for Brahmā, and it (Brahmā’s one day) has 14 Manus. Again, Chapter 8, Part 2 of the Viṣṇu Purāṇa has the following to say about Kalamāna.

Fifteen nimiṣas make one Kāthā, thirty Kāthās one Kali, thirty Kalis one mukhā and thirty mukhras one day and night. Day is long or short according to the length or shortness of the parts of the day like morning, noon and evening. Despite the above variation evening or dusk time is always (2 nīzhikās) the same. The three mukhras from the sun’s ardhayodha (when half of the sun has risen) is called Pratādhikā, (morning) and it is 1/5th of day time. The three mukhras following are known as sānghava. Madhyāvama (noon) is the three mukhras after sānghava. The time before madhyāvama is apratāman (afternoon). Apratāman lasts for three mukhras. The time after this is dusk. Thus, a day-time of fifteen mukhras is divided into five parts of three mukhras each. On Viṣṇu day the day will have full fifteen mukhras. Then during Uttarāyana and Dakṣināyana the day will be longer or shorter. During Uttarāyana the day will be longer than night, and during Dakṣināyana vice versa. Viṣṇu occurs when the sun enters the Tūla (Libra) and Mesā (Aries) houses. Dakṣināyana is when the sun enters Cancer, and Uttarāyana when it enters Capricorn.

Fifteen days and nights constitute a Pāka (fortnight) and two Pākas one month. Two solar months constitute a Rū (season), three rūs one ayana and two ayanas one year. Since there are four kinds of months, i.e. Saura, Sāvana, Čandra and Nāgāṣṭra, years are considered to be of five different kinds. The first is called Saṁvatsara; the second parivarśa; the third ivāvatsara; the fourth, anvutsara and the fifth, vatsara. This period of five years is called a yuga. In a yuga of five years there are 60 saha months, 61 sīvana months, 62 Čandra months and 67 Nāgāṣṭra months. At the beginning of the sixth year the sun and moon meet in the same house and that period of five years also is called yuga. (Śrīdharāsan).
was called Yajñasena. (Kathāsaritsagāra, Kathāmukhā-Parvan)

KĀLANEMI III. A Rāksasa. During the Rāma-Rāvṇa war, when Laksmana swooned, Hanumān started for Drona mountain for medicine. Ravaṇa deputed Kālanemi to obstruct the path of Hanumān. Well acquainted with the trickeries of the Rāksasas Hanumān killed Kālanemi who appeared before him disguised as a sage. (Adhyātma Rāmāyaṇa, Yuddha Kānda, Chapter 35).

KALANIRNAYA. (Calculating time). See under Kālanāma.

KALANJARAGIRI. A famous mountain at Medhāvika tūrtha. He who bathes in Vedīṭhara on this mountain will get the benefits of gifting away 1000 cows. (Anuśāsana Parva, Chapter 29). Spread on the four sides of Mount Mahāmeru are twenty mountains. They are — Kuruṇga, Kajaṅga, Muniṇa, Vaiśampāyana, Simha, Trikūṭa, Śīla, Patanga, Rucaka, Nila, Nālaka, Śīvāsena, Kapiḷa, Sukaṭa, Vaiḍūrya, Giriṇa, Harasa, Rāvaṇa, Niga, Kālājāira and Nārada. (Devi Bhāgavata, 8th Skandha).

KĀLĀPA. A powerful sage of great majesty. Yuddhishṭhira worshipped this sage at the end of the Kājaṇeṇa-vayu (Chapter 45, Sālukī Parva).

KĀLĀPA. A great sage, who was a member of Yuddhishṭhira’s assembly. (Śāluka Parva, Chapter 4).

KALAPARVĀTA I. A mountain on the sea coast near Lankā. (Vana Parva, Chapter 277).

KALAPARVĀTA II. A mountain seen by Arjuna on his way to Śiva with Śri Kṛṣṇa during their dream-journey. (Drona Parva, Chapter 60).

KALAPATHA. A son of Vīvāmba. He was a scholar in philosophy and a Brahmāvāda. (Anuśāsana Parva, Chapter 4).

KALAPİNGA I. A holy place. (Śloka 43, Chapter 25, Anuśāsana Parva).

KALAPİNGA II. A kind of bird. See, under Kapiḷa.

KALAPRŚTHA. A serpent. It was with this serpent that the hair on the necks of horses attached to the chariot of Śiva at the burning of the Śiḍhupuras, was tied. (Karṇa Parva, Chapter 34).

KALARĀTI. The Devata presiding over the night on the eve of the death. The fierce aspect of the Devāti is described in the Mahābhārata as follows:—

Coal-black in colour, with swollen mouth and eyes and wearing red garlands and cloths—thus appeared the woman (Devāti) presiding over the death-nights. With the fierce cord in her hand she drags away the souls of the dead. (Saupitika Parva, Chapter 9).

KALASA. A serpent born of the family of Kaṭyāpa. (Śloka 13, Chapter 103, Udyoga Parva).

KALASAILA. A range of mountains in Utarākhaṇḍa in ancient India. (Vana Parva, Chapter 139).

KALASAPOTAKA. A serpent. (Śloka 7, Chapter 35, Adi Parva).

KALASI. A holy place. If one dips water from a pond in that place one will acquire the benefit of conducting an Agniṣṭoma Śacīnīt. (Śloka 80, Chapter 83, Vana Parva).

KALASODARA. A soldier of Skanda. (Śloka 72, Chapter 85, Śalya Parva).

KALASŪTRA. A hell. (See under Kāla).

KALATĪRTHA. A sacred place in Ayodhyā. A bath here is as good as making a gift of eleven cows. (Vana Parva, Chapter 65).

KALAVYAKA. An urban region in ancient India. (Bhīma Parva, Chapter 9).

KALĀVATI I. A daughter of the King of Kāśī. This gem of a woman worshipped the sage Durvīṣa and became a saint by obtaining the Śiva Pancaśīkṣa (five letters pertaining to Śiva—Sīvīya namah). Afterwards Daśārha, King of Mathura, married her. The King felt very sad whenever he approached her and he questioned her about it. She said she had received the Pancaśīkṣa Mantra even from childhood and sitters would feel the heat if they touched her. The King was greatly disappointed and Kalāvatī took him to Sage Garga to redeem him from all his sins. The sage dipped the King in the river Kālindī and when the King rose up all his sins flew away from his body as birds. The King then embraced Kalāvatī and then felt her body very cool and pleasant. They got a son also. (Pancaśīkṣāmāhītmya, Śiva Purāṇa).

KALĀVATI I. Mother of Mrgāvati, a queen. Mrgāvati was the mother of Udayana. See under Mrgāvati.

KALĀVATI I. A nymph. See under Taṁbūbāraka ṛṣi.

KALAVĪGHA. A serpent born in the Vāsuki dynasty. It was burnt to ashes during the serpent yajña of Jana-meṇa. (Adi Parva, Chapter 66, Verse 7).

KALAYAYANA. A powerful Asura born out of the effulgence of Gargacārya. He was killed by Śri Kṛṣṇa. (See under Kṛṣṇa).

KALEHKĀ. A female attendant of Skandadeva. (Śalukī Parva, Chapter 46).

KALBYA (S). A set of Asuras born to the great sage Kaṭyāpa of his wife Kāli. Some scholars hold the view that the Kālikeyas and the Kāleyas are one and the same. Kāleyas destroyed the Āśramas of sages like Vaṭīṣṭha, Cīvānaya and Bhāradvāja. (Vana Parva, Chapter 102). Devas killed some of the Kāleyas; the others fled away to Pālīṇa.

KALI I. Incarnation of sin, the Sin-god.

1) Birth. Kaṭyāpanaprajāpati, son of Brāhmaṇa, begot of his wife Muni sixteen sons and Kali was the fifteenth son. He was a deva-gandhārva. The other sons of Kaṭyāpa were—Bhīmaśena, Ugraśena, Suparna, Varuṇa, Dhrītarāṣṭra, Gopati, Suvarṇa, Cīvāra, Ayaparna, Prayuta, Vīṣṭa, Citrāra, Śīvāra, Pāncaśīkṣa and Nārada. (4-Ślokas from verse 49, Chapter 65, Adi Parva).

2) How Parīkṣit controlled Kali. When Śri Kṛṣṇa went to Vaikuṇṭha, the Pāṇḍavas entrusted the administration of the state to Parīkṣit, son of Abhīmanu and started for the Mahāprāśāna. King Parīkṣit was travelling the continent conquering places when he saw Kali in the form of a Śīdha Rākṣasa with blue towel and bull couple. Parīkṣit aimed an arrow at him and then Kali came and bowed down before the King. The King did not kill him. He let him go free but ordered him to go away from his state. Kali was nonplussed because all the land belonged to Parīkṣit and there was no place for him to go. So Kali begged of the King to give him some space to live. Parīkṣit then promised that Kali could live in the following five places: Gambling, Drinking, Woman, Murder and Gold. From that day onwards the free movements of Kali were thus restricted (Chapter 17, 1st Skandha, Bhāgavata).
5) Kali, Lord of Kaliyuga. There are four main Manvantaras during the life of Brahma. The life time of a Manvantara is a Manvantara. This present period is the seventh Manvantara. In each Manvantara there are four yugas, Krita, Tretā, Dvapara and Kali. Kṛtayuga consists of 17,280,000 years, Tretāyuga consists of 12,960,000 years, Dvaparayuga 9,648,000 years and Kaliyuga 4,320,000 years. The Christian era started in the Kali era 3102 and after another thirty years Kaliyuga will come to an end and the present universe will enter the eighth Manvantara. From the beginning of the Kaliyuga acts of a predominante and Kali, sin-god, will lord over the world.

Kali was born on the day Śrī Kṛṣṇa ascended heaven. When Bhagavatī Mākundī abandoned his body and went to his place in Vālkalīkṣa, Kali came into being binding all on earth. (Śloka 69, Chapter I, Bhāgavatī Mahātmya).

4) Kali and Nāla. Kali and Dvāpara were going to the Swayamvara of Damayantī when they met Indra and others returning from the Swayamvara. They told Kali and Dvāpara that Damayantī was married to Nāla. Kali and Dvāpara felt it an outrage that amayantī should be married to a man of the lowest class and not a diva. Kali decided that Nāla should be sent out of his country and that his matrimonial life made him unhappy. Dvāpara consented to his accomplishment in this attempt. Kali followed Nāla waiting for an opportunity to enter his body. One day, by an oversight Nāla, without doing the aśrama after passing urine, performed his sandhyāvandana. Taking advantage of this opportunity Kali entered Nāla's body and made Nāla challenge his brother to a game of dice putting that buckler as a wager. Nāla accepted the challenge. Nala wagered and lost all his movable and immovable possessions and went to the forest with Damayantī, Nāla, prompted by Kali, abandoned Damayantī in the forest and went his way. Damayantī implored Kali.

It was at this time that the great serpent Karṇaṇa was entraped in a wild fire. Nāla saved him from the fire but in return the cobra bit him turning Nāla into one of blue hue and said: "Oh Nāla, let Kali who cheated you be now made your body suffer with the poison I have injected into your body.

Nāla was a brother of Aśvadhā, the charioteer of Kṛṣṇa and brother of the courtesan of Dvāpara. When Kṛṣṇa entered the forest, he was met by Kali, who wanted to marry him. On this way Nāla taught Kṛṣṇa the science of Aṣvadhā and Kṛṣṇa in turn taught him the science of Kṛṣṇa. When Nāla learnt the secret of Aṣvadhā he vomited all the poison inside him and Kali left him. Nāla was about to nurse Kali but refrained from it at the request of Kali. At once Kali climbed on a Tāṃsī tree and went down from the tree when Nāla left the place. Tāṃsī is from that day onwards considered a cursed tree. (Chapter 36; Vana Parva).

5) The world of Kaliyuga. The celebrated sage Mārkaṇḍeya has written that there are three eras in Kaliyuga, thus: In Kaliyuga all will be done without charity and sacrifices will be only for a name. Brahmans would do the duties of the Sūdras. Sūdras would become prosperous. There will be sinners as kings. People will be short-lived and the stature of the people also will diminish. Beastly type of men will be on the increase. Taste and smell will vanish. Women will be 'Mukhebhāgās'. Men will sell rice and brahmanas, the Vedas. Women will sell their vaginas. The yield of milk from cows will decrease. Flowers and fruits will become less. Crows will be on the increase. Brāhmaṇas would become beggars. Sages will be merchants. Brāhmaṇas would without any reason grow hairs and nails. None will observe the four āstamas correctly. Students will defile the bed of their preceptors. Kairs will be in and out of season. Trees and plants will refuse to grow in many places. There will be murder of people everywhere. Merchants will be cheats and they will use false measures. Righteous persons will decrease and sinners will increase. Girls of seven or eight years will become pregnant and boys will become fathers. Young men at the age of sixteen would be grey-haired. Old men will continue practising the habits of young men. Wives will lie with their servants. Wives will be prostitutes even while their husbands are alive. People will die in lots of hunger. (Chapter 180, Vana Parva).

6) Kaliyogadāśika. The greatest birth of Kaliyuga is the river Ganges. (Chapter 35; Vana Parva).

7) Duryodhana was the incarnation of Kali and Śakun, that of Dvāpara. (Chapter 31, Aśrama Parva).

KALI I. A synonym of Śräya. (Śloka 20, Chapter 3, Vana Parva).

KALI III. A synonym of Śīva. (Śloka 79, Chapter 17, Amūsāsana Parva).

KALI I. A synonym of Satyavatī, mother of Vyās. (See under Adīkā and Satyavatī).

KALI II. An aspect or form of Pūrvi. (See under Pūrvi).

KALIDĀSA. The greatest poet and dramatist in Sanskrit. Some scholars opine that Kālidāsa flourished in the 6th Century B.C. while others place his date up to the period 11th Century A.D. At any rate none of the scholars consider the period between 1st Century B.C. and 5th Century A.D. as the most probable date of the great poet. Some of the main theories in this regard are as follows:—

(1) Eighth century B.C. Towards the close of Rāghuvaṃśa Mahākāvalī Kālidāsa has referred to the son of Kītanāgīmitra. Therefore the poet must have lived in the 6th Century B.C. This is the view of the scholar Hippolyte Frenche.

(2) Second Century B.C. According to Dr. Kumar Kāli Kālidāsa lived in the second Century B.C., the reasons for the belief being as follows. The poet was a contemporary of King Agnimitras of the Sunga dynasty. This Agnimitra is eulogised in Kālidāsa’s Mālavikāgīmitra. Agnimitra is referred to in the Bharativiśālā (epilogue) of the drama also.

(3) First Century B.C. The traditional belief is that Kālidāsa was a member of the assembly of poets and scholars of the court of emperor Vikramādiya, who started the Vikrama era in B.C. 56.

Dhanvantarikapakṣaśāstra—Veda-Vaigāthā Kālidāsa

Kālidāsa lived in the fifth Century A.D. One Candra-
gupta II, who defeated the Śakas in 539 A.D. was
Kīlaḍa of Ujjain. He was known as Vikramāditya also.
Dr. Keith thinks that the great poet might have been
a member of this King's court. Perhaps Kālīkāda had
remembered his royal patron Vikramāditya in his
drama called Vikramorvasīṇī. Dr. Keith is further of
the view that Kālīkāda composed Kumārasambhava
after attending the birth celebrations of Kumāragupta,
son of King Vikramāditya.
5) Sixteent Century A.D. Three scholars, Ferguson, Max
Muller and Kern have opined that Kālīkāda lived in
the sixth century A.D.
Whichever be the date of Kālīkāda it could be known
from his works that he spent the major part of his
life in Ujjain, and was inextricably indebted to the city in
many ways. Kaghuvasita and Kumārasambhava are
his two mahākāvya. He had also written three dramas,
Abhijñānākūṭāṇī, Vikramorvasīṇī and Mālavikāgni-
mātra and a lyric called Rūsaṁhāra. He wrote also a
world-famous poem called Meghasandhāṇī.
KĀLĪKĀ. A female attendant of Skanda. (Sālīya Parva,
Chapter 46, Verse 14)
KĀLĪKA. One of the attendants given to Skanda by
Pūsan, the other being Pāṇākara. (Sālīya Parva, Chapter
45, Verse 43).
KĀLĪKĀSAGA A holy place. Bathing here is as
good as that at Kālīkārama.
KĀLĪKĀSRAMA. A holy place. If one bathes and
spends three nights here one will be released from the
sorrows of life and death. (Anuśāsana Parva, Chapter
23).
KĀLĪKAYA. A son of King Subala. He was killed by
Abhimanyu. (Drona Parva, Chapter 49).
KĀLĪNDI (YAMUNA).
1) General. Kālīndi alias Yamunā is one of the holy
rivers in India. The presiding deity of the river is
Kālīndīdevī. Kālīndi, the daughter of the sun has her
sanctuary in Kālīndīdevī and hence, the name
Kālīndi for the river. Kālīndi joins the Gaṅgā at
Prayāga, and this confluence of the two rivers is called
Saṅgama, which is a sacred place.
2) Gave way for Śri Kṛṣṇa. As soon as Kṛṣṇa was born
Vasudeva stealthily removed the child to Ambādi. Due
to heavy rains the Kālīndi was overflowing, and Vasu-
deva begged Kālīndi for a passage, and the river gave
way for Vasudeva to take Kṛṣṇa to Ambādi. (Bhāgavata
10th Skanda).
3) Balabhadrādra dragged Kālīndi. Balabhadrādrāma once
stayed in Ambādi for two months. One day he was
picketing on the banks of Kālīndi with the Gopis.
Under the influence of liquor he desired to play with
his companions in the waters of Kālīndi. He called
Kālīndi to his side, but the chaste Kālīndi refused to
oblige him. So he dragged her by his plough hooking
her to it. In great fear Kālīndi saluted him, and he
enjoyed with the gopis for some time on its waters,
(Bhāgavata, 10th Skandha).
4) Kālīndi, Śri Kṛṣṇa's wife. After Maya had built
Indraprastha for the Pāṇḍavas, Śri Kṛṣṇa spent a few
days there with his family. And, one day while Kṛṣṇa and
Arjuna were strolling on the banks of Kālīndi the latter
saw there a beautiful woman performing penance and
he approached her. She told Arjuna that the object of
her penance was to get Kṛṣṇa as husband, and when
Arjuna passed on the information to Kṛṣṇa he took her
in his chariot to Dwārakā and duly married her.
(Bhāgavata, 10th Skandha).
5) Sons of Kālīndi. Ten sons were born to Kālīndi by
Kṛṣṇa. (Bhāgavata, 10th Skandha).
6) Hamsa and his son in Kālīndī. Once Kṛṣṇa attacked
Jarāṣandha and the son of his minister, Hamsa, being
told that his father had been killed, committed suicide
by jumping into Kālīndi. But, Hamsa had not been
killed and when he returned to Puru's outfield and
knew about the death of his son, he too jumped into
Kālīndī and committed suicide. (Sabhā Parva, Chapter
14).
7) Other information.
(i) Kālīndi is one of the seven tributaries of the Gaṅgā.
One who drinks its water will be released from all sins.
(Adi Parva, Chapter 139, Verse 19).
(ii) The Pāṇḍavas, during their life in exile in the
forest drank Yamunā water, got over their weariness
and continued their sojourn. (Vana Parva, Chapter 5,
Verse 2).
(iii) Sahadeva, son of Sṛṅgava, gave Agni Deva 1000
golden emblems on the banks of the Yamunā. (Vana
Parva, Chapter 90, Verse 7).
(iv) Bharata performed thirty-three Āśvamedhas on
the banks of the Yamunā. (Vana Parva, Chapter 90,
Verse 8). On another occasion he conducted six Āśva-
medhas at the same spot. (Drona Parva, Chapter 88).
On yet another occasion he conducted three hun-
dred Āśvamedhas. (Sūnti Parva, Chapter 29).
(v) Ambaśīrī, the son of Nabhaga conducted a yājīna
on the planes of Kālīndī. (Vana Parva, Chapter 129).
(vi) Agastya the great sage performed penance on the
planes of Kālīndī. (Vana Parva, Chapter 161).
(vii) King Sāntanu conducted seven yājānas on the
banks of the Kālīndī. (Vana Parva, Chapter 162).
(viii) The colour of Kālīndī is black. Kāma (Cupid)
shot arrows of love at Śrīva, who was lamenting over
the death of Śrīla, and by Śrīva thus excited to a
condition of insanity jumped into Kālīndi with the
result that its water turned black in colour.
(Vāmana Purāṇa, Chapter 6 and also see under
Yamunā).
KĀLĪNDEVIPA. It was on this island that Vyāsa was
born as the result of the intercourse between Pāṇḍava
Parīchāni (Adi Parva, Chapter 10).
KĀLĪNGA I. Kṛṣṇa, King of Kālīnga was present at
the swayyamvara of Draupadi. (Śloka 13, Chapter 180
Adi Parva). Rukmi played a game of dice with Balabhadrā with the help of Kālīnga (for details see under Rukmi). The sage Dhrirathas begot a son of the wife of the aged and senile Kālīnga and the boy
was named Kālīśā (Śloka 129, Anuvāka 19, Man-
dala 2, Rgveda).
KĀLĪNGA II. A warrior of the god Skandha. (M.B.
Sālīya Parva, Chapter 45, Verse 84).
KĀLĪNGA III. A Dasiya who lived in Kṛṣṇaṇa. In
Skanda Purāṇa there is a story that he conquered
heaven, drove away the Lokpalakus, possessed his own
forces in their place and was finally killed by Devi.
KĀLĪNGA. Śrūṭāyaṇa, King of Kālīnga, and a member of
Yudhīśṭhira's assembly. (Sabhā Parva, Chapter 4).
KĀLĪNGA (M) (KĀLĪNGA). An ancient place in the
south of Bhārata.
KALINGADATTA

Other details.
(1) Arjuna visited this place while he was on a pilgrimage. (Sloka 9, Chapter 214, Adi Parva.)
(2) Kaliya was also included in the countries conquered by Sahadeva while he was on his victory march. (Chapter 31, Sabha Parva.)
(3) People from Kaliyogra presented Yudhishthira with gifts for the Rajasuya. (Sloka 18, Chapter 52, Sabha Parva.)
(4) Yudhishthira visited Kaliyogra while he was on a pilgrimage. (Sloka 6, Chapter 114, Vana Parva.)
(5) Karna conquered Kaliyogra while he was on a victory march. (Sloka 8, Chapter 254, Vana Parva.)
(6) Sahadeva defeated the King of Kaliyogra. (Sloka 24, Chapter 23, Udyoga Parva.)
(7) Sri Krishna slaughtered the people of Kaliyogra. (Sloka 76, Chapter 49, Udyoga Parva.)
(8) The people of Kaliyogra took part in the war between the Pandavas and Kauravas. (Sloka 6, Chapter 29, Drona Parva.)
(9) Parashurama conquered this place. (Sloka 12, Chapter 79, Drona Parva.)

KALINGADATTA. See under Dharma. KALINGAENA. See under Madanamadhava.

KALIPRITYA A prostitute. She attained svarga by observing the Karitakavrita. (Chapter 21, Brahmakanda, Padma Purana.)

KALIVA.
1) Birth. Kalivara, grandson of Brahma and son of Marici begot of his wife Kastrina powerful naga like Sesa, Anavata, Takshaka, Karkotaka, Kaliya, Manini, Parashitigba etc. and from them were born all kinds of nagas on earth. (Adi Parva, Chapter 33). Kaliya possessed one thousand heads. (Bhagavata, 10th Skanda).
2) Kaliya took his abode in Anantika. Vinata and Kastrina were wives of Kaliya. The former was the mother of Garuda and the latter of the nagas. In a wager Vinata was defeated and had to become the slave of Kaliya. Garuda brought Ananta from Devakot and redeemed his mother from slavery. Yet Garuda and the nagas continued to be enemies. Garuda killed and eating naga whenever he got a chance for it. At last the naga entered into an understanding with Garuda agreeing to give him the havis (offering) which he got on certain days, and thus Garuda stopped eating the naga. But Kaliya did not subscribe to the above agreement; he treated Garuda with contempt. But, in an encounter with Garuda Kaliya was put to so much of hard ship that he, along with his family, shifted his abode to a particular sea in Kaliyogra.
3) Admission granted to Garuda. Owing to the curse of a sage called Vashitka, who was performing penance on the banks of Kaliyogra, that Garuda would die broken-headed if he entered Kaliyogra, it was a prohibited area to Garuda.
4) Suppression of Kaliya. Owing to the virulent poison of Kaliya the waters of Kaliyogra became poisonous and the trees on its banks dried up. Once, while Krishna and his companions, the Gopalis came to the banks of the river grazing their cows. The Gopalis drank water from the river and fell down dead. Then Karna jumped into the river from the top of a tree on its bank and danced upon the heads of Kaliya who had rushed to attack him. Kaliya vomited blood and saluted Krishna. His wives and children also saluted the Lord. Krishna sent all of them away to Ramaapaka island assuring Kaliya that Garuda would not attack him on seeing the marks of his (Krishna's) feet on Kaliya. Thus did Kaliya and his family shift their residence to Ramaapaka Island. (Bhagavata, 10th Skanda.)

KALINYOGA. See under Manvantara.

KALKI. The tenth avatara (incarnation) of Mahabhava. The ten avatara are called Daasavataraas. Kalki is the last of them. Agni Purana, Chapter 16 says as follows about the incarnation of Kalki:
Towards the end of Kaliyuga, all people will lose their faith in God and become irreligious. They will accept presents from the wicked. At that time, there will be intermixture of castes. People will become thieves and evil doers. Fifteen divisions of the Veda Vajrayana alone will become the authoritative document. People, wearing the garb of righteousness, will indulge in unrighteousness. Mlecchas (lowest class of people) assuming the form of Kings will begin feeding upon human beings. At that time Lord Visnu will incarnate as Kalki, the son of Vishvayasa and the priest of Vishvavalkya and exterminates all mischiefs. He will restore people to caturvarya and the four astras and maintain proper standards of conduct. Afterwards the Lord will renounce the form of Kalki and ascend Heaven. Then Krtavya will begin again. Chapter 190 of Bhagavata Purana supports almost all the above statements. In the light of these, we can gather certain features of Kalki's incarnation when Kaliyuga reaches its zenith. Mahabhava will be born as a Brahmana with the name Vishvayasa, in the village called Vambhalas. Vishvayasa will become famous under the name Kalki. He will be the priest of Yajnavalkya. He will create arms and soldiers by his will itself and destroy the wicked. With that Krtavya will commence.

There is difference of opinion as to whether Kalki's incarnation has passed or is to come. But in the light of the statements in the Puranas, Kalki has not yet come. Mahabharta, Vana Parva, says that Kaliyuga extends over a period of 4, 32, 000 years. It is now only a little over 5,000 years since it began. Still, more than 4, 26, 900 years have to pass before the end of Kaliyuga. Therefore lakhs of years have to elapse before the incarnation of Kalki.

KALMAASANGHI. See under the word KALMASSAPA.

KALMASSAPA. KALMASSANGHI, MITRASAHA, SAUDASA. A famous king of the Ikavuka dynasty. He wandered about in the forest as a Raksasa for twelve years.


2) Name. His actual name was Mitrasaha. Since he was the son of Sudasa, he was called Sudasa also.
KALMAŠAPADA

(M.B. Anutama Parva, Chapter 78). Kalmāśapada and Kalmāśapadā were names which he got as a result of Vasiṣṭha’s curse.  
3) Mitrāsaha became a Rākṣasa. Mitrāsaha was a reputed and glorious king belonging to the solar dynasty of kings who ruled over Ayodhyā. He had a queen named Madayānti. While they were leading a happy and enviable married life, Mitrāsaha was forced to lead the life of a Rākṣasa in the forest for a period of 12 years, as the result of a curse. The story of this curse is given in different Purāṇas in different versions and they are given below:—  
4) Śakti Cursed Mitrāsaha. One day Mitrāsaha went to the forest for hunting. Vāmānitra wished to get this mighty King as his disciple. While the King was passing through the forest, he saw Śakti, Vasiṣṭha’s son, coming towards him. The King was a Kṣatriya and Śakti was a Brāhmaṇa. They were faced with the problem of whether the Kṣatriya should make way for the Brāhmaṇa or vice versa. Neither of them made way for the other. At last, Mitrāsaha struck Śakti with his whip. In his anger Śakti cursed Mitrāsaha that he should become a Rākṣasa and roam about in the forest for 12 years. Vāmānitra who was standing nearby in the time introduced a devil into the body of the King and from that day Mitrāsaha wandered about in the forest in the form of a Rākṣasa. (M.B. Ādi Parva, Chapter 176).  
5) Vasiṣṭha cursed Mitrāsaha. Mitrāsaha once went to hunt in the forest. While hunting he came across two tiger cubs. Actually, they were two Rākṣasas in disguise. The King who was unaware of it, killed one of them with an arrow. The other cub suddenly assumed his own form as a Rākṣasa and after giving Mitrāsaha a warning that he would take revenge on him at the proper time, vanished.  
After the hunt the King returned to his palace. He informed Vasiṣṭha that he wished to perform Āśvamedhāyāga like his ancestors. The sage offered to assist him in it. Shortly after, one day, the old Rākṣasas-tiger, disguising himself as the sage Vasiṣṭha, came to Mitrāsaha and said:— ‘Oh King! I will tell you a secret. Don’t tell anyone else. I have a great desire to eat meat food. Please send some cooked meat to my Ādrasana without anyone knowing about it.’ After saying this, the disguised Rākṣasa-sage left the place.  
The King told this secret to his wife Madayānti. They prepared the meat-food secretly and took it to Vasiṣṭha’s Ādrasana. When Vasiṣṭha saw the meat food, he took it as a personal insult and transformed the King into a Rākṣasa. (Utirā Ramāyaṇa).  
6) Another story of Vasiṣṭha’s curse on Mitrāsaha. Once while Mitrāsaha was hunting in the forest, he happened to kill a Rākṣasa by accident. The dead Rākṣasa’s younger brother swore to avenge his death. He went to the King in the disguise of a young Brāhmaṇa cook. Mitrāsaha appointed him as a cook in the royal kitchen.  
At about that time, one day, Vasiṣṭha came to Ayodhyā on the invitation of Ādrasana, for a Śrāddha. Mitrāsaha accompanied by his queen, greeted the sage with honour. He ordered the cook to prepare food for the guest at once. The Rākṣasa disguised as cook, decided to make the best of this opportunity. In a short time he cooked some human flesh and offered it as food for Vasiṣṭha. The enraged sage cursed the King to become a man-eating Rākṣasa who would roam about for twelve years in the woods. Thus Mitrāsaha became a Rākṣasa. (Śiva Purāṇa, Śivarātri Māhātmya).  
7) How Mitrāsaha got the name ‘Kalmāśapada.’ Mitrāsaha became very angry when he was cursed by Vasiṣṭha. He decided to pay back in the same coin by cursing Vasiṣṭha also. He took water in his hand and was about to throw it down with the words of curse. But his queen Madayānti stopped him. She reminded him that it was not right to curse a Brāhmaṇa and requested him to sprinkle that water on his own feet. The King’s anger cooled down and he sprinkled the water on his own feet. Since his feet were polluted by the water of sin Mitrāsaha came to be called ‘Kalmāśapada,’ and Kalmāśapadā from that day. (Śiva Purāṇa, Śivarātri Māhātmya).  
8) Kalmāśapada’s life as Rākṣasa. The curse-ridden Kalmāśapada began to look upon Vasiṣṭha and his sons with invertebrate hatred. He roamed the countryside and forests in the form of a Rākṣasa. He started man-eating by feeding upon Śakti, the eldest son of Vasiṣṭha. After that he ate all the remaining 99 sons of Vasiṣṭha. Distressed at the loss of his children, Vasiṣṭha left his Ādrasana, bent on committing suicide. He tied his own hands and feet securely with a rope and jumped into the river to drown himself. This attempt, like several other attempts to commit suicide, failed and he did not die (M.B. Ādi Parva, Chapter 177). In the Mahābhārata there is a story which says that once Utaika, a disciple of the sage Gautama went to beg the King’s (their ornaments) worn by Kalmāśapada’s (Śatarūpa’s) queen, for the sake of Gautama’s wife. (For details, see under the word “Utaika”).  
9) Brāhmaṇa’s curse on Kalmāśapada. In the course of his wanderings through the forest as a Rākṣasa, Kalmāśapada happened to come across a Brāhmaṇa youth engaged in amorous pleasures with his wife Āgrasana. The King caught hold of the youth and killed him. His wife, the Brāhmaṇa wept loudly and after cremating her husband’s body in a funeral pyre, jumped into it and burnt herself to death. Just before her death she pronounced a curse on Kalmāśapada that if he touched any woman in future he would die immediately.  
After the death of the Brāhmaṇa couple, the sin of Brāhmacaryā (killing of Brāhmaṇa) continued to pursue Kalmāśapada in the form of a terrible monster. He fled for life from it and at last reached the presence of King Janaka. There, he happened to see the sage Gautama who taught Kalmāśapada Dvīgajana (Divine wisdom). As advised by the sage, he went to the temple at Gokarna and spent some years in deep meditation. (Śiva Purāṇa, Śivarātri Māhātmya).  
10) Sāpamoksa. (Liberation from Curse). Towards the close of the twelve years which Mitrāsaha (Kalmāśapada) spent as a Rākṣasa, Vasiṣṭha saw him. The sage sprinkled holy water on Mitrāsaha and at once the Rākṣasa (the spirit of the Rākṣasa) left his body and he restored his original figure of the King. He accepted Vasiṣṭha as his preceptor. They went back together to Ayodhyā. Although Madayānti, queen of Mitrāsaha was there, the King was not able to touch her owing to the Brāhmaṇa’s
curse. So he requested Vaisistha to beg children by her. Accordingly, Madayantī became pregnant by Vaisistha. But she did not deliver the child even after twelve years. At last she hit the embryo in her womb with a stone and the child was born. Since he was born with the help of a stone (Asmāni), the child was named “A makt”. (M.B. Adi Parva, Chapter 167).

KALMAṆI. A river. It was while travelling by the side of this river, that King Drupada reached a Brāhmaṇa village where he happened to meet Upāyā. (M.B. As Purva, Chapter 166). Mahābhārata, SBha Parva, Chapter 78, Verse 16 says that it was on the bank of this river that the sage Bhṛgu blessed Yudhishthira. (Modern scholars believe that Kaśmāṇī is the same as the present river Yumna).

KALODAKA. A sacred place. The sin of causing abortion to any one who utters the tenth of the thero here will be washed away. (Arunākana Parva, Chapter 25, Verse 60 and Śatā Parva, Chapter 152, Verse 12).

KALPA I. A son of Dhruva. See under DHRUVA.

KALPA II. A period of one thousand Yugas or fourteen Manvantaras. See under MANVANTARA.

KALPA III. The customary proceeding of Yāgas. These proceedings are made in the form of Śūtras. The Śūtras describe how the Brāhmaṇas and maṇḍras are to be used. For each Śūtra there are separate Śūtra Śūtras. The Śūtra Śūtras for Āgama Śūtras are Ācārya, Svēkkhāyana and Svānak. Those for Svānveda are Māṭaka, Lāṭyāyanaka and Drāḥyāyanaka. Those for Kṛṣṇa Yajurveda are Āpadamba Svānveda, Satyāyana, Hiraṇyaka, Mānana, Bhrādavā, Vadhā, Vaiśākha, Lāṅgākṣa, Mātṛa, Kāśvā and Vṛdha. For Śukleyjuvendra it is Kātyāyanaka Svān Śūtra. For Aśvinveda it is Kauṭikā Śūtra Śūtras. All these Śūtras contain only brief symbolic words and are difficult to understand without explanation.

KALPAKA. Śiva’s garden. It is situated in Kaśmaṇī, (Kathaśatigāra, Kathābhuktaalambaka, Part 1).

KALPAVRKSA. A tree in Devaloka. It has the power of giving any object that one wishes to get. There are five Kalpavrkṣas in Devaloka. Their names are: Māndāra, Purnā, Sāntāna, Kalpavrkṣa and Haricandana.

Agni Purāṇa, third Chapter mentions that among the wonderful things obtained by the churning of the ocean of milk, there was Kalpavrksa also. So Kalpvṛkṣa was born from the ocean of milk.

KULYA (KALI). Mother of Vyāsa. (Agni Purāṇa, Chapter 278).

KALYĀṇA. A sage. Once certain Āgirasas including the sage observed sattva (sacrifice) for the attainment of heaven. But asādāya was sure about the Devayāna path which leads to heaven. So they selected Kalyāṇa to find out the path. He went in search of the Devayāna path and on the way he met Urṣyā, a Gandharva who was in the company of some apsārīs women. The Gandharva disclosed the Sāma which would enable Kalyāṇa to find out the Devayāna path. On his return, Kalyāṇa told the other Rsis that he had received the Sāma, but he refused to disclose from whom he obtained it. With the help of that Sāma known as Asmāya, the Āgirasas attained heaven, but because of his failure to disclose the whole truth, Kalyāṇa was denied access to heaven. Besides that, he became a victim to the disease of leprosy. (Paśca-viśla Brāhmaṇam).

KALYĀṆI. A female follower of Skanda. (M.B. Śatya Parva, Chapter 46, Verse 6).

KĀMAY. God of beauty in Indian mythology.

1) General. A Prajāpati named Dharma was born from the right breast of Brahmā. Dharma was very handsome. Three sons, Śama, Kāma and Harṣa who were exceedingly handsome, were born to him. Of them, Kāma became the god of beauty. His wife was Rāi. Rāi became the husband of Pāvāt. Harṣa had Nandā for his wife. (M.B. Adi Parva, Chapter 66, Verses 31-33).

In Kālika Purāṇa we see another story about Kāma’s birth. Brahmā created ten Prajāpatis. After that, the woman Sandhyā was created. At the very moment of her birth, Brahmā and the Prajāpatis were irresistibly fascinated by her charm and they sprang up from their seats. All their thoughts converged on the same object. At this time a handsome youth emerged from Brahmā’s mind with a floral bow in his hands. Immediately after his birth, he asked Brahmā “Kauś karpaṇa?” (Whom should I make proud?) Brahmā replied “Let the minds of living beings be the aim of your arrows”. He suggested Rāi the daughter of Dēkan, to be Kāma’s wife. Since he stirred the mind of Brahmā, he got the name “MANVATIHA”, and since he was extremely attractive in appearance he came to be called “KĀΜA”. (For further details, see under “RATI”).

2) How Kāma got the name “KANDARPA”. As soon as Kāma was born, he went to Brahmā and asked him “Kauś darpaṇa?” (Whom should I make proud?). Therefore he got the name “KANDARPA”. (Kathaśatīgīra).

3) Brahmā cursed Kāma. Once Brahmā was meditating upon Para Brahman for the purpose of creation. He felt carnal thoughts rising in his mind. At once a girl was born from his mind. She appeared before him and did obeisance to him. This girl was Sarasvatī. Brahmā fell in love with her. He declared that she should stay in the tongues of all living beings, and particularly at the tip of the tongues of all scholars. After that he made Sarasvatī his wife. Soon she felt repentant for his weakness of mind. His anger blazed at Kāma who was the cause of all this. He cursed that Kāma would be burnt to ashes in the fire from Śiva’s third eye. After that Brahmā gave his carnal desire to the great sage Atri who transferred it to his wife Anasātī. It hardened itself within her and took the form of Candrika, who was thus born to her. (Brahmaṇḍa Purāṇa, Chapter 43).

4) Kāma was burnt up in fire. Long ago an Atri named Tāraka, who was proud of his invincible might, was causing much havoc and terror in the whole world. Even the gods were afraid of him because he had received a boon that Śiva’s son alone was capable of killing him. It was the time when Pārvatī, the daughter of Himāvat, was performing a penance praying that Paramesvara should become her husband. Taking advantage of this opportunity, Indra sent Kāma to rouse the passion of love in Śiva’s mind. Kāma reached Śiva’s seat and tried to stir up his passions. Śiva, who was enraged at this, opened his third eye blazing with fire. Kāma was
burnt to ashes in that fire. The place where Kâma’s body (Anga) fell came to be called “Anagâryā”. Since he lost his body, Kâmadeva got another name “Anaṅga”. (Vâlmalikī Râmâyana. Kâla Kânda, Chapter 23).

5) Kâma’s Next Birth. When Śiva burnt up Kâma, the latter’s wife Râti prayed to Śiva to restore her husband to life. Śiva was pleased and said that Râti would be born in the world and Kâma would take birth as her son.” (Kâthâsarîṣṭâgâra).

According to Śiva’s blessing Râti was born in the world under the name of Mâyâvatî. She became the kitchen-maid of an Asura named Sambhara. At that time Śrî Kâraṇa approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kâma who was burnt up in the fire of his eye would be born as the son of Rukmiṇî, Śrî Kâraṇa’s wife. Accordingly, Rukmiṇî, conceived and a handsome child was born to her.

Sambhara, who employed Mâyâvatî as his kitchen-maid had received a boon from Śiva. A condition laid down in it was that Sambhara would die not long after Kâmadeva’s birth in the world. So Sambhara was making careful enquiries to ascertain whether Kâma was born anywhere in the world. It was during this period that Sambhara received the news that Kâma had been born as Śrî Kâraṇa’s son. At once he went secretly to Rukmiṇî’s house and stole the little baby and threw it into the sea. A sea-fish swallowed the child and a fisherman who caught it presented it to Sambhara. When Sambhara cut it open, he saw a lovely baby inside the fish. He entrusted the child to Mâyâvatî to be brought up.

At this stage, the sage Nârada happened to come there and he explained to Mâyâvatî in secret, that the baby was Kâmadeva and she was Râti. From that time, she brought up the child with great affection and tenderness. As years passed and Kâma grew up into a youth, Mâyâvatî began to make amorous advances towards him. Looking upon her with regard due to a mother, Kâma was displeased with these advances. Then she told him what Nârada had disclosed to her about their relations in the past life. She advised him to kill Sambhara and to leave the place for Dwârakâ as soon as possible.

As advised by her, Kâma killed Sambhara and both he and Mâyâvatî went to Dwârakâ in a Vimâna and paid their respects to their parents there. In the presence of a large number of sages, Kâma was christened “Pradhumna”. Aniruddha, the husband of Usî, was the son of Pradhumna. Besides Aniruddha, Pradhumna had a daughter too.

6) Other names of Kâma. The following names are used for Kâma in the Purâṇas—Madana, Manmatha, Māra, Pradhumna, Minaketana, Kamarpaka, Ananda, Kâma, Pañcaśaśra, Sambatârî, Manasijâ, Kuśmesu, Anavayava, Puspadhava, Ratipati, Mâkardhava, Atmabhâ, Īrâja, Isma, Kâśikâ, Abhirupa, Gṛiñkâkâtil, Kâshîra, Râma, Dîkha, Mahâdile, Mañanjâ,pâta, Mâhâ, Râjapâta, Vâma, Puspaketana, Mâkaretaka, Ratnâvatya, Ragavritta, Samârâguru, Gâdavittya, Mâpaya, Mâyâ.

7) Kâma’s weapons. Kâma has a bow made of sugar-cane, its string is made up of beetles, and the tips of his arrows are flowers. His vehicle is the parrot and the sign on his banner is fish. The five flowers of his arrows are—Arâvinda, Aśoka, Cûta, Nâvamâlîkî, Nîlpatpa. Besides these, he has five more arrows which are—Unmâdâna, Tâpâna, Sûpa, Sambhara and Sâmohana. (Amarâ Kosâ).

Kâma II. An Agni who was the son of Śvâhadeva. Mahâbhârata, Vana Parva. Chapter 219. Verse 23 says that this agni was of inimitable beauty.

Kâma III. Another name for Paramevara. (M.B. Anuśasana Parva, Chapter 17, Verse 42).

Kâma IV. Another name for Mahâsvaî. (M.B. Anuśasana Parva, Chapter 149, Verse 45).

Kâma V. A great sage. There is a reference to this sage in Mahâbhârata, Anuśasana Parva, Chapter 150, Verse 41.

Kâma. Daughter of Pritâvrasa. She was the wife of Ayuandî, a king of the Pûru dynasty and mother of Akrodhâ. (M.B. Adi Parva, Chapter 177).

Kâmatî (Kâmatîkâ). A serpent born in Dhritâushrîa’s family. This serpent was burnt up in Jayameṣya’s surpaśa. (M.B. Adi Parva, Chapter 57, Verse 15).

Kâmacari. A woman follower of Skandadeva. (M.B. Salya Parva, Chapter 46, Verse 23).

Kâmadâ. Another woman follower of Skandadeva. (M.B. Salya Parva, Chapter 46, Verse 27).

Kâmadeva. See under Kâma.

Kâmadhenu. (Surabhi—Nandinī).

1) General. She is the first mother of cattle. She is a goddess with marvellous powers and attainments who gives milk whenever needed by gods and sages. The Purâṇas declare that all the cattle in the world today are descended from Kâmadhenu.

2) Three different names. This sacred cow is sometimes called “Kâmadhenu”; at other times, “Surabhi” and also “Nandinî”. They are not three different cows, as some people suppose. See Bhâsâ Bharata, Aranyava Parva Chapter 8, Verses 7 and 17. There Surabhi and Kâmadeva are names used for referring to the same cow. Again, in the Bhâsâ Bharata, Adi Parva, Chapter 99, Verse 14, we find the name Nandini applied to Kâmadhenu. Thus we may conclude that Kâmadhenu had two other names viz. Surabhi and Nandini. But since the term “Surabhi” occurs in Anarâkosa, it follows that even ordinary cows may be called “Surabhi”.

3) Birth and family. In the Purânas Surabhi is described variously as Daksâ’s daughter, Kâsyapa’s wife, Kâsyapa’s daughter, etc. Although at first sight there may appear some discrepancy in these statements, in the light of them we may clearly arrive at the ancestry and birth of Surabhi. Vâlmalikâ Râmâyana, Aranyava Kânda, 14th Sarga says that Kâsyapa, the son of Mañî and the grandson of Brahmâ married Daksâ Prjâpâti’s daughters Aditi, Diti, Danu, Kâlikâ, Tâmra, Krodhâvasî, Manu and Anâlî. From verses 20 and 21 in the same Sarga we understand that Surabhi was the daughter of Krodhâvasî, Daksâ’s daughter, by Kâsyapa. In this same Sarga we find that Rohini and Gandharvî were born to this Surabhi and from Rohini were born all the cows in the world that we see today.
KAMADHENU

and from Gandharvi were born all the horses. It was by her 120 father Kadypa himself that Surabhi’s offspring were born. Therefore, the reference to Surabhi as the wife of Kadypa may also be justified.

Since Krodhavasa, the daughter of Daksa was the mother of Surabhi, actually Surabhi was the grand-daughter of Daksa, but in a broad sense, a grand-daughter may be considered as a daughter. So the reference to Surabhi in Bhasa Bhusana Parva, Chapter 89, Verse 29 as Daksa’s daughter is correct in that sense.

4) How Kamadhenu Received Divine Powers. Long ago Aditi, wife of Kadypa, conceived Mahavayu in her womb and began an austerities penance standing on one leg. At that time Surabhi went to Kaivalya and offered worship to Brahman for ten thousand years. The gods who were pleased, came to Surabhi, taking Brahman with them. Brahman said to her:—Surabhi I have made you a goddess. You are now above the three worlds—Heaven Earth and Hell. You will become famous. All people will worship you and the cows who are your offspring.

From that day on which Brahman blessed her Surabhi became a goddess with marvellous spiritual powers.

5) More than one Kamadhenu. There are references to several Kamadhenu’s in the Purânas. There is one Kamadhenu in Vasiṣṭha’s Aśrama. At Varuṇa’s yajña we see another Kamadhenu. There is no ground for believing that there is only one Kamadhenu and that it was borrowed by each Devas in turn for some particular occasion. This point is made clear in Kâma Parva, Chapter 89, Kamadhenu in the family of Kamadhenu and they were owned by different Devas. Moreover it is stated that several Kamadhenu’s take their origin from sources other than the family of Kadypa. One of them is from the ocean of milk. In Mahabharata, Adi Parva, Chapter 18, we find that when the Devas and Asuras churned the ocean of milk, along with many other precious things, Kamadhenu also came up to the surface. There is a reference to another Kamadhenu in Bhâsha Bhārata, Udyogya Parva, Chapter 102. There, it is said, Brahman who got Anura swallowed it beyond limit in his avidity and when he vomiting, a Kamadhenu came out from his mouth. That Kamadhenu is said to be living in the world known as Râthâla. The above-mentioned passage also says that there are four other Kamadhenu’s living on the four sides of the Kamadhenu which lives in Râthâla. They are Saurabhî in the east, Śūhadrâ in the west and Dhenu in the north.

The next Kamadhenu is the one which was born from the side of Śrī Krśna. Once Śrī Krśna and his consort Râdhâ were amusing themselves by amorous pleasures in a remote and secluded place. When they were tired they wished to drink some milk. At that time, Śrī Krśna created his will power, the cow Surabhi and the calf Matorâśa, from the left side of his body. Śrīdama milked that cow into a new earthen pot and when Śrī Krśna was drinking it, the pot fell down and the milk was spilled all over the floor. The milk which spilled out was 100 years. It became a lake called ‘Kâraśāgarâ’ for Râdhâ and her maids to bathe and enjoy water-sports. Numerous cows were born from the pores of Surabhi and they were presented to the Gopas by Śrī Krśna. (Devī Bhāgavata, 9th Skanda). Like this, several Kamadhenu’s are seen in the Purânas. Therefore there is no discrepancy or contradiction in statements declaring that there were many Kamadhenu’s in different Ārânas.

But since Kamadhenu had achieved divine powers by Brahma’s grace, it is but reasonable to believe that the different Kamadhenu’s are really the different forms of the original Kamadhenu, the daughter of Kâma.

6) Theft of Kamadhenu by Satyavrata (Tīrṣṇaka). Satyavrata (Tīrṣṇaka) was the son of Aruṇa, a King of the Ikṣvāku dynasty. He was a vicious and immoral fellow. Once he abducted a Brāhmaṇa girl just at the time of her marriage in her bridal dress. Enraged at this his father drove him away from his palace. Satyavrata wandered about aimlessly in the country and in the forests. Soon after this there was a famine in the land. Human beings and animals began to die of starvation. At that time Viśvāmitra was performing penance in the forest after leaving behind his wife and children in the country. When he saw that the whole family was in danger of death by starvation, he decided to make some money by selling one of the sons, in order to save the lives of the rest of the family. Satyavrata who came to know of this, met Viśvāmitra and dissuaded him from selling his son. He promised to supply some flesh everyday to the family by hunting animals in the forest and keeping the flesh suspended from the branch of a near-by tree. Accordingly, he began leaving the flesh regularly hanging from the branch of the tree. One day he could not get any flesh by hunting. That night he went to Viśvāmitra’s aśrama and stole Kamadhenu. He killed the cow and ate some of its flesh. The rest he gave to Viśvāmitra’s family.

The next morning when Viśvāmitra woke up, he did not see his cow. But he came to know of the whole affair by his intuition. In his fury he cursed Satyavrata and said that the world would brand him with the name “Tīrṣṇaka” because he had committed three heinous sins viz. killing of cows, abducting another man’s wife and incurring his father’s displeasure. After that Viśvāmitra restored Kamadhenu to life. (Devī Bhāgavata, 7th Skanda).

7) Viśvāmitra attacked Kamadhenu. Once while Viśvāmitra was a ruling King, he went into a forest to hunt. In the course of his ramble through the forest, he happened to arrive at Viśvāmitra’s aśrama with his retinue. Viśvāmitra called Kamadhenu and ordered her to provide food for Viśvāmitra and his party. Kamadhenu, by her divine powers, prepared food within a short time and gave them a sumptuous meal; Viśvāmitra was greatly pleased with this amazing feat of Kamadhenu and he asked Viśvāmitra to give her to him. He even offered to give scores of cows in return for her. But Viśvāmitra refused to comply with his request. Then Viśvāmitra tried to seize and take her away by force. At once Kamadhenu assumed the form of a terrible monster of destruction. From the different parts of her body emerged fierce warriors who clashed with Viśvāmitra’s followers. All the arrows shot by Viśvāmitra were caught by Viśvāmitra with his hand. In the end Viśvāmitra admitted that the might of a Brâhmaṇa is superior to the might of a Kṣatriya. (Viśvāmitra was a Brâhmaṇa and Viśvāmitra a Kṣatriya).
soon gave up his kingly duties and began penance, thus turning himself into a "Rājarṣi" (Royal saint). (Vālmiki Rāmāyaṇa, Bala Kanda, 52nd Sarga ; M.B. Śalīya Parva, Chapter 40 ; M.B. Ādi Parva, Chapter 175).

8) Kāmadhenu was attacked by the Aja Vasa. (See under the word "Aṣṭaṇuṣa", Para 2).

9) Kāmadhenu cried. (See under the word "Indra", Kāmālaka 16, Para 10).

10) Kāmadhenu revived King Baku. (See under the word "Gautama").

11) Other details:

(i) Kāmadhenu gave birth to Ajasa, Ekapūt, Ahiro, Budhhaṇa, Tvaṣṭa and Rudra. Viśvarūpa was the son of Tvaṣṭa. (Agni Purāṇa, Chapter 18).

(ii) Kāmadhenu said that she had no part in the theft of Agastya’s lotus. (M.B. Anuśāsana Parva, Chapter 94).

(iii) Śrī Kṛṣṇa turned Govardhana mountain into an umbrella and defeated Indra when Kāmadhenu came to Gokula and bathed Śrī Kṛṣṇa with her milk according to Bhāgavata, 10th Skandha.

(iv) Once the sage Janadagni went to Goloka and proposed to Kāmadhenu by her lotus. Kāmadhenu gave her sister Suśīlā to Janadagni. The sage presented that cow to his wife Renukā. (Brahmaṇḍa Purāṇa, Chapter 61).

KAMALĀ I  Mother of Prahlāda. (Padma Purāṇa).

KAMALĀ II  A follower of Skanda-deva. (Śloka 9, Chapter 46, Śalīya Parva, M.B.).

KAMALĀKSA 1  A great warrior who fought on the side of the Kauravas. Duryodhana sent this warrior along with Sakuni to attack Arjuna. (Chapter 156, Droṇa Parva, M.B.).

KAMALĀKṢA II  A son of Tārakāsura. He was one of the famous trio of demons. For details see under "Tripura".

KAMALAKSA  A follower of Skanda-deva. (Chapter 46, Śalīya Parva).

KAMALĀVRATA  See under "Jayāśāman").

KAMANDAKA  A great sage of ancient times. (Mahābhārata, Sānti Parva, Chapter 123) states that this sage once taught Rājadharmas (kingly duties) to King Agirasara.

KAMAPALA  A Vāyu-devata from Śrī Kṛṣṇa. (Bhāga-

vata, 10th Skandha).

KAMATHA I  A king of a country called Kāmbōja. This King was a prominent member of the court of Yudhiṣṭhira. (Śloka 22, Chapter 4, Sāhitī Parva).

KAMATHA II  A great sage. He became a realised soul by his penance. (Chapter 296, Sāhitī Parva, M.B.).

KAMATIRTHA  A sacred place. Mahābhārata, Vana Parva, Chapter 62, Verse 105 says that a man who takes his bath in this holy tirtha will have all his wishes fulfilled.

KAMBALA  A prominent serpent of the family of Kaśyapa. (Chapter 35, Ādi Parva, M.B.). The Prayāga tirtha was the abode of this serpent.

KAMALĀ  A part of Kuśādvipa. (Island of Kuśa).

KAMBAR  A celebrated Tamil poet. He was born in a poor family. At the orders of the King many poets wrote the story of Rāmāyaṇa in Tamil. But Kambār’s work was accepted as the best. This is the renowned Kambā Rāmāyaṇa. Kambār has written many other poems of which the important ones are Satarasat Antādi and Kāñcāṇa Purāṇa. It is said that unintelligent children of Tamil nādu are even now given sand from the burial ground of Kambār to induce intelligence into them. The (-r) suffix in Kambār is plural denoting respect. (See under "Bhadra-vikāli").

KAMBOJA I  Sudakṣaṇa, the King of the country, Kambōja. He was present at Draupadi’s swayanvar. In Mahābhārata, Karna Parva, Chapter 156 we read that his younger brother was killed by Arjuna. The Kings of Kambōja were all known as Kambōjas. Long ago, this country was ruled by a King named Kambōja. In Mahābhārata, Sānti Parva, Chapter 166, Verse 77, we see that this Kambōja was given a sword by the King Dhumadhvāna. Perhaps it was from this King Kambōja that the country came to be called ‘Kambōja’.

KAMBOJA II  This kingdom was situated in the north-western part of India. It is the modern Kabul. We get the following information from Mahābhārata.

(1) From Mahābhārata, Sāhitī Parva, Chapter 27, Verse 23, we see that Arjuna had subdued this Kingdom.

(2) The horses which were tied to Yudhiṣṭhira’s chariot were brought from Kambōja. (M.B. Sāhitī Parva, Chapter 52, Verse 5).

(3) The Mlecchas (a tribe of low-class people) of Kambōja will become Kings in Kaliyuga. (M.B. Vana Parva, Chapter 188, Verse 36).

(4) There were Kambōjas in Duryodhana’s army. (M.B. Udyoga Parva, Chapter 160, Verse 130).

(5) At the time of Mahābhārata the King Kambōja was the brave and heroic Sudakṣaṇa. (M.B. Udyoga Parva, Chapter 166, Verses 1-3).

(6) In the battle between Kauravas and Pāṇḍavas, the Kāṃbojas took their position in some places in the “Garuda Vyuha”, a phalanx in the shape of an eagle made by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 58, Verse 7).

(7) The horses of Kāṃboja were beautiful in appearance and of the colour of parrots. The horses which were tied to Nakula’s chariot, were of this kind. (M.B. Droṇa Parva, Chapter 23, Verse 7).

(8) When the horses of Kāṃboja ran, their tails and ears remained motionless. (M.B. Droṇa Parva, Chapter 36, Verse 36).

KAMUCHI  Son of Suchanā, King of the country of Madra. Candrasena, King of Sinhala, tried to get his daughter Mandodari married to this King. But Mandodari did not consent to it. (5th Skandha, Devī Bhāgavata).

KAMODA  A goddess who came out of the churning of the ocean of milk. (For further details see under "Tripura").

KAMPĀ  A prince of Vṛṣṇi-vānu. He became a Vīśādeva after his death. (Chapter 5, Svarga-rohaṇa Parva M.B.).

KAMPANA I  A mighty King. He was a prominent member of the court of Yudhiṣṭhira. (Chapter 4, Sāhitī Parva, M.B.).

KAMPANA II  A demon. (See under Nabhās).

KAMPANA  A river. If one bathes in this river one will get the benefit of doing a Puṇḍarika yajña. (Chapter 84, Vana Parva, M.B.).

KAMPILYA  An ancient town in South Pāṇḍālipura. It was the capital city of King Drupada. Śīkanṭha had come
to this city after his marriage. Once the King Daśāratha came near this place and sent a Brahmana messenger to Kāṃṣa. In ten days, a King named Bhūma-datta used to rule over this city. (M.B. Udya­yoga Parva).

See under the word 'Bhūma-datta'.

KĀMŚA I: Son of Ugrasena, King of Mathurā, and an incarnation of an Asura called Kālanemi.


2) Kāṃṣa, an incarnation of Kālanemi. In the yājñayam-bhavanavatara Kāṃṣa had a wife named Dūrī and they had six mighty and powerful sons. One day they ridiculed Brāhma saying 'A father who has married his own daughter' (Brāhma married Sarasvati, his own daughter). Brāhma became angry and cursed them to be born as demons on earth. All the six sons were, therefore, born as sons of a demon called Kālanemi on earth. In their next birth they were born as sons of Hiranyakasipu. They led a pious life and pleased at this Brāhma asked them what boon they wanted and they demanded that they should not be killed by anybody. Their father, Hiranyakasipu, did not like his sons getting a boon behind his back and so he cursed his sons 'May you all six go to Pūtāla (nether-world) and sleep there for a long time under the name of Sadākāla-Asura-Sahastra-Yagya-Dānmāra-Hiranyakasipu' and Hiranyakasipu said that they would after sleeping for a long time be born to Devaki, wife of Vasudeva, as their children and that Kālanemi, their father in their previous birth would then be born as Kāṃṣa and kill the children of Devaki by striking their heads on the ground.

Accordingly Kālanemi was born as Kāṃṣa and he killed the six children of Devaki by striking them on the ground. (Skandha 4, Devi Bhāgavata).

The 10th Skandha of Bhāgavata states "killing Kālanemi born as Kāṃṣa" when it refers to the killing of Kāṃṣa.

3) Another story regarding the birth of Kāṃṣa. Kāṃṣa was not actually the son of Ugrasena. It was Nārada who came to Kāṃṣa the story of his birth. It is as follows.

One day the wife of Ugrasena was in her menstors she went to the garden with her companions. Then a Gāndhārva named Dāmila disguised as Ugrasena went to her but she knew the trick and cursed him that he would go to hell. But Dāmila committed rape on her and then left the place making her pregnant. When the child was born Ugrasena's wife greatly hated the child got of an evil deed and cursed it saying that the child would be killed by a member of the family of Ugrasena. Thus Kāṃṣa was the son born to the wife of Ugrasena by Gāndhārva Dāmila. It was because Kāṃṣa was aware of it that he behaved very badly to Ugrasena and Kāṃṣa. (10th Skandha, Bhāgavata).

4) How Kāṃṣa got Madhuvarṇa. In olden times there was a famous place called Madhuvara in the river-bank of Kālindī. The place got the name of Madhuvara because the demon Madhu had residing there. Madhu had a son named Lavan. Lavan was a very wicked demon always ill-treating the devas. Śrātrunā, son of Daśāratha, killed him and lived there establishing a beautiful kingdom there. He named that place Mathurā. After the death of Śrātrunā two of his sons ruled that country. Then when the Śrīṣa dynasty became extinct the city of Mathurā came into the possession of the Yadu dynasty. It was ruled then by a very brave and valiant ruler named Śrīśrānaca. Vasudeva father of Śrī Kṛṣṇa was the son of Śrīśrānaca. After the death of Śrīśrānaca another King of the Yadu dynasty, Ugrasena, became the ruler of the place, Vasudeva accepting cow-rearing as his profession. Kāṃṣa became King keeping Ugrasena as a prisoner. (Skandha 4, Devī Bhāgavata).

5) Vṛṣṇideva and Devaki are imprisoned. Vasudeva married Devaki daughter of Ugrasena and sister of Kāṃṣa. Kāṃṣa pleased with his father's arrangement, hatched a plot to get rid of Devaki, offer a chariot. Kāṃṣa, Vasudeva and Devaki ascended the chariot and Kāṃṣa himself drove the chariot. Then from an unknown source above came a voice which said "Oh King, know thou this and from this moment chalk out thy plans for the future. The eighth son of your sister will kill you for certain. You will be no match against him." (Chapter 1, Bhāgavata 10th Skandha).

Hearing this voice from heaven Kāṃṣa got furious and dragging his sister by the hair raised his sword to kill her. Vasudeva then pleaded weeping not to kill Devaki. Only the eighth child of Devaki was going to kill him. Vasudeva would hand over all the children to him as soon as they were born. Such arguments pacified Kāṃṣa and he left off Devaki without hurting her.

Devaki delivered a son. He grew up under the name of Kīrtīmāna and one day Nārada visited Kāṃṣa and told him that he was the incarnation of an Asura named Kālanemi and the son who would be born to Devaki to kill him was Nārāyaṇa. Kāṃṣa, blind with fury, killed Kīrtīmāna by striking him on the earth and imprisoned both Devaki and Vasudeva.

6) Man-πbud of Kāṃṣa. Pārvatā, Cāndrā, Tṛṇavatā, Mātika, Arjītā, Kēlī, Dhenukā, Aghā, Viśvīda and Pūtanā were born in the Asura family as servants of Kāṃṣa. He sent them to different sides of the country to torment the Yadavas. Many Yadavas left the place. Even Kāṃṣa's father Ugrasena, a great devotee of Viṣṇu, was teased.

In the meantime Devaki delivered six sons including Kīrtīmāna and all of them were killed by Kāṃṣa by smashing their heads against the ground below. The seventh foetus of Devaki was aborted. (Instructed by Mahāviṣṇu, Māyādevī invoked the seventh foetus of Devaki and transferred his spirit to that of another wife of Vasudeva. The child thus born to Rohini was Saṅkarṣaṇa or Balabhadra-Rāma. Mahāviṣṇu then entered the womb of Devaki instructing Māyādevī to enter that of Yāsodā, wife of Nanda-gopā of Ambādī at the same time. Śrī Kṛṣṇa was then born in the image of Viṣṇu. The watchmen were sleeping. Following directions from the new-born child Vasudeva took the child to Gokula and leaving the child there brought back the child of Yāsodā and placed it near Devaki. When the watchmen awoke and knew about the delivery of Devaki they immediately ran to Kāṃṣa to tell...
him. Boiling with rage Karna rushed to the side of Devaki and taking the child by the legs, raised it for smashing it against the ground. The child to the frightened dismay of Karna slipped from his hand and rising up in the air said “Hi, ill-mannered wicked Karna, do not waste your valour on women. Your killer has already been born on earth. Do search for him quickly.”

Karna went pale with fright on hearing this and went away to his palace.

7) Conspiry of Kamsa. The thought that his killer was born somewhere made him restless. He let off Vasudeva and Devaki finding them innocent. Then he sat sadly pondering over the future. The courtiers then advised him to kill all the children who had been born within the past ten days and that would include the killer also. Kamsa accordingly sent to different parts of the country his secret agents to kill all children, ten days old.

During this campaign Pétansā, Śaketa, Tṛūvāropu, Ariṣṭā traumatic, and Kṣet tried to kill Śrī Kṛṣṇa also but Kṛṣṇa killed them all easily. For details see under each head separately. (10th Sandha, Bhāgavata).

8) Kamsa is Select. Ariṣṭā was one of the prominent Aśvins who killed Kṛṣṇa in the form of an ox. Śrī Kṛṣṇa killed it without any difficulty. Nārada who saw this incident informed Kamsa about it adding that Kṛṣṇa and Bālārāma were the sons of Vasudeva only and the child who slipped out of his hands was the child of Yosūpa. Kamsa got furious and he again imprisoned Vasudeva and Devaki and brought to Mathura Śrī Kṛṣṇa and Bālārāma and started thinking of ways and means to kill them. Kamsa arranged to conduct a grand celebration of Ayudhāpūjā (worship of the weapons) and invited Kṛṣṇa and Bālārāma to be the same among many other gopas from Ambādi. He sent his chariot with Akrūra to fetch Kṛṣṇa and Bālārāma from Ambādi. Akrūra privately informed Kṛṣṇa of the bad intentions of Kamsa and Nandagopā and many others from Ambādi started for Mathura. When Śrī Kṛṣṇa and Bālārāma reached Mathura. There they slew a huge wild elephant and the five Asuras, Cāṇātra, Mustaka, Kūta, Sāla and Kṛṣṇa who Kamsa had kept ready to kill Kṛṣṇa and Rāma. Sitting on a platform watching this, Kamsa became frightened and restless and roared with rage thus “The sons of Nandagopā should be instantly sent away from this palace. All their wealth and all that of the gopas should be confiscated. Bind with ropes the rogue Nandagopā, and kill the wicked Vasudeva. Throw my father, Ugrasena, into the river Kālindī bound hand and foot. Even a father should be killed if he was a relative of one’s enemy.”

Śrī Kṛṣṇa and Bālārāma boiled with rage when they heard the order of Kamsa and Kṛṣṇa, jumping on to the platform pushed Kamsa down and jumping down along with him killed him. (10th Sandha, Bhāgavata).

9) Other details.

(i) Karna had married the two daughters of Jarāsandha named Āsti and Prāpti. (10th Sandha, Bhāgavata).

(ii) Karna was a fierce bowman. All the kings hated him. Karna kept under him a crew of fighting men. He had eight lalaks of charioteers and an equal number of elephants. His army counted thirty-two lalaks of horses. (Dākṣiṇāyapāśa; M.B., Sahā Parva, Chapter 38).

KAMS. Mahābhārata mentions another Karna who was also killed by Kṛṣṇa. But he was not the son of Ugrasena. (M.B. Sahā Parva, Dākṣiṇāyapāśa, Part 285).

KĀMYĀ. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 122, it is said that she took part in the celebrations at the birth of Arjuna.

KĀMYAKAVAN. The Pāṇḍavas lived in this forest for a long time, during their forest life. At that time, several sages were performing penance in Kāmyakavana. Vidura who went within search of the Pāṇḍavas met them in this forest. After that Saipaya went to Kāmyakavana and took Vidura with him. It was in this forest that the Pāṇḍavas met sage Mārkandeya and Nārada. (M.B. Vasu Parva).

KAN. Dakṣa. (See under DAKŚA).

KĀNABHŪTI. A devil. His name in the previous life was “Suprātaka”. Once he made friends with the devil Sūdhāśiras. Kūmar who became angry at this cursed Suprātaka and turned him into a devil. Suprātaka settled down in the Vindhyā mountain, assuming the new name “Kānabhūti”. After narrating Bṛhat-kathā to Gourī, Kānabhūti assumed his former form. (For further details, see under the word GURUDIYĀ).

KĀ. Aśoka. A famous sage of ancient India. He was the founder of the Vaikṣesā system. The word means one who eats Kana (atom). His fives gave him this name to ridicule him. He is also called Kanyabhataka. Kanyā is known as Pippaladā also. He got that name because he used to eat Pippali (long pepper) in large quantities. (See under PIPPALĀDA).

KANĀKA. A big forest on the southern base of Mahāmuni. Atjādaru gave birth to Hāmrāṇā in this forest. (Uttara Kāmyakava).

KANAKADHVĀJA. (KANAKAGADA). A son of King Dhṛtarāṣṭra. He was slain by Bīmāsenā. (Sloka 27, Chapter 96, Bhāgavata).

KANAKAKSA. A soldier of Skandadeva. (Sloka 74, Chapter 45, Śalya Parva).

KANAKAKGADA. See under KANAKDHVĀJA.

KANAKAREKHĀ. Daughter of the King of the island of Kanakapuri. By a curse she was born as the daughter of Paropakāri, King of the city of Vardhamāna. A brahman named Saktideva married her. (Caturdārikātāmbhaka, Kathāsaritarāgara, Tārāta 1).

KANAKAVĀRSHA. A King who ruled the country of Kanakapuri on the banks of the river Gaṅgā. (Kathāsaritarāgara).

KANAKAVATI. A follower of Skandadeva. (Chapter 618 Śalya Parva).

KANAKAYUS. A son of Dhūrurāṣṭra. He had another name, Karakayus. This prince was present at the swayanvar of Draupadi. (Sloka 183, Chapter 67, Ādi Parva).

KANAKHALA I. The place where the Dakṣayāga was conducted. (Chapter 4, Vīmāna Purāṇa).

KANAKHALA II. A holy place on the shores of the river Gaṅgā. If one bathes in this river one gets the
benefit of performing an Atvamedha sacrifice. (Sloka 30, Chapter 84, Vana Parva). Kalidasa speaks about this place in his famous work ‘Meghaduta’. At the behest of Vasishth, Takṣaka, son of Laṅkamana, conquered the forests of Kaṅkhalal and then established a city there called Agast. (Uttara Rāmāyana).

KAŃCANA I. One of the two warriors given to Skanda by Mahaśeṣu. The other was named Meṣhamahī. (M.B. Sāya Parva, Chapter 43, Verse 47).

KAŃCANA II. A king of the Puru dynasty. See under the word PŪRUVAMŚA.

KAŃCANAḴA A warrior of Skanda. (M.B. Sāya Parva, Chapter 45, Verse 57).

KAŃCANAḴA. A river which flows through Naṁiṣvaraṇa. This is a part of the river Sarasvatī. (M.B. Sāya Parva, Chapter 38, Verse 19).

KAŃCANAṀALĀ. A lady attendant of Vāsavadattā, wife of Udāyana.

KAṆCĪ (KAṆCĪPURA). This was the capital city of the Cela Kings. This city was also called Kāṇcīvaram. It is mentioned among the holy cities. (M.B Udyoga Parva, Chapter 161, Verse 21).

KANDARA. A follower of Skanda. (Chapter 46, Sāya Parva).

KANDARPĀ. Another name for Kāmēdeva. Kāmēdeva was born of the mind of Brahmā and as soon as he was born he turned to Brahmā and asked “Kathācāracinti?” (When should I make proud?) So Brahmā gave him the name Kandarpa alias Kandarpa. (Lavānakalambaka, Kāthiṣasāgaṇa, Taranag 6).

KAṆDĪ. A great sage of ancient Bhāratas. He was the father of Māriṣa (Vṛkṣā); wife of the Pracetās.

1) Bāhūs Māriṣa. Māriṣa, daughter of Kandu, took her birth from a tree. There is an interesting story about this in Viśu Purāṇa.

Sage Kandu was one of the devaśas, was performing penance in a hermitage on the banks of the river Gomati. Devendra sent Pramlocā, an enchanting nymph, to Kandu to distract him from his penance. Pramlocā by her sweet words and enticing manners won the heart of the sage and Kandu accepting her as his wife went to the valley of Mandara and lived there happily for a hundred years. One day Pramlocā went and bowed before her husband and sought his permission to go back to Devaloka. “Deśa, stay here for some time more” replied the sage. Another hundred years went by. Again one day she went and sought permission to go home. Again the sage asked her to stay for a while more. Centuries passed without the sage losing even a little of his amours. On the other hand every day it found different channels of expression. One evening the sage stepped out of his Viśu and on seeing that Pramlocā enquired where he was going.

Sage: The sun is going to set. I am going to do my sandhya-vandana. I do not want to bring a break in my daily abstractions and duties.

Pramlocā: Oh! Righteous one, did the sun set for you only today? The Sunset of hundreds of years has gone by without your knowing.

Sage: Dear, you came to this holy river-shore only this morning. It was only this morning that I saw you coming to my Viśu for the first time. Now the day is over and dusk is coming. Why this ridicule? Please do tell me the truth.

Pramlocā: That I came to you one fine morning is quite true. But since that several centuries have elapsed.

Sage: How many years have gone by since I started enjoying with you?

Pramlocā: Nine hundred years, six months and three days have passed since I came to you.

The great sage became very angry and scolded Pramlocā much. That beautiful maiden heard it all standing bathed in perspiration. The sage in rage commanded the trembling nymph to go away from his presence. Pramlocā, thus reprimanded and sent away, rose up in the air and travelled by it. As she flew, the perspiration of her body was absorbed by the tender leaves of trees on the way. She was pregnant at that time and the embryo which went forth along with her perspiration was absorbed in bits by the tender leaves and sprouts. Wind gathered them from the different trees and made everything into one. Moonlight gave it development and gave it the form of a woman. She was named Māriṣa. That was how Māriṣa was born of trees (Chapter 13, Artha 1, Viśu Purāṇa).

2) Cura of Kandu. Kandu’s dear son aged sixteen died in a forest. Grief-striken, the sage cursed that forest and made it a desert. There was no water there and all the trees became dried and dead. Hanumān and party who went in search of Sītas came to this place. (Chapter 48, Kāṅkhamā Kandu, Vālmiki Viśu Purāṇa).

3) Kandu in the presence of Śri Rāma. When Śri Rāma returned to Ayodhya after his exile many sages from all the four different parts came to visit him. Those who came from the south were Kandu, Tattvāyana Nāmuci, Pramuci, Vālmiki, Soma and Agastyā. (Uttara Rāmāyana).

KANDUṬI. A follower of Skanda. (Sloka 14, Chapter 46, Sāya Parva).

KAṆIKĀ I. 1) General information. One of the ministers of Dhrātarāṣṭra. He was a brahmīn well-learned in Kūtāṅkiti (Diplomacy). The bad advice he gave to Dhrātarāṣṭra became well-known as “KAṆIKĀ’s Kūtāṅkiti.”

2) KAṆIKĀ’s Kūtāṅkiti. Once Dhrātarāṣṭra asked KAṆIKĀ how to conquer one’s enemies by using the four methods of Sāma, Dāna, Bheda and Danda. KAṆIKĀ replied: “Threaten the timid ones. Give respect to the brave and kill them by trickery. Give gifts to the greedy ones. If any one becomes your enemy kill him even if he be your father, preceptor, son, brother or friend. Never speak insulting words about others even when you are extremely angry. Never believe the faithful and unfaithful alike.”

3) KAṆIKĀ’s story. KAṆIKĀ justified his policy by means of the story of a fox who put into practice the four tricks to gain his end.

Once there was a very selfish fox in a forest. He felt a desire to eat the flesh of a lion. For that end he made friends with a tiger, a rat and a mongoose. The fox advised the rat to gnaw the paws of the lion and make it lame. The tiger should then kill the lion. The lion was killed and the fox suggested that they could have a hearty meal of the lion after a bath. Everybody
excepting the fox went for his bath and the fox stood watch over the carcass of the lion. First came the tiger after his bath. The fox looked worried and the tiger asked him the reason why. The fox said "Comrade, the rat says with arrogance that he is that killed the lion. My pride does not allow me to eat what the rat claims to be his kill." Hearing this the proud tiger left the place saying "Let me see whether I can kill my prey without the help of anybody." Sometimes later the rat came after his bath. The sly fox said "My friend, the mongoose says that the flesh of a lion is poison. It says "Let the rat eat it and die." Hearing this the rat went its way.

Then came the mongoose. The fox threatened it and it went away. The fox then ate the flesh of the lion by himself and was contented.

Kanka then said that the Kings should use such tricks against their enemies. (Chapter 139, Adi Parva).

KANNA II. There is a statement in Mahabharata about another brahmin of the Bharadwaja family who was also very well-versed in Kûnî thus. He was a preacher to Satrujitaya, King of Sauvira. (Chapter 140, Sànta Parva).

KANNA. A child born to an unmarried woman. Vyasa, Karna, Sibi, Aśatak, Pratardana, and Vasuman were Kânicas.

KANJALA. See under Dharmârma.

KANKA I. One of the seven famous archers of the Vṛuj dynesty. The seven are: Kruvarna, Anâdûrû, Samika, Saranîthjaya, Kânîka, Sâmînu and Kunti. (Chapter 14, Sâbhâ Parva).

KANNA II. A King of ancient India. (Sloka 233, Chapter 1, Adi Parva).

KANNA III. A bird, son of Surâsi. (Sloka 69, Chapter 66, Adi Parva).

KANNA IV. The name which Dharmaputra bore when he spent his life in ignorance at the palace of the King of Vîrû. (See under Dharmaputra).

KANNA V. A place of habitation of ancient India. This place was given to Dharmaputra as a gift by the inhabitants of the place. (Chapter 51, Sâbhâ Parva).

KANNAK. A follower of Skandadeva. (Sloka 16, Chapter 46, Sâlya Parva).

KAN'TAKI. A follower of Skandadeva. (Sloka 16, Chapter 46, Sâlya Parva).

KANTARAKA. A city in South India. There is a reference in Mahabharata, Sâbhâ Parva, Chapter 31, Verse 16, about the conquest of this place by Saudêva. Modern scholars are of the opinion that Kântaraka is situated on the banks of the river Venu.

KANTARUKA. An ancient sage. He was a worker of his gotra. It was in this family that the pre-eminent Brahmadatta was born. (Chapter 342, Sânti Parva).

KANTI. A city in ancient India. (M.B. Bhiṣma Parva, Chapter 9, Verse 40).

KANTIVRATA. A Vrata observed in the month of Kûrûksha. It consists in offering worship to Balarâma and Śrî Kṛṣṇa and taking food only at night. By observing this Vrata for one year, beauty, longevity and health can be obtained. (Agni Purâna, Chapter 177).

KANYA I. (KÂSYAPA).

1) General information. Kâsyapa attained Purânic fame as the father who brought up Śakuntalâ. From Ēgveda it can be gathered that the Kâsyapa family was very prominent among the Ra family of ancient India. Because he was born in the family of sage Kâsyapa, son of Brahmâ, Kâsyapa was known as Kâsyapa also. Kâsyapa's father was Medhârthi as could be seen by a reference to him in Sloka 27, Chapter 208 of Sânti Parva as Medhârthiśuta. Kâsyapa was staying in a hermitage on the banks of the river Mûlim, with a number of disciples.

Kâvyavârtaka. Vana Parva of Mahâbhârata states that Kâvyavârana was on the northern shore of the river Praviniti. According to certain critics Kâvyavârana was situated on the banks of the river Cambal, four miles to the south of 'Kota' in Rajputâna.

3) Huko Kâsyap get Sakuntala. Once Vûrvâmitra started a severe penance and induced desire to obstruct the attempt sent the enchanting Menakâ to entice him. They fell in love with each other and soon Menakâ bore a girl. The parents left the child in the forest and went their way. Birds (Sûkantus) looked after her for some time and so she was named Sûkântula. Accidentally Kâsyapa came that way and took the child to his Aśrama.

4) The Yaga of Bhârata. Bhârata, son of Dussyantha, performed a peculiar type of Yaga called 'Govira' with Kâsyapa as the chief preceptor to officiate'. (Sloka 130, Chapter 74, Adi Parva).

5) Kâsyap and Duryodhana. Once Kâsyapa narrated to Duryodhana how Mâtali and his wife Sudharmâ went to him in search of a suitable husband to their daughter Gonâkesi. (Chapter 97, Udyoga Parva, M.B.).

6) Kâsyapa, a sage of the east. When Sûri Rûmâ returned to Ayodhyâ after his exile many sages from many different parts came to visit him. Kâsyapa was one of those who came from the east. The others who came along with him were, Vasishta, Atri, Vîvîrmitra, Gautama, Jamadagni, Bharadwaja, Saraka, Sarabhaṅga Durvâsî, Mañûja, Vishândakâ and Tumburu.

7) Kâsyapa and Ēgveda.

(i) There are ten Mandaḷas in Ēgveda. The Mandaḷas from two to seven are written by different Ra families. The second Mandaḷa was written by the Bhrgava family of rais, the third by the Vîvîrmitra family, the fourth by that of Vâmadeva, the fifth by Atri, the sixth by that of Bharadwaja and the seventh by the family of Vâsiṣṭha. Fifty Suktas of the first Mandaḷa and the whole of the eighth Mandaḷa were written by Kâsyapa.

(ii) Kâsyapa had a son named Medhârthi. Sukta twelve of Anuvâka four in the first Mandaḷa of Ēgveda is written making Medhârthi a sage.

(iii) Kâsyapa had a daughter named Indivaraprabhâ by Menakâ. (Kâthasûtrasigara). (See under Candravaloka and Kâsyapa).

KANVA II. A king of Pûrvavarta. (Pûru dynasty). He was the son of the brother of Sânturodhâ, father of Dussyantha. His father was Prâltrâtha and he also had a son named Medhârthi. (Agni Purâna).

KANVÂSTRAS. A caste. Originally they were Kaîtriyas. In Mahâbhârata, Anûsadana Parva, Chapter 35, Verse 17 we find that they were reduced to low caste because of their being jealous of the superiority of the Brahmans.

KANYÂHRADA. A sacred place. If one stayed in this place for a while one would attain Devaloka. (Chapter 25, Anûsadana Parva).
KANYAKÅGUNA. A place of habitation of ancient India. (Chapter 9, Bhitara Parva.)

KANYAKUJBHA. (KANYAKUJBHA.)

1) General information. A city of Puranic fame on the banks of the river Gaugé. This is the same place which is now known as Kanauj. Vivasvmitra was the son of Gádhé, King of Kanyakubha.

2) Origin of the city. Once there was a great sage named Kuśa who was the son of Bhráhmá. He had of his wife Vajrásrini four sons named Kuśámbha, Kuśñámbha, Asitárasajasa and Vasu. Kuśa asked them each to rule a country and so each of them built a city of his own. Kuśámbha named his city Kaśñámbha, Kuśñámbha gave his city the name of Mahodayapura, Asitárasajasa called his city Dhámranjanya and Vasu called his city Giriya. Of these Mahodayapura, city of Kuśámbha, became later famous as Kanyakubha. (Bhála Kánda, Valmíki Rámañjya.)

3) How Mahodayapura became Kanyakubha. Kuśámbha begged a hundred daughters of the nymph Gártári. Those beautiful girls were once playing in the forests when the wind-god fell in love with them. The girls rejected his love and Váyu getting angry with them cursed them and made them hunchbacks. Because the hunchback Kanyakubha (hunchback) at that place, the place became known as Kanyakubha.

When the daughters returned to the palace as hunchbacks Kuśámbha was greatly distressed. Weeping, the girls told him what had happened. At that time a sage named Cúti was performing penance in a forest nearby. Some said that Cúti, a gardener’s daughter, married Cúti and they got a son named Brahmadatta. This Brahmadatta married the hundred hunchbacks of Kuśámbha and the very touch of Brahmadatta transformed the hunchbacks into beautiful girls.

After having given his daughters in marriage Kuśámbha conducted a Putrakumára yága to get a son. In that Yága Bhráhmá appeared in person and blessed Kuśámbha and he got a son. The son was named Gádhé. Gádhé got a son and a daughter. The son was named Vivasvmitra and the daughter, Satyavati. Retka married Satyavati. Gádhé and Vivasvmitra were the rulers of Kanyakubha. See under ‘Retka, Vivasvmitra’—(Sargas 32 to 34, Bhitara, Valmíki Rámañjya).

4) Nárad and Kanyakubha. There was a very big laks in Kuśñámbha. Mahábháraṭa once showed Márā to Nárada at that place. (See under ‘Nárad’).

5) Vivasvmitra and Indra take wine together. Vivasvmitra and Indra took wine together at Kanyakubha. (Silka 17, “Chapter 87, Vana Parva.”)

KANYAKUMÁRI (KANYA-KUPA; KANYATÍRTHA)

1) General information. Mahábhárata makes references in many places to Kanyákumári, the southern extremity of former Káñsa and Gártári, the northern boundary. It must, therefore, be surmised that these two holy places were very ancient ones. Vana Parva, praises Kanyákumári at many places. If any one bathes at this place one will become very famous. (Anúśasan Parva, M.B.)

Chapter eighty-five of Arany Parva, of Bhágá Bhárata speaks praisingly of Kanyákumári and Gártári among other places. It says thus:

"If you visit Raabhácala of Pándyadéa you will get the benefit of conducting an Áśvamedhayága. Then you must go farther south and take a dip in Kanyártha. The touch of that water absolves you of all sins. Then visit Gártári situated in the ocean famous in all the three worlds and worshipped by all."

From this it is to be understood that at the time of Mahábhárata Kanyákumári was part of Pándyadéa and that Gártári was an island.

2) Puranic stories about Kanyákumári. There are several stories regarding the origin and renown of Kanyákumári in the Puránas. The most important ones are given below.

(1) Ahoṅkar of sins. The wife of a brahmin named Ánapučika living in Káñsa became unchaste and to wash away her sin she came to Kanyákumári walking all the way and did penance there, daily bathing in its waters. She attained Salvation and it is believed that a bath in its waters would absolve anybody of all his sins. (Mańjumékha.)

(2) Cakta thirtha of Kanyákumári. Púnyaúkáti, daughter of Mayáaura, once went to Káliá and worshipped Síva. After three yugas Síva appeared before her and asked her what she wanted. She replied that she wanted to be merged in Síva always. Síva then said that every three hundred and sixtyfive days would make a year. Four lakhs and thirtythree years would make a Káli Yuga. Kṛta, Tretá, Dvápara and Káli are four Yugas and when two thousand such Yugas are over Brahmá finishes a day. Such thirty days make one month and twelve months a year for Brahmá. When such hundred years of Brahmá are over the great deluge comes. Such ten deluges make a náčchika (twentyfour minutes) of Viṣṇu. Counting thus when you pass ten Viṣṇu deluges Síva passes a second. Then is the time for the fulfillment of your desire. Till that time you sit in meditation on the shores of the south seas. Your hermitage would be known as Kanyákasyatra or Tarpá Sthala. During your stay there you must kill all the wicked people like Bánaská and give them to the people. I will also come and stay with you there then."

Púnyaúkáti after prostracting before Síva went to the south seas. Taking a Japa málá (necklace for prayer) in her hands she assumed the name Kanyákumári, and started her penance. After conquering all the three worlds demon Bánasa was having a wicked rule over his people when he saw Kanyákumári and asked her to be his wife. He approached her with his wicked servants Durmukha and Durdárşana. But Kanyákumári flintly refused and in the battle that ensued, Bánasurá fell dead by the Cakráyudha (Discomb) of Devi and at that spot is the Cakratrítha. (Śandha Puráṇa.)

(3) The phantom child which escaped from the hands of Káñsa at the time of the birth of Sír Kṛṣṇa was that divine lady Kanyákumári. (Padma Puráṇa.)

3) The Geographical. It is said that there was an extension of the present continent to the south and that expansive land called Lánmri was later submerged in waters. There is a description of such an extended land in some of the old literature like Cápapadikattram."

Kanyákumári which was called ‘Kumári-amádá’ also was the first setu; Dhanuskot the middle setu; and Kopíkkara, last setu. (Sêtu Puráṇa.)
4) In History. Kanyakumari had attracted the attention of foreigners long before Christ. Herodotus who lived in the 5th century B.C. has written about Kanyakumari in one of his books.

In the book ‘Periplos’ written in 60 A.D. there is a mention of Kanyakumari. It says: “Pious persons at the end of their lives dedicate their lives to God and go to Kanyakumari on a pilgrimage and stay there accepting an ascetic life. A divine lady bathed in the holy waters there grants you ‘darśana’.”

Praemysl, a bishop who lived two thousand years ago refers to Kanyakumari in his book ‘Komaria Akron’. He had bathed in those waters and worshipped in the Kanyakumari temple.

Marco Polo of Venice who had travelled these parts in 1245 A.D. has written of his worshipping in the Kanyakumari temple. He has also recorded having seen thirty miles from Kanyakumari a glittering figure like that of the Pole-star.

Ibn Battūta who lived in 1293 A.D. has referred to Kanyakumari in his book as Kātakumāri.

KANYAKUMAVEDYATIRTHA. An ancient holy place. It is believed that those who visit this place will attain the world of Prajāpati tātma. (Chapter 84, Vana Parva).

KAPASA. One of the holy places. If a man spends three nights at this place he would attain Svarga. (Chapter 83, Vana Parva).

KAPA(S). A company of Asuras. The Mahābhārata gives a story of how the brahmins killed these demons. The Asvinidevas once came to the earth and gave eyesight to the blind sage Cyavana. It was the time when Indra had desired soma juice to the Asvinidevas. Sage Cyavana offered soma juice to the Asvinidevas and promised the Asvinidevas that he would lift the ban on wine for them. Cyavana conducted a Yaga to which the Asvinidevas were also invited. Indra and the other devas refused to take the sacrificial wine and butter along with the Asvinidevas. Cyavana got angry and he produced from the sacrificial fire an Asura named Maṇḍa. When Maṇḍa and his long teeth the demon went round eating all the Devas. All at once Cyavana conquered the earth and the Kapas subjugated heaven. When they lost both heaven and earth the Kapas approached the brahmins for help. The brahmins started a war against the Kapas. The Kapas sent Dhana to the brahmins for peace-talks. Dhana said “The Kapas are equal to you. Oh brahmins, and so why do you fight them? They are well-versed in Vedas and are very wise men who are entitled to conduct Yāgas. They are righteous persons similar to Brahmā-s. Prosperity lives in them. They never keep unchaste wives nor do they eat stale meat. It is not proper to fight against such virtuous persons.”

But Dhana did not pay heed to what Dhana said and they killed all the Kapas in bulk. The Kapas, though they were born Asuras, were good-natured persons. (Chapter 157, Anuśāsana Parva)

KAPALA. See under Brahmā, 5th Para.

KAPALAMOGANA. A holy place on the shores of the river Sarasvati, in Kuruksetra. (Chapter 88, Vana Parva). See under Kauśika and Śiva.

KAPALI. One of the eleven Rudras. This Rudra was the son of Sthānū, son of Brahmā. (Chapter 66, Ādi Parva).

According to the Mahābhārata the eleven Rudras are the following: Mrgavyādha, Sarpa, Nirṛti, Ajikapāt, Ahībudhnya, Pināki, Kivala, Kapālī, Śīhāgū, Bhargava and Dahana. (See under Kapardi).

The eleven Rudras are worshipped in different ways in Agni Purāṇa and Viśnu Purāṇa.

KAPALI. II. Śiva. The Mahābhārata gives the following story regarding the reason for Śiva’s getting the name of Kapali.

Once a great controversy arose regarding the supreme sovereignty of the three worlds between Brahmā and Viśnu. Then there came to their midst an effulgence of Śiva’s brilliance and showed them the source of this brilliance is the real sovereignty of the three worlds”. Brahmā went up to find the upper end and Viśnu went down to find the lower end. They travelled for a very long time without finding the end when Brahmā saw a Kēti flower coming down. On enquiry the flower said it was coming from the origin of the brilliance and that Brahmā should not follow it. Brahmā ignored this advice and followed the flower till it was returned to him. This is the flower which was given to him by Śiva.

Thus Śiva became a Kapali. Śiva cursed Brahmā back saying “You will not be worshipped by anyone” (See under Śiva, Brahmā).

KAPARDE. One of the eleven Rudras. According to Agni Purāṇa the Ekādaśa Rudra (eleven Rudras) are the following: Hara, Bhatṛīpā, Trīyāmbaka, Āparājaśī, Vṛṅkali, Sāmbhū, Kapardi, Kapalī, Mrgavyādha, Sarpa and Kapalī. (Chapter 18, Agni Purāṇa).

KAPASA. A demon. He was Kāyapa’s son born of his wife Danu. (Chapter 65, Bhīma Parva).

KAPASA BHIKSU. A false sage. To illustrate the fact that if a man fails in his deictic he will be subjected to ridicule, a story of a false sage occurs in Kathāsārasīgama. Since this has a special place in the Indian literature his story is given below:

There was once a city called Mākandī on the banks of the river Gaṅgā. In that city lived a sage who observed silence as a Vrata. One day when he went begging he saw a beautiful girl in a Vaiśya’s house and the false ascetic was attracted by her. Breaking his silence he said “What a pity!” and left the place. The Vaiśya was worried why the sage said so and approached him and asked why he broke his silence to say so. The sage said: “Your daughter is ill-omened. If you give her in marriage all of you remaining will perish. So pack her in a box and with a torch burning on the top of it set it alight on the river.” The Vaiśya did so.

The sage coming to his disciples told his disciples to his side and said “Tonight a box with a torch burning on the top of it will come floating on the river. You must take it and bring it to me without opening it.”

The disciples went to the river and seeing the box coming floating caught it and took it to their preceptor. But from a point high up in the river a prince had seen the box coming floating and had opened it. He had then released the girl from the box and had floated the box again filling it with a black monkey. When the disciples got the box to the guru he said “Take it upstairs and keep it there. There is a Pūjā to be conduct-
ed with the recital of sacred verses. It should not be seen by others. You can all go to sleep." The false sage went up eager to enjoy the girl in the box and opened the box with pleasant thoughts. But to his utter horror there jumped out of the box a ferocious black monkey that mauled him terribly. The Kapaṭuḥaṇu was fooled. (Tarāta 1. Lāvānakālamūkha, Kathāśārināgara).

KAPILA. A river (M.B. Bhājana Parva, Chapter 9, Verse 24).

KAPIDIVAJA. Arjuna.

KAPILA I. A fierce sage.

1) Genealogy and birth. Kapila was the son of Kardama-prajapati, son of Brahmadāta, born to him of his wife Devahūti, grand-daughter of Brahmā and daughter of Svaśambhava Manu. Svaśambhava Manu got two sons named Priyavātra and Uṇānapāla and three daughters named Aklīti, Devahūti and Pṛasiṭalī. The daughters were married to Ruci, Kardama and Daksa respectively. To Ruci was born of Akāśī a boy named Yajñiśa. He was a partial incarnation of Visu. To Kardama was born of his wife Devahūti Kapila the great sage and the celestal exponent of the Śāṅkya philosophy. Pṛasiṭalī got many daughters (8th Šaṅkhaṇī, Devī Bhāgavata).

Sage Kapila was known as Caṇḍradhānaṇi also. (Sloka 17 Chapter 109, Udvyoga Parva).

Kardama married the daughter of Vaivavavā Muni called Devahūti. They spent their honeymoon in the air travelling throughout the world. Devahūti delivered nine daughters and a son named Kapila. Kardama-prajapati gave his daughters in marriage to Marici and the other sages.

2) Kapila—incarnation of Visu. The Brahmāṇḍa Purāṇa states that Kapīla was the incarnation of Visu. In Chapter 93 there is this statement: "Bhagavān Nārāyaṇa will protect us all. The Lord of the universe has now been born in the world as Kapilacarya."

3) Kapila attained spiritual knowledge in his mother. Kapila started a severe penance. At that time Kardama-prajapati died and Devahūti wife of Kardama and mother of Kapila approached Kapila and asked him to instruct her on the path of Bhakti Yoga. Kapila imparted to her spiritual knowledge and gave her instructions to follow the path of Bhakti Yoga for Salvation. She entered into a life of austerities and attained Samādhi (3rd Šaṅkhaṇī, Bhīgavata).

4) "new Kapila burnt to ashes the Sagaraputras. Once there was a king called Sagarā in the Solar dynasty. He had two wives named Keśī and Sumati. Keśī got a son named Asamajāśa and Sumati got sixty thousand sons. Once Sagarā conducted an Advamedha Yaga at a place where the rivers Sindhu and Gagū meet. Amśuśrī, son of Asamajāśa led the sacrificial horse. Indra disguised as a demon stole the horse when it came to a mountain side and hid it in the nether worlds. Sagarā sent his sixty thousand sons in search of the horse. They dug the whole continent of Jambudīpa surrounded by mountains. Devas, gandharvas, and bhūjaṅgas came up to Brahmā. Then Brahmā said: "The whole of this world belongs to Visu. He has incarnated himself as sage Kapila to kill the sons of Sagarā and is now in the nether-world bearing this world. In the fire of his anger the Sagaraputras will be burnt to death". On hearing this all of them came back. The Sagaraputras returned to their father when they could not find the horse. But Sagarā ordered: "Go and dig again till you find it". They went to the nether world. After circling the eight elephants who carry the world they dropped down to the nether world through the north-east corner of the earth. There they saw sage Kapīla engaged in penance and the sacrificial horse grazing by his side. The sons of Sagarā made a great hubbub there and Kapīla produced a big sound of rebuke and stared at them. All the sixty thousand sons of Sagarā were reduced to ashes. For more details see under Bhagāratha. (Sargas 39 and 40, Bālakāṇḍa, Vālmiki Rāmāyaṇa).

5) Kapilagadāstātra. Kapila made renown Kapilāśatra sitting in his Ārama and taught it to his mother Devahūti. Kapila was a great yogin. The yoga Sāstra itself is based on the Śāṅkya philosophy of Kapila. His Śāṅkya Sāstra, known as Kapilāśatra also, contains the distinctive yoga of meditation and it creates in you spiritual knowledge removing your ignorance totally. After teaching his mother his Kapila went to the Ārama of Pulāna and lived there. (8th Šaṅkhaṇī, Devī Bhāgavata).

6) Other details regarding Kapila.

(f) Kapila was the preceptor of the King of Sindhū. 5th Šaṅkhaṇī, Bhīgavata).

(ii) Kapila visited Bhājana while the latter was lying on his bed of arrows before his death. (Sloka 8, Śaṅkha Parva, M.B.).

(iii) There occurred a discussion once between Kapila and Sage named Gau on the subject whether Gṛhasūdradharmar (doing one's duty as a house-holder) or yogadāna (doing yoga practices) was superior. (Chapter 286, Śaṅkha Parva).

(iv) Kapila was a sage of great brilliance of body. When the sons of Sagarā went to the nether world in search of the horse they saw the sage Kapīla sitting there radiating a brightness equal to that of fire. (Chapter 107, Aranyā Parva).

(v) Kapila was an authority on Śāṅkya and Veda and was a worshipper of Śiva. (Sloka 4, Chapter 18, Anuśāsana Parva).

(vi) He has written two books, namely, Śāṅkyaśāstra and Tattvasaṃśāstra.

KAPILA II. Another name of Śūrya. (Sloka 24, Chapter 3, Vana Parva, M.B.).

KAPILA III. A serpent king. It is believed that Kapila is one of the seven serpent kings who hold the earth in its position. The others are: Dharmā, Kāma, Kāla, Vasu, Vāsuki and Ananta. (Sloka 41, Chapter 150, Anuśāsana Parva).

KAPILA IV. Son of an Agni named Bhānu. He was his fourth son and was believed to be another incarnation of sage Kapila (Sloka 21, Chapter 221, Vana Parva).

KAPILA V. Another sage who was the father of Śālihorśa. He officiated in a yajña conducted by Upāri-caranava. (Chapter 336, Śaṅkha Parva).

KAPILA VI. A son of Viśākṣiṣṭa who was a brahma-vādī. (Chapter 4, Anuśāsana Parva).

KAPILA VII. A synonym of Śiva. (Chapter 17, Anuśāsana Parva).

KAPILA VIII. A synonym of Viśu. (Chapter 149, Anuśāsana Parva).

KAPILÁ II. A holy place of Kurukṣetra. If one bathes in a sacred pond there one will get the benefit of making a thousand Godaśinas (giving away cows as gifts). (Chapter 83, Vana Parva).

KAPILÁ III. A river. (Chapter 9, Bhīśma Parva).

KAPILÁ IV. The mother of Pāhacūśika. (Chapter 218, Śanti Parva).

KAPILA (M). Seventh division of Kuśadvipa. (M.B. Bhīṣma Parva, Chapter 12, Verse 14).

KAPILAHRADA. A sacred place in Kāśi. If one bathes there one will get the benefit of performing a Kājāśayya yajña.

KAPILAKEDĀRATRTHA. A holy place of ancient India. Sage Kapila stayed here for some time. If one bathes in a pond there one will acquire the art of becoming invisible to others (Chapter 83, Vana Parva, M.B.).

KAPILASĀSTRA. The Śāstra made by Kapila, the sage. After making this Śāstra Kapila communicated it to his mother Devalagūti. (Devī Bhagavatī 12th Skanda).

KAPILÁSVĀ. Son of a King called Kuvalāśva. A sage named Dhanḍhu destroyed him. (Śloka 40 Chapter 204, Vana Parva).

KAPILA TĪRTHA. A sacred pond owned by a King called Kapila. (Śloka 32, Chapter 84, Vana Parva).

KAPILÁVAJĀ. A sacred place. If you stay there and abstain from fasting you will get the benefit of giving away in charity a thousand cows. (Chapter 84, Vana Parva).

KAPILEYA. Son of Viśvaśītra. After saving Sūnaśeṣtha from death, Viśvaśītra was fondling the child on his lap. At that time, the child’s father Ajigarta came to him and wanted Viśvaśītra to return the child to him. Viśvaśītra then told him: “Like Kapileya and Bhājirāva, this is also my son.” From this, we may infer that Kapileya must have been Viśvaśītra’s son. (Antareya Brāhmaṇa).

KAPINJALĀ. A river of ancient India. (Śloka 26, Chapter 9, Bhīṣma Parva).

KAPINJARĀ. (KAPINJALĀ). A bird. There is a story about the origin of this bird in the Mahābhārata. Once Tvaśā created Trīśiras to kill Indra. Trīśiras had three heads. When by one head he devoured the Vedas by another head he drank wine and by the third he looked at the world wickedly. Indra envied of the growing strength of Trīśiras fell him down by his Vajrayuddha. A person called Taksaka carrying an axe came that way then and by orders from Indra he cut off the heads of Trīśiras. When the heads fell down there emerged from them birds called Kapinjalā, Tittiri and Kalapiṅgala. From the head which received the Vedas came the birds Kapinjalā; from the head that drank the wine came the birds Kalapiṅgala; and from the head that looked at the world with wickedness came the birds Tittiri. (Chapter 9, Udyoga Parva).

KAPISKANDIJA. A soldier of Skandadeva. (Śloka 57, Chapter 43, Sālīya Parva).

KAPOTA. A son of Gāruḍa. (Chapter 101, Udyoga Parva).

KĀPOTA. A sage. Cītrāṅgadā, the daughter of Kaśyapa and Īrvāśi, was his wife. She had two sons named Tumbura and Suvarcas. Kāpota received much wealth from Kuvera and gave it to his sons. Once Kāpota cursed Tāravatī, the queen of Candraśīkara, that she would bring forth two sons with monkey-faces. (Kāṇḍikā Purāṇa, Chapter 56).

KAPOTAROMA (KAPOTALOMĀ). Son of the emperor Śibi who was greatly devoted to his dependants, (For genealogy see under Śibi). He had another name Audhikā. (Chapter 197, Vana Parva). He was a prominent member of the court of Varuṇa. (Śanti Parva).

KARABHA. A King who bowed before Jatauṣṭhala, King of Magadha. (Śloka 13, Chapter 14, Saṃbhā Parva, M.B.).

KARABHAJANA I. A King of ancient India.

KARABHAJANA II. One of the nine celebrated sons of Raibhadeva. He was a yogin of divine wisdom. He imparted spiritual knowledge to those present at the yajña of the King of Vṛdha. (Śaṁkha 4 and 5, Bhāgavata).

KARAHANJAKA. A place of habitation in ancient India. (Śloka 69, Chapter 9, Bhīṣma Parva).

KARAHESI. Son of Sakuni. (Matsya Purāṇa).

KARAHASAKA. A country of south India. Sahadeva conquered this country. (Chapter 31, Saṃbhā Parva, M.B.).

KARA. A place of habitation in ancient India, (Chapter 9, Bhīṣma Parva).

KARAKA. A brother of the Kappē of Cedi. Sarabha is the other brother. The Kappē of Cedi along with his brothers, Karakasaka and Sarabha, helped the Pandavas in the great battle. (Śloka 48, Chapter 50, Udyoga Parva).

KARAKASA. A soldier who fought on the side of the Kauravas. He stood and fought at a strategic point in the Garuda Vyūha formed by Droṇa (Śloka 6, Chapter 20, Droṇa Parva).

KARĀLA. A Deva Gandharva. He took part in the birthday celebrations of Arjuna. (Chapter 122, Adi Parva, M.B.).

KARALADANTA. A great sage. He was a bright member of the court of Indra (Chapter 7, Saṃbhā Parva, M.B.).

KARALAJANAKA. A King of Mrdhilā. Vasishṭha imparted to him spiritual knowledge. (Śanti Parva).

KARALAKSA. A soldier of Skandadeva. (Chapter 45, Sālīya Parva).

KARAMALASAMPRADĀYA. The method of counting the number of recitals of a prayer by using the fingers of the hand. (See under Gāyatrī).

KARAMBHĪ. Brother of Rambha, father of Mahisāsura. See under Mahīva.

KARAMBHA. A princess of Kaliṅgadhaka. She was married to Krodha, a King of the Pārvavasī. She was the mother of Devātithi. (Śloka 28, Chapter 95, Adi Parva).

KARANO. Another name of Yuvastu. See under Yuvastu and Varuṇa.

KARANDHAMĀ


2) Han ho gai his name Karandhama. Once there came a famine in the country of Suvarcas. The treasury
became empty. Taking that opportunity the enemies attacked his country. There was no army for him to fight against his enemies. Meditating upon God he bared his hands and then an army sufficient to fight his enemies appeared before him and using that he defeated them. Because he arranged an army by Karandhamana (bellowing of hands) he was given the name of Karandhamana also.

3) Other deities

(a) The celebrated King Aukstik was the son of Karandhamana. (Chapter 4, Agvamedha Parva).

(b) Karandhamana was a prominent member of the court of Yama. (Sloka 16, Chapter 8, Sâbâ Parva).

KARANDHAMANA. See under the word Karandhamana.

KARANDHAMA. A tirtha situated near the southern ocean. The two holy places in the southern coast are, Agastya tirtha, Saubhadra tirtha, Pauloma tirtha, Karandhamana tirtha and Bhairadaja tirtha were called Pašca sarita. In the course of Arjuna's pilgrimage, he visited these Pašca sarita. At that time, the Sages never used to go there. There was a special reason for it. The five celestial women, Varâ, Suraabhî, Svarata, Bâhu and Lâtâ used to live in the form of crocodiles as the result of a sage's curse. Arjuna liberated all of them. (For details see under the word "Varâ").

KARÂNJANILAYÂ Anâlî, the mother of all trees. She was the daughter of Daksâ and the wife of Kaîya. She is known as Virudhâ also. That is how Viru became a synonym of tree. It is believed that Anâlî stays in the tree Karânj. To obtain himsings from Anâlî people worship the Karânj tree. (Sloka 35 to 36, Chapter 230, Vana Parva).

KARAPARVA. A holy place in the Sarasvati river valley. (M.B., Sâlya Parva, Chapter 54).

KARASKARA. A despoiled country of ancient times. There is a reference to this country in the Mahâ- bhârata, Karâ Parva, Chapter 44.

KARÂNTAKA. A place of habitation of ancient India. (Sloka 63, Chapter 9, Bhishma Parva).

KARÂTOYÂ. A holy river. This river worships Varuṇa sitting in his court. (Sloka 22, Chapter 9, Sâbâ Parva). If one stays on the shores of this river and observes fasting for three days one would get the benefit of performing an Avamadha yāga. (Chapter 95, Vana Parva).

KARÂVIRA I. A prominent serpent. (Sloka 12, Chapter 35, Âdi Parva).

KÂFAVIRA II. A mountain on the southern side of Mahâmeru. See under Mahâmeru.

KÂFAVIRA III. There was once a country named Karâvira on the base of the mountain Gomântaka. That country was being ruled by a King called Srgalasvâdeva. He was killed by Sîr Kûra and Balarâma together as per instructions from Paraśurâma. (10th Skandha, Bhîgavata).}

KARÂVIRA IV. A forest in the neighbourhood of Dwârakâ. (Chapter 99, Sâbâ Parva).

KARÂVIRAKSA. A demon. He fought against Râma and Laksmana along with Kukna, Bûma and Trîtikas. (Sloka 24, Chapter 26, Aravya Kâtyâ, Vâlmiki Râmâyana).

KARÂVITRAPURA. A holy place. If one bathes in this place one will attain the form of Brahmâ. (Chapter 23, Anûsâsana Parva).

KÂRÂDA. I. A Prajâpati. Pulâhu, son of Bhrumâ, begot of his wife Kârei three sons named Kardama, Urvâriyân and S阮hûsâ. (Chapter 10, Âhôsa I, Visvû Purâną). Of these three Kardama married Devahûti. Devahûti was the daughter of Sôyamabhuvâ Manu and sister of Akûti and Praûtû. (8th Skandha, Devi Bhûgavâ). Devahûti was an ideal wife and served her husband with great devotion. Kardama, pleased with his wife and presented her with an aeroplane. Kardama and Devahûti conducted then a tour of the world in that plane. Devahûti delivered nine daughters and a son. The daughters were married to Marîci and other sages and the son grew into the celebrated Sage Kapilâcarya. Kardama then entered into Saumâdhi. (Sitting in yoga and courting death of one's own accord). (3rd Skandha, Bhûgavâ). KÂRÂDA. II. A virtuous serpent. (Chapter 35, Âdi Parva).

KÂRÂDA III. This Sage sits in the court of Brahmâ and worships him. (Sloka 19, Chapter 11, Sâbâ Parva, M.B.).

KÂRÂDA IV. A celebrated sage who was the grand- father of Virã of Kardama. (Sloka 80, Chapter 59, Sûni Parva).

KÂRÂMILAKETIRA. A temple near the mountain of Samaânga. Bharata was crowned King at this temple. (Sloka 9, Chapter 135, Vana Parva).

KÂRÂNÂMÂT. Daughter of Sûkapâla, King of Cedi. Nakula married her and they got a child named Nirâkara. (Sloka 79, Chapter 58, Âdi Parva).

KÂRISHÂ. A son of Vyûvántara. (M.B., Anûsâsana Parva, Chapter 4, Verse 55).

KÂRÂSÂKA. A place of habitation in ancient India. (Chapter 9, Bhûsma Parva, M.B.).

KÂRTISÂ. A river. (Chapter 9, Bhûsma Parva).

KÂRÎTÎ. A place of habitation in ancient India. (Chapter 9, Bhûsma Parva).

KÂRÎKHANDA. A place of habitation in ancient India. This place was conquered by Karna for Duryodhâna. (Vana Parva).

KÂRÁNDU. A sannyâsi King mentioned in Sûkta 112, Anuvûkâ 16, Mandâla 1 of Rgveda.

KÂRÂKARA. A prominent serpent. See under Kâdrû.

KÂRÂKATI. See para 12 under Brahmâ.

KÂRÎ. The son of the sage Aparishka by his wife Aksakâtrita.

KÂRÂKOTÂKA. A terrible serpent.

1) Birth. This serpent was born to Kaîya by his wife Kâdrû.

2) The curse. Once Kârakotâka cheated the sage Nârada. The angry sage cursed him and said that he would have to remain without the power of movements in the forest till Nala came to rescue him. From that day Kârakotâka lived in that forest, awaiting the arrival of Nala.

3) Nala and Kârakotâka. Once a wild fire spread all over the forest. Kârakotâka whose power of movement was destroyed by Nârada's curse, cried aloud, calling upon Nala to come and save him. It was at this time that Nala arrived at the spot after leaving Damayanti in the forest. Nala came to him, on hearing his cries. The serpent informed Nala about the story of Nârada's curse and reducing himself to the size of a thumb sat on the ground. Nala removed him to a safe spot away
from the ear. The serpent asked Nala to walk a few steps counting his footsteps. Nala did so and at the tenth step, Kurkotaika struck him and his whole body was turned blue. Suddenly Kurkotaika assumed his own original shape and spoke to Nala as follows:—"I have changed your appearance so that people may not be able to recognize you. Kali who is troubling you, still lives within you. His body is affected by my poison. You need not fear danger from poison any more. You shall be defeated in battle. Go and engage yourself as the charioteer of Ruparpana, King of Ayodhya. You will teach him Astavahdaya mantra. In return for it he will teach you Akshabdaya mantra. Here are two garments which I give you. If you put them on, you will be restored to your own shape. May you be blessed again with a happy family life.

After saying this, Kurkotaika vanished. (M.B. Vana Parva, Chapter 60).

**KARKOTAKA** A land beyond the eastern ocean. It is not far from there to the river Sīvā. The Udāya mountain is just across it. (Kailāsanāthagāra).

**KARMAHIȚI** The land of Bhārata. How this continent got the name of Karnabhāmī is given below. All those who lived in this place enjoyed a life in Swarga on earth or in hell according to the class to which their actions belonged, namely Sātvic, Rājasic or Tāmasic. It is possible for only this land to obtain for its people life in other worlds. Therefore this land got the name Karnabhāmī. (8th Skanda, Devī Bhāgavata).

**KARMAJIT** A King of the family of Arjuna. He was the son of Bhṛṣadana and the father of Sṛutaḥbhujā. (9th Skanda, Devī Bhāgavata).

**KARṇa I** The eldest son of Kuntī. Though he was the brother of Pṛṛdāvas he joined sides with the Kauravas and became the King of Aśā. So the name of Karna comes in the genealogy of the Aśa royal family.


2) **Birth of Karna.** Pṛṛdāva, a King of Candramavana, married Kunti, daughter of King Sūrasena. This girl was brought up even from childhood by a King called Kurudheja. She grew up in the palace of the King. She was once put in charge of attending to the welfare of those engaged in religious duties. The sage Durvāsas came there then and stayed for four months as the king's guest. Kuntī served the sage during his stay there with so much care, patience and devotion that the sage was immensely pleased and gave her at the time of his departure a divine mantra. If she called upon any god repeating that mantra, then, that god would manifest himself to her and bless her with a son equal to him in glory. The mantra was to be used only five times. Kunti was young and wanted to test the power of the mantra. So she recited the mantra meditating on the sun. Instantly she felt she saw a divine person coming to her from the sun. She was perplexed. But the divine form embraced her and consolled her saying that she would never lose her virginity even if she bore a son from him. None excepting her step-mother knew about this. In due course Kunti delivered a male child and with the help of her step-mother she put that child in a box and floated it on the river Aśā.

That box leaving the river Aśā entered the Yamanā river and leaving Yamanā it entered the river Gaṅgā. Drifting slowly the box reached Campāpur, a country of Sūtras. Adhiratha born of the Sūtravatī and an ally of the Kauravas, saw a box floating on the river while he went for his bath and took it home. Rādhā, wife of Adhiratha, who was childless was greatly pleased to see a babe inside the box and they adopted it and brought it up. The boy was named Varuṇa. It was this babe that became the celebrated Karna afterwards. (Four chapters from 65, Vana Parva).

3) **Education of Karna.** Karna grew up in the house of Adhiratha in the country of Aśā bearing the names Vasuvena and Vraja. Kunti knew this through a dream. When the time came for imparting education to Karna Adhiratha sent him to Hastinapura to the presence of Drona for teaching him archery. Karna studied under Kṛṣṇa and Parasurāma also. After his education he entered into a treaty with Duryodhana. (Chapter 309, Vana Parva).

4) **Karna is cursed.** Karna was cursed by a brahmin and Parāśurāma. The story is given below. Even while they were studying archery Arjuna and Karna vied with each other. Karna once requested Drona to teach him in private the secret of the Brahmā missile to fight against Arjuna. But Drona did not accede to his request.

Karna then went to Mahendragiri and bowed before Parāśurāma and represented himself as a member of the Bhiru family. He said he had come to him to be his disciple and learn the secret of the Brahmā missile from him. Parāśurāma believed him and accepting him as his disciple taught him many new techniques in archery. Once Karna was wandering in the vicinity of the Aśrama when he saw a lonely cow grazing there and Karna without knowing that it belonged to a brahmin sent an arrow and killed it. The brahmin got furious and cursed Karna thus "Oh, sinner, the wheel of your chariot would go down in the mud when you face the enemy to fight against whom you are now taking training. Then, when you stand perplexed, your opponent would cut off your head." Karna requested for a re-novel of the curse but the brahmin refused to show any mercy.

Parāśurāma taught Karna the secret of the Brahmā missile. One day tired after a day's fast and a walk around the Āśrama with his disciples Parāśurāma slept resting his head on the lap of Karna. Then a beeble named Alakka attacked Karna and started sucking blood from his thigh. Blood was oozing from his thigh and still Karna did not sit from his position lest it should disturb his guru in his nap. Suddenly Parāśurāma awoke and stared at the beeble and the beeble fell to the ground. 

According to a belief of old, all other parts of the world excepting Bhāratavarta were inhabited by Devata.
dead. It then took the form of a demon and rising up in the air said "Swâmin! I am the demon called Duryodhana. Once I carried away by force the wife of the sage Bhrgu and the angered sage cursed me and made me a beetle. When I craved for pardon he said that I would be given my original form by Parasurâmana."

When the demon disappeared saying so much Parasurâmana turned to Karâna who stood with respect, his dress all covered with blood. Parasurâmana said: "No brahmin can bear so much pain with such patience. Surely, you are not a brahmin. Let me know the truth." Trembling with fear Karâna revealed his identity and then Parasurâmana cursed him saying "You will forget the secret of the Brahmanas at the time when you want to use it against your enemy." (Chapters 2 and 3, Sânti Parvâ).

5) How Karâna became the King of Agga. The Pândavas and Kauravas were studying archery under Droñâcârya together and Karâna also was among them. When their education was complete a day was fixed to exhibit the skill of the students. The public also was invited to see the skill of the princes. Everybody showed his best and Arjuna displayed super-human skill so that the van assemblage was lost in wonder and admiration. Then strode Karâna to the scene and not only did he duplicate with ease Arjuna's feats but he did something more. The assemblage was dumfounded. Arjuna turned pale. At this moment Kîrpa stood up and questioned the right of Karâna to compete with those with royal blood in them. Then arose Duryodhana and said: "If the combat is not in order simply because Karâna is not a prince it is easily remedied. I crown Karâna as the King of Agga". Then there came to the scene the aged Adhirâtha, the foster-father of Karâna, and as Karâna saw him coming he went and bowed before him and Adhirâtha embraced him with tears in his eyes. (Chapters 134 to 136, Ädi Parvâ, M[B].)

6) Karâna's armor and ear-rings. Karâna was born with an armour on his body and rings on his ears. Chapter 99 of Uttar Parvâ says thus: "To Kûntî was born of Sûrya the mighty Karâna. Even at his birth he was adorned with an armour over his body and rings in his ears." Sûrya had ordained that as long as Karâna wore the armour and ear-rings he would be unconquerable. Indra saw this and wanted to get Karâna rid of these so that Arjuna, his son, might gain a victory over Karâna. Karâna was reputed for his charity and Indra under the guise of a brahmin went to Karâna and begged of him his ear-rings and armour. The Sun god had already warned him in a dream that Indra would thus try to deceive him. Still Karâna could not bring himself to refuse any gift that was asked of him and so he cut off the ear-rings and armour with which he was born and gave them to the Brahmana. The only request that the noble Karâna did make was that separating the ornaments from his body no wound should be made. Indra did it with great skill neither hurting him nor making even a scratch on his body. Indra had asked for any boon he wanted. The Sun god had also advised him to ask for a good weapon in return in case he gave away his assets and so he requested Indra the best of the weapons he possessed. Indra gave him his weapon, the Śakti, called Vaijyâjñi also. Karâna had to use that weapon to kill the great Ghatotkaca in the Mahabhârata battle.

7) Other details.
(i) Karâna was present at the Swayâvanvara of Droñapâdi. (Sloka 4, Chapter 185, Ädi Parvâ.)
(ii) Bhûma defeated Karâna once in a single combat. (Sloka 20, Chapter 54, Sabhâ Parvâ.)
(iii) Karâna took part in the Râjasâya of Yudhiṣthira. (Sloka 7, Chapter 34, Sânti Parvâ.)
(iv) Karâna defeated Jarâskandha once in a single combat. (Chapter 44, Sabhâ Parvâ.)
(v) Karâna defeated in his victory march many kings like Droñapâdi, Bhûgadatta and Keralsa. (Chapter 254, Aranya Parvâ.)
(vi) Karâna conquered the cities of Mâlini and Campâ and annexed them to the country of Anga. (Chapter 5, Karâna Parvâ.)
(vii) Karâna prompted Duryodhana to seize the Pandavas living in the forest. (Chapter 7, Vana Parvâ.)
(viii) Karâna swore that he would kill Arjuna. (Chapter 257, Vana Parvâ.)
(ix) Karâna lost his clothes during a fight against the king of Virâta. (Chapter 65, Virâta Parvâ.)
(x) Kûndaprapûthra is the name of Karâna's bow.

8) Karâna and the Kurukshetra battle. The great battle of Mahabhâratâ lasted for eighteen days and some of the incidents touching Karâna during that period are given below:
(i) Before the great war started Kûntî went alone to the shores of Gaûñgâ and met Karâna. She then confessed to him that she was his mother and that the Pandavas were his brothers. She advised Karâna to join sides with the Pandavas and the Sun god approved of it. But Karâna refused to do so. He said he would never forsake Duryodhana who had brought him up from his childhood at a time when he was in peril. But he promised his mother that he would never kill any of her other four sons but would kill Arjuna in the battle-field. (Chapter 146, Udyoga Parvâ.)
(ii) Karâna started his fight against the Pandavas after taking blessings from Bhûma. (Chapter 3, Droñapâdi.
(iii) Karâna fought against the princes of Kokaya, Arjuna, Bhûma, Udrâjâyûrjuna and Sâyaki in single combat. (Chapter 32, Droñapâdi.)
(iv) Abhimanyu defeated Karâna in a single combat. (Chapter 46, Drona Parvâ.)
(v) Karâna made Bhûma unconscious. (Chapter 139, Drona Parvâ.)
(vi) Karâna once withdrew a bit when hit by the arrow of Arjuna. (Chapter 139, Drona Parvâ.)
(vii) Karâna insulted Droñâcârya at one time. (Chapter 139, Drona Parvâ.)
(viii) Karâna killed Ghatotkaca with the weapon Śakti which Indra had given him in exchange for the armour and ear-rings which he had given Indra. (Chapter 180, Drona Parvâ.)
(ix) Karâna ran away from the battlefield when he heard that Droñapâdi was dead. (Chapter 193, Karâna Parvâ.)
(x) Karâna was made the Generalissimo of the Kauravas army when Drona died. (Chapter 10, Karâna Parvâ.)
(xi) Sâlyâ became the charioteer of Karâna. (Chapter 86, Karâna Parvâ.)
(xii) The beautiful headwear of Arjuna fell down to
the ground by the snake-faced arrow of Karna. (Chapter 90, Karna Parva).

(xii) When Arjuna was fighting against Karna the chariot-wheels of Karna sank into the ground. (Chapter 90, Karna Parva).

(xiv) Arjuna slew Karna. (Sloka 50, Chapter 91, Karna Parva).

(xv) Karna had three sons named Citrasena, Satyasena and Susena. All the three were killed at Kuruksetra by Nakula. (Sloka 19 to 50, Chapter 10, Salya Parva).

9) Karna died: to heaven. After his death Karna went to heaven and merged with his father, the Sun god. (Sloka 20, Chapter 5, Svaragorahana Parva).

10) Names of Karna.

(i) Because Karna was born with an effulgence (Vasu) he was first given the name Vasuvena.

(ii) Because he was born with Kundalas (ear-rings) in his Karna (ears) he was called Karna. (Chapter 302, Aranya Parva).

(iii) Besides these two he had many other names. A few are given below: Adhiratna, Adityanandana, Adityataanaya, Vigraham, Angelika, Arvaka, Bharathasarba, Gopatra, Kaun.

teya, Kumukuta, Kurudvaha, Kurupantarapati, Kuruvittu, Kuruvittu, Radasaiva, Raddhama, Raddhaba, Radasaiva, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama, Raddhama.

KARNA II. A son of Dhrtarastra. Bhusasena killed this Karna. (Chapter 67, Bhishma Parva).

KARNA III. Younger brother of Ghattha. See under magjikana.

KARNAKA A barber who lived in Kati. (Chapter 29, Harivarshana).

KARANARIVHA. A sage who attained Svarga after observing correctly the duties of Vana-prastha. (Sloka 8, Chapter 244, Santi Parva).

KARANAPARWA. One of the Parvans of Mahabharata. See under Mahabharata.

KARNAPRAVARANA. A country of South India. The army of Durvodhana contained soldiers from this country. (Sloka 13, Chapter 51, Bhishma Parva).

KARNAPRAVARANA (S). An ancient tribe of people who inhabited the shores of the sea in the south. The one distinctive feature of this tribe was that their ears were extraordinarily long, drooping down to the feet. Sahadeva conquered and subdued this tribe. (Sloka 67, Chapter 51, Bhishma Parva). They once brought to Yudhishthira many valuable presents and paid their respects to him. (Sloka 19, Chapter 52, Sabbha Parva).

KARNAPRAVARANA. A follower of Skandadeva. (Chapter 46, Sloka 25, Salya Parva).

KARNASRAVASA. A sage who was a member of the court of Yudhishthira. (Sloka 23, Chapter 26, Vana Parva).

KARNATAKA. A country of South India. Mahabharta says like this: "There are a few more countries to the south and they are: Dravidha, Keral, Pracya, Musika, Vanavasika, Karnatak, Mahisha, Vikalpa, Vashishtha, Bhishma, and Vana Parva." (Chapter 9, Bhishma Parva).

KARNAVESTHA. A Kastriya King. He was the incarnation of an Asura named Krodhavasa. (Chapter 67, Adi Parva).

KARNIKA. One of the eleven Devakanyakas who sang and danced in the Jannatavasa of Arjuna. The others are: Menaka, Sahajananya, Pushikashitala, Srushtika, Gritac, Vivasvat, Puravadit, Uclac, Framlocoda, and Urvashi. (Chapter 123, Adi Parva).

KARNIKARAVANA. A forest to the north of the mountain Sumeru. All the six seasons appear there at the same time and so this forest is always filled with flowers. (Chapter 6, Sloka 24, Bhrisna Parva).

KARPARA. See under Ghata.

KARPSA. A country in ancient India. The maids of this country served in the Rajasuya of Yudhishthira. (M.B. Sakhya Parva, Chapter 51, Verse 8).

KARSAPANA (M). Karsikam. A measure of weight for gold and silver in ancient India.

KARSI. A Deva Gandharva, Mahabharta, Adi Parva, Chapter 122, Verse 56 says that he participated in the celebrations connected with Arjuna's birth.

KARTA. A Visvadeva. (Sloka 35, Chapter 91, Amusa Parva).

KARTASVARA. An Asura. Once this Asura became world emperor. (M.B. Santi Parva, Chapter 227, Verse 52).

KARTVAYARUNA (KARTVAYIRA). A renowned King of the Hehaya dynasty.

1) Genealogy. From Mahavisnu were descended in the following order: Brhmn—Atri—Gandrima—Buddha—Paruravas — Ayu—Yayati—Yadu—Sahasrajit—Satajit—Ekavira—(Hehaya)—Dharma—Kriya—Bhrisna—Kartvayira—Kartvayirayuna.

2) Hehaya Dynasty and Bhargava Dynasty. The Hehayas were Kasatriyas and the Bhargavas were Sakastra. The Bhargava sages were the family preceptors of the Hehaya Kings. The Hehayas who were generous and charitable, used to give plenty of wealth to the Bhargavas. Consequently in course of time, the Bhargavas grew wealthy while the Hehayas gradually declined. In order to tide over their difficulty, the Hehayas decided to borrow some money from the Bhargavas. But the Bhargavas refused to oblige, on the plea that they had no money. The enraged Kasatriyas (Hehayas) began to persecute the Bhargas (Bhargavas). The Bhargas left for the Himalayas after burying all their treasures under the floor of their Atramas. The Kasatriyas pursued them and hunted them even there. At last a Brhmmani who belonged to the Bhargava race, gave birth to a sage named Aurova through her thigh. With his birth the Hehayas began to lead a less aggressive life. After the lapse of many years, the mighty Kargtivayarjuna was born in the Hehaya dynasty and the mighty sage Jamadagni was born in the Bhargava dynasty. Both of them nourished their hereditary lead. With his capital in the city of Mahismati on the banks of the river Namadda, Kargtivayarjuna began his reign. (See under Aurova 1).

3) Thousand Hands of Kargtivayarjuna. Once when Kargtivayarjuna was living in his capital Mahismati, the sage Narada happened to come there. The King greeted him with due reverence and asked him what course of action was to be followed for attaining moksa (salvation) and at the same time for enjoying worldly pleasures. Narada replied that by performing the rites known as "Bhadradipa Pratistha", both these objects could be achieved. Accordingly, Kargtivayra went to the banks of the river Namadda with his wife.
and began the observance of Bhadrariya Pratiṣṭhā. Kārtavirya’s grand was Dattātṛī. At the conclusion of the Vāga rite, Dattātṛī who was pleased, asked Kārtavirya’s what boon he wished to have. Kārtavirya with joined palms asked him many boons one of which was that he should have a thousand arms. Dattātṛī granted him the boons, and Kārtavirya who became proud of his new possession, ruled at Mahismā for 96,900 years. (Brahmacārī Purāṇa, Chapter 44).

4) Vāyu’s Warning. Kārtavirya’s who returned triumphantly after receiving the boon from Dattātṛī, heard a mysterious voice warning him in the following words: — “You fool! Don’t you know that a Bṛhmaṇa is superior in a Kṣatriya? A Kṣatriya governs his subjects in alliance with the Bṛhmaṇa”. On hearing this, Kārtavirya became angry. He understood that Vāyu, the divine messenger was behind the mysterious voice. He despised Vāyu and argued that a Kṣatriya was superior to a Bṛhmaṇa. Vāyu gave him a warning that a Bṛhmaṇa would curse Kārtavirya. (M.B. Ammasāna Parva, Chapter 152).

5) Kārtavirya cursed by the sage. Once Agni ireful) appeared before Kārtavirya and begged for food. The King allowed him to feed upon mountains and trees from any part of his Kingdom. So Agni began to devour the woods and hills. This led to the burning down of an Aśrama owned by a sage called Apaṇa. The enraged Sage came to know that Kārtavirya’s Kārtavirya was responsible for the havoc and pronounced a curse that Parāśārama would chop off all the thousand hands of Kārtavirya.

6) Kārtavirya and Raavana. In the course of his triumphal march, after conquering the whole world, Rāvana once arrived with his forces on the bank of the river Narmadā. Enjoying the smooth flow of the crystal clear stream of the Narmadā and the pleasant sand banks in the river-bed, he spent a night there with his followers. Early next morning, he took his bath in the river and setting up the idol of Śiva on the sandbank, began to worship it.

Just then Kārtavirya’s and his wives came to the place and began their water sports, a few yards down the river from the place where Rāvana was sitting. As part of his amusement, Kārtavirya stopped the flow of the river by making a dam with his thousand arms. This caused the level of the water to rise and Rāvana with his materials of worship was submerged in the flood. Enraged at this disturbance to his worship, he sent two of his men down the river bank to find out what was happening. They traced the source of the trouble to Kārtavirya’s and his water-sports and reported the matter to their master. At once Rāvana armed himself with his bow rushed to Kārtavirya’s and began a fierce fight. At last Rāvana fell down under the heavy stroke of Kārtavirya’s mace and was bound in chains and imprisoned. He lay there for one year. Rāvana’s father sage Pulasīrya came to know of this and he went to Kārtavirya’s palace. He was received with due respect and at his request, Kārtavirya released Rāvana and after that they remained friends for life. (Uttara Rāmāyaṇa).

7) Kārtavirya and Renukā’s Death. One day when Parāśārama was fourteen years old, his father sage Jamadagni went to the forest to fetch some Samitis (sacrificial twigs). Jamadagni’s wife, Renukā swept and cleaned the Aśrama and went to the river Ravi to fetch water and Parāśārama was left behind in the Aśrama. When she reached the river bank, she saw Kārtavirya’s indulging in amorous pleasures with his wives in the water. She waited unobserved on the bank for some time and after they had left the place, she stepped into the river. But since the water was muddy, she had to go to another place in the river to get clear water. There also she lingered for some time, waiting for the amorous amusements of Citraratha, King of Sīha, with his wives. It was only after they had departed that she was able to return to the Aśrama with water. Meanwhile Jamadagni who had returned to the Aśrama earlier was angry at her delay and was waiting impatiently for her arrival. As soon as she reached the Aśrama, the sage, in a fit of fury, ordered Parāśārama to cut off her head and the latter obeyed him. (Brahmacārī Purāṇa, Chapter 50).

8) The Triumphal March of Kārtavirya. All the Kings in the world acknowledged the supremacy of Kārtavirya. In Brahmā’s Purāṇa, Chapter 16, we find that: Kings of the Solar dynasty like Travyāṇa, Harśaandra, Parama Kārtavirya and Cuhcfi lived in the same Aśrama as Kārtavirya. In his golden chariot he went about defeating Devas, Yaksas, Ras and others. He challenged even Vīṣṇu. He insulted Indra in the company of Indra. (M.B. Vana Parva, Chapter 115).

Infected by his successes, Kārtavirya went to the sea-shore and challenged the ocean and began to destroy the animals in the sea by shooting them with his arrows. God Varuna sent for Kaṭṭārā, the god of the sea and asked him what he wanted. Kārtavirya asked the god to name a man who had the capacity to fight with him. Varuna answered that Jamadagni’s son Parāśārama was the person who satisfied that condition. Kārtavirya accepted the challenge and went in search of Parāśārama. (M.B. Ammasāna Parva, Chapter 29).

9) Killing of Jamadagni. Once Kārtavirya went to hunt in the forest with his followers. They were roaming in the Vindhyā forests in search of game. At noon after a refreshing bath in the clear waters of the river Narmadā when they were preparing to return, they saw Jamadagni’s Aśrama. After asking his men to wait at the river bank Kārtavirya went alone to the Aśrama. He paid his respects to the sage and after their usual greetings, Jamadagni asked him to call his followers also to the Aśrama. When all of them arrived the sage gave them a sumptuous feast. Kārtavirya wondered how the sage managed to do it. They spent the night there and when they returned home next morning Kārtavirya’s minister Candragupta told him that he saw a cow in Jamadagni’s Aśrama and that it was from that divine cow that the sage was able to get all the rare articles of food which he supplied to the guests. He also offered to get the cow from the sage. So the King sent Candragupta to the Aśrama to beg the cow from the sage for him, Candragupta accordingly went with a few followers to the Aśrama and begged for the cow. At that time Parāśārama was not in the Aśrama. Jamadagni told them that the cow was Kāmadhenu’s sister, Sūryā and that it was not possible to give her. Candragupta tried to seize the cow by force but the suddenly vanished into the sky. The King’s men tried to capture her calf. Jamadagni who
came forward to prevent them, was beaten to death by Ėsadragupta. (Brahmaṇḍa Purāṇa, Chapters 67 to 20).

10) Jamadagni’s Return to Life.Paraśurāma returned soon to the Aśrama with the disciple Akta-

varaṇa. At the sight of his father lying dead on the floor, Paraśurāma cried aloud. Reṇuksā beat her breast twenty times. Seeing this, Paraśurāma took a solemn vow that he would, in the next life, exterminate the Kṣatriya Kings. The sage Sukras appeared there with Suśāni who had vanished. After restoring Jamadagni to life Sukra went back.

11) Death of Kārtikeya. Paraśu Rāma who had turned himself into the very embodiment of Revenge, accompanied by Akta-

varaṇa, took his stand at the gates of the city of Mahīmati and challenged Kārti-

yājuna to a fight. Kārtikeya came out with a huge army. In the terrible flood that followed, Paraśurāma himself with his axe (paraśu) chopped off all the thousand arms of Kārtikeya. All his sons were killed. Kārtikeya himself fell down beheaded. This was the end of the pillars of Hēṣyā dynasty. (Brahma-

ṇḍa Purāṇa, Chapter 81).

12) Birth of Kārtikeya. Kārtikeya had one hundred sons. All of them were killed in the battle by Para-

śurāma. Their names, as given in Chapter 76 of Brahmaṇḍa Purāṇa, are given below:—

Nirnada, Rucana, Sārku, Ugrada, Dundubbi, Dhrvum, Śrīparī, Śatrājī, Kraunka, Sānta, Nirdaya, Antaka, Akrit, Vimala, Dhitra, Nīrogas, Bāhu, Dama, Adhu, Vīdhita, Vighum, Vīṣeṣa, Bhūta, Tulasi, Rāhule, Kṛṣṇa, Satyayasa, Subala, Bālī, Ugrera, Ugrakarmā, Satyayasa, Durāsada, Viradhāvarṇa, Dīgha-

bahu, Akampaka, Subāhu, Dīghahsa, Vartulākṣa, Čēndukarṣa, Gōttvāṇa, Ṛmaṇava, Īrvatābhūta, Krodha, Satyakṛtur, Duspradharaṇa, Satyusandha, Mahāsena, Suboana, Rakṣantera, Vakradārṣa, Sudarman, Krātvārman, Mahenduy, Dīhakeya, Pūnacakana, Aṣvantaka, Jātika, Venuśam, Sānta, Pāsa-


KĀRTIKEYA. Skanda, the son of Siva. For details see under Skanda.

KARUNA. See under Dhanaprāya.

KĀRṢA I. A King of Kārṣa. A lady of name Bhadrā was performing penance to get this King as her husband when Śiśupalā carried her away. (Sloka 11, Chapter 45, Śabha Parva).

KĀKUSHA II. One of the nine sons of Vaivasvata Manu. The other sons are: Iśvāku, Nābbha, Drīja, Sāryāki, Nariyavana, Prācunāṇa, Dīja and Pradhara. (7th Skanda, Devī Bhāgavata).

KĀRṢA III. A Yaka. This Yaka accompanied by his brothers performed penance on the shores of the river Kālindī, to propitiate Devī, taking in only air. Devī was pleased and appearing before him in person said “You will become the lord of Manvanta” (Skandaḥ 10 and 13, Devī Bhāgavata).

KĀRṢA I. The sixth son of Vaivasvata Manu. (M.B. Ādi Parva, Chapter 75).

KĀRṢA II. An ancient land. (The King of this land used to suppress robbers and plunderers. He was present at Draupadi’s Svanayavāra. (M.B. Ādi Parva, Chapter 185).

KĀRṢA (M). A place in ancient India. Historians are of opinion that it is the Bundelkhand of modern India. The sin of Brahmahāyā (killing of brahmins) of Indra was washed away by brahmins at this place. The place where Kārṣa (crowdung) from Indra’s body was called Kārṣa and it gradually became Kārṣa. (See under Angamāla).

KARVAṬA. An ancient country of India, The King of this land was slain by Bhīmasena. (Chapter 30, Śabha Parva).

KĀSERAKA. A Yakṣa. Mahābhārata, Śabha Parva, Chapter 10, Verse 15 says that Kāseraka continues to attend on Kubera as a member of his assembly.

KĀSERU. A lovely daughter of TVaṣṭa, the Prajāpati. Narakāsura abducted Kāseru when she was fourteen years old. She was one of the virgins married by Śri Kṛṣṇa who won a victory over Narakāsura. (M.B. Śabha Parva, Chapter 38, Dīkṣītya).

KĀSERUMĀN (KASERUMĀN). An Asura who was a Yavana. He was slain by Śri Kṛṣṇa according to Mahābhārata, Vana Parva, Chapter 12, Verse 32.

KASI I. (VARĀSASI, BANARAS). (See under Divodāna also).

1) General. One of the oldest and most popular social centres in India, Kāsi is reputed for its Vaiṣṇava temple of holy traditions, according to one of which the Śiva linga in the temple was installed by Brahmā himself. (Hālāya Bhāmāyā).

2) Pilgrimage on foot to Kāśi. Devotees from many parts of India go on pilgrimage to Kāśi on foot, bathing in the holy waters of the Gāṅga and thus earn spiritual satisfaction and release from worldly attachments. The reason for the above is stated in the Agni Purāṇa as follows:—Once, at Kailāsa Śiva told Pārva: that the temple at Kāśi was called ‘Avinukta’ (unreleased) as it never perished, and all Japa, tapa, homa and dana made there never cease to give auspicious results. One should walk on foot to Kāśi and live there. Having gone there one should never leave the place. There are eight great tirthas at Avinukta, i.e. Harīkhandī śṛtī, Avrātakēvī śṛtī, Jānkeśvārī śṛtī, Śrī Parvaśī śṛtī, Mahālayaśrī śṛtī, Bhūgū śṛtī, Caṇḍeśvārī śṛtī and Kēdrāśrī śṛtī. These tirthas extend to two yojanas to the east of the Kāši temple and half-a- yojana to the west of it. The river Varanā is also there, and Varājana is at the centre of all these. Whatever is done at Varājana like bata, Japa, homa, worship of Devas, dana, obsequies for the dead, oneself living there etc. is productive of devotion and salvation. (Agni Purāṇa, Chapter 112).

3) References to Kāśi in the Mahābhārata.

(i) Pārva once conquered Kāśi. (Bhīma Purāṇa, Chapter 9).

(ii) Bhīma married Bālandhārā, daughter of the King of Kāśi. (Ādi Parva, Chapter 30, Verse 77).

(iii) Bhīmasena conquered Kāśi. (Śabha Parva, Chapter 30, Verse 6).

(iv) Sahadeva conquered Kāśi. (Udyoga Parva, Chapter 50, Verse 31).
(v) In the war between the Pāṇḍavas and the Kauravas, the King of Kāśī fought on the side of the former. (Udyoga Parva, Chapter 196, Verse 2).
(vi) Arjuna conquered Kāśī. (Adi Parva, Chapter 122, Verse 40).
(vii) Śrī Kṛṣṇa conquered Kāśī. (Droga Parva, Chapter 11, Verse 15).
(viii) Karna once conquered Kāśī on behalf of Duryodhana. (Karna Parva, Chapter 8, Verse 19).
(ix) Kāśī had been ruled by the Kings called Harṣavāsa, Śudesa, and Divodasa. (Antāśana Parva, Chapter 30, Verses 12 to 15).
(x) King Vṛṣamitra and Uṣāhara had ruled over Kāśī. (Antāśana Parva, Chapter 30, Verse 9).
(xi) Bhima conquered Kāśī during the Svanavanvara of Ambā. (Antāśana Parva, Chapter 44, Verse 36).
(xii) The horse sent out in connection with Yudhisṭhira's Avaneśvara passed through Kāśī also. (Avaneśvara Parva, Chapter 83, Verse 14).
(xiii) For the origin of the name Kāśī see under Divodasa.
KĀŚĪ. An inhabiting-citizen of Kāśī. (Bhima Parva, Chapter 136, Verse 19).
KĀŚI 11. A son of Kṛśina the son of Kuppirājapati. (Antāśana Parva, Chapter 85, Verse 135).
KĀŚIKA. A famous charioteer on the Pāṇḍava side. (Udyoga Parva, Chapter 171, Verse 15).
KĀŚIŚvara Tīrtha. A sacred place on the banks of river Aṃbikmati on the borders of Kurukṛṣṭa. A bath in the river redeems one from all sins and raises one to Brahmā. (Vana Parva, Chapter 83, Verse 57).
KĀŚIRAMA. A state in North India. Kāśī was famous during the Mahābhārata period also. Once Arjuna conquered this state (Sahābhā Parva, Chapter 27). People from this state had attended Yudhisṭhira's Rājaśṭhāna with many articles of presentation. Śrī Kṛṣṇa once defeated its ruler. (Droga Parva, Chapter 11, Verse 16), Pārśurāma also once defeated its ruler. (Droga Parva, Chapter 11, Verse 15).
KĀŚIRAMANAPALAM. A particular place in Kāśī where once a conference of sages was held. (Vana Parva, Chapter 269). Besides all the prominent sages of North India, distinguished persons like Nahuṣa, Yaśatī, Asī and Kāśīyā attended the conference. Rivers Jhelam and Chenab flow through this place, and it is a holy centre. Those who bathe here will become like gos.
KASTHURGANDHĪ. Another name for Kāśī (Matsya-Parva) or Satyavatī, the mother of Vyāsa. To know how she got this name, see under Satyavatī.
KṣAYA I. A famous King of Kāśī; father of Ambā, Anbaka and Ambālākā. He was also called Krodhasva. According to Chapter 171 of Udyoga Parva, Kāśī's real name was Senābhūda.
KṣAYA II. One of the great sages who visited Bhima on his bed of arrows. (Sūnti Parva, Chapter 47, Verse 16).
KĀŚYAPA I. Chief among the Prajāpatis.
1) Kāśyapa—Son or Grandson of Brahman? It is impossible to give a definite answer to this question. In Mahābhārata, Adi Parva, Chapter 66, we see that six spiritual sons—Mārtici, Agrestis, Asī, Pulastya, Pāpuha and Krtana—were born to Brahmā. Kāśyapa was born as the son of Mārtici and that all living beings in the world took their origin from Kāśyapa according to this statement. Kāśyapa is the grandchild of Brahman.
But in the 14th Sarga of Aranyakāpada in Vālmīki Rāmāyana there is an account of the creation of all animate and inanimate objects in this world. According to a statement in that passage, we find that Kāśyapa was the youngest brother of Matrītī, Atri, Pulastya and others. This means that Kāśyapa was the son of Brahmā. Therefore there is nothing wrong in regarding him either as the son or as the grandson of Brahmā. In the Purāṇas we find references to him in both ways.
2) Original Gotra or Clan. Mahābhārata, Śānti Parva, Chapter 297, verse 17 says that all living beings belong to the four original Gotras—the gotra of Āgnīs, Kāśyapa gotra, Bhṛgu gotra and Vasiṣṭha gotra and that all the other gotras came into existence subsequently.
3) Kāśyapa's wives. Kāśyapa had 21 wives who were:—Adītī, Diti, Danu, Arītī, Surāśī, Khasā, Surabhi, Vinatī, Tārmā, Krodhaśī, Irā, Kadrū, Mūri, Puloma, Kālaka, Natā, Daṇḍyā, Simhihi, Pradhā, Viśvā, and Kaṭi. Of these, 13 wives, Adītī, Diti, Kālaka, Daṇḍyā, Danu, Simhihi, Krodha, Pradhā, Viśvā, Kaṭi, Mūri, and Kadrū, were the daughters of Dakṣa. Of these the first wife Adītī had 12 sons. These 12 sons namely Viśvā, Śakrama, Ayumā, Dhitā, Tvaṭrā, Pāśā, Viśvavān, Śivaitā, Mīrita, Varuṇa, Amītā and Bhanga are called Adītyas (sons of Adītī). In the sixth Manvantara these 12 Adītyas belonged to the tribe known as Tusiitas. The present Manvantara is the seventh one. The 33 degrees of Devas came into being from the twelve Adītas.
The Dānavas were born from Kāśyapa's second wife Diti. The chief Dānavas are Hiranyakṣipu, Hiranyakṣa and Simhihi. All the other Dānavas were born from them.
The Dānavas were the children of Danu, another wife of Kāśyapa. Vyāmula, Śāmbhara, Aṃyukha, Ekaśīra, Kaṇā, Kaṇkara, Ekaśvara, Mahābhātu, Tāraśa, Mahābhīrā, Svarbhānu, Vṛṣṇapāga, Pulomā, and Vīra-citati are the famous Dānavas. The other Dānavas were the children of the people mentioned above.
Another wife of Kāśyapa, Surabhi gave birth to Aja, Ekapāta, Aṃjubuddhāna, Tvaṭhrā and Rudra and also the Ekaśaṭa Raudra names:—Harā, Bahuṛuha, Tumyambaka, Aparajita, Vṛṣṇakapi, Śambhū, Kaṇḍari, Tvaṭhrā, Mṛgavāja, Sarpa, and Kaṇḍari. Vinau gave birth to Garuda and Kaṇḍari was the mother of the nāgas. The Purāṇas proclaim that all living beings that we see in the world today, sprang from Kāśyapa's offsprings by his different wives. (Vālmīki Rāmāyana, Bāla Kānda, Chapter 29; Viśvā Purāṇa, Part I, Chapters 15-21; Mahābhārata, Adi Parva, Chapters 16 and 65 and Agni Purāṇa, Chapter 18).
4) Brahman taught Kāśyapa care for snake poison. The serpent (Nāga) were born to Kaṇḍrā, one of the wives of Kāśyapa. Once Kaṇḍrā asked her children to hang down like hair from the tail of Ucchāśiras. They refused to do so. Kaṇḍrā became angry and cursed them that they would be burnt alive at Janamejaya's Sarpa Sātra (snake-sacrifice). After the curse, the Nāga became dangerously venomous. At this stage, Brahmā taught Kāśyapa the art of curing snake-poison to protect other creatures that might be bitten by the Nāgas. Cure of snake-bite in this world dates from that time. (M.B. Adi Parva, Chapter 20).
Kaśyapa I

5) Kaśyapa and Garuḍa. Garuḍa is a mighty son of Kaśyapa by his wife Vīnatā. Vīnatā made a bet with her sister Kadrū. Kadrū won the bet. Vīnatā became Kadrū's maid-servant as a result of the bet. To be relieved of this bondage Vīnatā's son Garuḍa had to bring Amṛta from Devakā and give it to Kadrū and her Nāga-sons. Garuḍa agreed and flew up to Heaven to fetch Amṛta.

On the way he visited his father Kaśyapa who was performing penance on the Gaṅgāhāmādeva mountain. He asked his father to give him some food, as he was very hungry. Kaśyapa told him the following story:

"Long ago a sage named Viḍhāvantā lived near this place. He and his younger brother named Supratika began to quarrel over the sharing of their father's wealth. The elder brother transformed the younger brother into an elephant by a curse and the younger brother turned the elephant into a tortoise by his curse. They are still living in a pond lake as elephant and tortoise and continue like enemies. If you eat both of them, you will be strong enough to fight against the Devas and get possession of Amṛta for yourself."

On hearing this, Garuḍa went to the lake and caught the elephant and tortoise in his claws and flew up into the sky. The mountains began to tremble and a whirlwind swept the heavens when Garuḍa beat with his wings. He flew about here and there unable to find a convenient place to sit and enjoy his meal. On the way, his eye caught sight of a huge banyan tree spreading its branches far and wide, to a distance of 100 yojanas around. A cow grazed near it with the elephant and tortoise, the branch broke and fell down. From that branch certain sages known as Bālākhiliyas were hanging with their heads downwards.

So, to prevent them from falling to the ground, Garuḍa lifted it in his beak and began to fly up again. Unable to find a suitable spot where he could deposit the branch with the sages, Garuḍa returned to his father again. At the request of Kaśyapa, the Bālākhiliyas went to the Himālayas. He showed Garuḍa a vast, snow-clad mountain on which he could deposit the broken branch he was carrying. Garuḍa flew to that mountain and ate up the elephant and tortoise and thus gained strength to fight with the Devas for Amṛta. After that he proceeded to Heaven. [M.B. Ādi Parva, Chapters 28-31].

6) Other Birth of Kaśyapa. In Cakṣuṇa Manvantara, the sage Sutapas performed a penance along with his wife Pṛṣṇī for 12,000 years. Lord Viṣṇu appeared to them and asked what boon they wished to ask. They prayed that the Lord should take birth as their son. Viṣṇu granted their prayer and was born as their son.

In the next Manvantara (the period of Vaivasvata Manu) Sutapas and Pṛṣṇī were reborn as Kaśyapa and Aditi respectively. At that time also Mahāviṣṇu was born to Aditi as Vāmana. (See under Vāmana).

In this birth, Kaśyapa had many other wives besides Aditi. Sarasā was one of those wives. [Bhāgavata, 10th Skanda].

It was in this Kaśyapa himself who was reborn as Vaṣudēva and Aditi became Devakī. Sarasā was born as Rohiṇī, another wife. There is another reason for Kaśyapa and Aditi to take birth for the third time. Once Kaśyapa had to perform a Yāga. All arrangements were complete. But the sacrificial cow alone was not available. Kaśyapa solved the problem by stealing a cow from Varuṇa's cattle-shed. Aditi and Sarasā concealed it in the Ātṛa. Enraged at the theft of his cow, Varuṇa complained to Brahmā. A curse was pronounced by Brahmā and Varuṇa that as a punishment for stealing and hiding the cow, Kaśyapa should be reborn as a cowherd and Aditi and Sarasā should be reborn as the cowherd's wives. It was by this curse that Kaśyapa, Aditi and Sarasā were reborn as Vaṣudēva Devakī and Rohiṇī respectively. (Devī Bhāgavata, 5th Skandha).

7) Parāṣurāma's gift of land to Kaśyapa. Parāṣurāma performed a Yāga after exterminating all Kṣatriya Kings. At that Yāga he gifted all the lands he had conquered till then to Kaśyapa. In Mahābhārata, Aruṇa Parva, Chapter 117, there is a reference to this gift.

8) Kaśyapa and Kerala. After Parāṣurāma went round the world eighteen times and exterminated the Kṣatriya Kings he performed a Yāga. At that Yāga he gave the whole earth as daksinā to Kaśyapa. After that, Kaśyapa drove away Parāṣurāma from the earth to the south. Taking pily on Parāṣurāma, the ocean gave him the region known as "Śrīpāraka", Kaśyapa seized Śrīpāraka also from Parāṣurāma and gave it to Brahmānas. Parāṣurāma went to the forests after it. Later on, intermixture of castes took place in this region and anarchy prevailed there. At one time, Śrīpāraka sank down into Patala (lower world). Kaśyapa who saw this held the earth up, brought Kṣatriyas from the netherworld and made them rulers of the country. [M.B. Śānti Parva, Chapter 49]. This "Śrīpāraka" is believed to be Kerala.

9) Other Details about Kaśyapa.

(i) Kaśyapa arrived at the place of Arjuna's birth accompanied by other sages. (Mahābhārata, Ādi Parva, Chapter 127).

(ii) Kaśyapa flourished in Brahmā's assembly. [M.B. Sābhā Parva, Chapter 11].

(iii) Once there was a dispute between Viṣṇu and Brahmā, the son of Prahlāda and Sūryāvati, the son of Agíras. It was Kaśyapa who settled this dispute. [See the 5th Para under the word Agírgras].

(iv) Once Kaśyapa went on a pilgrimage in the company of Yuddhiṣṭhīra. [M.B. Vana Parva, Chapter 85].

(v) Once Brahmā gifted the entire earth to Kaśyapa at a Yāga, Bhumidevī (Goddess of the earth) who was distressed at it, went to Patala and began to lament. At that time Kaśyapa propitiating the goddess by his austere penance. [M.B. Vana Parva, Chapter 114].

(vi) After Parāṣurāma had given the entire earth to Kaśyapa, Kaśyapa drove away Parāṣurāma from the earth. Parāṣurāma then shot an arrow into the sea and converted that portion of the sea into land. [M.B. Droṇa Parva, Chapter 78, Verses 13 and 19].

(vii) When the war between Kauravas and Pāṇḍavas was in progress, Kaśyapa approached Droṇa and wanted him to bring the battle to a close. [M.B. Droṇa Parva, Chapter 190].

(viii) Kaśyapa was also present with other sages at the time of Skanda's birth. [M.B. Śālva Parva, Chapter 49].
KAŚYAPA II

From the above facts it may be understood that Kaśyapa was born as a prince, and that later on, he became a sage. Moreover, the Agni Purāṇa says that Santuvoroda, the brother of Kaśyapa's father, was the father of Dasyuṣṭa. According to that Kaśyapa and Dasyuṣṭa were the sons of brothers, Kaśyapa being that of the elder one. For the time being the above are the only reasonable inferences, and the truth has to be found out by further researches. But, one thing is certain according to the genealogy, that Kaśyapa was born twenty generations after Kaśyapa.

KAŚYAPA AND TAKSASKA. The story is told in the 2nd Skandha of Devī Bhāgavata and in the Adi Parva of Bhāratā that Taksaska set out to bite King Parikṣit and Kaśyapa to cure him of Taksaska's poison, but that Taksaska bribed Kaśyapa off his mission to save the King. But, the story as such is unfounded. It was Kaśyapa and not Kaśyapa whom Brahmā had taught the science of the treatment and cure of poison (see under Kaśyapa) and, therefore, it should be Kaśyapa whom Taksaska bribed.

KAŚYAPA AND SAKUNTALĀ. See under KAŚYAPA.

KAŚYAPA AND RĀJASRIGA. Father of Rājasrīgī was one Kaśyapa; may be Kaśyapa or Kaśyapa. The greater possibility is for Kaśyapa to be the father. (See under RĀJASRIGA.)

6. After a Yajña Viśvakarman made a land-gift to Kaśyapa once. (See under KAŚYAPA.)

KAŚYAPA II. Priest of Vasudeva; this Kaśyapa lived for years as a good friend of the Pandavas. He is considered to be a very distinguished ascetic. (Aśvamedha Parva, Chapter 16.)

KAŚYAPA III. Son of Sage Kaśyapa. This Kaśyapa was member of Indra's assembly. (Sahā Parva, Chapter 7.) He was present at the Yajña conducted by emperor Prihu.

KAŚYAPA IV. An Agni, the son of Kaśyapa. Pāṇḍajanyā was born from the five Agni, Kaśyapa, Vasiṣṭha, Jajñā, Aśvin and Cuvana. Of the five, Agni and Cuvana were sons of Kaśyapa. (Vana Parva, Chapter 220.)

KAŚYAPA V. A haughty Yajña once filled to the ground a Brahmin youth called Kaśyapa by hitting him with his chariot. (See under Indra, Para 38.)

KAŚYAPA VI. Sons of Kaśyapa like Viṣṇudhāaka, Vaiśvāvanā, Indra, Aditya and Vasu, other Devas and other living beings born in Kaśyapa's dynasty—all these are also called Kaśyapa.

KAŚYAPADYĀPA (ISLAND). An island in the shape of a hare visible in the moon. (Bhīma Parva, Chapter 6, Verse 55.)

KAŚYAPI. (Earth). The earth came to be known as Kaśyapi as it had been given as a gift to Kaśyapa by Parasurāma. "The whole of the earth was given to Kaśyapa and thus it came to be called Kaśyapi." (Brahmāṇḍa Purāṇa, Chapter 89.)

KATHAKA. A soldier of Skanda. (Sloka 67, Chapter 45, Sāla Parva.)

KATHĀSAḤAṢIGARA. See under BRĀHMAṆDAPARISHAD.

KATHĀPANISAD. See under NACIKETAS.

KAṬVĀΚU (KAṬVĀΚU). A son of Vaivāvasa Manu. Brahmarāja Purāṇa states that he was an ancestor of Ikṣvāku.

In the beginning Manu, alias Vaivāvasa, had a son named Kaṭvāku. He was the first of kings and he ruled
the world for a long time. On the banks of the river Sarasvati he constructed a city called Ayodhya. Ayodhya was celebrated for its beauty and wise men proclaimed that it was more beautiful than the cities of the eight guardians of the universe or the city of even Brahmā, the Creator.

KĀTYĀYANA I. A grammarian who wrote a commentary on Pāṇini’s grammatical work entitled Asādhyāyī. He has also written Śrāvaka Sūtras and a book on Dharma Sāstra.

KĀTYĀYANA III. Kathāṣārītāṅgāra says that “Kātyāyana” was another name of Vararucī.

KĀTYĀYANA III. A great sage who flourished in Indra’s assembly. We see a reference to him in Mahābhārata, Sahā Parva, Chapter 7, Verse 19.

KĀTYĀYANA. One of the two wives of Yājñavalkya. After withdrawing completely from worldly activities, Yājñavalkya asked his wives to divide his worldly assets equally between them. But Mairety the other wife, being of a deeply spiritual nature, Kātyāyani herself had to undertake the burden of all the material affairs. (Behandan yakopanisad).

KAUKHAKA. An ancient country in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

KAUKHAKA. An attendant of Skanda dēvī. (M.B. Sahā Parva, Chapter 46, Stanza 13).

KAUMODAKI. The club of Śrī Kaśyapa. It is mentioned in Mahābhārata, Ādi Parva, Chapter 224, Stanza 23, that this club was given to Śrī Kaśyapa by Varūma the god of water, at the time of the burning of the forest Kaśyapā.

KAUSAPA. A serpent born in the family of Vāśi. This serpent was burnt to death in the Samā Sattra (sacrificial fire to kill serpents) of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 6).

KAUNAPASANA. A famous serpent born in the family of Kaurava. (M.B. Ādi Parva, Chapter 35, Stanza 14).

KAUNASIPADA. See under Mirabhide.

KAUNASIPADA. A hermit who lived in the Palace of Yāsasana. Sahā Parva, Chapter 4, Stanza 16. See under Dhrāsharudhi.

KAUNASIPADA III. A hermit. This hermit had erected his hermitage in Hāsīmatthabhammeragamana and lived there. Once due to excess of rain the river flooded and his hermitage was washed away. So the hermit cursed the river. “Let the river be dried up.” Then he went to the realm of Vaishishti. (Padma Purāṇa, Utrara Khāṇḍa, Chapter 13).

KAUNIKUTSYA. A noble Brahmin. It is mentioned in Mahābhārata, Ādi Parva, Chapter 8, Stanza 25, that this Brahmin visited Pramadavārī who died of snakebite.

KAURAVA(S).

1) Gauravāsya. Those who were born in the family of the famous King Kuru. Descended in the following order from Vīguṇa: Brahmā—Atri—Candra Budha—Parāravas—Ayīs—Nahas—Yayaṭṭi—Puru—Janamejaya—Prācīṇvān—Pravīra—Nāmasya—Vṛitaśaya—Sūṇḍu—Bahuśvīm Mānīyati—Rohovāḍi—Raudrāvā—Matirona—Santrodha—Dusyanta—Bharata—Subhata—Sukotra—Gaha—Garjita—Suketra—Bhadrakāla—Mahindra, and wise men proclaimed that it was more beautiful than the cities of the eight guardians of the universe or the city of even Brahmā, the Creator.

2) Dhrāsharudhi. The daughter of Subala the King of Gandhāra. Once Vyāsa reached the palace weary with hunger and thirst. Ghāndhārī gave Vyāsa food and drink. Vyāsa was pleased with her and told her that she might ask for any boon. She said that she wanted to get hundred sons from Dhrāsharudhi. Vyāsa granted the boon. Ghāndhārī became pregnant. After two years she died. Her son Kunti, the wife of Pandu had given birth to a child. Ghāndhārī became sad. She crushed her womb and died giving birth to a lump of flesh. Understanding this, Vyāsa came there and cutting the lump into hundred and one pieces kept them in ghee pots. Advising Ghāndhārī to keep the pots in secret, Vyāsa went to the Himalayas. The pots were broken and hundred sons and a daughter came out. Besides them Dhrāsharudhi had another son named Yuyutsu by a Vaishī woman.

The hundred and one sons of Dhrāsharudhi beginning with Duryodhana are the Kauravas. 3) Names of the Kauravas. Duryodhana, Duṣṣasana, Duṣsahana, Duṣsāla, Jalagandha, Śama, Saha, Vindu, Aṇuvindu, Durdhara, Subhā, Dusyandharaṇa, Dūrmarṣṇa, Duṣṣākha, Kurva, Vikarna, Saḷa, Saḷṭa, Suvaca, Citra, Upacitra, Citrakoṭa, Cārucitra, Sarasana, Durma, Durviṣṭa, Vitva, Vitvaśāna, Uruñābha, Suvaca, Upasuṇa, Cīravāna, Citraśvarā, Suvaņa, Durviṃśa, Ayodhā, Mahābhāra, Citrāṅga, Citraṇuḍha, Bhūlavāla, Vālasi, Kalivṛdha, Uprāyuvṛdha, Subhā, Kundadharā, Mahodara, Citrayudha, Nisang, Paīḍi, Vṛndāraka, Droṭhavāma, Droṭhakṣatra, Somakriti, Anuḍara, Droṭhásandha, Jāraśandha, Satyasandha, Sādhusaśā, Ugrastrāvas, Ugracitra, Saṇñi, Dusyandhaja, Aparajita, Kundaśay, Viśālacakṣa, Durvidhā, Dhrāshhrasta, Subasta, Viśvaṣa, Suvaṇa, Adiṣyaketa, Bhūlavāla, Nagaśrandha, Prayāsa, Kundaśika, Bhismekrama, Bhūladvāra, Vīrahā, Alajlapa, Abhaya, Dṛṣṭhakarman, Dṛṣṭhasthāraṇya, Anādhya, Kundābhedī, Virāṇ, Citraṇuḍha, Pṛamatha,
Kaūraśvīna

Aramāśīna, Dīgharoman, Suśravān, Dīghabāhu, Suvarṇā, Kāśyapa, Kundāsin, Vīraśas, and Vuyisā. Mahābhārata. Adi Parva, Chapter 67 and 117. (For further details about the Kaūraśvīna see under Duryodhāna and Dursāna.)

KAUŚIKA VI.

A noble serpent which was born of Aśravata (M.B. Adi Parva, Chapter 218, Stanza 10).

KAUSALA (KAUSALĀ). Skandadeva once changed the shape of his face to that of the face of goat. Then he got the name Kausalya. (M.B. Vana Parva, Chapter 273, Stanza 1.)

KAUSALYĀ I. A queen of King Dasaśrutā and mother of Śri Rāma. Dasaśrutā had three wives Kausalyā, Kaikēti and Sūmitrā. Kausalyā gave birth to Śri Rāma, Kaikēti to Jāhrā and Sūmitrā to Laksmana and Satruṣṭa. (Vēṅkataśīra, Bāla Kānda, Sarga 15.)

KAUSALYĀ II. Queen of the King of Kaś. Ambā, Ambālikā, and Ambālikālikā were daughters of this Kausalyā. Of these daughters Ambālikā also was called Kausalyā. After the death of Pāṇu she went to the forest with Ambālikā. (M.B. Adi Parva, Chapter 129.)

KAUSALYĀ III. The queen of a Yādava King. She was the mother of the Yādava named Kṛṣṇa. (Devī Bhāgavatam, Kṛṣṇa 9.)

KAUSALYĀ IV. Wife of Puru, the son of King Yāvati. Jammēgaya was born to Puru of his wife Kausalyā. (M.B. Adi Parva, Chapter 95, Stanza 11.)

KAUSALYĀ V. The queen of Janaka, the King of Mithilā. Once King Janaka decided to sell his palace and everything he possessed and to go begging for alms. But his brave wife Kausalyā convinced her husband by her reasonable arguments (that he should not venture to do so). Thus she prevented her husband from carrying out his decision.

KAUSALYĀ. A teacher, who belonged to the line of disciples of Vyāsa. Janmini was the disciple of Vyāsa. Sumanu was the son of Janmini. A son named Sūvā, was born to Sumanu. Sālarman was the son of Sūvā. Sūvā and Sālarman were two disciples of Hiranyanābhī and Purusūtī. Kausalyā was another name of Hiranyanābhī. (Vēṅkataśīra, Bāla Kānda, Stanza 9.)

KAUSAMBA. Four sons, Kuśāmba, Kuśanābha, Asūtraṇas and Vasu were born to Kuśa, the son of Brahmā, of his wife the princess of Vardhira. According to the order of their father each prince built a city and began to live over it. Kuśāmba built the city built by Kuśāmba. Kuśānābha built the city of Mahabodhvara; Asūtraṇas, the city of Dharmarāya and Vasu the city of Cīrvāra. (Vēṅkataśīra, Bāla Kānda, Sarga 32.)

It is mentioned in Kāḍārasiṣṭāgāra that the city of Kuśāmba stood in the middle of the kingdom of Vasa and that Udyāna born of the family of the Pāndavas had once ruled the country with Kuśāmbi as his capital.

KAUSIKA I. (Viśvāmitra). See under Viśvāmitra.

KAUSIKA II. A hermit who lived in the palace of Yudhiṣṭhira. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 83, that while going to Hastinapura, Śri Kṛṣṇa met this hermit on the way.

KAUSIKA III. A minister of Jarasandha. It is mentioned in Mahābhārata, Sahitya Parva, Stanza 22, that he had another name Hamsa also.

KAUSIKA IV. While the Pāndavas were leading forest life, the hermit Markandeya told the story of a noble Brahmin named Kausika, to Dharmapura. Once this Brahmin sat under a tree and performed penance. A large crane which sat on a branch of the tree passed excrement on the head of the Brahmin. He became angry and looked at the bird. Instantly the bird was reduced to ashes. The Brahmin sincerely repentatted and went to the courtyards to live on alms. Once he reached the house of a Brahmin. The wife of the Brahmin came to the door and requested him to wait a bit. Immediately her husband arrived, and she, being engaged in looking after the needs of her seven husband-fiend Kausika, who became angry and spoke cruel words to her. She argued that the noblest deed was looking after one's husband and that it was not meet and right for Brahmins to get angry. She advised Kausika to go to Mithilāpurī and to receive advice from the famous Dharmāyudha. Kausika repented his rash nature, went to Dharmāyudha and received advice from him. He returned home and lived peacefully with his parents. (M.B. Vana Parva, ten chapters from 206).

Though a man of veracity, he finally had to go to hell, for the following reason. While he was engaged in penance in the forest some thieves came by that way with some stolen goods. The owners of the goods were chasing the thieves. Kausika told them the way by which the thieves had gone. Soon the thieves were thrown into hell. (M.B. Karṇa Parva, Chapter 69.)

KAUSIKA V. A King of the Puru dynasty. Kapilā was his father and Grusapati was his brother. The four cases Brāhmaṇa, Kastriya, Vaśya and Śudra originated from Grusapati. (Agni Purāṇa, Chapter 278.)

KAUSIKA VI. A hermit. This ancient hermit lived in Vēṅkataśīra. His name was Pīrvatī. His disciples were Kapi, Vāgīsīrī, and Pīrvatī. The hermit Garga for learning under him. Their names indicated their character. Their father died. The sons were in poverty. At this time rain ceased altogether. Garga asked his disciples to take his milch cow to the forest for grazing. Owing to the brothers decided to kill and eat the cow. But the youngest said: "If you are bent on killing the cow, we had better make use of it as an offering to the Manes, and no sin will visit us."

All agreed to this and Pīrvatī killed the cow and began the sacrifice. Two elder brothers were employed in worshipping the gods and three were detailed to give offerings to the Manes. One was asked to be the guest. Pīrvatīi was the sacrificial. Remembering his ancestors with reverence he began the sacrifice in accordance with the rites. Thus the seven hermits ate the cow and told Garga that the cow was caught by a tiger.

In due course the seven of them died, and took rebirth as rude low-caste people in Dātipura. Because of the sacrifice and offering of the Manes they had the remembrance of their previous birth. So they feared god and took fast and vow at a holy bath and in the presence of a multitude cast off their lives and were born again as animals in Kālañjara hills. Because of their abstinence due to knowledge they cast off their lives by Prapātana (jumping down from the top of the mountain) and were born again as Ruddy geese in the Mānasasaras when their names were Susana, Susama, Vān, Gṛdharī, Sudārśa, Jājakā and Jñānapāra—names conforming to their character. The seven brothers became pure and sinless by their union with God the
Supreme Spirit. But three of them fell out of the union of good with their desire. They saw the pleasant life led by Anupa the King of Pañcāla who was married to a wealthy man with many beautiful wives. At the sight of this, one of the geese— the Brahmin Pīravyarita, who performed the sacrifice of offering to the Manes because of his love for his father—wished to become a king. Seeing the two wealthy ministers who led luxurious lives, two of the ruddy geese wanted to become ministers. Accordingly Pīravyarita was born as Brahmadatta, the son of Pañcāla and another one as a son of ministers with names Pandarika and Subālaka. Brahmadatta was anointed as King of Pañcāla in the great city of Kāmpilya. That King was mighty, loving his father well, always desiring of giving offerings to Manes and harmonious with God, having the ability to read the hearts of every living being. The wife of Suvadeva gave birth to a daughter in the same time of Suvadeva. This woman in her previous birth was the cow of Garga. As this cow was used as offering to the Manes she got rebirth as a religious-minded woman and became the queen of Brahmadatta, who ruled over the kingdom well for a long time. Once the King and the queen were walking in the garden in which there were two cats which were quarrelling with each other. They were husband and wife. After a time the quarrel ended and they grew more loving than before and the she-cat pressed closely against her husband, Brahmadatta hearing their conversation stood smiling. He could understand the language of every living being because of the merits of his previous births. When the King smiled his wife asked him for the reason. He described to his wife that he had been a couple. The Queen did not believe his words. She thought that the King had been making fun of her. She asked him how he learned the language of birds and beasts. But the King could not give an answer and he became thoughtful. The remaining four of the ruddy geese took rebirth as sons of a poor Brahmin in the same city of Kāmpilya. They remained in the remembrance of previous births. Their names were Dhriṃṭaṇa, Sarvādriṣṭa, Vidyāśandra and Tapodhiṇa, names befitting their character. They decided to perform severe penance to attain Supreme bliss, and were about to get away from the house when their father, the poor Brahmin cried bitterly, being helpless. They taught their father the following poem and advised him to recite the poem before the King the next morning, in order to get plenty of wealth.

"Noble Brahmins in Kurukṣetra
The seven foresters in Dāśāpara
Deer in Kālakṣaṇa and in Mānasā
Ruddy geese, the same now are men."

Brahmin Sūrya who also gave an answer to the question of his wife, was about to go out from the palace for a walk with his wife and ministers, when the old Brahmin made his appearance and recited the poem taught by his sons, to the King. When the King heard the stanza he remembered the previous births and fainted and fell down. The two ministers, Subālaka son of Bābhiravya the son of Rasika son of Bābhiravya the author of the science of love and Pandarika son of Pañcāla had enthusiasm to offer wealth and wife. After and treatment, also remembered about their previous births and fell down with grief. The three of them lamented about their fall from the union with the Supreme Spirit. Brahmadatta gave that old Brahmin plenty of wealth and villages and sent him away contented. After anointing his son Viśvakṣema as King, Brahmadatta and his retreat went to Mānasā for penance. For a while they lived in the forest engaged in penance and then cast off their lives and entered the world of Supreme bliss. (Padma Purāṇa, Part 3, Chapter 10).

KAUSIKA VII. A King. This king became a cock at night. His wife Viśālī was filled with grief at this transfiguration of her husband in the night. She told her grief to the hermit Gītāvī, who told the queen about the previous birth of her husband as follows—

"In the previous birth he used to eat cocks to get strength. Knowing this Tāmracūḍa the king of fowls cursed him, "You shall become a cock during nights."

That is why your husband has become a cock."

According to the advice of the hermit the King began to worship Lord Śiva and was liberated from the curse (Skanda Purāṇa).

KAUSIKĀ. (GOMATI). A river. The hermitage of Viśvānātra stood on the bank of this river. The modern name of river Kausikā is Kosi. The river Kosī flows through Bihar. Those who bathe in this river will obtain remission of sins. See under Gomati. (M.B. Vana Purāṇa, Chapter 94).

KAUSIKĀCĀRA. The king Ākriti. It is mentioned in Mahābhārata, Vana Purāṇa, Chapter 21, that this King ruled over Sarasvati and was known also by the name Kausikācāra.

KAUSIKAKUNDA. A holy place. It is mentioned in Mahābhārata, Vana Purāṇa, Chapter 94, Stanza 142 that Viśvānātra got his attainments in this place.

KAUSIKĀŚARAMA. A holy place. It was at this place that Amāra, the daughter of King of Kāśi performed a severe penance. (M.B. Udyoga Purāṇa, Chapter 156, Stanza 27).

KAUSIKYAKUNĀSAGAMA. A holy place. It is stated in Mahābhārata, Vana Purāṇa, Chapter 84 that in this place the king of Kauśika and his men made offerings to the Brahmins in the form of jewels.

KAUSTUBHA. A brilliant precious stone. It is mentioned in Agni Purāṇa, Chapter 3, Vālmiki Rāmāyaṇa Bālakāṇḍa Sarga 45, Stanza 39 and Mahābhārata, Adi Parva that this precious stone floated up at the time of the churning of the sea of Milk. This jewel which originated from the ghee in the sea of Milk, was worn on the breast by Viśnu. "This divine jewel called Kaustubha came up in the middle of ghee and stayed in the breast of Viṣṇu, spreading its rays everywhere." (M.B. Adi Parva, Chapter 18, Stanza 37).

KAUTHUMI. Son of a Brahmin named Hirāyānātha. Once this Brahmin youth went to the hermitage of King Janaka and entered into a controversy with the Brahmins there. In the argument Kaustumī became angry and killed a Brahmin. From that day he became a leper. The sin of Brahmarāga (murder of Brahmins) also followed him. Finally according to the advice of his father he worshipped the sun God, with Śrāvya-samhājakātaka (a spell or incantation) and by the blessing of the Sun God he got deliverance from the sin of Brahmarāg and Brahmanas became lepers. (Śrāvyā Purāṇa, Brāhma Parva).

KAUTILYA. See under Čāṇakya.

KAUTSA. A noble Brahmin scholar. He was present at the sarpa-satra (sacrificial fire to kill serpents) of
KAUTSYA. A hermit who was the disciple of Varāntana. When he had completed his education he asked his teacher what gift he desired. The teacher said that he wanted fourteen crores of gold coins as gift. Kautsyā approached the emperor Raghū. The emperor had just finished a sacrifice called Viśvajit and had emptied his treasury by giving away all the wealth he had as alms. Only pots made of wood were left as his wealth. When the emperor heard about the need of Kautsyā he decided to conquer the capital city of Kubera. That night Kubera filled the treasury of Raghū by a shower of gold. The emperor Raghū gave Kautsyā fourteen crores of gold coins. (Raghuvamśa).

KAVACA. A sage in the assembly of Indra. (M.B. Subhā Parva, Chapter 7). He was one of the sages of the western part. (M.B. Santi Parva, Chapter 289, Verse 30).

KAVACHI. One of the sons of Bhūtarāśa. (M.B. Ādi Parva, Chapter 67, Verse 103). In Mahābhārata, Karṇa Parva, Chapter 84, it is said that he was killed by Bhimaśeṇa.

KĀVerī. A holy river in South India. Famously sacred places like Śrīmirg and Kumbhakonam are on its banks. The Devi of the river lives in Varūna's assembly worshipping her. (Subhā Parva, Chapter 9, Verse 20). The Skandha Purāṇa has the following story of how Kāverī came down to earth:

Once Agastya professed Śiva at Kailāsa and sought the boon of some water for him to found a sacred place on earth. At the same time Kāverī also was worshipping Śiva. Śiva filled Agastya's bowl with Kāverī water. Agastya's bowl was empty and Kailāsa curred the Rāksasa called Kramika and kicked the Viṣṇudharmountain down. (See under Agastya). After overcoming various difficulties Agastya at last reached South India. He sat in meditation with the bowl of Kāverī water before him, and then, at the request of Indra, Garuḍa, in the guise of a crow, came and sat on the brink of the bowl and upset it. The water in the bowl flowed as a river, and that river is the present Kāverī. (Aṣṭaśākhyā, Skandha Purāṇa).

KAVI I. A son of Vaiśvāvanāta. Vivasvān was the son of Kaśyapa and Aditi. Vivasvāna was the son of Vivasvān. Manu had sixteen sons who were—Manu, Yama, Yami, Āsvin, Kumbhakarna, Revanta, Śudumma, Ākāvaka, Nṛga, Suryā, Dīṣa, Dhṛṣṭa, Karuṇa, Nāyanta, Nābhiṇg, Priyadhara and Kavi. (Subhā Parva, Chapter 66, Verse 42). He was among the sages who stole the loutus of Agastya. (M.B. Anuśasana Parva, Chapter 94, Verse 32).

KAVI III. An agni who was the fifth son of Bṛhaspati, is named Kavi. This agni is situated in the sea in the form of Raṣavagni. This agni has two other names also—Udāśa and Ordhvabhāk. (M.B. Vana Parva, Chapter 219, Verse 20).

KAVI IV. In Mahābhārata, Anuśasana Parva, Verse 132, Chapter 85, we find that three persons, namely, Kavi, Bhṛgu and Aṅgiras took their birth from the sacrificial fire at the famous Yāga of Brahmana. Ofthem Brahmana made Kavi his own son. This Kavi had eight sons known as the Varuṇas. One of them was named Kavi and another was named Kāva. (Subhā Parva, Chapter 66, Verse 4).

KAVIRA. A sage. There was a person named Kaviśa among the sages who came to visit Śrī Raṇa when he returned after his life in the forest. The sages who came there from the western country were—Vṛṣaṇa, Kaviśa, Dharma, Raudreya, Nārada, Vāmadeva, Saubhārī, Āśāvakā, Sūka, Bhṛgu, Lomā, and Maṇḍāgāya. (Uttara Kāmāyana).

KĀYA. Son of Kavi, one of the Prajāpatis. (Anuśasana Parva, Chapter 85). Alternate synonym of Śrīkaviśa.

KĀVA. Mother of Kaviśa, the preceptor of the Dīyasīr. Kāvyāmatī possessed extraordinary powers of penance. In the Devī Bhāgavata the following story is given: how she cursed Viṣṇu and how she made Viṣṇu Indra powerless.

Once a fierce war was fought by the Devas and the Asuras in which the latter got defeated, and they sought the help of Śrīkaviśa. But, as the Devas enjoyed the support of Viṣṇu, Śrīkaviśa could not do anything for the asuras, and he therefore advised them to get on somehow or other for some time. After that Śrīkaviśa went to Kailāsa and performed penance, hanging head downwards, for a thousand years to secure rare and exceptional mantras. During this period the Devas again attacked the Asuras, who ran up to Kāvyāmatī for succour, and she, by one glance, sent the Devas to long sleep. She reduced Viṣṇu and Indra also to a state of paralysis. Then Viṣṇu meditated upon the Soodārāma Cakra, which arrived immediately and with the Cakra he cut off Kāvyāmatī's head. Śrī Kaviśa then appeared on the scene and brought back Kāvyāmatī to life, and she, in furious rage cursed that Viṣṇu should take many births. As a result of the curse Mahāviṣṇu had to incarnate himself on earth many times. (Devī Bhāgavata, 4th Skandha).

KĀVYAVĀHA (S). A group of Pāirs. The Devī Bhāgavata, Skandhas II and 15 state that this group of Pāirs were born from the drops of sweat which came out of the bodies of Dakṣa and others when they were fascinated by the charm of Śaṅdilyā, the spiritual daughter of Brahma.

KĀVĀDH. Wife of Hiranyakasipu. Prahlāda was born to her.

Chapter 86, by taking a bath at this place the body would be purified.

KAYAVYA. A Cândala. He was born to a Cândala woman as the son of a Kṣatriya. But the Cândalas who were impressed by Kavyavya’s moral conduct, made him the headman of the village. He taught others that all people should honour Bṛhmagupas and love their country. His political creed was that those who prospered by the ruin of a country were just like the worms living on a dead body. (M.B. Śanti Parva, Chapter 135).

KEĐARĀ. A holy place in the interior of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, that those who bathe in this holy Bath would obtain the fruits of good actions. One of the twelve Lingás consecrated in important places, is in Keđara.

KEKARALOHITA. A great serpent which once took sage Čywana to Pātāla. Čywana, after worshipping Śiva at Naku-medhara, tirtha got into river Narmadā to take his bath when the nāga called Kekaralohita caught hold of him, dragged him and bit him. As the sage meditated upon Viṣṇu the poison did not affect him. The serpent released him from Pātāla as he was unaffected by poison. This nāga married Čywana to the palace of Prahlāda accompanied by nāga damica. On the request of Prahlāda Čywana described to him the holy places on earth, and without any delay Prahlāda came to earth for hunting during which sojourn on earth he visited Naimisārayana. (Vāmana Purāṇa, Chapter 8).

KEKAYA. The Mahābhārata mentions another Kekaya, a king of the solar dynasty. He wedded two Mālāva princesses from the elder of whom were born Kıcaka and Upakī, and from the younger was born Sudeśa, also called Kicação. This Sudeśa married Mātasya, the Virāṭa King. (Virāṭa Parva, Southern text, Chapter 16).

KEKAYA (M. 1) General. A Kingdom in ancient India. Kicycle, one of Dāsaratha’s wives, was a daughter of a Kekaya King.

2) Origin. The country got the name ‘Kekaya’ as it was ruled by King Kekaya. His genealogy is as follows. Descended from Viṣṇu thus: — Brahma—Atri—Candra—Budha—Puruṣaras—Ayus—Nāhuṣa—Yayati Anudrubha—Sahābhara—Kālanara—Śyāṣya—Uśāra—Śibi—Kekaya. Śibi had four sons called Bhadra, Suvarṇa, Kekaya and Viśādarpa. (Bhāgavata 9th Skanda).

Other details. (1) The King and the people of Kekaya were called the Kekayas.

(2) Five heroic Kekaya princes met with their death in fighting Drona. (Śrī Parva, Chapter 25, Verse 25).

(3) Two Kekaya Princes, Viśada and Anuśāva fought on the Kaurava side. (Karma Parva, Chapter 13).

KERAKA. People of an ancient country in South India. It is mentioned in Mahābhārata, Sahābhāravāṇa, Chapter 31 that Sahadeva the son of Mādrī conquered the Kerakas and Kerala.

KEKAYA (M. 3) General information. A small country lying in the south-west corner of India. From the Purāṇas it could be understood that this country lying to the south of Gokarna up to Cape Comorin and to the west of Western Ghats had a very ancient history and civilization of its own.

2) Origin of Kerala. There are two statements, slightly different from each other, in the Purāṇas, about the origin of Kerela.

(1) For performing the funeral ceremony of the sons of Sāgara whose ashes were lying in Pātāla (Nether world), Bhagiratha performed penance and brought the heavenly river Čanyā to the earth. (See under Čanyā). The river fell in North India and flowed in torrents to the sea and the surrounding regions were submerged in water. Among the places submerged, there was the important holy place and Bath of Gokarna also, lying on the west coast of India. Those hermits who lived in the vicinity of the temple at Gokarna, escaped from the flood and went to Mahendra-giri and informed Parāsara about the flood. Parāsara went with them to the sea-shore. Varuna did not make his appearance. The angry Parāsara stood in deep meditation for a little while. The weapons came to his hands. Varuna was filled with fear and he instantly appeared before Parāsara, who asked him to release the land swallowed by the sea. Varuna agreed. Parāsara took his bow and arrow back to the sky. Then he took a winnowing basket (Śūpaka) and threw it at the sea. The sea retreated from the place up to the spot where the winnowing basket fell, and the portion of land including Gokarna which had been swallowed by sea was recovered. This land is called Kerela, which is known by the name 'Śūpaka' also. (Bhāmāṇa Purāṇa, Chapters 98 and 99).

(2) Parāsara went round the world eighteen times and killed all the Kṣatriya Kings. After that he performed the sacrifice of Āyurveda (horse sacrifice). In the sacrifice he gave all the lands as alms to Brahmins. Kaśyapa received all the lands for the Brahmins. After that he requested Parāsara to vacate the land. According to Purāṇas, Parāsara created new land by shooting an arrow at the sea, for his own use. "At the words of Kaśyapa, he made the sea retreat by shooting an arrow, thereby creating dry land." This land was Kerela. (M.B. Drona Parva, Chapter 70).

3) Kerela and Pātāla (Nether world). The ancient sages of the Purāṇas have grouped the worlds into three, the Ārama (heaven), Bhūmi (the earth) and the Pātāla (the nether world). The three worlds taken as a whole were divided into fourteen worlds. It does not appear that this grouping was merely imaginary. A keen observation of the Purāṇas would lead one to infer that the Himalayan plateau was considered as Devlokav-Svaśva (heaven). The Brahmā and the Vindhyaka as Śūlīka (the earth) and the regions to the south of the Vindhyaka as Pātāla (the nether world), by the ancient people of India. The seven worlds of Pātāla such as Atala, Vītalā, Sutāla, Talātāla, Mahātāla, Rasātala and Pātāla might have been seven countries in this region. The following description which occurs in Devbāgavata, Skanda 8, would substantiate this inference.

"Pātāla is below the earth. This Pātāla is a group of seven worlds one below the other, with names, Atala, Vītalā, Sutāla, Talātāla, Rasātala and Mahātāla. In all those worlds, there are several beautiful cities and
houses, palaces and castles, parks, gardens, open temples and halls, natural arbours etc. made by Maya. There live the Asuras, the Dānava (a class of Asuras-demons) the nāgas (serpents) and others, with their families, with happiness and comfort. Chirping birds, pigeons, parrots, doves, parrots etc. always play there with their inseparable mates. Trees bearing sweet fruits, plants covered with fragrant flowers, arbours with creepers growing up the beautiful gardens floors (Gärden), while marble, and so many other things giving pleasure and comfort are seen there in plenty. In these things the Pātāla surpasses heaven. Daiyais, Dānava and the Nāgas (the Asuras and the serpents) are the dwellers of these worlds. They lead a happy and pleasant life with their families enjoying all sorts of comfort and luxury." Pātāla, one of the seven divisions of the world is described as follows: "This is the region of the Nāgas (the serpents). At the root-place of this region there is a particular place having an area of thirty thousand yojanas. Vīśṇu Kālī who has the attribute of 'tānaśa' (darkness) lives there under the name 'Ananta'. The real Ananta - Adiśeṣa is the radiating embodiment of this Kālī. The daughters of the Nāga Kings are of fair complexion and very beautiful, with clean body. They use perfumes such as sandalwood, aloeswood, saffron etc." In this description, the words Daiyais, Nāgas, Ananta, Sandalwood, aloeswood etc. and the mention of natural beauty should be paid particular attention to. From the Kaṅkāyana we can understand that the Āryas referred to Babais, the nāgas and others (Garcias). History says that the Nāgas were the early inhabitants of Kēraḷa. The ancient word 'Ananta' denotes Tri-vandrum (Trivandrum-purana). The temple of Śri Padmanābha at Trivandrum answers to this description. The perfumes such as sandalwood, aloeswood (cinnamon), etc. are the wealth of Kēraḷa. On the whole the description of Pātāla fits well with that of Kēraḷa. So it is not wrong to infer that the description of Pātāla in the Purānas is entirely about Kēraḷa in all its aspects.

4) The Primogeniture of Kēraḷa From the portions of Purānas given below it could be ascertained that Kēraḷa had an independence of its own from the very ancient days.

(1) Among the kings who attended the Svayamvara (marriage) of Śaśikālā, the daughter of the King of Kaṇeśu, such as the King of Kumāra, King of Kaṇeśu, King of Pābāla, King of Kaṁpāka, Goa and Vidarbha, there was the King of Kēraḷa also. (Devi bhāgamvara, Skanda 3).

(2) When describing the various places in the Southern part of Bārāta, names such as Dvārakā, Koris, Mūša, Kaṁpāka, etc. occur in the Mahābhārata. So it is to be understood that when Vyāsa wrote Bārāta, there was the kingdom of Kēraḷa and that it was separate from the country of Drāviḍa. (M.B. Balṣāṇa Parva, Chapter 9).

(3) "Kārṇavaṇyājuna took his majeste seat in the midst of Kēraḷa, Pāṇḍya and other Kings of the countries under the sea, who were standing round him to pay homage to him." (Balṣāṇa Purāṇa, Chapter 54).

(4) It is mentioned in Agni Purāṇa, Chapter 277, that a King named Gāndhāra was born in the dynasty of Turvasu the brother of Yadu, and that from Gandhāra were born the powerful families of the Gāndhāravis the Kēraḷas, the Colas, the Pāṇḍyas and the Kōlas.

(5) In Mahābhārata, Adi Parva, Chapter 175, it is mentioned that the people of Kēraḷa were considered as barbarians by the North Indians.

(6) In Bhāgavata, Skanda 10, it is mentioned that the Kings of Cola, Pāṇḍya and Kēraḷa, from South India, had reached the capital city of Vidarbha to take part in the Svayamvara (marriage) of Rukmikī.

(7) Mention is made in Mahābhārata, Vana Parva, Chapter 254, Gunabha 15, that in his conquest of the countries Karṇa had conquered Kēraḷa also.

(8) It is mentioned in Mahābhārata, Dāhī Parva, Chapter 31, that Sahadeva, one of the Pāṇḍavas, conquered the Kēraḷas and the Kēraḷas. It may be noted that the Kēraḷas are different from Kēraḷa. Karṇa had conquered Kēraḷa.

(9) Vālmiki mentions the countries which could be seen by the monkeys who were sent to the South by Sugrīva to search for Śīta. Nādirī Godavari caiva Sarvam evaṇapayata Tathāvādhrān ca Paṇḍrāṇ ca Colan Pāṇḍyan ca Kēraḷa. । You could see the river Godavari and beyond it the countries of Āndhra, Paṇḍrā, Cola, Pāṇḍya and Kēraḷa.। This is a proof of the primitiveness of Kēraḷa.

(10) The King of Kēraḷa had given Yudhīṣṭhira, as presents, sandalwood, pearls, Lapis Lazuli etc. (M.B. Balṣāṇa Purāṇa, Chapter 1). In several other Purānas also, mention about Kēraḷa occurs.

5) The ancient administration of Kēraḷa, Pārīcchekhaṭak, a Saṅgha poet who was a great exponent of "Truṅkural", has stated that from the beginning of the world the three kingdoms, Cera, Cola and Paṇḍya had existed. Though there is a bit of exaggeration in this statement, there are enough evidences agreeable to the time before the birth of Christ, Kēraḷa was under a systematic rule. In "Tolkāppiya", the first grammatical work in Tamil mention is made about the administration of Kēraḷa. Megasthenes, a traveller of 4th century B.C. has stated about the rule of Kēraḷa: There were five councils called the Pātacanāhasthas (the five great councils) to help the Cera Kings. It is stated that these councils were formed by the King Uṣyana Cera of the Trigkṣa fort. Besides these five councils there was an advisory Committee, of which, the priest of the King, the Chief Minister, Chief of the spies and the Chief Revenue officer (Kaṭi) were members.

For convenience of administration the country was divided into Ṭauka (groups of houses - villages) and Nālku (groups of villages). The villages were ruled by four elders (Karaṇava). Four villages formed a Nālpu (group) of four. Four Nālpu formed a Kaṭaka (division of the country with a chief temple within it) and four Kaṭakas formed a Perūnā (greater Kaṭaka). Perūnā was also known as Trigkṣa. The assembly hall of Trigkṣa is called Kaṭi. This hall was erected generally beside the temple. The chief officer of the temple was the chairman of the Trigkṣa (assembly of the people). When a Trigkṣa is assembled, sixty-four elders of the "taras" (officers) of Kāṭaka,
Kerala

the sixty-four Taṇḍār and sixteen Nāḷpaties had to be present. The Nāḷpaties were the chiefs of four tara. The accaṣa, who were the Presidents, had to come clad in variegated silk, with waist-band of long cloth and wearing a small sword (Churikā). Till recently the Kazhakas of An̄dailattār, Rāmpallya, Kurvandaṭa, Turuttu etc., and so many Nāḷpaties and tara and the elders thereof had been retaining and enjoying titles and distinction.

The Namboothiris (Brahmins) entered Kerala before the beginning of the Malayāla Era. With that, changes took place in the administration of Kerala. Certain edicts help us to ascertain the changes that took place in the administration. The edict of Vazhapally of the 9th century by Rājamuklika is an important one in this connection. This emperor of the Cera who is considered to be a contemporary of Śri Saṅkaračārya had the title beginning with "Rājamuklika Paramesvara Bhattachārki". (T.A.S. Vol. II, P. 8-14). The subject dealt with in the edict is the ‘daily worship and settlement’, in the temple of Tiruvottiyur. It is stated in this edict that the people of Vazhapally and the representatives of 18 Nāḍus or divisions had met in the temple and made decisions.

The next one is the Kotayam Copper edicts known as the ‘Tarisa Church Edicts’. This is a document granting the Tarisa Church in Quilon, the adjoining lands and some other institutions. This edict was granted by Ayyanaṭi tiruvaiykal the ruler of the Nāṭu ‘division’, for the Cera emperor. It is mentioned as “including the temple of Dhan Vilayankattava”, which means that Vilayankattava had been present on the occasion of granting the edict, as the representative of Emperor Śtāṇumāvai. The Nāḍuvāzhias (local chiefs or rulers of division) were not empowered to take decision in very important matters. Titles, rights divisions of rank etc., were granted by a council of Chief minister, Officers, Pulavatlapatī and Polakkuṭapati (two high officials of the temple). The Nāḍuvāzhias was the representative of the emperor at Mahadaya pura. The supervising officials of temples were generally called the ‘Koil adhiṭikārī’. Normally, the younger brothers of the Kings were appointed in this rank. These temple-officers were helped in their duties by the Division-rulers, people of the locality and the inferior officers in the temple.

When the empire of Kulaṭaka declined, the family of Perumpadappu got this position of ‘Koil adhiṭikārī’. So the title ‘Koil adhiṭikārī’ is added to the names of the princes of Cochin. Another one is the Mampilly Edicts. This is a deed of granting some lands free to the temple of Ayiru, in the name of Adiccan Umāyangama of Trikkalayaparam, by Venkata Śri Vallabhanēkota in M.E. 149. It so such an unimportant thing as the granting of free lands, had to be effected with the permission of Cera kings and their councils. (T.A.S. Vol IV, Page 9).

From these edicts it is clear that the administration of the temples was carried out by representatives elected by people. For each village temple there was an administrator called by Nāḍuvāzhias and Desāvāzhias (Divisional and Sub Divisional rulers who had Nair infantry (big or small as the case may be) at their disposal. The administrative assembly met either in the open hall at the main gate of the temple or on the stage for performances. The rights and authorities were in the hands of the general assembly of the people called Nāṭukkaṭṭi and the council of the temple officials. When the Namboothiris became powerful they became members of the council. With this change the Kings and Koil adhiṭikārī became puppets in the hands of the Namboothiris. In the Ramavaram edict of M.E. 278 it is mentioned that King Rāmarāma was not interested in ‘archer of the Aryas’. Finally the Namboothiris (Malayāla Brahmins) became the landlords of the country.

6) The people of ancient Kerala. It is assumed that the ancient inhabitants of Kerala were Dravidas. But some historians have mentioned about the ‘Proto Dravidians and the Pre Dravidians. The hill tribes such as Kaniikkarai, Muttavas, Malai Vejas, Pulayas, Kuravas, Nāṭṭi, Malayavayans, Malayats, Malappuram, Malayāthras, Muttavas, Pulāṭas etc. are said to have belonged to this group. They worshipped several things such as stone, banyan tree, elephant tree, Asclapia tree, Nīla tree Terminata Bellarica, Borassus Flabelliformis, cassia fistula, Ghosts, thunder, rain, the sun etc. They worshipped god gongs for welfare, and bad ghosts to avoid misfortunes. They had images of Gaṇa, Giva, Gaṇa, Putkova, Arakula, Preta, Vānhippākki, Ayamulli, Parakkutti, Kāṭtiari, Malavāzi, Māri, Nāṭṭi Pu Maṅkattam, Munippa, Veṭṭuṭṭakarān and so on. They worshipped in small houses, open grounds or houses. They knew black magic such as Kaniikkathara, was associated with irrigation for his ‘father’ of the Aryas. Finally the Namboothiris (Malayāla Brahmins) became the landlords of the country.

7) Ibn Batuta and Kerala. Ibn Batuta who was born in the town of Tāñfīr in Morocco in Africa in A.D. 1304 had travelled all over the Eastern countries then known. He had started from his house on a Haj pilgrimage at the age of 22. He returned home only after 25 years, having travelled all over the known countries. He has written a book in Arabic about his travels of 29 years. One third of this thick volume is devoted for descriptions of his travels in India alone. Its name is Tuh Phattamānār. He passed over the Hindu Kush in A.D. 1333 and entered India. In the midst of his travels throughout the length and breadth of India, he came to Kerala also. He says as follows about Kerala in his book—"Malabar is the country of Pepper. This country's length from Gokarna to Quilon is two months' journey. All the roads in this country are rendered cool and shady by asclapia trees. On the roads at intervals of half an
hour there are inns. Near the inn there will be a well
and a person to give water. The non-Muslims are given
water in pots. But water is poured into the hands of
Muslims. Rice is served in plantain leaf and sauces
are also served in the same leaf. Uncultivated and
uninhabited land is not to be seen. Each house is
situated in the centre of a cultivated area. The people
of this country do not use animals to carry goods.
Traveling is on foot. Only Kings use horses. There is
a conveyance called mañálu (Falanquin). Slaves are
used. Falanquin bears. I have seen roads which
could be used so fearlessly, only in Kerala and, no
where else in the world. Capital punishment is given
to one who steals even a coconut. The people of this
country respect Muslims.

There are twelve kings in Malabar. None of them
are Muslims. Many of them are powerful having an
army of more than fifty-thousand soldiers. But there are
no quarrells or clashes among them. The powerful do
not have the desire to subjugate the less powerful.
The inhabitants of these kings are not sons, but
nephews (sons of sisters). Besides the people of Kesari
I have seen only the Muslims of the country of Salem on
the banks of the Niger in Africa who have adopted the
system of inheritance in the female line.

"Hun Ratana has given some minor descriptions about
the towns of Mangalipuram, Ezhumala, Kaukuri,
Calicut, Paliyam, Crangangurt and Quilon.

KESARA. A Mountain in Sukadvipa (Saka island).
The air on this mountain was always filled with frag-
rance. (M.B. Bhuma Parva, Chapter 11, Stanza 23).

KESARI I. A forest King who lived in the Mahã Meru.
While Kesari was living in the Mahãmeru, Brahã
cursed a celestial maid named Mánagavã and changed
her into a female monkey. She became the wife of
Kesari, under the name Afhãna. For a long time the
couple had no children. Afhãna worshipped Vãyu Bhagavã
(Wind-God) for a child.

Once during this period the gods and heroïs went
to Paramev Siva and requested him to beget a son to
help Mahãvisuñu who was about to incarnate as Sri
Rama to kill Kãvana. Siva and Pârvati instantly took
the form of monkeys and entered the forest for play.
They having not returned for a long time, the gods
asked the wind-god to go in search of them. The wind
god came in the form of a great storm and shook the
whole of the forest. Still they did not come out. Pârvati
who was pregnant was ashamed to come out. With
Siva she got on an Atoka tree and sat there. Seeing
that tree alone standing motionless in the big storm
Vãyu god approached the tree and looked up. Siva and
Pârvati appeared before Vãyu. Pârvati refused to take
the focus in the form of monkey to Kãlãsã. As Siva
had instructed, Pârvati gave the child in the womb to
the wind-god. It was at this time that Afhãna had
prayed to Vãyu for a child. Vãyu gave that child to
Afhãna, who gave birth to it. This child was Hanãmã.
Thus Hanãmã got the names, Afhãnaputra (son of Afhãna).
Vãyunâtra (son of Vãyu), Kesari-
putra (Son of Kesari) etc. (M.B. Vana Parva, Chap-
ter 417).

KESAVA. See under Kesari.

KESAYANTRI. An attendant of Skandadeva. (M.B.
Salya Parva, Chapter 48).

KESI I. General Information. An Asura. It is mentioned in
Mahabharata, Adi Parva, Chapter 65 that forty Asuras
or Dãnavas were born to Kãyapa, the son of Märi, and
the grandson of Bhrãmã, by his wife Danu, and
that Kesí was one of them.

2). Kesí and Indra. Once a war broke out between the
Devas and the Asuras. Disasters befell the Devas.
Daiyasañã and Devasañã, the daughters of Prajapati
were about to be carried away by Kesí. Daiyasañã
agreed to accompany him of her own accord, but
Devasañã cried aloud. Hearing her cry Devendra
reached the spot. A terrible fight ensued and finally the
defeated Kesí ran away. (M.B. Vana Parva, Chapter
225).

3). Kesí and Vãyu. Once there was a fight which last-
ed for thirteen days, between Kesí and Vãyu. (M.B.
Vana Parva, Chapter 134, Stanza 20).

KESI II. A follower of Kama. This Asura, on the in-
struction of Kama, went to Ambãli (Gokula) taking the
form of a horse, to kill Sri Kãna. Sri Kãna killed
Kesí. It is seen in the Bhagavãta (Malayalam) that Sri
Kãna got the name Kesava because he had killed Kesí.
(Sandhã 10, Kesavadiha).

KESI III. In Bhagavãta there is another Kesí who was
the son of Vasudevã.

Pauravi, Khini, Bhadra, Madina, Rocãna, Iõa, Devavikramukha, Õasan,
Patuva Anakadundubhel.

Pauravi, Koli, Bhadra, Madira, Rocana, Iõa and
devakí were the wives of Vasudeva.

From this statement made in Bhagavãta, Sandhã 9,
Chapter 24, it is clear that Vasudeva had a number of
wives. Kaúalã, who was one of them, was the mother of
Kesí. (Bhagavãta, Sandhã 9, Chapter 24, Stanza
48).

KESIN I. A celestial woman. In Mahabharata, Adi Parva
Chapter 65 it is stated that the twelve celestial maidi
Alambusã, Misrãkësi, Vidyaparçã, Tilottãma, Arunã,
Rakštã, Rambhã, Manorãmã, Kesini, Suratã, Surajã
and Supriyã were born to Kãyapa of his wife Pradhã.

KESIN II. The wife of Ajamidha, a King of the Puru
dynasty. The three sons Jahnã, Vrãja and Rûpina
were born to Ajamidha of his wife Kesini. (Agni Purãna,
Chapter 278).

KESIN III. A maid of Damayanti. When Nala reached
Kundunapuri, as Bãhuka the charioteer of Rûparãna,
Kesini approached Bãhuka at the request of Damayanti
and by various tests found out that Bãhuka was Nala.
(M.B. Vana Parva, Chapters 74 and 75).

KESIN IV. A servant of Pârvati. It is mentioned in
Mahabharata, Vana Parva, Chapter 231, Stanza 48
that once Pârvati with her servant Kesini praised Siva.

KESIN V. Once there arose a quarrel between Sudha-
vanã, the son of Añgiras, and Virocana the son of Prahlã-
da, because both wanted to marry the same girl
grounded Kesini. Sudhanvã was a Brahmin whereas
Virocana was an Asura. Kesini argued that Asura was
nobler than Brahmin and Sudhanvã said that it was the
other way. Both wagered their lives and accepted
Prahlãda as their judge. The decision of Prahlãda was
that the Brahmin was the nobler of the two. Because Prabhâda said the truth Sudhanâva did not kill Virocana. But Virocana had to wash the feet of Sudhanâva in the presence of Keśi. Keśi then married Keśi. Keśi in the presence of Virocana. (M.B. Udyoga Parva, Chapter 35).

KEŚI. VI. A wife of King Sagara. This Keśi was the daughter of the King of Vidarbha. The son of Asamâjjas was born to Sagara of Keśi. (Vânâmâli Râmaâyana, Bâlakândâ, Sarga 39).

KETAKI. (A flower). [Pandarnus odoratissimus].

Though Ketaki is a flower which had been worn on Siva’s head, it is not worshipped for the following reason.

In Satyayuga Mahâvishnu performed intense penance on the Sveta island for the attainment of eternal happiness. Brahmâ also performed penance at a beautiful place for the annihilation of desire. During their tapas Vîśnu and Brahmâ, for a rest, left their seats and walked about in the forest when they met each other. There arose a controversy between them about their respective greatness when Siva, in the form of a Lâga, appeared between the two contestants and told them what he who first found his (Siva’s) head or feet was greater than the other. Accordingly Vîśnu went down and Brahmâ went up on a tour of enquiry.

Though Vîśnu went down deeper and deeper for a long time to find out Siva’s feet he failed in the attempt and so returned and sat at the place whence he started for the search. Brahmâ went up a very long distance when he saw a Ketaki flower falling down from the sky. He took the flower in his hands and went to Vîśnu and told him that he had found out Siva’s head and showed the Ketaki flower as proof of his discovery claiming that it was taken from Siva’s head. But Vîśnu did not believe Brahmâ and asked the Ketaki flower to bear witness to Brahmâ’s claim. The flower gave false evidence in favour of Brahmâ. Siva got angry at this false evidence and cursed it. The Ketaki lost its place among the best flowers from that day onwards.

KETU I. (KETUMÂN). A Dânava. He was the son of Kaśyapa (grandson of Brahmâ and son of Marici) by his wife Danu. This Asura, who exists in the shape of a planet had thirty-three brothers, i.e. Vipracitti, Śambhara, Nâmuci, Pulomâ, Aśi, Keśi, Vîrûyā, Ayaśi, Asvalas, Asva, Sañcu, Mahâbala, Garga, Amûrdana, Vagvah, Mânavâ, Svarbhûna, Asvapati, Vîravâparvan, Ajaka, Ávagrita, Sûkha, Tukunda, Ekapâ, Ekacakra, Vîrûpâksha, Harârâha, Nikumbha, Kapata, Sarabha, Sâlabha, Sûrya and Candramas. (Adi Parva, Chapter 65).

But Ketu maintained closer relationship with Râhu, a step-brother of his, being the son of Kaśyapa by another wife called Simhâka. Râhu and Ketu are even today considered as inauspicious planets. Râhu wears a half-moon and Ketu holds in his hands a sword and lamp. Amritaujas was Ketu reborn. (Adi Parva, Chapter 67, Verse 11).

KETU II. A great sage of ancient India. He attained salvation by self-study. (Sânti Parva, Chapter 26, Verse 7).

KETU III. A synonym of Siva. (Anuśasana Parva, Chapter 17, Verse 38).

KETU IV. A king born in Bharata’s dynasty. (Bhâgavata, 9th Skanda).

KETU V. (DHÔMÂKETU). The following story is told in Vîstuddharmottara Purâna about the birth of Dhûmâketu.

Noting that the population on earth had increased abnormally Brahmâ created a damsel called Mûtyu and asked her to kill people. At this command of Brahmâ she began crying, and from her tear drops various kinds of diseases originated at the sight of which she took to penance. Then Brahmâ appeared and blessed her saying that no one would die because of her at which she heaved a great sigh of relief from which she was born Ketu or Dhûmâketu.

KUTUMALA I. The grandson of Priyavrata, the son of Manu. Agnîdhra, the son of Priyavrata married Pûrvacitti. Nine sons were born to Agnîdhra with his wife Pûrvacitti. Kutumâla was one of them. His brothers were Nabhi, Kûmâra, Hari, Ilvita, Kanyakâ, Hiraîyana, Kuru, and Bhradîvya.

In old age Agnîdhra divided his kingdom among his sons. Later, the portion given to Kutumâla came to be known as Kutumâla. (Kutumâla 9).

KUTUMALA II. A holy place in Jambûdvipa. (M.B. Vana Parva, Chapter 69).

KUTUMALA III. (See under Kutumâla I). Kutumâla is the ninth division of Jambûdvipa. The people of this part of the earth are equal to gods (Devas). The women are very beautiful. In Mahâbhârata, Sahibhi Parva it is stated that Arjun conquered this land. Kutumâla is situated on the east of Mount Meru. In Mahâbhârata, Bhemâ Parva, Chapter 6, there is the description of Kutumâla.

KETU I. Ketu the Asura (demon). (See under Ketu I).

KETUMÂN. II. A King who was a luminary in the council of Yudhishthira. He was a warrior on the side of the Kauravas and a friend of Sūryâvâda, the King of Kaliga. It is mentioned in Mahâbhârata, Bhemâ Parva, Chapter 54, Stanza 77, that Bhumasena killed this warrior in the battle of Bharata.

KETUMÂN III. In the Mahâbhârata, another Ketumân who fought on the side of Pûrvâvasi, is stated. Dhrtya-râja had praised the valor of this warrior. (M.B. Bhemâ Parva, Chapter 10).

KETUMÂN IV. A palace in Dvârakâ. It is mentioned in Mahâbhârata, Daksinâyapa-pâtha, Sahiba Parva, Chapter 38, that Sudatta, the wife of Sri Kûrma lived in this palace.

KETUMÂN V. Antâpâla (the guard of the boundary) of the west. At the beginning of the creation of the world Brahmâ had appointed as guards of the boundaries, Sudhanvava in the east, Sañkapâda in the south, Keśimâna in the west and Hûrayamakas in the north. (Agni Purâna, Chapter 19).

KETUMÂN VI. A King of the Puru dynasty. (See under Varisâvali).

KETUMÂN VII. In Bhâgavata we see a Ketumân who was the son of Dhanvantari, who gave Ayurveda to the world.

"Who was the deva who made Ayurveda in days of old? His son was Ketumân whose son was Bhimâratha." (Bhâgavata, Skanda 9).

KETUMÂN VIII. Son of Ekalâyana. In Mahâbhârata, Bhemâ Parva it is mentioned that this King of the
KETUMATI. Mother of Prahasana, a minister of Rāvaṇa. Ketumati had two sisters Sundari and Vasudhā. These three were daughters of Gaṇadharava woman.

Ganapati, the son of Brahmā married Bhāyā and Vidhyāksha was born to the couple. Sūkaśa was born to Vidhyāksha by his wife Sākaṇakāṇi. Three sons Mālāvīya, Sūmaī and Mālī were born to Sūkha by his wife Daivavati. Sundari, Ketumati and Vasudhā the three beautiful sisters mentioned above, were married by the grand Mālāvīya, Sūmaī and Mālī respectively. Thus Ketumati became the wife of Sūmaī. To Sūmaī and Ketumati were born ten sons, Prahasana, Akṣampana, Viśāla, Kākānaśākha, Dīnārākṣa, Daṇḍa, Supārśva, Samhāraṇa. Prakrāta and Bhāsakarna and four daughters Vekha, Pupantōka, Kākā and Kumbharnā. Most of the sons were ministers of Rāvaṇa. (Uttara Rāmāyanam).

KETUSRAGA. A King of ancient India. (M.B. Adi Parva, Chapter 1).

KETUVARMA. A prince of the country of Trigarta. He was the youngest brother of Titravarn, the King of Trigarta. Arjuna led the sacrificial host and the horse-sacrifice of the Pāṇḍavas. Ketuvarma accompanied Arjuna as a helper. (M.B. Abhinnadha Parva, Chapter 74).

KEVALA. A city of ancient India. It is mentioned in Mahābhārata, Vana Parva, Chapter 254, Stanza 10 and 11 that Karna conquered this city.

KHA. Thus syllable hand and which are born to Sūkha by his wife Daivavati. (M.B. Abhinnadha Parva, Chapter 74).

KHA DGA. A warrior of Śrāvatārā. (Mahābhārata, Sālaya Parva, Chapter 45, Stanza 67).

KHA GJĀBHUSU. See under Duṣāśana II.

KHA DGI. See under Kaṭki.

KHA GA I. A rāga (serpent) born in the family of Kaṭvāda. (M.B. Udvyoga Parva, Chapter 103).

KHA GA II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 67).

KHA GAMA. A Brāhmaṇa. In Mahābhārata, there is a story which describes how this Brahmān Khagama changed another Brahmān to a serpent by cursing him. The Brahmān Khagama and Sahastrapāt were friends. Once Sahastrapāt made a snake of grass and terrified Khagama at Aṅghita (Burat offering in the holy fire) Khagama instantly cursed Sahastrapāt to become a serpent. Sahastrapāt requested for liberation from the curse. Khagama said that he would resume his original form on the day he saw Ruru the son of Pramati. From that day onwards Sahastrapāt roamed about in several countries in the form of a serpent. Once Pramadavāsa the wife of Ruru died by snake-bite. Ruru cried over the death of his wife for a long time. According to the advice of a messenger from the Devas Ruru gave half of his life-time to his wife and she came to life again. But Ruru felt a bitter hatred against serpents and began their extermination. Once he met with Sahastrapāt. Instantly at the sight of Ruru, Sahastrapāt obtained his original form. (M.B. Adi Parva, Chapter 11, Stanza 49).

KHA GA N A. A King born in the family of Śrī Rāma. He was the son of Vaṁśvaluationa and the father of Viśīti. (Bhāgavata, Skanda 10).

KHA GODARA. See under Kāhoda.

KHALI I. A synonym of Mahāvīra. (M.B. Anuśāsana Parva, Chapter 17, Stanza 43).

KHALI II. An Asura dynasty. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 155, Stanza 22, that Vasiṣṭha once destroyed an Asura dynasty called Kahlī, with his efﬂuvium.

KHALU. A river of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 28).

KHANAKA. A messenger sent by Viṣṇu, secretly to the Pāṇḍavas who were living in the wax-house. Viṣṇu sent a message through Khanaka to the effect that Duryodhana had decided to set ﬁre to the wax-house employing Puruṣaṇa to do it on the 14th night of the dark lunar fortnight. (M.B. Adi Parva, Chapter 147).

KHANDAKHANṑDA. A female attendant of Śrīkade. In Mahābhārata, Sālaya Parva, Chapter 46, Stanza 20, mention is made about this woman.

KHANDAPARĀṢA. Śiva. A story occurs in Mahābhārata stating how Śiva got this name. The famous Daksāya-yaga (sacriﬁce performed by Daksā) was performed at a time when the Nara Nārāyaṇas were engaged in penance in Badarīkārama. Daksā did not invite his son-in-law Śiva. The angry Śiva sent his trident against Daksā. The trident destroyed the sacriﬁce of Daksā and then fell against the breast of Nārāyaṇa who was sitting in penance in Badarīkārama. By the power of the trident the hair of Nārāyaṇa became of multja (a grass) colour. From that day onwards Nārāyaṇa came to be known by the name Multjaśa. By a sound "hum", the hermit Nārāyaṇa deviated the trident, which reached the hands of Śiva, who got angry and approached Nārāyaṇa to kill him. Nara, who was close by took an arrow and reciting spells over it, released it to kill Śiva. Immediately the arrow changed to an axe. Śiva broke the axe. After this the axe became the weapon of Śiva. In Mahābhārata, Sānti Parva, Chapter 49, Stanza 33, it is mentioned that this axe was given to Paraśurāma the disciple of Śiva. Henceforward Śiva got the name Khandaparāṣa. (Paraśu means axe). (Mahābhārata, Sānti Parva, Chapter 343, Stanza 150-59, 167).

KHANDAVAḌĀHA. 1) Introduction. Long ago a King named Śvetākha began to perform a sacriﬁce of duration of 100 years. Many Brahmans took part in the sacriﬁce as priests conducting the rituals and ceremonies. These Brahmans priests began to depart after a few years turning blind due to the smoke coming out of the sacriﬁcial ﬁre. Thus the sacriﬁce was stopped for want of priests. Śvetākha was grieved at this and performed penance to Śiva for getting a priest. Śiva appeared before him and pointed out hermit Durvāsas as the priest. Śvetākha recommended the sacriﬁce and under the supervision of Durvāsas the sacriﬁce was completed. But Fire god caught dysentery due to the continuous eating of oblations offered in the sacriﬁcial ﬁre for a long period. His face became pale, body became lean, and he had no taste for food. At last Fire-God went to Brahmā and complained about his disease. Brahmā said that in the forest of Khandavā there lived so many creatures which were enemies of the devas (gods) and that by eating their fat the disease of Agni would be cured. Accordingly Agni came to the Khandava forest.
The serpent Takṣaka, a friend of Indra, lived in this forest with his wife and children. Indra knew that Agni had come to burn the Kṛṣṇa forest, and he wanted to save Takṣaka at any cost. When Agni (fire) began to catch the forest, Indra had already begun rain. So it was not possible for Agni to consume the forest. Agni tried seven times to consume the forest and in all these seven attempts he failed. Agni again approached Brahmā, who told him that the Nara-Nārāyana would take care of him with Kṛṣṇa and Arjuna and that at that time it would be possible for fire to consume the forest Kṛṣṇa.

2) Kṛṣṇa and Arjuna in the forest of Kṛṣṇa. While the Pāṇḍavas were living in Indraprastha, once the hot season became unbearable that Arjuna took Kṛṣṇa with him and went to the forest of Kṛṣṇa. While they were playing in the river Yamunā with their wives, Agni came there in the guise of an old Brahmin and told them all that had happened and requested their help for eating the Kṛṣṇa forest. Kṛṣṇa and Arjuna promised to help him in this affair.

3) Preparation of weapons. For the time being Kṛṣṇa and Arjuna were not having sufficient weapons. Agni (fire-god) thought of Varuṇa (the God of water) who instantly appeared. At the request of Agni Varuṇa gave Arjuna the famous bow Candradhamas (Gāndiva), a quiver which would never become empty of arrows and a chariot having a flag with the sign of monkey and to Śrī Kṛṣṇa the weapon of the discus, Varuṇa gave four white horses also with gold chains around their necks for drawing the chariot of Arjuna. With these weapons Kṛṣṇa and Arjuna went to the help of Agni. Śrī Kṛṣṇa became the charioteer of Arjuna.

4) Burning the forest. When Kṛṣṇa and Arjuna stood ready Agni began to consume the forest. Kṛṣṇa and Arjuna guarded the boundaries of the forest so that the inmates of the forest might not escape. The living creatures ran hither and thither finding no way to escape. Many died of suffocation. At that time the birds of the forest ran to Kṛṣṇa and informed him of the great calamity. Indra instantly got ready to fight and save the forest. He covered the whole of the sky with clouds and a heavy rain was showered on the forest. Arjuna created a covering of arrows like an umbrella over the fire and saved him from the rain.

5) The family of Takṣaka. At this particular time Takṣaka had been away at Kurukṣetra. Atśvāsenā the son of Takṣaka was writhing with heat and pain. Seeing this his mother (wife of Takṣaka) swallowed him from tail to head. Then she ran to the boundary to throw the child into the outer region. Seeing this Arjuna got angry and cut at the head of Atśvāsenā. But at the nick of time a storm was sent by a storm and made Arjuna swoon and Atśvāsenā was saved. So Arjuna became furious and began to cut down every creature he saw. Arjuna, Kṛṣṇa and Agni together cursed Atśvāsenā that he would get refuge nowhere.

Atśvāsenā kept up his hatred of Arjuna. In the Bhārata battle, Atśvāsenā got on an arrow sent by Kṛṣṇa at Arjuna and knocked off the crown of Arjuna and retired. But due to the curse Kṛṣṇa did not receive him back.

6) Deadly fight. The serpents and hawks confronted Arjuna, who cut off their heads. Kṛṣṇa killed the Asuras with the weapon discus. Indra came to the battlefield riding on his elephant Anīratha, Kāla (time), Kubera, and other Devas (gods) and Asuras (demons) helped Indra in the fight. But Kṛṣṇa and Arjuna came out victorious.

7) The advent of Maya. Meanwhile Kṛṣṇa and Arjuna called Indra and told him that they were informed that Takṣaka had gone to Kurukṣetra. Hearing this Indra blessed Kṛṣṇa and Arjuna and retreated from the battlefield. Agni but to consume the forest more vigorously than before. Because of the unbearable heat, Maya, the architect of the Asuras, came out of the house of Takṣaka and ran to Kṛṣṇa and Arjuna and entreated them to save him. Accordingly Arjuna saved him from the fire.

8) The story of four birds which escaped from the fire. In this forest a hermit named Mandapāla had created his hermitage and lived there performing penance. He died and went to the world of ancestors. But there, the hermit did not attain any fruit of the penance he had performed. The hermit asked the Devas for the reason. They replied that it was because the hermit had not sons. The hermit came to the forest again to marry and begot sons. Mandapāla married a bird called Jāriṇī. Four sons named Jāriṇī, Śrīrijā, Surīrijā and Deva were born to them. After this Mandapāla left Jāriṇī and her sons and went after another woman Lapiṭi. Feathers were not yet grown on the body of Jāriṇī's four sons. The burning of the forest began before it. Jāriṇī and her sons were in a sorry plight. The mother could fly. But she did not think of leaving her young ones in danger. She decided to die in the fire folding the young ones under her wings. But her sons did not agree to it. They entreated her to fly away. Thus moments of tears passed by. At last Jāriṇī told them crying, “There is the hole of a rat closely. The rat had been taken away by a kite. I will take you to that hole and close it. Then I shall go away and return when the fire is afraid.”

But the young ones did not agree to this. They loved to be killed by fire, rather than to be killed by rat. Finally at their request Jāriṇī flew away. Mandapāla thought of his sons. He separated from Lapiṭi, and came to Agni and requested him to save his sons and Jāriṇī. Agni consumed the forest and shot the birds. Then some birds returned to save them. Agni Deva saved them. Mandapāla and Jāriṇī returned. That family lived for a long time in joy and happiness and finally attained the world of the gods. Agni returned to heaven after the burning of the forest of Kṛṣṇa. (M.B. Ādi Parva, Chapters 233 to 236.)
Yoga (the path of knowledge or spiritual attainment), each desired to subdue the other. Consequently Khândikâya lost his kingdom and had to live in a forest with his priest and minister. (Bhâgavata, Skandhas 9 and 10).

Keśidhvaja who tried the path of knowledge to attain a position performed several sacrifices for that purpose and cut himself asunder from the bonds of action. Once, while he was performing himself a sacrifice, a tiger came to the place of sacrifice and killed the sacrificial cow. Then Keśidhvaja asked the priests who were conducting the sacrifice, what the atonement was for the death of the sacrificial cow. The priests sent the King to the hermit Kûcenâ, who sent the King to the hermit Bhrigu. Hermit Bhrigu in his turn sent the King to the hermit Sûnaka, but the matter did not end there. The hermit Sûnaka could not dictate the alonement for the death of the sacrificial cow. So he sent the King to Khândikâya who was living in the forest. The moment Khândikâya saw Keśidhvaja he stood ready to kill him. But Keśidhvaja revealed everything to Khândikâya. When he understood the situation Khândikâya told him with sincerity the rules given in the Sûtras (Vedângas) to atone the death of the sacrificial cow. Keśidhvaja returned and completed the sacrifice. The one item of ‘got’ to the teacher’s home remained. So Keśidhvaja came to the forest again. Khândikâya raised the sword to cut him. Keśidhvaja said that he had come to give Gurudakshîna to the teacher. Khândikâya repented his rashness and requested Keśidhvaja to tell him the ways of cutting himself asunder from the bonds of sacrifice. Keśidhvaja advised him the ways to obtain eternal bliss. (Nârada Purâna)

Khanînetra. The eldest son of Vivahâra, a King of the solar dynasty. It is mentioned in Mahabhârata. Asvamedha Parva, Chapter 4, that this King was driven away from the country because he harassed the people.

Kâra 1. A giant (Râkshasa). Khara and Atikaya were the children of Madhu and Kaṭabhâ. For details see under Kaṭabhâ and Atikaya.

1) Birth and genealogy. Mahabhârata mentions as follows about the birth of this giant:—Vâsuras was born from Pulâkya the son of Brahmâ. Kubera was born from Vîsûtras, Kubera ruled over Lanka. Vîsûtras had no one to help him. Once looked with anger at Kubera, who, understanding the wish of his father gave him three gânis named Puspojâta, Râkshâ and Malinî as attendants. They attended on him faithfully and Vîsûtras was pleased with them. To Vâsuras two sons named Râvana and Kumblakarna were born by Puspojâta. Vîbhisana was born by Malinî and the twin sisters and brother Sûryanâkha and Khara were born by Râkshâ. By and by Khara became a famous archer Râvana, Kumblakarna and Vîbhisana performed penance to obtain boons and Khara and Sûryanâkha stayed with them to serve them. (M.B. Vana Parva, Chapter 275).

2) Other brothers. Khara had two other brothers Dûvana and Yûkîra. (Uttara Râmâyana).

3) The daughter of Kâra. While Sât and Lâksâmana were staying in the forest of Dânajâkaryana Sûryanâkha the sister of Khara came there once and tried to get one of the brothers Sât and Lâksâmana as her husband. Lâksâmana cut off her nose and ears.

She went to Khara, Dûvana and Trisiras and lamented before them. The three of them immediately started with an army of fourteen thousand giants and fought with Râma and Lâksâmana, who killed every one of them. (Vâmûki Râmâyana, Aranyakânda, Sargas 19 to 30).

Kâra II. Another giant who helped Râvana in the battle between Râma and Râvana. In Mahabhârata, Vana Parva, Chapter 285, Stanza 2, it is said that "Parvâna, Pâvana, Jambha, Khara, Krodhavasa, Hâri, Prarûpa, Arûja, Praghosa and others fought with Râma.


Khâsîra. A place situated on the North East corner of ancient India. (M.B. Bhism Parva, Chapter 9, Stanza 68).

Kâtvârghya. 1) General Introduction. A King of the Ikvâku dynasty, known by the name Ditipa also. Bhâgavata Skandha 9, states that Khâtvânga was the son of the grandson of Kalmâsapâda. Atma was the son of Kaśîmâsa, Kâtvânga the son of Asma and Khâtvânga the son of Mulaka. Khâtvânga was a royal hermit once pleased God and understood how long he would live. From that day onwards he left all the work of administration in the hands of ministers and spent the remaining days in devotion and meditation. (Bhâgavata, Skandha 2).

2) Particular details. In Mahabhârata it is mentioned that Khâtvânga was the son of the woman called Ilibâla and that he had the name Ditipa also Khâtvânga was one of the sixteen famous Kings of Bhûrata. The sixteen Kings were Maruttra, Sûktra, Paurava, Śûri, Sîtra Kâmâ, Bhrasratha, Khâtvânga, (Ditipa) Mandhâtra, Yâyati, Ambarîsha, Sâsindu, Gaya, Râmideva, Bhûrata, Pîru and Parmarûm. Khâtvânga performed one hundred sacrifices. At the time of sacrifice he made golden roads. Even Indra came to the sacrifice. The Devas blessed Khâtvânga on that day. See under Ditipa. (M.B. Droha Parva, Chapter 61).

Khîla. There is an appendix to Mahabhârata called Khîla. This Khîla is known as Harivânsha also. This portion too was written by Vyāsa.

Khyâta. An attendant of Skanda. (M.B. Sâya Parva, Chapter 46, Stanza 20).

Khyâti I. A daughter of Pañjâpati Daksîna. The hermit Bhrigu married her. A daughter named Laksmi and two sons named Dhiåta and Vîdhâtå were born to Bhrigu by Khyâti. (Agni Purâna, Chapter 20).

Khyâti II. Daughter of Kuru, who was born of the family of Bhrûva. Six sons, Agra, Sûmanas, Svatå, Krin, Asiras, and Dhiåta were born to Kuru by his wife Agney. (Vîgîg Purâna, Arûja, 1, Chapter 15). Khyâti was a daughter born to them.

1) General information. To Kekaya, king of the Sutav was born four sons: Mahavati, the only sister was called Sudeşā. (Bhārata, Southern text, Page 189). Kicaka and Upa-Kicaka took their birth from an aspect of Bana, the eldest of the Asuras known as the Kakakeyas. (See Bhārata, Page 189). Mātaka, the Vīra king wedded Sudeşā; and from that day onwards, the brothers fell in love in the Vīra palace. Kicaka was the chiefman of Vīra's army, and he had many a time, defeated in war King Sūdrasman of Trigun. (Virāta Parva, Chapter 25, Verse 30).

2) Kicaka and Pāncālī. During their life incoherent, the Pāndavas lived in the Vīra palace after taking up various jobs. Pāncālī, under the assumed name Māthi, served Sudeşā and her daughter Utsrā as their chaperon. Kicaka fell in love with Pāncālī at first sight. But, Pāncālī resisted all his advances. Then, he sought the help of his sister Sudešā to bring round Pāncālī to him somehow. Sudešā asked Kicaka to be ready on the New Moon day with liquor and rice and promised to send Māthi (Pāncālī) to him. Ordered by Sudešā, she went to Kicaka with his plate of food. To each other's shock, Kicaka caught hold of her and when the former caught her by the hair, fell her on the floor and kicked her. A Rākṣasa, who was also represented Pāncālī's security appeared on the scene in a trance and sold Kicaka.

3) Kicaka's Death. The very same night with tears in her eyes, Pāncālī told Bhima all about the indecent behaviour. He asked Pāncālī to invite Kicaka to a secret meeting at a specified place the next night, and promised her that he would remain concealed there and kill Kicaka. Accordingly Bhima concealed himself the next night: in the dancing hall and, as requested by Pāncālī, Kicaka came to the hall at midnight to spend a few hours with Pāncālī. Bhima was lying there on a cot, and Kicaka, mistaking him for Pāncālī killed him. Bhima turned his head, and Kicaka fell on him to death. The next morning, it was the fate of Kicaka's brothers to lament over his death. The story also was spread that Kicaka was killed by some Gandharva, the husband of Pāncālī.

The Upa-Kicakas removed the dead body of their brother to the burning ghat. Proclaiming that Pāncālī, who was responsible for the death of their brother would also be burnt to death on the same pyre, the Upa-Kicakas forcibly took her with them. Hearing the heartrending cries of Pāncālī Bhima rushed to the spot and killed all the Upa-Kicakas and saved Pāncālī from death. In the presence of the Vīra king the cremation of the Kicaka and the Upa-Kicaka took place. (Virāta Parva, Chapter 13, etc.)

Kīkāṭa. A king born in the dynasty of Priyavrata, son of Manu. He was one of the nineteen sons of King Bharata, the other eighteen being Kuśavarmman, Iśvarta, Brahmāvarta, Arvāvarta, Malaya, Bhadraketa, Sena, Indrasprk, Vidarbha, Kapi, Hari, Antarika, Prabuddha, Pippalāvaya, Avirnotha, Dranida, Camaśa and Karabarjana. (Bhāgavata, 5th Skanda).

Kīkāṭa (M). The country ruled by King Kīkāṭa. The following story is told in Devi Bhāgavata as to how an as in this kingdom attained heaven.

There was once in Kīkāṭa a merchant who had an as to carry his merchandise. Once the merchant was returning home from Bhadrācīla with his ass loaded with bundles of costly Rudrakṣas. The ass fell down dead on the way, the weight of the Rudrakṣa bundles having been too much for it, and immediately it assumed the form of Siva and went to Karliṣa. Even if a man does not know what he is carrying, if he carries sacred things he will certainly attain salvation, like the ass that attained salvation in this case. (Devi Bhāgavata, 11th Skanda).

KILL (PARROT). 1) Urga. About the origin of Kill (parrots) the following is stated in Canto 14, Aranyaka Kund of the Kāṇḍyaṇa. Kāṇḍyaṇa, the grandson of Brahmā and son of Marici married the eight daughters of Daksāja-prajapati, one of them being called Tāmar. Tāmar had five daughters called Kacaka, Bhāti, Suci, Dīprakṣi and Suci. Suki or Killis (parrots) are the offspring of Suki.

2) Parrotis natura tranquillae. Lord Śiva agreed to begin a son to kill Tāmakura, at the request of the Devas. The contest between Siva and Pāṭaṇi from the purpose did not end even after a hundred years. Due to the pressure of the process the whole world shook, and when the world appeared to get destroyed the Devas asked Agni-Teva to persuade Śiva to stop. But, afraid of approaching Śiva Agni ran off and hid himself in the ocean. The Devas followed him, and animals in the water which were burning with the heat of Agni, told the Devas that Agni was hiding in the sea. But, Agni cursed them all to dumbness, and leaving the ocean hid himself on mount Mandara. The parrots revealed this secret, when Agni cursed them also and made their tongues fold inwards. The Devas and the parrots requested for redemption from the curse. Redemption was granted thus: "Though the tongue be turned inwards your sound will be melodious, just like the voice of a child your (parrots') sound also will be sweet and wonderful."

From that day onwards parrots began talking and singing. (Kāṭahārṣīṣikāra, Lāvāṇakālambaka, Tārūga 6 and Āruṣāsana Parva, Chapter 85.)

KIMPUṆA. A river in Devaloka. 1: worships Varuna in his assembly. (Sābhā Parva, Chapter 9, Verse 29).

KIMPUṆA. A river in Devaloka. 1) General. A King called Agni-Teva was born in the dynasty of Priyavrata, son of Manu. He became lord of the Jambu island, and married an apsārā woman named Purva-Śi. To them were born nine sons called Nābhī, Kimpuruṣa, Hari, Iśvarta, Rāmakī, Hira, Kaiva, Bhadrācīla and Kettamula. Agni-Teva partitioned the kingdom among the nine sons. The land Kimpuruṣa ruled over was known as Kimpuruṣa or Kimpuruṣavasā. It lay to the south of Hemalaya mountain. It was here that Hanumān spent his last days worshipping Śri Rāma.

"The son of the wind god (Hanumān) lives in the country called Kimpuruṣavasā in the worship of Śri Rāma." (Bhāgavata, 5th Skanda).

According to the Sābhā Parva (Chapter 23, Verses 1-2) Kimpuruṣavasā guarded by the sons of Druma is situated to the north of the Himalaya facing the Dhavala mountain, and this country was once conquered by Arjuna.
KINDAMA

2) Other information.
(i) Kimpururas were the sons of Pulaha Prajapati. (Ādi Parva, Chapter 66, Verse 8).
(ii) They witnessed Agastya drinking up the ocean dry. (Vana Parva, Chapter 104, Verse 21).
(iii) They guard the lotus ponds kept by Kubera to sport with his beloved ones. (Vana Parva, Chapter 15, Verse 9).
(iv) Maru Labhas conflict with Rākṣasa, Kubera left behind huts Lañaka and his Puspaka Vīmaṇa, escaped towards the north and settled down on mount Gandhamādana with the help of the Kimpururas. (Vana Parva, Chapter 275, Verse 33).
(v) Yakṣa women were their mothers. (Śaṅgi Parva, Chapter 207, Verse 25).
(vi) They were present at the advancement of Yudhishthira. (Āvaneśha Parva, Chapter 88, Verse 37).
(vii) Sudra Brahmarśi reached Bhārata, crossing Kimpurusaśvara. (Śaṅgi Parva, Chapter 325).

KINDAMA. A great sage. Once sage Kindama and his wife were roaming in the forest; in the form of deer. While hunting, King Paṇḍu discharged his arrow amongst the deer. It assumed its original form as sage Kindama and told the King that it was wrong on his part to have hurt (the) sage while he was engaged in love play. “I am dying, but in future if you physically contact your wife you too will die.” After saying so the sage fell down dead. Paṇḍu could never have children of his own from his wives due to this curse. He forgot all about the curse once, embraced Madri and fell down dead. (Ādi Parva, Chapter 117).

KINDANA (M). A sacred place in Kuruksetra. A holy dip here is productive of innumerable auspicious results.

KINDATAKUPE. A holy pond. He who sows gingelly seeds in the pond is redeemed from the three Kuṇa (deities) i.e. Kṣi-Rūpa, Puru-Rūpa and Deva-rūpa. The first is to be redeemed by Brahmakarya (celibacy), the second by house-holder’s life and the third by yajñas. (Vana Parva, Chapter 88).

KINJAPYA. A particular holy place in Kuruksetra. A bath here is productive of innumerable auspicious results.

KIRKASA. A King born in the lunar dynasty. Nambo, Kirkasa and Vṛṣni were the three sons of King Mahābhūha (Bhāgavata, 9th Skanda).

KINFR 1. A Rākṣasa. Aṅkita, the son of Vasiṣṭha and King Kalmāśapāda of the solar dynasty once quarreled with each other, and the King cursed and turned Aṅkita into a Rākṣasa. At this juncture Vīvadhara invoked Kinkara, a Rākṣasa attendant of his, into the body of Kalmāśapāda, and induced by Kinkara, Kalmāśapāda killed all the sons of Vasiṣṭha. (Ādi Parva, Chapter 175).

KIRKARA II. Name of Kāla’s stick. It is with this stick that Kāla kills living beings. “Like Kāla who holds the stick Kinkara?” (Karṇa Parva, Chapter 56, Verse 122).

KIRKARA (S). A race of Rākṣasas. After building the palace at Indraprastha for the Pandavas Mayānura put 8000 Kirkara for guarding the palace (Sabhā Parva, Chapter 3) These guards were able to remove the palace from one place to another. Yudhishthira, who started for the north to collect money is said to have met the Kinkaras on the Himalayas. (Āvaneśha Parva, Chapter 65, Verse 6).

KISKINIKĀśRAMA. A holy place. A bath here will lift one to heaven. (Anuśāsana Parva, Chapter 25, Verse 23).

KINNARA (S). A sect of Devas all of whom hold Vināś in their hands. (Agni Purāṇa, Chapter 31).

KIRATA. An urban region in ancient India. (Bhīṣma Parva, Chapter 11).

KIRATARJUNIYA. During the life in exile in the forest of the Pāṇḍavas, Arjuna performed penance to propitiate Śiva in the Himalayas. Disguised as a forest-hunter Śiva appeared on the scene and tested Arjuna’s valour. Arjuna won in the test and was presented the Pāṇḍavaśṭra by Śiva. The story is told in Chapter 167 of the Vana Parva. (See under Arjuna).

KIRTI I. A warrior of Skanda deva. (Śaṅgi Parva, Chapter 45, Verse 71).

KIRTI II. A synonym of Arjuna. (See under Arjuna). KIRMITRA. A fierce Rākṣasa, brother of Baka and friend of Hidumb. Having heard about the death of Pāṇḍavas at the hands of Arjuna, Kirmira and his friend Baka fell into violent rage in Kanyakur forest planning a revenge against Bhīma. After being defeated in the game of dice the Pāṇḍavas came to the forest, and they confronted Kirmira. In the duel with Bhīma, Kirmira fell down dead. (Vana Parva, Chapter 11).

KIRTI I. Daughter of Sudra Brahmarśi, son of Vyāsa. Sudra wedded Pīravī, the beautiful daughter of the Parva. Four sons named Kṛṣṇa, Gauraprakāśa, Bhūri and Devasūtra and a daughter Kirti were born to Sudra and Pīravī. Kirti was wedded by Prince Anu, son of King Vibhramana, and a son called Brahmadatta was born to them, who grew up to become a great scholar and an ascetic. On the advice of Narada, King Brahmadatta ultimately abdicated the throne in favour of his son, performed penance at Badaryāśrama and attained salvation. (Devi Bhāgavata, 1st Sāraṃda).

KIRTI II. A daughter of Dakṣaprajāpatī. Svayambhuvamana wedded his own sister Satārūpā, and to them were born two sons called Priyavrata and Uttānapāda and two daughters called Prusūti and Akāti. Dakṣaprajāpati married Prusūti, and they had twenty-four daughters who were: Śradhā, Lāja, Dhūri, Tūṣi, Medhā, Pūṣi, Kṛṣṇā, Budhā, Lajā, Vāpas, Śītā, Siddhi, Kīrti, Khyāti, Satī, Sampātī, Śormī, Pritī, Kṣamā, Sannāti, Amśī, Urjā, Svāhā, and Svadhā. The first thirteen of the above twenty-five girls were married by Dharmadevā. The other eleven girls were married respectively by Birgu, Śiva, Marka, Angrās, Pulastya, Pulaha, Krautī, Ātri, Vasiṣṭha, Agni and Pīravī. (Viṣṇu Purāṇa, Part I, Chapter 7).

KIRTI III. The Devi who is the basis and cause of all fame and reputation. (Vana Parva, Chapter 37, Verse 38).

KIRTIDHARMA. A Kṣatriya hero, who was a supporter of Dharmanupta. (Dropa Parva, Chapter 156, Verse 39).

KIRTIMĀN I. The first son born to Vasudeva and Devakī. As a celestial voice had warned Kṛṣṇa that the eighth son of Devakī would kill him he had ordered that every child born to her should be taken to him. Accordingly the first-born son of Devakī was taken to him, but was returned to the parents as Kṛṣṇa thought
that he was not his enemy. He was brought up under the name Kirtimān. Afterwards Nārada visited Kamsa and exposed this lie to him about his former birth, the object of Kṛṣṇa’s incarnation etc. This information so angered Kamsa that he got Vasudeva and Devaki chained in prison. Moreover he brought back the first-born son of Devaki and dashed him to death on a stone. Thus ended the life of Kirtimān.

KIRTIMĀN II. Mahāvīra mentally created a son called Vrukṣapura of Kirtimān was this son. A son called Kardama was born to Kirtimān. (Śaṅkha Parva, Chapter 59, Verse 90).

KIRTIMĀN III. A Visvadeva (universal deva). (Anuśāsana Parva, Chapter 91, Verse 31).

KIRTIMUKHA. A Siva gana born out of the matted hair of Śiva with three faces, three tails, three legs and seven hands. The Lord at first asked him to live on corpses, but later on, in appreciation of his valour granted him the boon that if anyone saw the Lord without thinking first about Kirtimukha, he would meet with his down-fall. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 50).

KIRTISENĀ. Son of the brother of the Nāga chief Vānukē. A love-mance with Śrutārtha daughter of a brahmin, and a child was born to them. (Kathāśārīśāgarā, Kadāpi-tvākalamāsakā).

KIRTISENĀ. A heroine who has firmly established her reputation in Sanskrit literature. An exceptionally good woman, Kiritā was the daughter of a merchant called Dhanapāla in Pațaliputra, and was married by another merchant called Devasena. Once Devasena left his wife for a long period of time and during his absence from home the mother-in-law of Kiritā shut her up in a dark room. But, with the help of an iron rod, which fortunately came to her hands she made a hole in the room at night, and through it escaped from captivity. Hungry and thirsty, Kiritā travelled for a long distance in the forest, and at night climbed a tree and rested thereon. Presently a Rākṣasa woman with her children came to the feet of the tree. During this period the King of Vasudattapura was suffering from pain in the head because a bug entered his ear and multiplied there in numbers. All the physicians gave up the case as incurable. But, the Rākṣasa at the foot of the tree advised the following cure for the King’s illness to her children — “Anoint the King’s head with ghee and make him lie in the sun at noon. After that insert a small tube into his ear, and keep the other end of the tube in a pot full of water. Then the bugs will come out from the ear into the water, and the King will be cured of his illness.” Kiritā, who heard medical advice from her went on top of the tree disguised herself as a physician, went to the palace and cured the King of his troubles. In her disguise, she continued to live in the palace as a friend of the King. Shortly, her husband Devasena, came there and they were happily reunited. The King gave them costly presents. (Kathāśārīśāgarā, Madana-mañju-kālamāsakā, Taralīga 9).

KISKINDHĀ. An ancient kingdom of the monkeys in South India. This kingdom is mentioned both in the Rāmāyana and the Mahābhārata. During the Rāmāyana period a monkey King called Rājarāja was the ruler of Kiskindhā. He was childless. Once upon a time a son called Bāli was born to Arundevi by Indra, and another son called Sugrīva was born to her by Śūrya. (See under Arunā). Both the boys were brought up in the Kīrtīrama of sage Gauṭama. When they grew up, Indra handed them over to Rājarāja, and thus Bāli and Sugrīva came to Kiskindhā. After the death of Rājarāja, Bāli became King of Kiskindhā and Sugrīva lived in the service of his brother. At that time there was a very mighty Asura called Durvāsī. Finding no one fit to fight with, he challenged Varuṇa. Varuṇa directed him to Himavān, whose peaks he renounced, and played with. Then Himavān told Durvāsī that he was of a peaceful nature and that Bāli would be a match for him (Durvāsī). Accordingly Durvāsī fought with Bāli and got killed. Bāli cast away the corpse of Durvāsī. The blood oozing out from the nose of Durvāsī fell on the body of sage Mataṅga who was engaged in penance on the peak Rāyūmākā. By means of his divine powers, the sage found out the origin of the blood contaminating his body, and cursed that Bāli would die the moment he set foot on the mountain.

Durvāsī’s son Māyāvī was enraged at the death of his father. He went to Kiskindhā to take revenge on Bāli; but got defeated by Sugrīva. While retreating to his quarters, Bāli took to his heels; Bāli followed him, and Sugrīva followed his brother. Māyāvī took refuge in a cave followed by Bāli, and Sugrīva waited at the mouth of the cave. Even after one year neither Bāli nor Māyāvī emerged out of the cave, but Sugrīva saw blood coming out of the cave and heard Māyāvī roaring. Taking it for granted that Bāli was killed, Sugrīva closed the mouth of the cave, returned to Kiskindhā, and at the instance of his subjects assumed kingship.

But, Bāli forced open the cave, hurried back to his kingdom, and interpreting the action of Sugrīva as one purposely done to usurp the throne, drove Sugrīva away and took for himself Sugrīva’s wife. Thus Bāli became again King of Kiskindhā.

Thus a mountain called “Kiskindhā-maṭa”—mountain prohibited to Bāli—in the eastern region of the former princely kingdom of Travarocare. Is it in any way connected with Rāyūmākāala?

Sugrīva founded a new kingdom at Rāyūmākā mountain. Maitrī, Devvidā, Hantumān and Jambavān were the ministers of Sugrīva. It was while Sugrīva was thus residing on Rāyūmākāla that Rāma and Lakṣmaṇa came that way in the course of their search for Sītā. In accordance with the agreement made between Sugrīva and Rāma, the latter killed Bāli and crowned Sugrīva as the King of Kiskindhā. (Valmiki Rāmāyana, Kiskindhā Kanda, and Mahābhārata, Vana Parva, Chapter 289).

During the triumphal tour of Sahadeva in the South he fought against Kiskindhā, and after seven days’ fighting the monkeys saw Sahadeva off with a present of costly gems.

“Sahadeva fought against the monkey chiefs like Maitrī, Devvidā etc. for seven days, but neither of them got exhausted, and the monkey chiefs, with affection and gratitude asked Sahadeva to depart with words.” (Sahā Parva, Chapter 31).

During this period nothing was heard of Sugrīva, Hantumān and Jambavān in Kiskindhā. Might be Sugrīva was no more. Hantumān, after the death of Śrī
KISKINDHAGAHA

Rama, lived in Gandhamādana in Kimpurusavarya. (Bhārata and Bhīgavata, 10th Skandha). From the story of Prasela it may be seen that Jambavan left Kiskindha and lived in another cave with his sons and other relations. It was the other two ministers of Sugrīva, Maṇḍava and Dīvīdva, who were ruling Kiskindha when Sāhuḍeva went there. The power and prestige of Kiskindha had begun to set by then, and in course of time Kiskindha ceased to exist but in name.

KISKINDHAGAHA. A mountainous region in Dvārakadīṣa, 10th Skandha. Certain scholars hold the view that this was the actual Kiskindha.

KITAKA. A king born from an aspect of the Aśura called Krodhavāsya. (Aṣṭi Parva, Chapter 67, Verse 60).

KITAVA. An ancient tribe of people. They once visited Vuddhāthāra with many presents. (Sāhuḍa Parva, Chapter 21, Verse 12).

KOBHA. A Brahmin scholar. It is stated in Mahābhārata, Aṣṭi Parva, Chapter 33, Stanza 4, that this Brahmin was present at the Sarpā Sātra (as sacrifice to kill serpents) of Janamejaya. Once Bhīgavata gave this hermit all kinds of clothes with a calf. (M.B. Aṃśasa Parva, Chapter 139, Stanza 27).

KOHA. (Sakravakā bird). Ruddy Goose. To know the Putānā, a bird of the order of this bird (Ruddy goose) see under 'Ayarāṇa' (Swan).

KOKAMUKHA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 123, that those who bathe in this holy bath will get the faculty of remembering their previous births.

KOKANDA I. A Kṣatriya King of ancient India. It is mentioned in Mahābhārata, Sāhuḍa Parva, that at the time of the regional conquest of Arjuna, this King fell at his feet and sought refuge.

KOKANDA II. A warrior of Skandha. (M.B. Sāhuḍa Parva, Chapter 27).

KOVAKA. A country in ancient India. (M.B. Bhārata Parva, Chapter 9).

KOKILA. See under Dīnaka.

KOKILA I. A warrior of Skandha. (Mahābhārata, Sāya Parva, Chapter 43, Stanza 23).

KOLAGIRI. A mountain of South India (Mahābhārata Sāhuḍa Parva). Sāhuḍeva conquered the people of this mountain.

KOLĀHALA. A famous Aśura. In the battle between the Devas and the Asuras carried on by Subrahmāya, this Aśura confronted Mihivān and was killed. (Padma Purāṇa, Part IV, Chapter 13).

KOL SVRŪPA (KOLATIJNĀPU). After the decline of the second Cera empire in Keralā, several royal families such as Perumapattan, Neelavirippu, Kolavaruppu, Ven juggir ir etc. came into power. Some details regarding the family of Kolasvaruṇa are given below.

In Kolavatam, it is given that Parasurāma had made a Sama-Kṣatriya, as King of Girakkal or Kolattunādu. According to 'Keralotpati' it was Cera- nian Perumal who did this. Logan says that Kolasvaruṇa came into being from the children born to the last Perumal of the Venjugir ir family. In the edicts Virāṭagāvapatam or Jēkāsaṅa no mention is made about Kolattunādu. Both the families of Venjugir ir and Kolattunādu, from very early times had observed the customary rites of taint, pollution, defilement etc. It is said in 'Keralamāhīmata' that Parāṣurāma had enthroned the sons of two sisters in both the kingdoms.

But no documents are available to prove that there was any connection between the two families till the 5th century M.E. (Malayālam Era). i.e. 14th century A.D. See under Kolavaruṇa.

KOLIKA (KOKILA). This is the name of a rat. Kokilā is a character in the story known as Bīdālopākhyāna, told by Narada to Dṛngalāṭa. Once a cat began to perform penance holding up both of its hands, on the bank of the Ganges. After a long time birds and rats began to come very close to it believing that it would not hurt them. They made the cat their leader. The wicked cat daily ate a rat secretly. Thus the body of the cat grew stronger day by day and there appeared a steady decrease in the number of the rats. Among them there was a wise rat called Kokilā. He understood the deceit played by the cat. So proclaiming independence he and his fellows ran away and saved themselves. (M.R. Udayapākhyāna).

KOLISARPA. A tribe. Formerly this tribe was of Kṣa- triya Caste. A Brahmin once cursed them and made them Śūdras. (M.B. Aṃśasa Parva, Chapter 33, Stanza 22).

KOLLAGIREYA. An ancient country in South India. It is stated in Mahābhārata, Alvamedha Parva, Chapter 83, that Arjuna conquered this country.

KOLAVARUṆA (MALAYĀLAM ERA). Several opinions have been brought forward about the starting of the Malayālam Era. There is great controversy as to the causes of starting this new era. The opinion of Sañ- kupini Menon is as follows: The King Udāyamāndava-varṇam called together at Quillon, an assembly of the learned men and astronomers of the time, in Kaliyarasa 9392 (A.D. 825) and made astronomical researches and taking into account the movements and positions of the various planets in the solar system, started a new era beginning with the month of Ćittam (August-September). This new era commenced on the 15th of August 825 A.D. All the learned men and scholars of the time welcomed this Malayālam era. The neighbouring kingdoms also recognized this new era. Reckoning of dates based on this Malayālam Era is seen in the 'Madura and Tinnelley Stone-edicts and copper edicts.' On the fifth day of Ćittam of the first year of M.E., five royal families of Travancore met together and took a decision that the festival days of the temples should be reckoned according to the Malayālam era. The controversy is not about the starting of the new era, but the reasons for starting the new era.

Logan says that the Malayālam Era was started in commemoration of the conversion of Ceramān Perumal to Islam and his pilgrimage to Mecca. But there is impropropriety in thinking that the Hindu subjects of a King would commemorate, the conversion of their King into Islam religion. Some say that the new era was started to commemorate the erection of a Śāvite temple. Another argument is that a new era was started in memory of the exhortation of Śrī Saṃkaračārya to the Brahmins of Quillon, to do away with the irregularities seen in the Hindu religion. The period of Sañkaračārya has not yet been decided definitely. The opinion accepted by scholars on this subject is that of K.B. Pathak, according to whom Sañkaračārya lived from 787 to 819 A.D. If this is accepted as true, the exhortation made in 825 A.D. should be by somebody else and the Malayā-
lam Era should have been established for some of her reasons.

Another opinion is that the new era was established to commemorate the independence given to the two Kolatteri Kings (North and South) by the Perumal. The North Kolattiri family should have begun the new era on the first day of Kannu (the second month) and the South Kolattiri family on the first day of Chitham (the first month). (Because in Malabar area, the era commences on the 26th day of Muni.) Another opinion that is prevalent is that Kollavara was started to commemorate the erection of the two towns of Quilon (North and South). But even two centuries before A.D. 825 the town of South Quilon had become famous. So it is an objection to this argument. Some are of opinion that a new era was started in commemoration of Sankaravijaya (the victory of Sankara) due to the fact that the Brahmins of the north and the south alike accepted the teachings of Sankaracarya. But it is difficult to believe that the northerners and the southerners accepted the teachings of Sankaracarya on a particular date and issued a declaration to that effect and started a new era. Some connect the starting of the new era with a grand festival held by the Malayalees. But it cannot be believed that a national festival was started by a single man. According to Logan it would appear that the grand festival of Tiruvonam was started to commemorate the journey of Perumal to Mecca. But the conversion episode is more likely to be considered as a blasphemy and the Kings and people of Malayala land are not likely to commemorate him.

Kollavara with Paraforumana, Buchanan said that the Malayalees have a recurring of every millennium. Burnell has stated in his book “South Indian Paleography”, that the theory of recurring Millennium is wrong.

An astronomer who was a contemporary of the King who established the Malayalam era has stated in his work called ‘Sankaranarayaniya’ (a manuscript in Palm leaves) that an astronomical movement was reckoned and a new era was started at Quilon. This palm leaf manuscript is kept in the Manuscript Library at Trivandrum.

KOSAKA. An ancient country of South India.
(Malayahrara, Bhima Parva, Chapter 9, Stanza 60).

KOPAVEGA. A hermit. This hermit had served Yudhihithra. (M.B. Subhā Parva, Chapter 4, Stanza 16).

KOSA. A river. It is stated in Mahabharata, Bhima Parva, Chapter 9, Stanza 27, that the water of this river was drunk by drinking for the ancient people of Bharata.

KOSAKARA. See under Nilakara II.

KOSAL. I. The King and the people of the country of Kosal are called by the name Kosala.

KOSAL II. One of the seven figures of Kizh. The famous wrestlers of Kizhi were Cappara, Mustika, Katta, Salu, Kosala and others.

KOSALA.

1) General Information. A wealthy and prosperous country on the banks of the river Sarayu. Ayodhya was the Capital of this kingdom. This city was built by Manu, the father of Ikavaka. This city was twelve yojanas long with a breadth of three yojanas. It is understood from Vamikiri Ramayana, BalaKorvaka, Sarga 5 that during the time of Dasaratha this city was modified to such an extent as to be on a par with any modern city.

2) Additional Information. (1) Bhimasana once conquered Ugraja Kosala (north Kosala). (M.B. Subhash Parva, Chapter 30).

3) Sahadeva during his regional conquest, subdued Daksina Kosala (South Kosala). (M.B. Subba Parva, Chapter 31, Stanza 12).

4) Sri Kama once conquered the country of Kosala. (M.B. Drona Parva, Chapter 21, Stanza 15).

5) Ashimanyu, the son of Aciqura, killed the King of Kosala in the battle of Bharata.

6) Karan once conquered this country for Daryodhana. (M.B. Karna Parva, Chapter 8, Stanza 19).

7) During the time of the battle of Bharata a King named Keshadari ruled over Kosala. (M.B. Santi Parva, Chapter 82, Stanza 6).

8) At the time of the Swayamvara (marriage) of Anabha, Bhima defeated the King of Kosala. (M.B. Arusisana Parva, Chapter 44, Stanza 36).

9) Aciqura who led the horse for sacrifice conquered the country of Kosala. (M.B. Advamedha Parva, Chapter 85).

10) Those who bathe in the holy bath of Sambha tirtha in Kosala, will obtain the fruits of giving one thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 10).

KOSALA (S). The Katriyas of the country of Kosala. These Kosalas once fled to the southern countries.
fearing Jarasandha. (M.B. Sabha Parva, Chapter 14, Stanza 27).

KOSTHAVAN. A mountain. It is stated in Mahabharata, Asvamedha Parva, Chapter 43 that this mountain was the overlook of many other mountains.

KOTAKA. An attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 14).

KOTARA. A serpent born in the family of Kaftapa. (M.B. Udyoga Parva, Chapter 109, Stanza 12).

KOPIKASYA KAOTIKRA. A King who was the follower of Jata of A while the Pandava were living in the Kanyakula forest until they went out leaving Panchali alone in the hut. At that time Jayadratha, the King of Sindhu, the son of Vrdhacaka came there and saw Panchali. He sent his follower Kopikasya to entice Panchali, who did not succumb to temptation. At last Jayadratha carried Panchali away by force.

This Kopikasya was the son of Surathka and was the king of Trigarta. (M.B. Vana Parva, Chapter 265).

KOTILINGA. This word was added to the names of the members of the Korunadhruv royal family. Especially, Kingkuttan Tampran is denoted by the name ‘Kotilinga’ in some of his poetic works. The word ‘Kotilinga’ is the Sindhi form of the Dravidian word Korumadhruv. This city was the capital of the Cera Kings.

KOTTISA. A serpent born in the family of Vasuki. (M.B. Adi Parva, Chapter 57, Stanza 5).

KOTTITRTHA. A holy bath. It is mentioned in Mahabharata, Vana Parva, Chapter 102, that those who bathe in this holy bath will get the fruits of performing the holy bath.

KOTITUV. (Yawning, Gape). In Devi Bhagavata, Skanda 6, there is a story explaining how the living beings began to awh. After getting boons from Brahma, Vritrasura swallowed Indra. The Devas were filled with fear and approaching Bhagapati they represented their grievance to the instruction of Brahma. Deva could not hold Vrittrasura to gape. After opening the mouth he found it difficult to shut, and the mouth remained open. In the meanwhile Indra jumped out of Vritra through the mouth. Gape came into existence from that time. (For details see under the word Vritra.

KRAMAJIT. A king who was a constant follower of Bhishma. (M.B. Sabha Parva, Chapter 4, Stanza 20).

KRA4APA. A son born to Pulaha by his wife Ksanu. Krupaspa had a brother named Salisuna. (Agni Purana Chapter 20).

KRAMAPATHA. A method of teaching the Vedas. It is due to the insistence on strict adherence to this method of teaching that even after thousands of years variations have not crept into the original texts of the Vedas which form the earliest literature. There is a portion called ‘word study’ (Pada Patha) in the Vedas (the scripture). Every word in the Veda is separated from its prefixes and suffixes. The second step is Kramapatha or the study of joining prefixes and suffixes to each word got by the first step. Next step is Jayapatha in which words are combined with their prefixes and suffixes. To guard against the creeping in of mistakes in this step, the next step which is known as Ghana-patha is taught. In this step the first step of Padapatha and the second step of Krama patha are mixed together and intermingled from beginning to end and to beginning. There are rules to make combined words by using prefixes and suffixes. These rules are called Pratulakhya. Because the Vedas are taught in this way with so much attention and care, their texts have never been subjected to changes and variations.

KRATTHA I. A Ksatriya King. He was the rebirth of an Asura called Krodhavasa. (M.B. Adi Parva, Chapter 67, Stanza 61). See under Jayamarga.

KRATTHA II. A King defeated by Bhumaisa during his regional conquest. (M.B. Sabha Parva, Chapter 30, Stanza 7).

KRATTHA III. A hermit. In Mahabharata, Udyoga Parva, Chapter 83, Stanza 27 it is stated that this hermit visited Sri Krishna on his way to Hastinapura.

KRATTHA IV. There was a warrior named Krashta on the side of the Kauravas. (M.B. Droga Parva, Chapter 120, Stanza 10).

KRATTHA V. A warrior of Skandadeva. (M.B. Salya Parva, Chapter 45, Stanza 70).

KRATTHA VI. A Yaksa. (Demi-God). When Garuda reached the world of Devas he had to fight with this Yaksa. (M.B. Adi Parva, Chapter 52, Stanza 18).

KRATTHA VII. An Asura (Demon). It is stated in Mahabharata. Adi Parva, Chapter 67 Stanza 57 that this Asura was born as King Suryaksha on the earth in his re-birth.

KRATTHA VIII. Name of a son of Bhartrursha. (M.B. Adi Parva, Chapter 116, Stanza 11).

KRATTHA I. A mount King in Ancient India. The following details about this King are found in the Mahabharata.

(1) He was the rebirth of an Asura called Rohu, the son of Sinhibha. (M.B. Adi Parva, Chapter 67, Stanza 40).

(2) Krashta attended the Savyasthara (marriage) of Draupadi. (M.B. Adi Parva, Chapter 186, Stanza 15).

(3) Sri Krishna defeated Krattha at the city of Jarushi. (M.B. Vana Parva, Chapter 12, Stanza 50).

(4) In the battle of Bhurata this King attacked Abhimanyu. (M.B. Droga Parva, Chapter 46, Stanza 26).

(5) In the battle of Bhurata Krashta killed the prince of Kalinga, and a King from the mountain killed Krashta. (M.B. Karna Parva, Chapter 83, Stanza 15).

KRATTHA II. A King of the Puru dynasty. (M.B. Adi Parva, Chapter 94, Stanza 59).

KRATTHA III. A captain of the army of monkeys. (M.B. Vana Parva, Chapter 283, Stanza 19).

KRATTHA IV. A warrior of Skanda. (M.B. Salya Parva, Chapter 45, Stanza 70).

KRATTHA V. A famous serpent. At the time of the death of Balabhadraka this serpent came there to lead his soul to Patala (nether world). (M.B. Manasa Parva, Chapter 4, Stanza 16).

KRATTHA (M). An ancient country in India. It is mentioned in Mahabharata, Sabha Parva, Chapter 21 that Bhumisa the King of Vidarbha had conquered this country.

KRATTHA. General information. One of the six mental sons of Brahman, Marici, Angiras, Ati, Pulastya, Pulaha and Krashta were the mental sons of Brahma. (M.B. Adi Parva, Chapter 65). Kratu is described as one of the 21 Prajapatis (lords of emonation).
2) Some details. (1) It is stated in Mahābhārata, Ādi Parva, Chapter 65, Stanza 9, that the hermits called Bājāṣhīṣhikās were present at the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 52).

(2) Arjuna was present at the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 189, Stanza 9).

(3) Kratu came to see the Rākṣasa from the Rākṣasaśātra. (A great sacrificial fire meant: for the Rākṣasaśātra (giants) to jump into and die by themselves) performed by the hermit Parāśara. (M.B. Ādi Parva, Chapter 45, Stanza 10).

(4) Kratu was a luminary in the councils of Brahma and Indra. (M.B. Sābhā Parva, Chapter 7, Stanza 17).

(5) Kratu was present at the Birth celebration of Śkandadeva. (M.B. Śālīya Parva, Chapter 45, Stanza 10).

(6) There is a group of hermits called 'Citraśhīkudina', of which Kratu is a member. (M.B. Sānti Parva, Chapter 335, Stanza 27).

(7) By the blessings of Śiva, Kratu got a thousand sons. (M.B. Anuśasana Parva, Chapter 14, Stanza 87).

(8) Kratu went to visit Bhūṣma who was lying on the bed of arrows awaiting death in the beginning of Utrarāyaṇa of the year. (M.B. Anuśasana Parva, Chapter 25, Stanza 4).

KRAUNGA I. An Aśura. In Vamana Purāṇa, Chapter 57 it is mentioned that this Aśura was killed by Subrahmaṇya.

KRAUNGA II. A mountain. There is a story about this mountain. Long ago there lived an Aśura named Kraunca. He was leading a wicked life and was haughty and arrogant. Once Agastya went to Kālaśa and worshipped Śiva. Kāverīdevī also was standing close by, worshipping Śiva. God Śiva appeared before Agastya and told him that he might ask for any boon. He requested for the power to push down Vindhya by kicking and to establish a holy Tirtha ('bath') on the earth. Śiva granted the boons. For making the tirtha Śiva turned Kāverī into a river and placed her in the water-pot of Agastya. As Agastya was returning from Kālaśa, Kāverī in her water-pot, Kraunca the Aśura took the shape of a mountain and hindered his way. The Aśura caused a heavy rain too. Agastya wandered through the forest without finding the path for days. At last he realized the cause. He took a few drops of water from his waterpot and with chanting of Mantras and meditation threw the drops at the Aśura with the curse that he would stand there for ever as a mountain. He said that he would be liberated from the curse when pierced by the arrow of Subrahmaṇya, the son of Śiva. From that day onwards Kraunca the Aśura had been standing there as a mountain. That mountain was called 'The mountain of Kraunca.' (Skanda Purāṇa, Aśura Kāṇḍa).

There is another statement in Harivānśa, Chapter 18, that the mountain Kraunca was the son of the mountain Māmaka, the son of Menā. Subrahmaṇya fought a terrible battle with the Aśuras. Many died. Bājāṣa, the son of Mahābali, fled from the battlefield and hid himself inside the mountain Kraunca. Subrahmaṇya cut the mountain into two with the arrow given by Agni (Fire god). This Kraunca was liberated from the curse. (M.B. Śālīya Parva, Chapter 46).

In 'Meghadūta' Kāliḍāsa mentions about the cleavage in the mountain Kraunca. In Mahābhārata, Vana Parva, Chapter 225, Stanza 33, mention is made that through this cleavage swans and vultures fly to Mahābhārata. (For the story of how Pāravāna left the Kraunca mountain see under Pāravāna.)

KRAUNGA IIII. (A kind of snake). A bird.

KRAUNCADVIPA. (ISLAND OF KRAUNGA). One of the Saptadvipa (seven islands). The seven islands are Jambudvipa, Pākṣadvipa, Śālmalīdvipa, Kuṣadvipa, Kramaśa-dvipa, Śakadvipa and Puskardvipa. (Divya Bhagavata Skanda 8). Kraunca-dvipa is described as follows in Mahābhārata, Bīṣma Parva, Chapter 12: In this island there are the mountains Kraunca, Vamanaka, Andhakāra, Mainakī, Govinda, Nibihā, and Visākambha. The various countries in this island are Kuru, Mahārājya, Kshīra, Bāhu, Pātana, Andhakaraka, Muniśvaka, Daśšīvājana, etc.

KRAUMGANČUDANA. A holy place on the banks of river Sarasvati. In Mahābhārata, Vana Parva, Chapter 93, Stanza 160 that he who bathes in this place would get a Vīmaṇa.

KRAUNCAPADA. A holy place. He who makes oblations of balls of boiled rice in this place will obtain remission of sin of Brahmahatyā (sin incurred by killing a Brahmin). (M.B. Anuśasana Parva, Chapter 45, Stanza 22).

KRAUNÇARUVAYHA. Another name of Kraunca-nāya (strategic disposition of an army). Dhṛṣṭadyumana formed the Kraunca-rāvaṇayāha. (Mahābhārata, Bīṣma Parva, Chapter 50).

KRAUNÇAVYHA. A strategic formation of the army in the shape of Kraunca bird (snake). In the battle of Bhūṣma, Bha. i. 14-20, the formation of it is described. (M.B. Bhīṣma Parva, Chapter 75). The Kraunca disposition has eight strategical positions, the face, eyes, head, neck, stomach, left flank, right flank and thighs. In the disposition formed by Bhūṣma, Drona stood at the face, Bhūṣma and Kṛṣṇa stood at the eyes, Hārdika at the head and Śūraṇa at the neck. The King of Pragnyottasa stood at the stomach of the formation. The Tyāras, Yāyusia, Śakas and Čapuvas guarded the right flank. Śrīrājas and Bhūrkrānas kept the thighs.

KRAUCI. A daughter born to Kaśyapa-prajāpati by his wife Tapah the daughter of Dakṣa. Five daughters, Kraucī, Bhīṣma, Śrīva, Dhrūvarāśi and Śūki were born of Tapah. From Kraucī, were born the birds, the Bāhūs from Bhūṣma, the hawks and vultures from Śrīva, the swans and reddest geese from Dhrūvarāśi and Narā, the mother of Vīmaṇa from Śūki. (Valmiki Rāmāyaṇa, Sarga 14).

KRAVYĀDA (S). A particular group of the Mācas or the descendent ancestors that receive the souls of the deceased. Mention is made about the Kravyādās in Mahābhārata, Śānti Parva, Chapter 269, Stanza 13.

KRIYA. One of the daughters of Dakṣa. Dharmadeva married her and three sons Danda, Naya and Vīrāya were born to him of Kriya. (Vīṇa Purāṇa, Amsa 1, Chapter 7).

KRAKESUYU. (KAKŚEYYU). One of the sons whom the King Raudriśva of the Puru dynasty begot of the Aśuras called Miraśkēti. (Ādi Parva, Chapter 94, Verse 10).

KRMI I. A King of the royal dynasty of Aṅga. King Uṣṭhara had five wives named Nṛgya, Nara, Krmi, Daśa and Dṛṣadvi, and of them were born respective-
by the sons Nrega, Nara, Krimi, Suvarna and Sibi. (Agni Purana, Chapter 227).

KRMII. A wife of Utsavara. (See under Krm I).

KRMIII. A Kaatriya dynasty. (Udyoga Parva, Chapter 74, Verse 13).

KRMIV. A river. (Bhim Parva, Chapter 9, Verse 17).

KRMBHOJANA (M.). One of the twenty-seven hills. (See Naraka under Kali I).

KRMLA. A king in the Puru dynasty. There was a king in the dynasty called Babhavata, who had five sons called Srivijaya, Bhadradja, Mukula, Krimila and Yavantara. In later years they became famous as Pani-
cilay. (Agni Purana, Chapter 278).

KRMSA. A hell known as Krimbojana also. (See under Kala I).

KRMDADHANA. A famous Asura born to Kaisayapa by his wife Kala. (M.B. Adi Parva, Chapter 65, Stanza 35).

KRMDHA II. It is stated in Bhagavata that Krmdha was born from the eye-brow of Brahman. There is a story about this Krmdha in the 'Jamini-Avamadha Parva'. Once, while the hermit Jamadagni was performing sacrificial offerings to the Manes, Krmdha came there and secretly put poison in the pudding prepared from the milk of the sacrificial cow. Even though the hermit knew this he did not get angry. Seeing this, Krmdha became afraid of the hermit and approached him and said: "Oh, hermit! I thought that the Bhargavas (those born of the family of Bhrgu) would get angry quickly. Now I understand that it is wrong." Jamadagni pardoned him and said: "But you have to appease the anger of the Manes. The Manes cursed him that he would have to take birth as a mongoose. But he was given remission that he would be liberated from the curse, when he narrated the story of the Brahmin Utsavayvsthi at the palace of Dharana in the presence of Sri Krsna. Thus Krmdha regained his former form.

KRMDHAHANTA. A famous Asura. He was born to Prajapati Kaisayapa by his wife Kala. The notorius Vrtrata was the brother of Krmdhahanta. (M.B. Adi Parva, Chapter 57).

KRMDHANA. An attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 6).

KRMDHANA. A hermit of great importance in the palace of Indra. (Mahabharta, Sabha Parva, Chapter 27).

KRMDHASATRU. A famous Asura who was born to Prajapati Kaisayapa of his wife Kala. (M.B. Adi Parva, Chapter 65, Stanza 35).

KRCDHAVARDHANA. An Asura. In Mahabharta, Adi Parva, Chapter 57, Stanza 46, it is mentioned that in later ages this Asura was reborn under the name of Krmdhavanasa.

KRMDHAVAS. A follower of Indrajit. In the battle between Ravana and Sri Rama this Asura made himself invisible and attacked the monkeys. By the help of Vibishana, who was an expert in the art of vanishing, the monkeys killed Krmdhavanasa in the battle. (M.B. Vana Parva, Chapter 209).

KRMDHAVAS. Wife of Prajapati Kaisayapa. (Valmiki Ramayana, Ayodhya Kanda, Sarga 14). The Asuras who were born to Krodhavanasa are also called Krmdhavanasa. Most of these Krmdhavanas were employed to guard the lotus-leaf of Kubera. (M.B. Vana Parva, Chapter 154). Bhima once entered the lotus-leaf of Kubera and plucked the "Saundhila" flower. The Krmdhavanasa ran to Kubera to inform him of this theft. It is stated in Mahabharata, Vana Parva, Chapter 285, Stanza 2 that these Krmdhavanas were present in the army of Ravana.

KROSANA. A female attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 17).

KRSTHA. A son of Yadu, Sahasradha, Payodha, Kroshta, Nila and Ajika were the five sons of Yadu. (Harivamsha, Chapter 36).

KRPNA I. A king in ancient India. He never ate flesh. (Anusasana Parva, Chapter 115, Verse 64).

KRPNA II. (KRPA) CARYA.

tama married her. To Gauatama was born Satyavan, to him Satyadhiti, to him Saradvan and to Saradvan was born Krpa. The Puranas refer to the generation preceding Gautama only in the maternal line. It is told in verse 2, Chapter 30 of the Adi Parva, that Saradvan was the son of Gautama. According to Agni Purana, Bhagavata etc. Saradvan, father of Krpa was the son of the great-grand son of Gautama and grandson of Satavan. (M.B. Purana, Chapter 278).

2. Birth of Krpa. Though born in a family of Sages Saradvan evinced more interest in Dhanurveda. He performed penance in the forest, with bow and arrows deposited by his side. As his penance gathered intensity the Devas got alarmed. To break his penance Indra deputed the Devata called Jnanapadi to the earth and she appeared before Saradvan and danced, dressed only in one piece of cloth. Emission occurred to him. But, wisdom dawned on him immediately and leaving behind him the bow, arrows and deer skin he quitted the place.

The semen discharged by him fell on the arrow which broke into two giving birth to a male child and a female one.

3. Krpa in the Palace. One of the attendants of King Santanu, who had come to the forest to hunt, saw the children and took them to the King. The King felt Krpa (pity) for them and brought them up in the palace and as they were thus brought up due to his Krpa they came to be called Krpa and Krpl. (Adi Parva, Chapter 130).

4. Krpa’s mastery of Dhanurveda. While living in the forest engaged in penance Saradvan, with his divine power understood that the two children forsaken by him were growing up in the palace. He went to the palace and told the king details about the children. He also lived there in secret and taught Krpa everything contained in the four branches of Dhanurveda and the various usages in archery. Gradually Krpa became an archery (master) in Dhanurveda. Not only the Patalavas the Kauravas, the Yadavas and the Vrishis but also kings, who came from various regions of the country learned archery at the feet of Krpa. (Adi Parva, Chapter 130, Verse 23).
5) **Kṛpā at the trial of skill in archery of the Kauravas and the Pandavas.** When the training of the Kauravas and the Pandavas in archery was over a test was arranged for them. Spectators crowded to see it. Drona, Kṛpā, Somadatta, Balhika, Bhusma and Vidura and other great ones took their seats in the stadium. Arjuna and Karna entered the arena for contest when Kṛpā intervened and said that Arjuna was the youngest son of Kuntī. Arjuna should specify his parentage. At this, Karna stood stunned, and it was then that Duryodhana declared Karna to be the King of Anga. (Adi Parva, Chapter 136)

6) **Activities of Kṛpā into the great war.** He attended the Kṛṣṇapaba yaja of Yudhishthira (Saba Parva, Chapter 94, Verse 8).

   → He acted as the custodian of money and distributed dakāmas (monetary presents) (Saba Parva, Chapter 35, Verse 7).

   → It was he who instructed the spies deputed by Duryodhana to bow to detect the Pandavas during their life incognito (Vṛata Parva, Chapter 29). He also detailed to Duryodhana the various aspects of politics.

   (iii) Kṛpā once told Duryodhana that he was powerful enough to annul the Pandava army within two months (Vṛata Parva, Chapter 193).

7) **Kṛpā at the war.** On the first day of the war he fought with Bhaktiketu (Bhima Parva, Chapter 45).

   → In the fight with Cekata he fell down and fainted (Bhima Parva, Chapter 84, Verse 31).

   → He wounded Satyaki (Bhima Parva, Chapter 31, Verse 40).

   → Fought a duel with Sahadeva (Bhima Parva, Chapter 110, Verse 12).

   → He fought with Arjuna and Bhima (Bhima Parva, Chapter 113, Verse 114).

   → Fought with Dhrishtaketu (Drona Parva, Chapter 14, Verse 38).

   → Fought with Varidhatruma (Drona Parva, Chapter 25, Verse 41).

   → His flag floated in the sky and could be seen from anywhere in the battlefield (Drona Parva, Chapter 105).

   → He killed the body guards of Abhimanyu (Drona Parva, Chapter 92, Verse 36).

   → Fighting with Arjuna he fainted and fell down (Drona Parva, Chapter 147, Verse 9).

   → During the fight he ridiculed Karna (Drona Parva, Chapter 158, Verse 13).

   → He exhorted Yudhishthira to prevent Duryodhana from confronting Arjuna (Drona Parva, Chapter 150, Verse 77).

   → In the battle that ensued he defeated Śikhandi (Drona Parva Chapter 169, Verse 39).

   → When Drona fell down dead he fled from the battlefield (Drona Parva, Chapter 193, Verse 12).

   → He was defeated by Satyaki (Drona Parva, Chapter 20 Verse 53).

   → He killed Sutētu, son of Citraketau (Karna Parva, Chapter 54, Verse 28).

   → Defeated Yudhamanyu (Karna Parva, Chapter 61, Verse 55).

   → He killed the Kalinda prince (Karna Parva, Chapter 83, Verse 6).

   → He advised Karna to enter into a compromise with the Pandavas (Sālīya Parva, Chapter 4).

   → He ran away from the battlefield to Dvārapayana lake (Sālīya Parva, Chapter 30, Verse 9).

   → Yudhishthira came to the lake with an army and Kṛpā ran away from there (Sālīya Parva, Chapter 30, Verse 69).

   → He appointed Aśvatthama chief of the army on the suggestion of Duryodhana (Salīya Parva, Chapter 65, Verse 43).

   → He fought during the night along with Aśvathama (Saptaśīka Parva, Chapter 5, Verse 35).

   → He killed the soldiers who ran away from the Pandava camp (Saptaśīka Parva, Chapter 8, Verse 109).

   → He set fire to the camp of the Pandavas (Saptaśīka Parva, Chapter 8, Verse 108).

   → He cried at the pathetic condition of Duryodhana (Saptaśīka Parva, Chapter 9, Verse 10).

   → He went to Hastinipur after telling Dhrishtaketu and Ghandhari that both the Kauravas and the Pandavas would be ruined (Suit Parva, Chapter 11, Verse 21).

8) **End of Kṛpā.** The great war ended Duryodhana and others were killed and, when Dhrishtaketu left for the forest with Ghandhari Kṛpā desired to accompany them. But, Dhrishtaketu did not permit it Yudhishthira, as advised by Dhrishtaketu, put up Kṛpā with him (Añanaśīka Parva, Chapter 16, Verse 5). Before the Pandavas set out on their great journey Yudhishthira appointed Kṛpā as the preceptor of Pārīkṣata, the son of Arjuna (Maiśīrṇa Parva, Chapter 1, Verse 4). During his last days Kṛpā went into the forest for penance and there he breathed his last (Suit Parva, Chapter 296, Verse 14).

9) **Synonyms for Kṛpā.** Aśarya, Aśārasyātama, Bhurācārya, Brāhmaṇa, Śraddhāvata, Śraddhāvatapati, Gautama, Kṛpā.
KRŚAKA A niga born in the Kaśyapa dynasty. (Uttarāgāra, Chapter 106, Verse 15).

KRŚAVI 1 The sage who stood guard over Soma at the Yajña conducted by sage Kuśa. (Rgveda, Mandala 1, Anuvāka 10, Sūkta 112).

KRŚAVI 1 The Prajāpati called Krśāvī married Jayā and Suprabhā the daughters of Dakṣaprājapati and to both were born fifty sons each. All the sons were really arrows called Sāunabha Vīkṣamātra, by the innumerable sons (arrows) of Krśāvī his own. It was these arrows, which Vīkṣamātra gave to Śri Rāma and lakṣmān. (Valmiki Rāmāyaṇa, Bālakanda, Cantos 21 and 26).

KRŚAVI 2 A lung of the solar dynasty. (Bhāgavata, 9th Skanda).

KRŚAVI 3 A king who served Yama in his court. (Sabhā Parva, Chapter 9, Verse 17).

Once he came down to earth in Indra’s Viniāna to witness Arjuna, in the company of Uttara, the Vīrāta prince, light during the lifting of cows. (Sabhā Parva, Chapter 56).

KRŚUYA A king born in the Puru dynasty. ‘See under PURUVAṆAS.’

KRŚIVALA An ancient sage who lived in Indra’s court. (Sabhā Parva, Chapter 7, Verse 1).

KRŚNA (ŚRI KRŚNA) Born in the Yadava dynasty as the son of Vasudeva and Devaki, Śri Krśna was the ninth of the ten incarnations of Mahāviṣṇu.


Ten sons called Vasudeva, Devabhāga, Devāravas, Anasa, Śrījaya, Kaśkaśa, Sāyaka, Vatá, Kaṇādi, and Vi were born to Vasudeva by his wife Māriti. Of these ten sons Vasudeva married Devaki, the sister of Kansa. He had also a second wife called Rohini and she was the mother of Balabhadraseina.

2) Śri Krśna’s former births. Owing to a curse of Varuna, Kaśyapaprājapati was born on earth as Vasu leva and his daughter Kaśyapa’s wife Aditi and Surāsā were born as Devaki and Rohini. (See under Kaśyapa and Nārāyaṇa were born to him. Hari and Krśna turned out to be great Yogīs, and Nara and Nārāyana ascetics. Naranārāyanas performed penance to please Brahmā for a thousand years at Badarikāśrama in the valley of the Hūmākayas. Celestial women, whom Indra had deputed to break their penance, approached them and requested them to take them (celestial women) as their wives. Ascetic Nārāyana who got angry at the celestial woman’s request was about to curse them; when sage Nara intervened and pacified him. Then sage Nārāyaṇa told them thus:—‘You must protect my Vṛata (penance) in this life. In that case, in the next birth I shall satisfy your desire. In the 26th Dvaparayuga I will be incarnating on earth on behalf of the Devas. Then you also may be born as princesses. I shall incarnate as Krśna in the Yadu dynasty and marry all of you.’ (Bhāgavata, 4th Skanda).

Accordingly sage Nārāyaṇa was born as Śri Krśna in the Yadu dynasty, and sage Nara was born as Arjuna to be his companion.

The curse of Bhrigu the great sage also contributed to Mahāviṣṇu’s incarnation himself as Śri Krśna. Once in a war which lasted for 100 years between the Devas and the Asuras most of the latter were killed. Then Sukra, preceptor of the Asuras went to Mount Kailāsa to secure exceptional weapons, and the Asuras took refuge under Kāyavāntarā, the mother of Sukra. Devendra sought Mahāviṣṇu’s aid, and he cut off Kāyavāntarā’s head with his Cātra (discus). Bhrigu was enraged at this killing of a woman. He cursed that Mahāviṣṇu should be born as man. Owing to various reasons like the above Mahāviṣṇu happened to be born as man in the Yadava dynasty, as the son of Vasudeva. (Devī Bhāgavata, 5th Skanda).

3) Vaiṣṇeṣa’s wedding. To Sūrascena, the Yadava King of Mathurāpuri was born a son called Vasudeva, and Devaki was born as the grand-daughter of Devākā, the brother of Ugrasena, another Yadava King. Devaki was the sister of Kamsa. Devaki was given in marriage to Vasudeva with a dowry of twelve bhāras (a particular weight) of gold and a chariot. Kārṣṇa acted as charioteer in the wedding procession during which a celestial voice addressed Kamsa as follows:—‘Asaḥ śvaḥ aṣṭaṃakarśabha hantā’ (Her eighth son will kill you). As soon as he heard the celestial voice Kamsa stood up in the chariot ablaze with rage. He caught hold of Devaki by her hair and raised his sword to cut her throat. All the conciliatory words of Vasudeva failed to pacify Kamsa. Then Vasudeva promised to hand over to Kārṣṇa all the children born to Devaki immediately after their birth. Accordingly Kārṣṇa left them alone.

4) First-born son of Vasudeva. The first-born child of Vasudeva was duly handed over to Kārṣṇa. But, he returned the child to its parents as, according to the celestial voice the first-born child was not to be his enemy. Vasudeva and Devaki brought it up under the name Kṛttikām. On one of those days Nārāyaṇa visited Kārṣṇa and told him about his previous life, the object of Kṛṣṇa’s incarnation etc. Then it was that Kamsa realised how fatal to him was the existence of Vasudeva and Devaki, and he hurried up to them and killed the child by dashing its head against a rock. He also kept them chained in prison.

5) Kṛṣṇa’s excitement. The information imparted by Nārāyaṇa upset Kārṣṇa much. He shut his father Ugrasena in prison and himself became King. He deputed Asuras like Pralamba, Cāntra, Ṭrāvarta, Jaśti, Ketu, Dhenuka, Agna, Vibhīndra and Pūṇāna to harass the Yadavas, the Anchaksas and the Vyṛga. After the death of Kṛttikām, Devaki, in the prison, delivered five sons. (See under Kārṣṇa. For 2 the previous history of the first six sons of Devaki). Kārṣṇa killed all the five children also as soon as they were born.
6) Birth of Sri Krishna. The Astras killed in the old Devasura war were later born as cruel and evil Kings on earth. The burden of such Kings having become too much for her, goddess Earth, in the guise of a cow complained about it to Bhrama who took her to Siva who too could not find a solution to the problem posed by Bhūmidevi. So, all of them accompanied by the Devas approached Mahāviṣṇu and prayed for the redress of their grievance. Mahāviṣṇu sent them both comforted by the assurance that he would be born as the son of Vasudeva and Devaki to solve the problem. He also arranged the Devas to be born as Gopas and the Apsaras as women as Godikas on earth for his assistance.

Devaki conceived for the 7th time, and it was an aspect of Ananta, Mahāviṣṇu instructed Māyādevi thus: 
"You go to the earth and transfer the child in Devaki’s womb to that of Rohini, the second wife of Vasudeva and after that, at the very time of my birth you should be born as daughter of Yasodā, wife of Nandagopa. You would be worshipped by the world in various names like Ambukā, Nārāyani, Gāndikā, Durgā, Bhadrakāli etc. The child transferred by you to their womb of Rohini will become known as Balākāran, Balabhadra and Rāma.

Accordingly Māyādevi transferred the child in Devaki’s womb to that of Rohini, and it was given out that that seventh child of Devaki was aborted in the womb.

Devaki conceived for the eighth time, and on Āṣāmi day in the month of Shrīhā (Leo, August-September) when the sun was on the same date was Sri Krūra born. Mahāviṣṇu incarnated himself as Krūra with the conch, the discus, the club and the lotus flower in his four hands. Vasudeva saluted the marvellous child, and the chain that bound himself and Devaki broke asunder, and the new-born child spoke thus to Vasudeva — "In Svēyambhūva Manvantara the Prajāpati called Sūtapas with his wife Prāti meditated upon me for 12,000 years, and when I appeared to them and asked them to choose any boon they prayed for my being born as their son. In the next life Sūtapas was born as Kāyapa and Prāti as Aditi, and I incarnated in the form of Viśnu (Dwâli) as their son. Afterwards Kāyapa and Aditi took various births, and I too took various births as their son. Now also, Kāyapa and Aditi are born as Vasudeva and Devaki. Just at this time a daughter has been born to Nandagopa and Yāsodā at Gokula. You shall take me over there and replace me with the child born at Gokula." After having told Vasūdeva the above facts Krūra assumed the form of an ordinary child and lay by the side of its mother. At mid-night when the guards at the prison house were deep in sleep he entered the cell of the prison opened by themselves. Vasudeva with the child Krūra, started for Gokula and on his way the river Yumunā changed its course for him to proceed. The doors of Yāsodā’s house were open. Owing to the divine prowess of Māyādevi, the child of Yāsodā, everybody in the house went into deep sleep. Vasūdeva placed Krūra by the side of Yāsodā and returned home with her child. As soon as he had thus returned the prison-guards woke up and reported to Kansa about the delivery of a child by Devaki. Kansa rushed to the house, caught hold of the child and was about to dash it against the rock when lo!

the child slipped free of his hands and rose in the sky wherefrom it spoke as follows —
Oh! unrighteous and cruel Kansa! thy prowess is not to be exhibited against women. Thy killer is born on earth, and search for him everywhere. (Siva Purâna, Chapter 1.)

7) Colour of Sri Krūra and Balabhadrawarna. Sri Krūra was dark in colour and Balabhadra white. There is a story in the Mahāhārata to explain this difference in their colour. The Devas informed Mahāviṣṇu of their decision to incarnate themselves on earth for the annihilation of the evil and cruel people. Pleased at their decision Vasiṣṭha plucked from his head a black hair and also a white hair and threw them on the ground, and he said that the black hair would enter Devaki and be born as Krūra while the white one would enter Rohini and be born as Balabhadra.

Accordingly Krūra became of the colour of the cloud (black) and Balabhadra white in colour. (Atharvaveda, Chapter 198, Verse 31.)

8) The incidents during the childhood of Sri krūra.

(1) Pūtānākhoṣa (Salvation to Pūtānā). Pūtānā, a Rākṣasa and one of the assassins deputed by Kansa to search out and kill Krūra, went to Krūra’s house disguised as a Gopa woman and led him on her breasts. But the child extracted her life also with her breastmilk, and she assumed her original form and fell down dead.

(2) Sūcakājūra killed. Kansa next deputed the Astra called Sakāta to kill Krūra. He approached the sleeping Krūra in the form of a cat and raised great sound. Krūra jumped awake and kicked the cat into hundreds of pieces. (See under Sakāta).

(3) Killed Trisūkābhāva. Trisūkābhāva, son of Tārakāṇa, at the behest of Kansa went to Ambiḍi in an insensible (formless) manner. Yaśodā was then breast-feeding child Krūra, and the child appeared to gradually increase in weight. Yaśodā tried to lay the child on the bed, but had to lay him on the ground as it was too heavy for her to lift it up to the bed. At once, Trisūkābhāva, in the form of a whirl-wind, rose up to the sky carrying Krūra along with him. Ambiḍi (Gokula) was chillingly filled with clouds of dust; the Gopālis cried out. But, Sri Krūra clasped round the Asura’s neck and rested, and on account of the child’s weight he could not rise any more. The child hardened its hands around the Asura’s throat and he got killed and fell down with a thud on a rock. Yaśodā hurriedly took the child in her hands and covered it with kisses. (See under Trisūkābhāva).

(4) Naming. During this period the famous sage Garga visited Krūra at Ambiḍi, and he informed Vasudeva and Devaki of the actual facts relating to Krūra. The son of Rohini was brought there, and the sage named him Rāma, and Yaśodā’s child Krūra, and blessed them. Thereafter, Rāma and Krūra grew up in Ambiḍi as the apple of the people’s eyes. (See under Garga).

(5) All the worlds to Krūra’s mouth. The Gopālis once saw Krūra eating mud and informed Yaśodā of it; and she, in great anger, opened the child’s mouth to look for the sand when she saw there all the worlds including herself and she closed her eyes in great alarm. (Bhāgavata 10th Skandha).
(6) **Kṛṣṇa drags Ulaśka.** (Mortal) Yakiṣā was once breast-feeding Kṛṣṇa when she poured milk out of the boiling pot, and she put the child on the floor and went to attend to the boiling milk. Angry at this, Kṛṣṇa broke the milk-pot by throwing a stone at it. Yakiṣā then tried to bind the child to the mortar with a cord. But, any number of cords could not reach the child’s waist. At this trouble of his mother Kṛṣṇa decided to oblige her and then the first cord itself sufficed to bind him round the mortar. But, Kṛṣṇa then began running, dragging the mortar behind him. Dragging the Ulaśka behind him he passed through a narrow gap between two trees. The trees were shaken and at once the trees rose up in the sky as two Devas. The two trees were actually Nalaśkāra and Mahāśvāna, both of whom had been turned into the form of trees by Nārada. (See under Nalaśkāra.)

(7) **Valśukra killed.** Śri Kṛṣṇa and Balabhadraśrama were one day, engaged in sports along with the Gopālas on the banks of river Kālindī. At that time an Asura sent by Kamsa got into the ranks of the cows disguised as a cow. Śri Kṛṣṇa understood it; Balabhadra also pointed out the new ‘cow’ to him. Then Kṛṣṇa leisurely went towards the herd of cattle, lifted the new ‘cow’ by its legs and tail and dashed it against a peepul tree. The peepul tree and the one next to it were broken, and thus ended the life of Valśukra.

(8) **Baka killed.** On another occasion, Kamsa deputed Bākāśura, brother of Pūtandō to kill Kṛṣṇa. He assumed the form of a bird, and lay there on the road with its fierce mouth wide open. The Gopālas were terror-stricken. But, Kṛṣṇa entered the cave-like mouth of the bird leaving his companions behind. The Asura closed his mouth, and the Gopālas cried out in fear and agony. But, Śri Kṛṣṇa stirred round and round within Baka’s stomach, and he was forced to vomit Kṛṣna out. Along with Kṛṣṇa he vomited blood and died. (See under Baka.)

(9) **Killed Aghāśura.** Aghāśura, brother of Baka and Pūtandō, was deputed by Kamsa to kill Kṛṣṇa, as assumed in the form of a serpent and with its mouth opened like a cave lay on the road used by the Gopālas. The stench that emanated from its mouth vitiated the atmosphere. The Gopālas including Kṛṣṇa and Balabhadra entered the serpent’s mouth, and immediately its entire body shrunk and it vomited blood. Life escaped through its broken stomach. The Gopālas came out of it and fell down unconscious. But, at the very sight of Kṛṣṇa they regained consciousness. (See under Aghā.)

(10) **Brahma played in truisms situation.** On another occasion, Brahma saw the town of Bāgavanta, in the assumed form of man, playing on the banks of the Kālindī along with Balabhadra and his companions. To test whether God possessed powers in the assumed form of man also, Brahma carried away the cattle of the Gopālas. The Gopālas were naturally upset at the disappearance of their cows. After consulting them Kṛṣṇa searched for the cattle in the highlands of Mount Govardhana and in the forest. But, the cattle were to be found nowhere, and when Kṛṣṇa returned to the banks of the Kālindī the Gopālas too had disappeared. Dividing the reason for the whole affair by his divine powers, Kṛṣṇa created both the Gopālas and the cows with his divine powers.

One year passed by thus, and one day Kṛṣṇa and his companions with their cattle went to the top of Govardhana. Brahma was alarmed to find Kṛṣṇa with the artificially created Gopālas and the cattle, and while he was looking at them the colour of all of them began changing and within minutes they put on the form of Vīṣṇu. Moreover, he saw another Brahma and Brahmākā. Upset and alarmed by the whole phenomenon he sang the prayers of Lalīstana; at which his illusion was lifted and he saw the actual Kṛṣṇa, the Gopālas and the cattle.

(11) **Dhenukā killed.** There lived in the Kadalī forest on the banks of the Kālindī an Asura called Dhenukā with his followers. The forest was thick with palm trees. Out of fear of the Asura nobody dared to travel in the forest. Śri Kṛṣṇa and Balabhadra having heard the story about Dhenukā one day went to the forest with their companions. Balabhadra shook down a lot of the palm fruits, the Gopālas loudly cheered him. The Asura rushed forth challenging them when Kṛṣṇa and Balabhadra thrashed him to death.

(12) **Subjugated Kālindī.** There lived in Kālindī a fierce serpent called Kālīya with its wife and relations. The trees on the banks of the river were withered and had dried up on account of the poisonous breath emitted by the serpent. One day the Gopālas and their cattle drank water in the Kālindī and fell down dead. Then Kṛṣṇa climbed a tree on the banks of the river and jumped into its waters and Kālīya rushed forward to him with his hoods spread out. Kṛṣṇa stepped on the hoods and subdued the serpent. Kṛṣṇa then called back his companions and prayed to Kṛṣṇa for mercy. At the instance of Kṛṣṇa the serpent with its family emigrated to the Ramanālī island. (See under Kālindī.)

(13) **Kṛṣṇa swallows fire.** When Kṛṣṇa came out of the waters after having suppressed Kālīya and taking with him the gem presented by Kālīya, the Gopālas covered Kṛṣṇa with embra. People of Ambālī came to the banks of the Kālindī looking out for the children. As the sun had set by now the Yādavas spent the night there; when a wild fire enveloped them and they cried out to Kṛṣṇa. Kṛṣṇa swallowed the entire fire. (Bhāgavata, 10.1.13. Skandha.)

(14) **Killed Pralamba.** While the Gopālas were playing once under the shade of a giant peepul tree called Bhadrunaska an Asura known as Pralamba joined their games disguised as a Gopāla. Kṛṣṇa and Balabhadra understood the trick. They made all the others take the following pledge, i.e. that all of them would beat one another, and the vanquished should carry about the victor on his head. The beating began, and the Gopāla called Śridāman defeated Kṛṣṇa. Vṛṣabha defeated Bhadrāsena and Balabhadra defeated Pralamba. According to the pledge Śri Kṛṣṇa carried on his shoulders Śridāman, Bhadrāsena carried Vṛṣabha and Pralamba carried Balabhadra. But, Pralamba rose up to the skies with Balabhadra, who broke the former’s head, and Pralamba fell down dead in his actual form as an Asura.

(15) **Again in wild fire.** The Gopālas were once again caught in wild fire at the Mūtja forest on the banks of the Kālindī. They cried out in great fear when Kṛṣṇa went to them and asked them to remain standing with eyes closed. They obeyed him, and he swallowed the fire as though it were nectar. The Gopālas were aston-
ished to find themselves safe when they opened their eyes. (Bhāgavata, 10th Skandha).

(16) Blessed were the wives of Brahmins. Kṛṣṇa and his companions one day travelled a long way along the banks of the Kālindī. They felt very hungry and Kṛṣṇa advised them to seek food at brahmin houses. They begged for food the wives of brahmans, and the wives happy at Kṛṣṇa's presence there, came with food. Kṛṣṇa blessed them (Bhāgavata, 10th Skandha).

(17) Theft of clothes. Kṛṣṇa once picked up the clothes of the Gopās who were bathing in the Kālindī and climbed to the top of this hill with the clothes and played on his flute. The Gopās came out of the river and scolded Kṛṣṇa with folded hands. He then returned the clothes to them. (Bhāgavata, 10th Skandha).

(18) Mount Govardhana used as Umbrella. Indra is the rain-God. The people of Ambādi used to perform yajña every year in favour of Indra for rain fall. Kṛṣṇa opposed the custom saying that Mount Govardhana was the house-hold deity of the people of Ambādi and it was enough for them to worship the mountain. The people of Ambādi, therefore, offered the Yajña they had arranged that year to Indra to Govardhana. Angered at this Indra let heavy heavy rains on Ambādi. Kṛṣṇa rooted and held Mount Govardhana like an umbrella lest the people should suffer from the heavy rains, and they took shelter under its. The rain did not stop even after seven days. Yet, due to Kṛṣṇa's kindness the people did not suffer any hardships. Beaten at his own game, Indra sang the praises of Kṛṣṇa. Devanahūhi (cow of the Desi) danced at the sight of Kṛṣṇa and anointed him, as the Indra of the Gopās. The Deva addressed him 'Govinda' meaning he who protects the cattle. (Bhāgavata, 10th Skandha).

(19) Nandagopā abducted by Varuṇa. Once after having observed Kālikāvarṣa Nanda bathed in the river Kālindī. At the instance of Varuṇa a Deva abducted and took him into the abode of Varuṇa. People of Ambādi were distressed at the disappearance of Nandagopā. Kṛṣṇa and Balabhadra dive into the Kālindī and rose up at Varuṇalaya. Varuṇa told them that he had abducted Nandagopā so that he might see him in person, and requested to be pardoned. Meanwhile the people of Ambādi, who came to Kālindī saw all the worlds reflected in it. Kṛṣṇa and Rāma returned to Ambādi with their father, Nandagopā. (Bhāgavata, 10th Skandha).

(20) Rāşakṛtād. At the advent of the spring the melody of Kṛṣṇa's flute sounded the Gopās women love-lorn. He went to Vrndavana with his flute, and all the Gopās women, both married and unmarried followed him. Kṛṣṇa made a little attempt to send them back to their houses. But, the love-struck Gopās women did not. Suddenly Kṛṣṇa disappeared from among them, and the Gopās women maid with love roamed about Vrndavana with Rādhā calling 'O Kṛṣṇa! Kṛṣṇa!' Suddenly Kṛṣṇa appeared before them. He entered the waters of the Kālindī with them and satisfied them. Śrī Kṛṣṇa thus explained Bhaktiyoga to the world. (Bhāgavata, 10th Skandha).

(21) Python swallowed Nandagopā. One day the Gopās performed Mahāyajna Pājī (worship in Desī forest, and they spent the night without going to sleep on the banks of the Kālindī. A python from somewhere began swallowing Nandagopā. Though the Gopās tried their best the snake did not loosen its grip on Nandagopā.

Then Kṛṣṇa gave it a kick and the snake transformed itself into a Deva called Sudarśana. He was a Vidyādhara, who had been converted into a python by the curse of sage Aṅgiras. (See under Sudarśana.)

(22) Kṛṣṇa killed Arjūṣāra. (Vyākṣa). During this period Arjūṣāra, a follower of Kamsa, came to Ambādi disguised as an ox, and people got terror-stricken at the sight of the fierce ox. Kṛṣṇa engaged himself in a duel with the ox (Arjūṣāra) and killed it. (See under Arjūṣāra).

(23) Kṛṣṇa killed Kśita. Kamesa then sent an Asura called Kṣita to Ambādi. He approached Kṛṣṇa in the guise of a boon into whose mouth the latter thrust his hand, which began growing in size with the result that the Asura vomited blood and expired; Kṛṣṇa got the name Kṣitāvata as he killed Kṣita. (Bhāgavata, 10th Skandha).

(24) Kṛṣṇa killed Vyūmāsura. Vyūmāsura, son of Mayāśura was the last of the Asuras defeated by Kamsa to kill Kṛṣṇa. He joined the company of the Gopās disguised as a goat. Kṛṣṇa dragged him into a cave and killed him there. (Bhāgavata, 10th Skandha).

(9) Śrī Kṛṣṇa goes to Ambādi. When all the attempts of Kamsa to do away with Kṛṣṇa failed, he recourse to another trick. Kamsa invited Śrī Kṛṣṇa and Balabhadra, king great affection, to witness the dinanur yajña (worshippig the bow) being held at Mathurāpurī, the capital of the country. The invitation was sent through Akūra, a great devotee of Kṛṣṇa. He went to Ambādi with a chariot and delivered to Kṛṣṇa and Balabhadra Kamsa's invitation to them for the fourteen days' dinanur yajña. The Gopās and Gopīs died at the prospect of Kṛṣṇa leaving Ambādi. But, Kṛṣṇa and Balabhadra took leave of them and started for Mathurāpurī in the chariot brought by Akūra. On their way to Mathurā they bathed in the Kālindī and when they dived in its waters Akūra saw the Vīṣṇuvāpa (Cosmic form of Kṛṣṇa). After the bath they continued their journey when Akūra informed Kṛṣṇa in secret, about all the evil attempts of Kamsa and requested him to kill the latter. (Bhāgavata, 10th Skandha).

(10) Rāma and Kṛṣṇa in Mathurāpurī.

(1) Bahakaśvāda (the washerman is slain) Rāma and Kṛṣṇa duly reached Mathurāpurī, and in the evening they went out for a stroll in the city to view its beauties and saw a washerman wearing the washed clothes of Kamsa. They asked him for some of the clothes but the washerman not only refused them but also ridiculed them calling them cattle-breeders. Śrī Kṛṣṇa asked the washerman to go and distributed the clothes among the children who had gathered there, himself wearing a yellow cloth from the stock and giving a blue one to Balabhadra.

(2) Keśasukhrūdrī, (tallow) given swātantra. Next, they saw a tailor who used to stitch shirts, turbans etc. for Kamsa. He presented costly shirts and turbans to Rāma and Kṛṣṇa. Kṛṣṇa gave him salvation and distributed the clothes to the Gopās with him.

(3) Sudāmā puruṣottama. Then Kṛṣṇa and Rāma entered the house of Sudāmā who gave them each a garland. Kṛṣṇa blessed him.

(4) Straightened the hunch-back Trāṇakā. Rāma and Kṛṣṇa continued their walk when they saw a female hunch-back coming opposite to them with a beautiful vessel filled with aṅga-āgā (fragrant things like sandal-
wood, mask etc. reduced into a paste to be smeared on the body. She told them that she was the maid-in-fat-tress of Kamasi. Her name was Trivikr̥ṣṇa and the anguish in the vessel was for the use of Kamasi. She felt pure love for Kṛṣṇa and gave him the anguish along with the vessel. Rāma and Kṛṣṇa smeared their bodies with it. Kṛṣṇa stepped on her feet and with his right hand raised her chin upwards and she was cure of her blindness. Her legs became weak and she begged him to spend the night in her house. Kṛṣṇa promised to oblige her on another occasion and continued the walk.

5. Kṛṣṇa broke the bow. Rāma and Kṛṣṇa continued their walk into the Yajna hall of Kamasi. A big bow was strung there, and Kṛṣṇa broke it with his left hand before the guests could approach him. With the broken pieces of the bow he killed the soldiers sent by Kamasi to take him and Rāma into custody. They again continued their walk. The sun set, and though they lay down to sleep thoughts about the underhand dealings of Kamasi kept them sleepless.

6. Kṛṣṇa killed the fierce elephant. That night Kṛṣṇa dreamt an apomptous dream. The next morning Kṛṣṇa and Rāma were awakened by a fierce elephant, an agitated bull, to which Kṛṣṇa resorted to the bull's dwellings. The bull belonged to Kṛṣṇa, and Kṛṣṇa killed it and smeared it on the ground. To this Rāma and Kṛṣṇa had to take to the arena for a pugilistic competition. The bullocks to Kṛṣṇa knew the bounds, and catch hold of Kṛṣṇa, and in the fight that ensued with the animal Kṛṣṇa killed it and gave one touch of it to Rāma. Kṛṣṇa led the mahout to death with the task. After this they entered the scene.

7. Kamasi killed. The pugilistic competition started. Cāṇḍrāja fought against Kṛṣṇa and Mūrtakṣi against Rāma. Both Gāṇḍarā and Mūrtakṣi were killed. Rāma and Kṛṣṇa killed the other famous pugilists also. After that they went to the arena for the pugilistic comb. Yadavas, chieftains like Nandagopu, many other important persons in Mathurā and Kamasi took their seats on the dias. Famous pugilists like Cāṇḍarāja, Mūrtakṣi, Kāti, Saṇḍa and Kṛṣṇa also entered the scene. Kamasi had stationed a fierce elephant called Kuluvalayāpida on the way. Rāma and Kṛṣṇa had to enter the arena for pugilistic competition. The bull, however, kept a subsequent distance. Kṛṣṇa led the mahout to death with the task. After this they entered the scene.

8. Farewell to the people of Ambāḍa. Rāma and Kṛṣṇa satiated Nandagopu and Yadavāda, and entrusted to them their clothes and bows for safe custody. Then saying that they would return after strengthening the Yadu dynasty, Rāma and Kṛṣṇa sent their parents and the other Gopas home. (Bhāgavata, 10th Skanda).

9. Education of Rāma and Kṛṣṇa.

10. After bidding adieu to the people of Ambāḍa, Vana-deva, on the advice of sage Garga sent Rāma and Kṛṣṇa for their studies to the Aśrama of the great sage Sāndipan. During their education at the Aśrama Kṛṣṇa and Kuksha became intimate friends. One day, at the instance of the wife of their preceptor, Kṛṣṇa and Kuksha went into the forest to gather firewood. In the heavy rain and storm that followed they lost their track and wandered about in the forest. The next day the preceptor brought them back from the forest. Kṛṣṇa learned the sixty-four arts and bhanurveda (science of archery) at the feet of Sāndipan. (Bhāgavata, Southern Text, Page 500; Satyārīja Purāṇa, Chapter 39) about them. So Kṛṣṇa sent a message to Ambāḍa by his minister Uddhava. After duly delivering the message Uddhava stayed at Ambāḍa for four or five months after which he returned to Mathurā with the presents given to Kṛṣṇa by Nandagopu, Yadavāda, and other Gopas. (Bhāgavata).

11. Visted Trivikr̥ṣṇa. Kṛṣṇa had promised to visit the house of Trivikr̥ṣṇa when he curred of her death. He had been long awaited Kṛṣṇa, but only now he got the opportunity to fulfill his promise. He accepted her hospitality at her house and thus ended her grief.

12. Interested himself in the Pāṇḍavas. By this time Pāṇḍu had died. The Pāṇḍavas and Kunti, sister of Kṛṣṇa's father were living at Hastināpura along with the Kauravas. They were victims to all sorts of miseries. Hearing about the sad plight of the Pāṇḍavas Kṛṣṇa deputed Akṛṣṇa to Hastināpura to enquire about them. Kuntilevi, with tears in her eyes, told Akṛṣṇa about the injustice being done against the Pāṇḍavas by the Kauravas and the continuous attempts being made to kill Bhima. Akṛṣṇa visited important persons like Vidura, Bhīmaśāstra etc. Akṛṣṇa exhorted Dhirāgūpita, who had succeeded Pāṇḍu as King, to vote out equal justice to Kauravas as well as to the Pāṇḍavas. Akṛṣṇa returned to Mathurā and gave a report to Kṛṣṇa about his visit to the Pāṇḍavas.

13. The Jāraśandha war. Aṣṭi and Pāṇḍu, wives of Karna complained about the killing of their husband by Kṛṣṇa to their father Jāraśandha, King of Magadh. Jāraśandha, aided by such famous Kings as Kauravas, Kalinga, Kedrāja, Dantavakra and Sīruptala besieged Mathurā with a big army. Yadavas leaders like Kṛṣṇa, Balabhadrā, Uddyāva, Akṛṣṇa and Kṛṣṇarman met the enemies in battle in which many kings got
14) Sri Krishna escaped from fire. Balabhadrā and Kṛṣṇa started for Dvārakā carrying all their riches to keep safe in Kṛṣṇavat. They met Jayāsandra on their way and took to their heels. Jayāsandra followed them to the heights of Mount Pravarsanā where they disappeared. Jayāsandra set fire to the four sides of the mountain when Rama and Kṛṣṇa escaped secretly from the fire to Dvārakā. Jayāsandra returned to Magadhā believing that both his antagonists were burned to death. (Bhāgavata, 10th Skandha).

15) Wedding of Rāma and Kṛṣṇa.
(1) Balabhadrā-Revati. Balabhadrā married Revati, daughter of King Anarta of Kuśasthāli, former name of Dvārakā.
(2) Kṛṣṇa-Rukmíni. King Bhīma of Vīdardha had five sons the eldest of whom was Rukmi. His sixth son was a daughter and Rukmi fell in love with her. Stories about Kṛṣṇa kindled in Rukmini love for him. Rukmi, who hated Kṛṣṇa, wanted to give his sister in marriage to Śisūpāla. Rukmini went through a brahmah message about the affair to Dvārakā. On the day of Rukmini’s Svayamvara Rāma and Kṛṣṇa also went to Kūndinapuri, capital of Vīdardha, and Kṛṣṇa, in the presence of all Kings, carried Rukmini to his chariot. The Kings who, under the leadership of Rukmi, attacked Kṛṣṇa were routed. A son called Pradyumna was born to Kṛṣṇa by Rukmini. (See under Pradyumna).
(3) Kṛṣṇa-Jambavatī. Prasena, brother of the Yādava King Satrājīt, went abducting wearing on him the gem called Syamantaka presented to the latter by the Sun god. Jambavatī saw a lion carrying off the gem after killing Prasena. He killed the lion, recovered the gem from it and gave it to his children to play with. A rumour was spread that it was Kṛṣṇa who had killed and stolen the gem. Kṛṣṇa searched for the gem in the forest and found it out in the cave of Jambavatī. In the duel that ensued between Jambavatī and Kṛṣṇa Kṛṣṇa was defeated. Kṛṣṇa then went to the Lord and presented Syamantaka and also his daughter Jambavatī to Kṛṣṇa and Jambavatī thus became Kṛṣṇa’s wife. (See under Syamantaka).
(4) Sri Kṛṣṇa-Satyabhāmā. Sri Kṛṣṇa returned Syamantaka to Satrājīt and he, in return, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Syamantaka was given to Kṛṣṇa by Satrājīt who, in return, did not accept it. (Bhāgavata, 10th Skandha).
(5) Sri Kṛṣṇa-Kālindī. The happy news that the Pāṇḍavas had escaped from the lac palace and were living at Kālindīvāvastha took some time to reach Kṛṣṇa, who had been pained to know that they were burned to death in the palace. As soon as Kṛṣṇa knew that the Pāṇḍavas were safe and Kālindīvāvastha he went there along with Yādava chieftains like Śiśupāla and others. It was then that the fire-god Vahni, requested Arjuna for the Kālindī forest for his food and Arjuna consented to it. It was Kṛṣṇa who drove Arjuna’s chariot in his flight with Indra at the burning of the forest by Agnideva. (See under Kālindīvāvastha). Arjuna saved Maya from the Kālindī fire and Maya, in return for the kindness, built a palace for the Pāṇḍavas at Indraprastha. Kṛṣṇa also lived there for a few days. One day while Kṛṣṇa was strolling on the banks of the Kālindī in the company of Arjuna they saw a woman, who told them that her name was Kālindī and that
she would marry none but Krṣṇa. Krṣṇa then took her as his wife. (4. under Kālindī). After staying at Indraprastha for three or four months Krṣṇa returned to Dvārakā with Kālindī. (Bhāgavata, 10th Skandha).

6) Śrī Krṣṇa-Mitrāvindā. The King of Avanti had married Rājājīdevī, sister of Krṣṇa’s father and they had two sons called Vinda and Avindī and a daughter Mitāvindā, who had fixed in her mind Krṣṇa as her husband. When, however, her Svayaṃvara was to be pitched, she refused to be married to any of the greetings of the dravārī.

7) Śrī Krṣṇa-Satyā. King Nāgājīt of Kosala, father of Satyā, had seven oxen like elephants in strength. The King proclaimed that his daughter would be married to the man who would ride down the oxen. Various Kings attempted the task but failed. Ultimately Arjuna and Krṣṇa went to Kosala and Krṣṇa assumed seven forms and tied down the oxen with cords. The seven oxen at once fell down. Krṣṇa took Satyā for his wife.

8) Śrī Krṣṇa-Kālīkī (Bhādra). Krṣṇa married Kālīkī, the daughter of Śrutakīrtī, sister of Krṣṇa’s father.

9) Śrī Krṣṇa-Lakṣmanā. Lakṣmanā, daughter of King of Pāwara, attached herself to Krṣṇa at her Svayaṃvara and she became Krṣṇa’s wife.

10) Krṣṇa-16000 women. Brahmat had given the boon to the 16000 daughters of Narakāśura in their previous birth that Viṣṇu would marry them in their next birth. While even the Devas were suffering on account of Narakāśuras, Śrī Krṣṇa along with Satyabhāmā mounted Garuda, went to Narakāśura, defeated him in battle and released his 16000 daughters from captivity. He returned with them to Dvārakā, assumed the guise of 16000 men and married those 16000 girls. He built a palace for each of his 16000 wives. (For details see under Narakāśura).

15) Krṣṇa’s 16000 wives. The eight women, i.e. Rukminī, Jāmbavatī, Satyabhāmā, Kālindī, Mitāvindā, Vinda, Avindī, and Satyā, Lakṣmanā and the 16000 daughters of Narakāśura constituted Krṣṇa’s harems.

(16) The 16000 daughters of Narakāśura are not mentioned by name in the Purāṇas. (See under Suduttā and Kurma Dvāra.)

17) Gane Salvation to Ghatikārakas. Ghaṭa and Karnā were two demon brothers. Krṣṇa met them at Bṛhaspatī, where he had gone after his marriage with Rukminī, to perform yajña for Śiva for a child. Krṣṇa offered salvation to the two demon brothers, Ghaṭa and Karnā.

18) Fight between Krṣṇa and Arjuna. (See under Gāłąva.)

19) Killed Miraśīva. (See under Mura.)

20) Killed Narakāśura. (See under Narakāśura.)

21) Parījata. During the period when Narakāśura was having his own ways on the earth and when he took away by force Indra’s royal umbrella and the ear-rings of Aditi, the Devāmatā, Indra sought Krṣṇa’s help to suppress the Asura. Krṣṇa along with Satyabhāmā, mounted Garuda, went and killed the Asura and restored the royal umbrella to Indra and the ear-rings to Aditi. On the way back home Krṣṇa, as desired by Satyabhāmā, plucked by its roots the Parījata from Devaloka at which Indra sought Krṣṇa, but got defeated. The Parījata was brought to Dvārakā and planted in front of Satyabhāmā’s palace. It is stated that Parījata was thus brought and planted by Krṣṇa to alleviate the grief caused to Satyabhāmā by the return of Krṣṇa of Syamaṇīka to Satrajit. (Bhāgavata, 10th Skandha). 22) Krṣṇa’s sons and grand-children. Ten sons were born to each of the eight chief wives—from Rukminī to Lakṣmanā—of Krṣṇa. Names of the chief among those eight sons are given below.

(1) Of Rukminī—Pṛduryumna, Gāṇudeśa, Sudeśa, Gāṇudeś, Gāṇudeśa, Gāṇudeśa, Gāṇudeśa, Gāṇudeśa, Gāṇudeśa, Gāṇudeśa.

(2) Of Śrīmad—Bhīma, Subhānu, Svarbhānu, Prabhānu, Bhānumānu, Candrabhānu, Bhādṛbhānu, Hāvūrūbhānu, Sribhānu, Pratibhānu.

(3) Of Kālindī—Śrīta

(4) Of Mitāvindā—Vrkahūnta.

(5) Of Satyā—Bhānuśrī.

(6) Of Ghaṭa—Bhānuśrī.

(7) Of Bhādṛ—Sangrāmācītta.

(8) Of Lakṣmanā—Phraghra.

A daughter called Rukmavati was born to Rukmi, the brother of Rukminī. Pṛduryumna married Rukmavati and Aniruddha was their son. This was Aniruddha, who wedded Uṣā. Gāṇudeśa, the daughter of Rukminī was married to the son of Kṛśvanar (Bhāgavata, 10th Skandha).

23) Krṣṇa tested Rukmi. While Śrī Krṣṇa was once having a chat with Rukmi he wanted to test her love for him. So he told her that he was penniless and helpless and was hiding from his enemies there at Dvārakā and that he would only be really glad if she married some other powerful King. Krṣṇa had not completed his sentences when Rukmi fell down unconscious. Krṣṇa then consoled her. (Bhāgavata, 10th Skandha).

24) Krṣṇa fought with Bāya. See under Bāya.

25) Krṣṇa killed Puṇḍraka. See under Puṇḍraka.

26) Nṛga given salvation. See under Nṛga.

27) Śrīkrṣṇa blessed Pātālī at the time of her Svayaṃvara (See under Pātālī).

28) Subhādṛ given in marriage to Arjuna. Arjuna had to go on a pilgrimage for one year as atonement for having got into the palace where Yūkṣhīṣṭa was spending the days with Pātālī. It was during this period of his pilgrimage that Arjuna married Subhādṛ, who was the younger sister of Krṣṇa due to whose cleverness alone Arjuna got her as his wife. (For details see under Subhādṛ).

29) Krṣṇa got the club called Kauśumudakā and he saved Maya. See under Khāṇḍavādāra.

30) Kuṭṭha with the Pāṇḍavas. The rest of Krṣṇa’s life was intimately connected with the history of the Pāṇḍavas. Important roles played by Krṣṇa during the period up to the great war, are summarised below.

(1) He conducted Yajña continuously for many years for the protection of Dharma (righteousness) (Sabhā Parva, Chapter 3, Verse 16).

(2) Permitted Yūkṣhīṣṭa to perform Rājasuyā yajña. (Chapter 14, Sabha Parva, M.B.).

(3) Along with Bhīma and Arjuna, he went to Mātburā in the guise of a brahmin and killed Jārāśandha. (See under Jārāśandha).

(4) He crowned Śabhadeva, son of Jārāśandha, as King of Mātburā. (Sabhā Parva, Chapter 24, Verse 43).

(5) He gave a lot of money as donation at the
Rājasīya Yajña of Yudhiṣṭhira. (Sabhā Parva, Chapter 33, Verse 13).

(6) He was presented with ear-rings by Bhūmidevi (godess Earth). (Sabhā Parva, Page 808, Southern text).

(7) He killed Śūlapāla. (See under Śūlapāla).

(8) He made the clothes of Pāṇḍāli unending when Duryodhana tried to strip her naked in the royal assembly. (See under Pāṇḍāli).

(9) He fought Śālva and Saubhā. (See under Śālva and Saubhā).

(10) He once took Subhadrā and Arjuna to Dvārakā. (Vana Parva, Chapter 22; Verses 47, 48).

(11) He consorted the Pāṇḍavas at the Kāmyaka forest. (Vana Parva, Chapter 183, Verse 16).

(12) He ate the bit of a leaf of greens from Pāṇḍāli’s vessel and was pleased with her. (See under Pāṇḍāli).

(13) Attended the wedding of Abhimanyu at Upaplavanagāra and gave a lot of money to Dharmarūpa. (Virāṭa Parva, Chapter 72, Verse 24).

(14) He sent to the court of King Virātra a messenger, who explained to him the corrupt ways of the Kaurava king, the actions of the righteous Kauravas. (Udyoga Parva, Chapter 1).

31. *Trested by Nārada.* Nārada wanted to know how Kṛṣṇa managed to satisfy all his 16008 wives. For this purpose he visited their houses and Nārada was wonder-struck to find Kṛṣṇa engaged in conversation with his wives in all the houses he visited. (Bhagavata, 10th Skandha).

32. Kṛṣṇa blessed Kucela. See under Kucela.

33. *The story of Sautānāgapālama.* See para 7 (d) under Arjuna.

34. *Kṛṣṇa feigned sleep.* The Kauravas refused to part with half the kingdom to the Pāṇḍavas, who had returned from their exile in the forest. The both sides began preparations for war. Duryodhana went to Dvārakā to invite Kṛṣṇa to his side, and seeing him at a distance Kṛṣṇa feigned sleep and lay down there. Duryodhana occupied a stool at the head of Kṛṣṇa’s bed. Arjuna, who also came to seek his help, stood with folded hands at Kṛṣṇa’s feet. It was Arjuna whom Kṛṣṇa first saw on waking up. But Duryodhana told him that it was he who had come first. Kṛṣṇa was so moved by Arjuna’s request that he was to help both the sides. He promised his entire army to one side and his personal help, himself without any weapons with him, to the other side, and Arjuna was asked to make his choice first as he was younger than Duryodhana. Arjuna chose Kṛṣṇa without arms and Duryodhana with his infantry. Kṛṣṇa agreed to act as Arjuna’s charioteer.

35. *As messenger of peace in Kaurava assembly.* Dharmarūpa requested Kṛṣṇa to find out means to avoid war somehow or other and Kṛṣṇa sent a message to Dhṛtarāṣṭra through Saśījaya but nothing came out of it. Ultimately Kṛṣṇa himself decided to visit the Kauravas for which purpose he went first to Dvārakā in his chariot with Saśīyaki. On his way Kṛṣṇa held talks with many a great sage. From Dvārakā he returned to Hastinapura where he visited and consorted Kuntī at Vidura’s house. He had his supper also there. The next day he attended Duryodhana’s court and strongly pleaded for the Pāṇḍavas. But Duryodhana and others ridiculed him and even attempted to take him captive. Śrī Kṛṣṇa at once exhibited his Viśva-rūpa (Cosmic form). The Kauravas were frightened to witness Brahmā on Kṛṣṇa’s forehead, Śiva on his chest, Adiṣṭvam-Vasūdfīs in his mouth etc. Śrī Kṛṣṇa granted the blind Dhṛtarāṣṭra divine eyes to see this Viśvarūpa and he sang the praise of Kṛṣṇa. Kṛṣṇa returned to the Pāṇḍavas after advising Karna to fight on the Pāṇḍava side in the impending war. (Udyoga Parva).

36. *Aṛjuna in the great war.* The parts Kṛṣṇa played during the Kuru-Pāṇḍava war are briefly given below.

(1) The Kaurava and the Pāṇḍava armies were gathered at Kurukṣetra in full battle array and Arjuna, at the sight of the thousands of relations in the opposite camp, became a prey to a great delusion and sat down. Kṛṣṇa then exhorted him to fight by giving him advice, which came later to be known as the great Gītā. The Gītā contains the Sāṃkhya, Yoga, the characteristics of the wise people and the unwise, description about yajñas, greatness of knowledge, characteristics of Sāṃkhya and nīkṣaṇa-karma, yogīn, jñānayoga etc. (Bhīṣma Parva, Chapters 26-42).

(2) At the commencement of the battle, Kṛṣṇa blew his conch Pañcajanya. (Bhīṣma Parva, Chapter 25, Verse 15).

(3) Kṛṣṇa rushed forward with his Cakrāyudha to kill Bhīṣma, who then praised Kṛṣṇa. (Bhīṣma Parva, Chapter 65).

(4) He prompted Arjuna to kill Bhīṣma. (Bhīṣma Parva, Chapter 105, Verse 53).

(5) He received on his chest the Vaisvāvāstra shot by Bhagadatta against Arjuna. (Drona Parva, Chapter 29, Verse 13).

(6) Consolled Arjuna, who was lamenting over the death of Abhimanyu. (Drona Parva, Chapter 72).

(7) Consolled Subhadrā, who was sunk in sorrow at the loss of her son. (Drona Parva, Chapter 77).

(8) Consolled the crying Pāṇḍāli and Uttarā. (Drona Parva, Chapter 78).

(9) Took Arjuna in a dream to Śiva and got Śiva’s blessing for him. (Drona Parva, Chapter 80).

(10) He looked after the horses in the battle-field. (Drona Parva, Chapter 100).

(11) Prompted Arjuna to kill Duryodhana. (Drona Parva, Chapter 102).

(12) Kṛṣṇa created illusionary darkness and prompted Arjuna to kill Jayadratha. (See under Jayadratha).

(13) He lifted the darkness after Jayadratha was killed by Arjuna. (Drona Parva, Chapter 146).

(14) As it was not proper for Arjuna and Karna to be fighting with each other at mid-night he deputed Ghāṭotkaca to fight Kṛṣṇa. (Drona Parva, Chapter 173).

(15) He consolled Dharmarūpa, who was grieving over the death of Ghāṭotkaca. (Drona Parva, Chapter 153).

(16) He prompted Arjuna to kill Karna. (Karna Parva, Chapter 60).

(17) Withdrew Arjuna from confrontation with Karna on the pretext of attending to Dharmarūpa, who had been wounded. (Karna Parva, Chapter 64).

(18) A sudden dispute arose between Dharmarūpa and Arjuna, who drew his sword to kill the former. And Kṛṣṇa reconciled them by relating the story of Vyaḍha and Kaśyapa. (For the story see under Valākṣa).
(19) Arjuna got ready to commit suicide: Krśna dissuaded him from the attempt. (Krśna Parva, Chapter 70).

(20) Krśna again prompted Arjuna to kill Karṇa. (Krśna Parva, Chapter 71).

(21) In the fierce battle that ensued between Arjuna and Karṇa, Krśna pressed down the platform of the chariot when the latter shot the nāgarśtra (the serpent arrow). The arrow flew off with Arjuna’s crown. (Krśna Parva, Chapter 90).

(22) Arjuna killed Karṇa after which Krśna prompted Dharmarāja to kill Śalya. (Śalya Parva, Chapter 7).

(23) Krśna prompted Bhiṣma to kill Duryodhana in an illusory battle. (Śalya Parva, Chapter 58).

(24) As requested by Yudhishṭhira, Krśna left the battle-field for Hastināpura and returned after consulting Duryodhana and Gāndāhari. (Śalya Parva, Chapter 62).

(25) Krśna cursed Aśvatthāmahā who released arrows against pregnant women. (See under Aśvatthāmahā).

(26) Asked Bhiṣma to instruct Yudhishṭhira on dharma (righteousness). (Śanti Parva, Chapter 51).

(27) He granted the boon to Bhiṣma lying on the bed of arrows so that he would not feel hungry and thirsty and that his intellect would function powerfully as long as he was discoursing on dharma. (Śanti Parva, Chapter 52).

(28) He related to Arjuna the root meaning of his various names. (Śanti Parva, Chapter 341).

(29) He explained to sages and Bhūmidevi some profound truths about God and the world. (Anuśūsana Parva, Chapter 167).

(30) He gave permission to Bhiṣma to die. (Anuśūsana Parva, Chapter 167).

(31) Consolated Gaṅgādēvi who grieved over the death of Bhiṣma. (Anuśūsana Parva, Chapter 168).

(32) He once again revealed the doctrine of the Gītā in the form of discussions between Siddhāmāharṣī and Kaśyapa. (Āravānākāsā Parva, Chapter 16).

(33) After the great war was over he went to Dvārakā with Subhadra and Sāryaki with the consent of Yudhishṭhira. (Āravānākāsā Parva, Chapter 57, Verses 54-55).

(34) Śrī Krśna again at Dvārakā. When Krśna returned to Dvārakā, Sage Uṣūkṣa visited him. The sage was told details about the Kauravas and the Pāṇḍavas by Krśna. He detailed to the sage spiritual principles too and showed him his Viṣṇurūpa (Cosmic form). Krśna participated in festival held by the Yādavas on the Raivata month. Afterwards when he went to Dvārakā he told his father Vasudeva details about the war. He himself performed the obsequies of Abhimmānu. (Āvamadha Parva).

(35) Killed Hunkaḍhākās. See under Dībhaka.

(36) Krśna brought back Pārkhiṣṭa to life. Krśna again went to Hastināpura. There Uṭāra, wife of Abhimmānu, delivered, but the child was born dead as the arrow of Aśvatthāmahā had hit left womb. Krśna brought the dead child back to life on the request of Kum. It was this child, who became later famous as Pārkhiṣṭa. (Āvamadha Parva, Chapter 56).

(37) The evening of Krśna’s life. (1) The curse of Gāndāhari. Most of the heroes and distinguished archers like Duryodhana had been killed in the great war, and Gāndāhari overwhelmed with grief and anger at the death of her sons lamented over them loudly. She realised that Krśna was the cause of all the destruction and cursed him as follows:—“If I have gained any powers by my loyal and devoted service to my husband, O! Krśna I curse you on the strength of that power. Since you forsook relations like the Kauravas and the Pāṇḍavas who quarrelled with each other, you also will have to witness the killing of relations. Thirty-six years from today your relations, ministers and sons will be killed too will be killed by a hunter in the forest. Your women-folk also will cry as we women cry now!” (Śrī Parva, Chapter 25).

The curse of Gāndāhari that the Yādava dynasty would be annihilated after thirty-six years was fulfilled. In the thirty-sixth year another curse also befell the dynasty which contributed further to its annihilation.

(2) Curse of the sages. The sages Viśvānātha, Kaṇva and Nārada came to Dvārakā once. Some Yādavas brought Sāmba dressed as a pregnant woman before the sages and asked them derivatively what child, whether male or female, would Sāmba give birth to. Angry at this insult, the sage said that the ‘pregnant woman’ would deliver an iron rod, which would become instrument for the destruction of the Yādava dynasty. Krśna who was told about the curse said that it was as it was destined to be. Next day Sāmba delivered an iron rod. The Yādavas filed it into powder and threw the powder into the sea. Śrī Krśna enforced prohibition of liquor in Dvārakā with the object of avoiding any untoward incidents in Dvārakā. It was declared that those who produced and sold provisions for their sale would have to associate themselves with their families. (Maunasa Parva, Chapter 1).

(3) Soil Monica. Signs of the destruction of the Yādavas began appearing. Agents of Kalā visited house after house. Rats multiplied in numbers everywhere in the land, and they began growing the nails and hairs of people enjoying sleep. Sheep howled like jackals. Asses were born from cows and cats from men. Dogs inhabited with rats. The Cárvikāyudha (Divaśa) given to Krśna by Agniśeveda at the time of Khāṇḍavādana disappeared into the sky while the Yādavas were looking on. Thus symptoms of an all-round destruction were witnessed.

(4) Destruction of the Yādavas. Śrī Krśna, Balabhadra, Uddhāva and others were about to go on a pilgrimage, and the Yadus, the Krśṇa and the Andhiṅkas began manufacturing and drinking liquor. They also began to quarrel with one another. The powder of the iron rod thrown into the sea was washed ashore and it grew up like arrow-like grass. The Yādavas fought with one another and many were killed. Krśṇa got terribly angry at the death of Sātyaki, Padyumana and others. He plucked a handful of grass and it transformed itself into an iron rod with which he beat to death those around him. Then all the people plucked up the grass which turned into iron rods. They fought amongst themselves with the iron rods and all of them got killed.

(5) Death of Raṅga and Krśna. During this period Balabhadra went and seated himself under a tree in deep meditation. Krśna stood near him. Dāruka and Babhrū also arrived there. Krśna deputed Dāruka to Hastināpura to inform Arjuna about the annihilation of the Yādava race. Then Krśna went to the palace and consoled the women-folk there. When he told them that Arjuna would come and take care of them, his wives
shed tears. Kṛṣṇa then took leave of Vasudeva and returned to Balabhadra. Kṛṣṇa saw even at a distance a white serpent coming out of Balabhadra’s mouth and moving away to Pañcāla through the sea. The serpent which was the soul of Balabhadra was duly received by the prominent Nāgas in Pañcāla. Kṛṣṇa roamed about the forest for some time and then lay down on the ground immersed in Yoga with his feet raised up. An Asura called Jara, who saw Kṛṣṇa’s raised feet from a distance mistook the same for of serpents and struck the back of his arrows. Kṛṣṇa expired at once and rose up in the guise of Viṣṇu to Vaikuṇṭha. (Mausala Parva).

(5) Reaso n for Kṛṣṇa’s feet being hit by arrows. Durvāsas once went to Dwārakā and enquired who was there to put him up as a guest. Kṛṣṇa invited him to his palace and treated him as a very honoured guest. He began creating trouble there by breaking vessels, eating only very sparingly at times but eating all that he saw at other times. Kṛṣṇa and Rukmini put up with the vagaries of the sage quite patiently. One day the sage expressed a desire to taste pudding, and accordingly Kṛṣṇa and Rukmini cooked it and served it to the sage. After tasting some pudding he asked Kṛṣṇa to smear his feet with the pudding. Kṛṣṇa asked him to excuse bottom of his feet. The sage asked him why he did not smear the nether surface of his feet with the pudding to which Kṛṣṇa humbly answered that he did not like doing so. Durvāsas smeared Rukmini’s body with what remained of the pudding. He yoked Rukmini to the chariot and rode off swiftly in it. On the way he whipped Rukmini. Kṛṣṇa ran after the chariot so that he might get service to the sage. After he had gone some distance the sage jumped out of the chariot and ran through the forest. Ultimately he turned round to Kṛṣṇa and told him as follows:—

“O! Kṛṣṇa! I am pleased with your service. Let Rukmini have the first place among your wives. She will not be affected by old age. And, you will never meet with death by day or night at those parts of your body which have been smeared with the pudding.”

When Kṛṣṇa and Rukmini returned to the palace the vessels which Durvāsas had broken were found to be in a more glittering condition than of old. Their welfare and happiness were also increased. Kṛṣṇa died hit by the arrow of the hunter on the lower surface of his feet as he had not smeared that part of the body with the pudding left over by Durvāsas. (Māsālā Parva, Chapter 159), (There is another story to the effect that Jara, the hunter, was Bālī (whom Śrī Rāma had killed) reborn, and he killed Kṛṣṇa in retaliation for his former death).

(7) After Kṛṣṇa’s death.

(i) Arjuna came to Dwārakā and cremated Kṛṣṇa. (Māsālā Parva, Chapter 7, Verse 31).

(ii) After his death Kṛṣṇa, lives in the guise of Naraṇa in the divine sphere. (Śrīvārohaṇa Parva, Chapter 5, Verses 24-26).

(iii) Anointed queens like Rukmini and Jambhavi and some other wives of Kṛṣṇa entered his funeral pyre and ended their lives. (Māsālā Parva, Chapter 7, Verses 73 and 74).

(iv) While Arjuna was leading the remaining wives of Kṛṣṇa away from Dwārakā forest-dwellers attacked them on the way. But the women, to escape from their clutches, ran off and jumped into the river Sarasvatī and died in its waters. Their souls entered heaven (Śrīvārohaṇa Parva, Chapter 6, Verse 25).

(b) Synonym of Kṛṣṇa in Amarāvali.


KṛṣṇaKṛṣṇa. A warrior of Skandadeva. (Śāliya Parva, Chapter 45, Verse 51).

KṛṣṇaNānda. A Sanskrit poet who lived in the 13th century A.D. He is the author of Sabhādyānanda Kāvyā which contains fifteen cantos. The theme is the story of Nala.

Kṛṣṇaṇājana. Capital city of Nṛṣīṭi, one of the eight Guardians of the quarters. (Devī Bhāgavata, 5th because of Bhāgavata, 5th).

Kṛṣṇaṇubhaūtiya. A great sage. He visited Bhima on his bed of arrows. (Śānti Parva, Chapter 47, Verse 11).

KṛṣṇaParvata. A mountain in Kuṭa island very dear to Viṣṇu. (Bhāṣā Parva, Chapter 12, Verse 4).

Kṛṣṇārtāya. A great sage of ancient India. It is said that the Devas gathered the whole of Ayūrveda and practiced it by the strength of his penance (M.B. Śānti Parva, Chapter 210, Verse 21).

Kṛṣṇāvarta. Another name for Agni. Agni was addressed by the word as the serpent yājña by Astika. (M.B. Chapter 53, Verse 10).

KṛṣṇaVṛṣṇi. A sacred river in South India. A bath in the Devakunda in this river (Jātisamālakanda) willkindle in one remembrance about previous lives. (Śāliya Parva, Chapter 3, Verse 20). Agni is supposed to originate from this horda. (Vana Parva, Chapter 222, Verse 26).

Kṛta. I. A King of Janaka’s dynasty. He was the son of Viśvā and father of Sunaka. (Bhāgavata, 9th Skandha). Kṛta had seven beautiful daughters who, because of a sense of non-attachment and renunciation, forsook their father’s home for the cremation ground even while they were mere children. They lay down there declaring that they had left their bodies as food for the birds; and birds and wild beasts ate up their beautiful bodies. Because of this life of renunciation, they attained salvation. (Kathāsaritśāgarā, Madana- mahāja Bhāgavata 7).

Kṛta II. A Vāsudeva (Univeral Deva). (Anuśāsana Parva, Chapter 91, Verse 31).

Kṛtacetās. A great sage of ancient days. (Vana Parva, Chapter 26, Verse 22).

Kṛtadhvaja. A King of Janaka’s dynasty. (See under Vaiśāvāvalī.)

Kṛtajyoti. Queen of King Citraketu. Though the King had many wives he had no children. He pleased a gārvī by means of his austeritys and due to the latter's bequest Kṛtadyuti delivered a son. But, her co-wives possessed the child to death at which both Citraketu and Kṛtadyuti fell down unconscious. Though Angiras and Nārada appeared on the scene and tried their best to console the King and the queen they refused to be comforted. Then Angiras returned to them the soul of the dead child. The soul saluted them and spoke as follows:— "Oh elders, defining various births I had been the son of various parents. And, you please point out to me the particular parent as whose son I am to live just now." Nobody had any answer to this question, and the child remained on its own way. Afterwards Citraketu and Kṛtadyuti went round the earth as great devotees of the Almighty, and during this perambulation Citraketu came to the presence of Śiva whose thigh Pārvatī was sitting then. Citraketu felt ashamed at the sight and questioned Pārvatī about her action whereon she cursed and turned Citraketu into an Asura. The well known Vṛṣṇi rāṣṭra was Citra- ketu thus reborn. Kṛtadyuti ended her life following the curse upon her husband. (Bhāgavata, 6th Skandha).

KṛtaGaṅga. See under Dhanaiśarman.

KṛtaGāṇi. A King of the Yadu dynasty. Descended from Yadu thus: Sahasra-jyāt—Sahasra—Hehya—Dharmānus—Kunti—Bhadra—Dhanaka—Kṛti Gāṇi. Kṛti Gāṇi was the brother of Kṛṣṇa, who was the son of Kārtavirya. Kārtavirya had three brothers called Kṛti Gāṇi, Kṛtavarm and KṛtaJyoti. (KrtaJyoti).

KṛtaKṣaṇa. A King of Vīdēha, who was a member in Yudhisthira’s court. He made a present of fourteen thousand horses to Yudhisthira. (Śāliya Parva).

Kṛtāmalā. The river in which Mahāvīra first appeared as fish. (See under Mahāvīrata).

Kṛtāparvata. A king of the Yadava dynasty. (See under Yadava Varmā).

Kṛtasālacīma. A holy centre in Kurukṣetra. He who bathes here will derive the benefits of conducting a Punāravatī Yajña. (Vana Parva, Chapter 83, Verse 21).

Kṛtasrava. A great sage, who had distinguished himself in the court of Yudhishṭhira. He lived a life of renunciation as a Vānaprastha and attained heaven. (Śānti Parva, Chapter 244, Verse 18).

Kṛtaśva. A great sage of ancient days. He was the son-in-law of Daksānaprājapati. Daksā had sixty daughters by his wife Viṣṇi, thirteen of whom were wedded to Kīyāpa, ten to Dharma, twenty-seven to Candra, four to Bhrigu, four to Bṛhaspati, two to Garuḍa, and two to Āgiraka. (Devī Bhāgavata, 7th Skandha).

KṛtaJyoti. See under KṛtaGāṇi.

KṛtaVāk. A great sage, who was an admirer of Yudhishṭhīra. (Vana Parva, Chapter 26, Verse 24).

Kṛtavarmā. A King of the Vṛṣṇi dynasty. In the previous generation of Vṛṣṇi also a Kṛtavarmā is noticed. The genealogy of both is given below.


Dhanaka had four sons called Kṛtavira, Kṛti Gāṇi, Kṛtavarm and KṛtaJyoti, and one of the four was the first Kṛtavarmā.


Hruḍika had four sons, viz. Devavāha, Gādādhanava, Kṛtavarmān and Sūra. And, Sūra begot of his wife, Marītī ten sons, i.e. Vasu, Devabhāga, Devāsvatā, Anuśka, Śrījaya, Kākanā, Śyaśika, Vaiśa, Kavaika and Vasaudeva. Śri Kṛṣṇa was the son of Vasaudeva. The Kṛtavarmā referred to below was the brother of Śri Kṛṣṇa’s grand-father.

2) Kṛtavarmā and Śyāmanta. King Sahajāja had in his possession the famous gem called Śyāmanta. The King’s brother Prasena, went for hunting with this jewel on him. A lion killed Prasena, and Jāmbavān killed the lion and got the gem. A scandal was circulated to the effect that Śri Kṛṣṇa had stolen the gem. But, Kṛṣṇa got back the gem from Jāmbavān and handed it over.
to Satrājīt, who in turn, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Satrājīt wanted to give the gem to Syamantaka—to Kṛṣṇa as dowry, the latter did not accept it.

Akrūra and Kṛtvavarman were bosom friends, and they incited another Yādava King Satadhanva, to grab the Syamantaka. Satadhanva killed Satrājīt and took possession of the gem. Hearing about this murder, Śri Kṛṣṇa and Balabhadra set out to kill Satadhanva, who, in turn, escaped north after entrusting the gem to Akrūra and Kṛtvavarman. His horse died at Mithilāpurī and he began running. Balabhadra and Kṛṣṇa ran after him, caught and killed him. But, they did not get the Syamantaka.

Now Akrūra and Kṛtvavarman began their presence at Kāśi. Seven years passed thus when famine broke out in Dvārakā. When once upon a time famine stalked Kāśi, the king had brought Sva-phalka, father of Akrūra, over to Kāśi, and there was no more famine in the country. Therefore, when famine broke out in Dvārakā the Yadavas thought the presence of Sva-phalka’s son, Akrūra would dispel the famine. Accordingly Akrūra was recalled to Dvārakā, and along with him returned Kṛtvavarman also. Śri Kṛṣṇa and Balabhadra decided that Syamantaka should be kept by Akrūra himself.

3) Information relating to Kṛtvavarman.
(i) He was a very famous archer. (Ādi Parva, Chapter 67, Verse 81).
(ii) He was a great devotee of Śri Kṛṣṇa. (M.B. Ādi Parva, Chapter 63, Verse 105).
(iii) He was present at the Svayamvara of Pāṇcālī. (Ādi Parva, Chapter 83, Verse 18).
(iv) He had once gone to Khāṇḍāvāparśva with presents to Subhadra. (Ādi Parva, Chapter 220, Verse 31).
(v) He was a member in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 30).
(vi) He was one of the seven Mahārathas in the Viṣṇi dynasty, the other six being Śrī Kṛṣṇa, Ārjunaka, Saubindu, Kṛṣṇaka, Kuntaka, and Sāmba. (Śrī Kṛṣṇa was present at the marriage of Abhimanyu at Uppalavanyanagara (Virūḍha Parva, Chapter 72, Verse 21).
(vii) The Pāṇḍavas invited him to war against the Kauravas. (Udyoga Parva, Chapter 4, Verse 12).
(viii) As demanded by Duryodhana he contributed an Aksudhī (a particular division of army) to the Kauravas’ forces. (Udyoga Parva, Chapter 7, Verse 32).
(ix) As ordered by Śāyāni he stationed himself at the city gates to protect Kṛṣṇa. (Udyoga Parva, Chapter 136, Verse 10).
(x) On the first day of the great war he fought a duel with Śāyāni. (Bhīṣma Parva, Chapter 43, Verse 12).
(xi) Abhimanyu wounded him. (Bhīṣma Parva, Chapter 47, Verse 10).
(xii) He was posted at the head of the Krauṣṇākāmarahasya set up by Bhīṣma. (Bhīṣma Parva, Chapter 75, Verse 17).
(xiii) Bhīṣma defeated him. (Bhīṣma Parva, Chapter 82, Verse 61).
(xiv) Śāyāni wounded him. (Bhīṣma Parva, Chapter 104, Verse 16).
(xv) A duel was fought between him and Dhrṣṭa- dyumna. (Bhīṣma Parva, Chapter 110, Verse 9).
(xvi) He fought with Arjuna, Bhīma and Śāyāni. (Bhīṣma Parva, Chapter 119, and Droṇa Parva, Chapter 14).
(xvii) He attacked Abhimanyu and killed his horse. (Droṇa Parva, Chapter 48, Verse 92).
(xviii) He fell down and swooned in the fight with Arjuna. (Droṇa Parva, Chapter 92 Verses 16-33).
(xix) Afterwards he fought with Yudhīṣṭhira and Utānajas. (Droṇa Parva, Chapter 27, Verse 27).
(xx) On another occasion he defeated Sīhakāla and Bhaiṣa. (Droṇa Parva, Chapter 114, Verse 58).
(xxi) He defeated Yudhīṣṭhira also in fighting. (Droṇa Parva, Chapter 169, Verse 24).
(xxii) Following the death of Droṇa he ran away from the battle-field. (Droṇa Parva, Chapter 139, Verse 13).
(xxiii) He fainted on the field in fight with Dhrṣṭa- dyumna. (Kṛṣṇa Parva, Chapter 54). When he regained consciousness he met Duryodhana at Dvāpāyana-saras and induced him to fight. Dharma-putra followed him with the army.
(xxiv) He also was present with Aśvatthāmā when he attacked those who were asleep during night. (Sauptika Parva, Chapter 5, Verse 38).
(xxv) It was he, who set fire to the camp of the Pāṇḍavas. (Sauptika Parva, Chapter 8, Verse 109).
(xxvi) He returned home after informing Dhrṣṭaraṣṭra about the death of Duryodhana, on the termination of the great war. (Śrī Parva, Chapter 11, Verse 21).
(xxvii) He was present along with Kṛṣṇa at the Śrīmeda vaṣṭi conducted by Yudhīṣṭhira. (Āśvamedha Parva, Chapter 66, Verse 3).
(xxviii) He was killed in the club-fight by the Yādavas. (Mausala Parva, Chapter 3, Verse 28).
(xxix) After death he joined the Maṇudgana and secured eternal fame. (Svarguṭrōhana Parva, Chapter 5, Verse 13).

4) Synopsis for Kṛtvavarman. Ānuśratvā, Bhūja, Bhṛja, Hṛdi, Hṛdi-kāma, Madhava, Sātvata, Vāsudeva, Vīṇākas, Kṛtvārya. Kṛtvārya. A very holy Rājarṣi. He was a member in the court of Yama. (Sabhā Parva, Chapter 89).

Kṛtvārya I. Father of the famous Kārttavyārya (For genealogy see under Kārttavyārya). He got a Soma Yajña conducted by the sages of the family of Bṛgu and gave away a lot of wealth to people of Bṛgu’s family. (Ādi Parva, Chapter 177, Verse 16). Kṛtvārya was a member of the court of Yama. (Sabhā Parva, Chapter 8, Verse 9).

Kṛtvārya II. Father-in-law of king Aharāvāti of the solar dynasty. He had a daughter called Bhuṣumati. (Ādi Parva, Chapter 95, Verse 15).

Kṛtvārya. There are four Yugas (Eras) called Kṛt, Treta, Dvāpara and Kali yugas. (For the set up etc. of the Yugas see under Maṇvantara).

In the first Yuga, i.e., Kṛta yuga, people will be quite righteous. As the Yugas change righteousness will fade out in increasing measure till the world will be filled with unrighteousness and evil by the time it is Kaliyuga.

When Kaliyuga is completed Mahāvīra will incarnate himself as Kalki and wipe out unrighteousness and establish Kṛtvārya once again.

Kṛtvārya (Kṛtājnas). A brother of Kṛtāgni. (See under Kṛtvāgni).

Kṛteyu. A king born in the Agra dynasty.
KRITI. A Sage who belonged to the order of the disciple of Vedavyasa. Jamini, was the disciple of Vyasa, and Sumantra was the son of Jamini. Sumantra had a son called Sutva, and Sukarmi was the son of the latter. He had two disciples called Hiranyanabhā and Paniputra. Krītī was a disciple of Hiranyanabhā, and he composed twenty-four Samhitās for the Sama-veda and taught them to his disciples. (Vismu Purāṇa, Part 3, Chapter 6).

KRITI. A synonym of Mahāvīnu. (Anuśāsana Parva, Chapter 149, Verse 22).

KRITI. A King who flourished in the court of Yamarāja. (Śabhā Parva, Chapter 8, Verse 9).

KRITI. A synonym of Mahāvīnu. (Anuśāsana Parva, Chapter 91, Verse 35).

KRITI. A King of the Yakṣas. He presented hundred chefs to Yudhishthira. (Śabhā Parva, Chapter 22, Verse 25).

KRITI. A son of Naubas. Naubas had five other sons called Yau, Yāv, Samvat, Ayant, and Yavait. Kuru was the sixth son and the youngest of the lot.

KRITIKĀ. When Subhrakunja was born the Devas deputed six mothers to breast-feed him, and they are called Krītikā. Certain Purāṇas hold the view that six faces were caused to Subhrakunja as he had to feed on six breasts at the same time while others opine that six mothers were deputed to feed him as he was born with six faces. Again, according to certain Purāṇas it was Parvati, who deputed the Krītikās. The child came to be known as Kṛttikēya also as it was fed by the Krītikās. (śraddha Parva, Chapter 27 and Kauśitākamātrā Parva, Chapter 29).

After having fed Kṛttikā entered into the sphere of the stars. (Vana Parva, Chapter 236, Verse 11). The star into which the Krītikās entered is called the Krītikā star. Nārada said once that when one feeds brahmās with ghee and pudding on Kṛttikā day one may ascend to Devaloka. (Anuśāsana Parva, Chapter 64, Verse 5).

KRITIKĀ. A holy plane. He who bathes here will derive the benefits of performing an Atriya Yajña. (Vana Parva, Chapter 84, Verse 51).

KRITIKĀ-SĀRAKA A holy centre. He who bathes here and observes fast for two weeks will be absolved from all sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KRITIKĀ-SūRAMA. A holy centre. One who bathes here and worships the Pītas will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KRITVĀSEVARA. See under Śiva.

KR VI. Krīty alias Krihrmati was the daughter of sage Saka Anukula born in the family of Ajumit, married Krīthī, and Brahmadatta was their son.

KRITYA (KRITIYĀ). A Rākṣasa who was born when the black arts as enacted in the Atharvavedas are practised to annihilate enemies. Krītya may appear in male form too. Some of the activities of Krītya are given below.

(1) Coned of Duryodhana. While the Pāṇḍavas were living in exile in the forest, Duryodhana and others went in procession to the forest. Through Duryodhana was taken into captivity in the forest by a Gāndharva, Arjuna saved him out of fraternal consideration for him. Duryodhana returned to Hastinapura. Now the question was whether half of the kingdom should be given to the Pāṇḍavas or not. Sakuni and others advised Duryodhana to give it, but the latter remained adamant against it. Dhṛtarāṣṭra decided to end his life and for the purpose spread dārśa grass on earth and sat thereon. The Āsuras heard about these developments and created a Krītya by mantras. The Krītya took Duryodhana to Pātāla where the Āsuras advised him against any compromise with the Pāṇḍavas. On the other hand they wanted him to intensify his hatred against the Pāṇḍavas, and they assured him all support. After that Krītya took Duryodhana back to Hastinapura. (Vana Parva, Chapter 252).

(2) Krītya born under the name Madana. Devendra once prevented the Asvini-devas from drinking soma juice. (Devas drink a liquid-liquor extracted from the soma creeper, during yajñas, and that is called Somapāna). Aggrieved at the orders of Indra the Asvini-devas wandered about the world in the course of which they approached sage Cīvavāna of the Bhīgarāja family. They restored sight to the blind Cīvavāna, who, in return, assured them that he would see to it that they got the right of drinking soma juice. Cīvavāna began a yajña and Indra came for Somapāna. The sage invited the Asvini-devas also for Somapāna. Indra prevented them from doing so, and the sage opposed him. Then Indra drew his Vajra-yudha against Cīvavāna. The sage made Indra’s hands paralyzed. Further, he raised from the Vajra-yudha a Krītya which appeared in male form under the name Madana. Sharp molar teeth hundred yojanas long, tooth each tooth ten yojana long, hands ten thousand yojanas long and as big as mountains, round eyes like the Sun and Moon, mouth spitting fire—such was Madana, the Krītya, a really terrible being. Frightened at the sight of the terrible being Indra permitted the Asvini-devas to drink Soma.

(3) Krītya against Ambārīta. Ambārīta once began the Ākāśa Vrata and the Devas deplored Dvārakā to obstruct it somehow or other. Dvārakā came to Ambārīta, who requested him to return after bath. But, though the vrata was over the sage did not return and Ambārīta fed the Devas with the offerings (havī). Immediately after that Dvārakā returned and complained that what he was given was the left-overs of the havī. By means of a black art he created a Krītya, who charged against Ambārīta’s throat. Ambārīta prayed and the Sudarṣana Cakra of Śiva appeared and killed the Krītya and drove Dvārakā round the three worlds. At last the sage sought refuge with Ambārīta himself and thus saved himself. (Bhāgavata, 9th Skandha).

(4) Krītya opposed Śri Kṛṣṇa. While Kṛṣṇa was ruling Dvārakā, Paundrakavāsindeva was the King of Kāraḍa. Once he sent a messenger to ask Kṛṣṇa to go and bow down before him as he was the real Vaisudeva. Enraged at this insolent demand Kṛṣṇa cut off Paundrakavāsindeva’s head with the Sudarṣana Cakra. The dead King’s son, Sudakṣina, to gather power enough to fight Kṛṣṇa went to Kāḍa and performed penance to please Śiva. Śiva appeared and taught him the method of creating Kṛṣṇa. Accordingly he created from fire, a Kṛṣṇa, who dashed against Kṛṣṇa roaring like hell. Kṛṣṇa used the Sudarṣana Cakra, which burnt to death not only the Kṛṣṇa, but also Sudakṣina.
(5) Krūṭi against Prahlāda. To change the nature of Prahlāda, a great devotee of Viṣṇu, his father Hiranyakashipu deputed Asura preceptors. But, severe punishments like poisoning, throwing into fire etc. did not succeed in changing the devotee's character. At last, the preceptors raised Krūṭi from fire. The Sūlam, which Krūṭi thrust against the throat of Prahlāda was broken into hundreds of pieces. Krūṭi then got angry and turned against the preceptors, who had sent her against Prahlāda. The preceptors fell down unconscious on the verge of death. But, Prahlāda touched their bodies and they became alive again. (Viṣṇu Purāṇa, Part 1, Chapter 18).

KRŪṬA. A river. Indians used to drink water from this river. (Viṣṇu Purāṇa, Chapter 9 Verse 18).

KRUDRA (KRUDHĀ). A daughter of Prajāpāti Dakṣa. She became the wife of Kuśaya. A large number of Asuras were born to her. They all were very cruel and were called Krudhavaśas. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 32).

KRUDRA. A country in Ancient India. (Mahābhārata, Bīṣma Parva, Chapter 5, Stanza 65).


KŚĀMA. Wife of Prajāpati Pulaha. Three sons Kardama, Urvāriyān and Śaihnu were born to Pulaha of his wife Kśāma. (Viṣṇu Purāṇa, Anuśa 1, Stanza 10).

KŚAMAKA. A King of the Puru dynasty. (Agni Purāṇa, Chapter 278).

KŚATTRADEVĀ. The son of Śikhanda. He was a famous archer. Bhagadatta wounded the right hand of Ksattra Deva in the Bhārata-battle. He fought with Lakṣmana and Droṇa. Lakṣmana killed him. (M.B. Udyoga Parva, Chapters 57 and 171; Bīṣma Parva, Chapter 95; Droṇa Parva, Chapters 14, 21 and 23; Karṇa Parva, Chapter 6).

KŚATTRADEVĀ. A son of Dṛṣṭādeva. The teacher Droṇa killed him. (M.B. Droṇa Parva, Chapter 123, Stanza 68).

KŚATRAJAYA. A son of Dṛṣṭādeva. Droṇa killed him. (M.B. Droṇa Parva, Chapter 10, Stanza 53).

KŚATRAVARMAN. A son of Dṛṣṭādeva. He fought with Jayadratha in the battle of Bhārata. Droṇa killed him. (M.B. Droṇa Parva, Chapter 186).

KŚATRIYA. See under Cāturvarṇya.

KŚATTĀ. II. Vidura.

KŚATTĀ. II. See under the word Varṣa.

KŚEMĀ. A celestial maid. This celestial maid took part in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 123, Stanza 30).

KŚEMĀ. A King in Ancient India. Mention is made in Mahābhārata, Ādi Parva, Chapter 67, Stanza 65, that this King was the rebirth of the Asura Krodhavat. In the Bhārata-battle this King took the side of the Pāṇḍavas and was killed by Droṇa. (M.B. Droṇa Parva, Chapter 21, Stanza 38).

KŚEMĀDARŚI. A King of Kuśāla. There is a story in which there was a question how the hermit Kālakavyakṣya saved this King from the trap laid by his favourites. The treasury-keeper spent the money of the King lavishly on himself. The subjects began to consider how to inform the King about this. Finally the hermit Kālakavyakṣya began to travel throughout the country with a crow kept in a cage. As if the crow was speaking, the hermit began to tell the past, present and future fortunes of the people. The crow became famous and people began to have faith in the crow. Once Kālakavyakṣya and the crow reached the palace and under the pretence that the crow was speaking, the hermit disclosed all the secret dealings of the treasury-keeper. The servants of the King stealthily pulled the crow to death that night. When the King knew this he made Kālakavyakṣya the minister and his country began to prosper. (M.B. Śānti Parva, Chapter 82). On another occasion the treasure of the King Kśemaṇḍi became empty. At this time King Janaka had come to war with this King. According to the sincere advice of Kālakavyakṣya the King married the daughter of King Janaka. From that day onwards his country became prosperous. (M.B. Śānti Parva, Chapter 106).

KŚEMĀDHANVA. A famous archer who fought on the side of the Kauravas. This archer led Duryodhana in the battlefield. (M.B. Bhīṣma Parva, Chapter 17, Stanza 27).

KŚEMĀDHOTRI. I. A Kṣatriya King of Ancient India. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 65 that this King was born from a portion of the Asura called Krodhavat. The King ruled over the country called Kuśa. In the battle of Bhārata he fought on the side of the Kauravas and was killed by Bhīmasena. (M.B. Karṇa Parva, Chapter 12, Stanza 44).

KŚEMĀDHOTRI. II. A King who took the side of the Kauravas. This King who was the brother of Bhṛntaka, fought with Śaiyaki in the Bhārata battle. (M.B. Śaiya Parva, Chapter 21, Stanza 8).

KŚEMĀDHOTRI. III. A warrior. He fought with Bhārikṣaṭra and died in the fight. (M.B. Droṇa Parva, Chapter 107, Stanza 6).

KŚEMĀGIRI. Another name of Bhadrakāli (a goddess). In Agni Purāṇa, Chapter 12, it is mentioned that Ārīṇa, Durgā, Vedagāthā, Ambikā, Bhadrakāli, Bhadrā, Kṣemā, and Nukalāshū are also synonyms of Bhadrakāli.

KŚEMAKA I. A Rākṣasa (giant). In Brahmāṇḍa Purāṇa, Chapter 2, it is mentioned that this Rākṣasa had lived in Kālī and that the King Divōṣa killed this Rākṣasa and built a city there.

KŚEMAKA II. A serpent (Nāga) born to Kuśapaprajāpati of his wife Kadrū. (M.B. Ādi Parva, Chapter 53, Stanza 11).

KŚEMAKA III. A King who was a luminary in the palace of Yuddhishṭīrā. Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 24, that the Pāṇḍavas had sent invitation to this King for the battle of Bhārata.

KŚEMAMŪRTI. A son of Dhrūtarātra. (M.B. Ādi Parva, Chapter 67, Stanza 100).

KŚEMAKARA. A King who was the friend of Jayadratha. This King ruled over the country of Trigarta. Nakula killed this King. (M.B. Vana Parva, Chapters 265 and 275).

KŚEMĀSARMA. A warrior who fought on the side of the Kauravas. Kśemāśarma stood and fought at the neck of the Garuḍavāyuḥa (the formation of the army...
into the shape of an eagle) made by Karṇa. (M.B. Drona Parva, Chapter 20, Stanza 61).

KSEMĀVĀHA. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 66).

KSEMĀVRA DH. The minister of King Sālva. He was both minister and general of the army at the same time. Śāmba, the son of Śrī Kraṣṇa defeated Ksemāvraṭi. (Mahābhārata, Vana Parva, Chapter 16).

KSETRA S. Sacred spots. In Malayalam it means Temples also.

1) General information. The temples of India are reflections of the outward form or body of man. As the soul lives in the body of man, God dwells in the temples. The stone, rock, marble, metals etc. are equal to the bones of the body of a man.

2) Two types of temples. Temples are of two types. One type is the Gṛāmadevatā temple, and the other is temples in which goddess Bhadraṅkāli is consecrated and worshipped for the protection of villages and cities. The second type is of special temples. These are temples specially meant for a particular god or goddess. Thus there are temples for Viṣṇu, Śiva, Gānapatī and so on.

3) Gṛāmadevatā temples. Worship of Bhadraṅkāli existed in India from very early times. When Mahānandodara and Harappa were excavated idols of Devī (goddess) more than 5000 years old, were obtained from there. During the prevalence of Buddhism in India the goddesses Yakṣi and Hīrīti were worshipped in India. Later when Hinduism was revived these goddesses took their places in it as the goddesses of Hindu Panthas and epics. The Kālī temples of Ujjainī and Cālcutta are famous. In the Cidambara temple also the main deity is Kālī. The legend is that Paramāvatī defeated Kālī in a dance. In Myssore Cānunudi (Kālī) is worshipped as chief goddess or family goddess. Kāṅkāli in Kāśēl, Minākṣī in Madura (South India), Mūkūrīkhā in North Karṇātaka and so on are the gentle and peaceful forms of Kālī.

4) Devas (gods). In many of the temples in South India, Mūraṅvar and Karuppan are the grāmadevatā (village gods). In some places Bhaṁravar also is worshipped as grāmadevatā. In certain other places Vīraṇ, Iruṇa, Kārēti, Nōṇdi and Panakar are worshipped. Sāṣṭā or Ayyappan has a prominent place among the village gods. Importance is attached to Sāṣṭā or Ayyappan mostly in Kerala and Tamil Naţē.

KṢE. RAPĀLA. Kaṭṭrapāla is consecrated on the South-East corner of the temple, for protecting the villages and cities. This is a large image with three eyes. There are figures which are Sāṣṭā, Rākṣa, Kāmpī, Śāṇkara (having the attributes goodness, ostentatiousness and sole). In some places figures having two or four or eight hands are seen. It is presumed that this deity is a portion of Śiva. It is stated in Agni Purāṇa, Chapter 5, that Kaṭṭrapāla should be figures having trident in the hand.

KṢIRASĀGARA. Sea of Milk. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 102, that Brahmā drank too much of Amṛta and vomiting, the vomit the cow Surabhi came into being. The milk of Surabhi flowed and collected into a sea. This sea is called the milk-sea or Kṣirasāgara.

KṢIRAVATI. A holy bath. Those who bathe in this holy bath will obtain the fruits of performing the sacrifice of Viṣṇeṣa. (M.B. Vana Parva, Chapter 84).

KṢIRIN. A tree in the family of the Utara Kurus. This tree has six tastes. Milk flows ceaselessly from this tree. It is said that from the fruit of this tree we could get cloth, ornaments etc. (M.B. Bhīṣma Parva, Chapter 7).

KṢITIKAMPAKA. A captain of the army of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 59).

KṢUDRAKA. There was a country known as Kusdrakā in Ancient India. Those who inhabited this country were called Kusdrakās. It is stated in Mahābhārata, Sābhā Parva, Chapter 52 that the Kusdrakās had brought gifts to Bhārampura. In the battle of Bhārata Duryodhana protected Sakuni with the help of the Kusdrakas. Bhīṣma Parva, Chapter 51, Stanza 16. It is stated in Mahābhārata, Bhīṣma Parva, Chapter 19 that the Kusdrakas attacked Arjuna at the behest of Bhīṣma. Many Kusdrakas were killed when Parasurāma exterminated the Kṣatriyas. (M.B. Drona Parva, Chapter 70).

KṢUPA I. A Prajāpati. There is a story about the birth of this Prajāpati in Mahābhārata. One day Brahmā wished to perform a sacrifice. But he could not get suitable priest as the performer of the sacrifice. So Brahmā decided to create a befitting person as Rīvīk (the priest who does the rituals of the sacrifice) and he got pregnant in his head. After a thousand years he sneezed and a Prajāpati came out of the head of Brahmā. That Prajāpati was Kuṇa. He made Kuṇa his Rūk (Mahābhārata, Śānti Parva, Chapter 122). Rudra Bhagavān made him Prajāpati (the Lord of all subjects).

KṢUPA II. A King who was the son of Prasandhi, and the grandson of Vaivavasata Manu. He was the father of Iñkāvē. In Mahābhārata, Sābhā Parva, Chapter 8, it is mentioned that Kuṇa stayed in the palace of Yamā. After his death in Mahābhārata, Śānti Parva, Chapter 166 it is stated that this King had received a sword directly from Vaivavasata Manu. Kuṇa was not in the habit of eating flesh. (M.B. Anuśāsana Parva, Chapter 159, Stanza 67).

KṢURAKARṇI. An attendant of Sānta. (M.B. Śalya Parva, Chapter 46, Stanza 25).

KUBERA.

1) Genealogy. Descended from Sīv as thus: Brahmana—Pulastya—Viṣṇu—Kubera.

2) Birth. Pulastya Prajāpati wedded Mānini alias Hāvibha, daughter of sage Trāṇuṇbh, and a son called Viṣṇavas was born to them, Viṣṇavas married Liśibha alias Daśavarnī, daughter of Bharadvāja. Rāvanā Kunibhakarna and Vībhishana were the sons of Viṣṇavas by another wife. (Refer to the genealogy of Rāvana).

Viṣṇavas was childless for long, and the above mentioned four sons were the fruits of the boon granted him by Brahmā, whom he pleased by austerities. (For details see under Viṣṇavas, Para 1).

3) Kubera’s attainment of eminence. Once during Kṛta yuga the Devas went to Varuṇa, and after performing a Yajña for Kubera they told him thus: “In future you will live in the ocean itself as deva of all rivers, and let the ocean and the rivers obey you. As in the case of the moon you too will experience waxing and waning.” From that day onwards Kubera became the lord of
oceans, rivers, streams etc. and all of them together
gave him immense wealth. Siva became a particular
grow of Kubera. (Saliya Parva, Chapter 47).

4) Kubera in Lanka. Afterwards Kubera performed
penance for ten thousand years in water with head
submerged, to please Brahmā. Yet, Brahmā did not
appear. Then he performed penance standing on one
foot in the centre of Paśupati. Brahmā appeared and
asked him the purpose of his penance. Kubera
requested that he might be made a lokapāla (protector of the
universe) and the custodian of wealth, and Brahmā
responded by supplying Kubera the treasures Śaṅkha niḍhi
and Padmanīḍhi and also the Puṣpaka Viṃśān as
vehicle. He was also appointed one of the Asādhipāla-
kas. (Indra, Agni, Yama, Nirūtā, Varuṇa, Vāyu, Kubera
and Śiva are the eight protectors of the eight
regions). Kubera's city is called Mahādeva.

Kubera felt really happy and told his father Viśravas
about his new status and dignity. The father also
blessed the son. Kubera requested his father to get a
city built for him to live in, and his father asked him to
settle down in Lanka built by Maya on top of the
mountain Trikulā in the middle of the south sea. From
that day onwards Kubera took his abode in Lanka. (It
was originally built for Indra).

5) Old history of Lanka. Once upon a time when
Brahmā was repeating the Vedas he felt hungry. He was
annoyed at that untimely hour he should have felt
hungry, and from his angry face emerged the Rākṣasa
called Hei. From his hunger emerged the Yakṣa called
Hei and destroyed Kubera. Seeing this, Kubera
promised to feed Hei. Hei married Bīrā, daughter of Kāla,
and a son Viṣṇukīrti was born to them, who wedded Sākaśaṇā, daughter of Sandhyā.

To them were born a child, whom they foresaw in
the valley of mountain Manthara and went their own
way. Śiva and Pārvati came that way just then, saw
the foraken child and brought it. At once the child
became sacred youth. Śiva named him Sūkṣma, and he
married Devavastī, the daughter of a Gandharva called
Manimay. To them were born three sons called
Mālāyavan, Sumālī, and Māli. Thanks to the blessings
of Śiva all of them became youths as soon as they were
born. By means of penances they secured from Brahmā
the boon to conquer the three worlds.

They then returned to their father. They did not relish
the advice of their father to lead a righteous life. They
went round the three worlds harassing people. Maya
built for them the city called Lankā on the top of the
Mountain Trikulā.

There is a story about the origin of Trīkūṭa. Once a
controversy arose between Vāsūki and Viṣvabhagavān
as to who was the greater of the two. To prove that he
was greater than Viṣvab, Vāsūki enveloped with his body
mountain Mahāmeru so that Viṣvab (wind) could
not enter it, and Viṣvab tried to blow off the mountain
with the result that a dust storm concealed the whole
world from view. The Devas took refuge in Viṣvab, who paci-
Wed Vāsūki, and he then unwound one coil round
the mountain. Viṣvab took advantage of the opportunity
and swept off one peak of the mountain to the South into
the sea, and that peak is Trīkūṭa.

Mālāyavan, Sumālī and Māli settled down in Lankā, and
they married Sundarī, Ketaṇatī and Vāsūdhā, the three
dughters of Narmadalā, a Gandharva woman. Seven
sons called Vajramuṣṭi, Viśūpa, Durmukha, Supa-
gna Vajakosha, Mattra and Unmattra and a daughter
called Nalī were born to Mālāyavan and Sundari. Ten
sons called Prahasa, Akampa, Viṅkaṭ, Kālakṣuṭuka,
Dhūrdrasaka, Danāja, Sūpaparī, Sumbhīra, Prakātra
and Bhaṣakarna and four daughters called Vēkā, Pur-
pikṣa, Kakaśa and Kumbhālisa were born to Sumālī and
Ketaṇati. Four sons called Anāla, Anulī, Aha and
Sampati (these four were the ministers of ViṇākJa) were
born to Māli and Vāsūdhā. When the harassment of the Rākṣasas became unbearable
the Devas sought protection from Śiva, and Indra
detailed to him about the unrighteous actions of Mālāy-
van, Sumālī and Māli. Śiva directed the Devas to Viṣvab, who set out, to fight against the Rākṣasas
mothers cut at Gārutā, and Viṣvab killed him (Māli
with his Sudarśana Cakra. The other Rākṣasas retreated
for Lanka. As their presence in Lanka was danger-
ous to the Devas, Viṣvab directed the Sudarśana
Cakra to go to Lanka every day and kill the Rākṣasas
in groups. The Cakra began its work, and the remaining
Rākṣasas escaped to Pāṭala. Lanka became thus deserted
and Kubera took his abode there. The Yakṣas, born from
the hunger of Brahmā required all the land and
settled down in Lanka under the leadership
of Kubera. (Uttara Rāmāyaṇa).

6) Kubera left Lanka. The other sons of Viṣravas like
Rāvana returned with boons from Brahmā for the
conquest of the earth, and the first thing Rāvana did was
to drive away his brother Kubera from Lanka. He also
forced the forest of Vāraṇa and the city of Kubera, who
cursed Rāvana thus: "This will never be your vehicle,
and will become fate of his, who kills you.

Kubera, with the Yakṣas, Kinnaras etc. went north and
settled on mount Gandhimādana. (Vana Parva, Chap-
ter 275).

7) Kubera's sāha. The assembly hall of Kubera is 100
yards in length and 100 yojanas wide. High walls
surround the city. In the centre of the city is a beautiful
mansion studded with gems where Kubera sits surrounded
by thousands of women. Māruta Deva carrying fragrance
from Kalpavṛkṣa worships them. Gandharvas and Apsārā
cannot enter Kubera with music. Mārakēśa, Rām-
tha, Menakē, Urvāśi, Cītrā, Sūcintī, Ghrīṣā, Purkṣhatthula, Viśvab, Saṅkṣayā, Prāmulī, Vargā,
Suraśīya, Samīc, Bhoja and Lātē are the eight
among them. Mānibhadra (Mānibhadra), Dhanada,
Āśvēta, Bhandra, Ghyakha, Katrekara, Gandhakūtā,
Pradyota, Mahābala, Ka, Tumbaru, Pāścara, Gajara,
Vāṭāla, Varāhakara, Tānirnātha, Halakakā, Halodaka
Hāṃsacūda, Saṅkhivara, Hemantra, Bhāsīśa,
Pūpānāna, Pingalaka, Sornitā, Prāvīka, Vaiṣkāpa,
Panikēta, Cīravās and Saṅkukbaru are the chief
members in the court of Kubera. Śiva, a good friend
of Kubera, very often visits him. Gandharvas and sages
like Viśvānti, Hāhā, Hūhū, Pārvata, Tumbaru and
Sālīṣa live in Kubera's assembly. Nārāda told Dharm-
putra that the Kuberaśāhā was thus always sweet and
pleasant. (Sahā Parva, Chapter 10).

8) Fight between Kubera and Rāvana. Kubera got secret
information that the Devas and the brahmās had decid-
ied jointly to complain to Mahāviṃśa about their
unbearable harassment by Rāvana. He sent a mes-
genger to his brother Rāvana warning him to lead a
more righteous life. Rāvana got so much enraged at the
advice of his brother that he cut the messenger into pieces and served as food to the Rakṣasas.

Rāvana mobilised his army against Kubera and the Devas, and decided first to attack Kubera. At the head of a huge army led by heroes like Mahodara, Prabhata, Manica, Sukha, Surasaka, Vajradamastra, Dhūirmukṣa, Virūpākṣa, Yāpaka, Mahāpatrā, Maitra, Unmata, Vāka, Supaguna, Vajrāntaka, Makarākṣa, Kumbhakarna, Aukrāya and Aksakumāra, Rāvana marched to Alakāpuri where a fierce battle ensued between Rāvana’s and Kubera’s armies. Many Yaksas were killed by Rāvana’s army, and the Yaksā hero Maṇipcara killed a large number of Rakṣasas. As a last resort Rāvana thrashed Maṇipcara on the head with a club and this turned the hair on his head to one side. From that day Maṇipcara came to be known as Pārvatvamaunu (head turned to one side). In the fight that followed between Kubera and Rāvana the former fell down unconscious. But, then Rāvana brought two Vīmanas and carried Kubera to the palace. Rāvana plundered Kubera’s palace and carried off to Lanka a lot of costly gems and other wealth. (Uttara Ramāyana)

9) Kubera became a Chanleuel. King Marutta once performed a Mahāvāra yajña to which were invited Indra, Varuna, Kubera and Gaia. While the yajña was progressing Rāvana came that way with his army. Indra and the others, in great fear, ran away and escaped disguised in various forms, Kubera assuming the form of a chanleuel. After resuming his own form Kubera gave the Chanleuel the gift to change its colour. It was further blessed that to the onlookers it would seem that there was gold on its cheeks. (Uttara Ramāyana)

10) Kubera cursed Viṣṇu. Kubera had a yakṣa called Virūpākṣa as Manager, and he was in charge of Kubera’s treasures also. Virūpākṣa had employed a gigantic yakṣa to look after the treasures outside the capital. One day a brahmin called Pāsūpata came to search of treasure to Alakāpuri. He knew very well the peculiar art viz. he would go about with a lamp lighted with ‘the ghee of men’ (only substance extracted from human body) and the lamp would tumble down from his hands on earth exactly on spots where treasures lay hidden. Pāsūpata tried to unearth Kubera’s treasures by the above means, and Virūpākṣa who got scent of the brahmin’s activities got him killed. Since a brahmin Pāsūpata was killed the sin of brahmahatya averted the Yaksā community, and angered at this Kubera cursed Virūpākṣa into a man, and he was born on earth as the son of a brahmin. Virūpākṣa’s wife complained about this curse to Kubera, who told her that she would be born as a daughter of the maid-servant of the brahmin as whose son her husband was born. She said she would marry him. Kubera further told her that association with her would redeem Virūpākṣa from the curse and that both of them would return to him. Accordingly she lay as a human child at the gates of a brahmin maid-servant, who took it to her master. The child and the brahmin’s son grew up together in his father’s house, and in due course they were wedded to each other. They felt so happy that though at a reunion after a long separation. First the brahmin boy and after him his wife expired, and they returned to Alakāpuri. (Kathāsaṅgītā)

11) Kubera and emperor Pṛthu. While emperor Pṛthu was ruling the land in the best interests of his subjects, mountains, trees, Devas, Anantas, Pānḍavas, Rākṣasas etc. came to the earth and sang his praises, and as ordered by the emperor the earth turned itself into a cow and they milked her. It was Kubera who served as calf when the Rākṣasas began to milk the cow. (Droṇa Parva, Chapter 69, Verse 24).

The Agvas crowned Pṛthu as emperor, and, on that occasion imperial symbols were presented to him. The throne was presented by Kubera; the royal umbrella by Varuna; the crown by Indra and the sceptre by Yama. (Bhāgavata, 4th Sthandha Chapter 15, Verses 14 and 15).

12) Kubera cursed Tumbura. The Yaksā called Tumbura once displeased Kubera, who cursed him into a Rākṣasa. He was to be redeemed from the curse on his death at the hands of Śī Rāma. Tumbura, who was born as Virādha, the Rākṣasā in Danakāranya attacked Rāma and Laksāmaṇa during their stay in exile in the forest and was killed by them. He was cremated in the forest. He resumed his former form as Tumbura and returned to Kubera’s palace. (Vṛūmi Ramāyana, Araraya Kanda, Canto 4).

13) Kubera became Pāṇḍalikā. Kubera once looked with jealousy at Pārvati seated on the left thigh of Śiva, and therefore, he became blind in one eye. When Pārvati regained her equanimity she turned that eye of Kubera into yellow in colour so that he might always remember the incident. Henceforth Kubera came to be known as Ekāpitāga.

14) Kubera cursed Kubera. Kubera also was invited to the chaining of mantras held by the Devas at Kusāvati. Kubera was on his way to Kusāvati with Maṇimāna when the latter spat on the head of Agastya, who was performing penance on the banks of river Kālindī. Agastya cursed them thus:—“Oh Kubera, your attendant Maṇimāna has insulted me. Therefore, he himself and the army will be killed by a man. You will grieve over their death. But, you will be absolved from this curse at the sight of the man, who had killed Maṇimāna and his army.”

Bhumagena, who went to mount Gandhamādāna in search of the Saudghānikha flower could kill Maṇimāna and his soldiers because of this curse of Agastya. After killing Maṇimāna Bhumā saw Kubera in person, and the latter got absolved from the curse. (Vana Parva, Chapter 161).

15) Other information about Kubera. (i) He comforted the Pānḍavas once during their life in exile in the forest. (Vana Parva, Chapter 161, Verse 41).

(ii) During the war with Rāvana when Śī Rāma fainted on the field, it was the water, purified by mantras, which Kubera sent through the Yaksā, Guhyakā, which brought Rāma back to consciousness. (Vana Parva, Chapter 269, Verse 9).

(iii) Kubera once cursed the Yaksā called Sthūnaṅkāra. He went to live in forests Ambara the woman became a male by getting the penis of Sthūnaṅkāra. (See under Ambara and Sthūnaṅkāra).

(iv) Sukrākṣaṇa once gave Kubera a lot of wealth. (Bhīṣma Parva, Chapter 6, Verse 23).

(v) A King called Mucukunda once fought with Kubera. (Sānti Parva, Chapter 74, Verse 4). See under Mucukunda.
KUBERATIRTHA. A holy place on the banks of the river Sarasvati. Once the Devas appeared to Kubera at this tirtha and presented him with vessels of water, friendship of Siva, Deva-wealth and insignia of the world. The Marudganas crowned him King. He got the son Nalakubara also there. The place, thus important in many ways came to be reputed as Kubera-tirtha in later years. (Sahya Parva, Chapter 97).

KUBHĀ. A river mentioned in the Rgveda. Kuhā, Suhā, Suvā, Vīśā, Visā, Aśvā, Parūṣī, Vipās, Paśā, Sarvasvī, and Yamanā are the important rivers referred to in the Rgveda.

KUBJĀ. An ugly woman about whom the following story is told in Chapter 126, of Uttarākhaṇḍa in Padma Purāṇa. Kubjā became a widow in her very childhood, and she spent eight years in observing auspicious ceremonies. As she took the eight years of the attained salvation. This was the period when Sunda and Upasunda were harassing the world, and to destroy them Kubjā incarnated as Tīlaṭamā and hooked them by her excellent beauty. They fought each other for her hand and got killed. Brahmā was pleased at this and granted Kubjā a place in Sūryaloka.

KUJAMRAKA. A holy place. A visit to this place is as good as offering a gift of a thousand caws. The visitor will also attain heaven. (Vana Parva, Chapter 48, Verse 40).

KUCELA. Sudarman, better known as Kucela was a brahmin classmate of Śrī Kṛṣṇa at the Ārāma of sage Śāndipu. One day Śāndipu’s wife deputed Kucela and Kṛṣṇa to collect fire-wood from the forest, and they had to stay the whole night there as they could not find out the way back to the ārāma due to heavy rain, thunder etc. After their education was over these two thick friends left the Ārāma and went their different ways in life. Śrī Kṛṣṇa became the lord of Ēraṇakā, and Kucela a house-holder with many children, and starvation gripped the family. One day, at the instance of his wife, Kucela started for Ēraṇakā to visit Kṛṣṇa with a packet of rice flakes as a present to him. Kṛṣṇa received his old classmate most cordially, and ate one handful of rice flakes from the packet brought by Kucela. Kukīṃti prevented him from a second helping of the flakes. After spending a month with his good old friend, Kucela started homewards. Only on his way back did he think that Kṛṣṇa had not given him any monetary help. But, by the time he reached home his old dilapidated house had converted itself into a beautiful mansion, and his wife and children were in great happiness. Śrī Kṛṣṇa’s blessings thus converted poor Kucela into a very rich person (Bīgavān, 10th Sandhā).

KUHA. A prince of the Sauvāra kingdom. He was a follower of Jayadratha. (Vana Parva, Chapter 265, Verse 11).

KUHARA. A King of Kahūga. He was born from an aspect of the Ārāma called Krodhavāsya. (Adi Parva, Chapter 67, Verse 65).

KUJĀ. Daughter of Angiras, one of the Prapuyānis. To Āngiras, by his wife Smenti were born four daughters called Sīnivā, Kuhū, Rūka and Anumati. (Visnu Purāṇa, Part I, Chapter 10).

KUJA. Kuja is an individual belonging to the Devagana. His weapon is called Saktī. He wears the akṣojāla. (Rudrākṣa garland).

KUMBHĀ. A very powerful and vast Rākṣasa who possessed an iron rod named Sunda. He had earned the boon that the rod would lose its power only on contact with women. He lived underground in a thick forest on the banks of the river Nandīvīra. Once he abducted Māḍvāvati, the beautiful daughter of Vidurātha, King of Vaiśā. At last Vatsapi, the son of Bhārata made Māḍvāvati touch the iron rod of the Ārāma, which became powerless because of the touch of a woman, and then he (Vatsapi) killed the Ārāma. Vatsapi then married Māḍvāvati. (Markandeya Purāṇa, Chapter 116).

KUKARDAMA. A wicked monarch of Pīḍārakadeśa. He had to be born in Pṛḍujōṇi (womb of a ghostess) due to his many sins, and once he came to the Ārāma of Bhārata, and they were exposed him as his former disciple and absolved him from his ghosthood. (Padma Purāṇa, Uttarā Khaṇḍa, Chapter 139).

KUKKURA I. A King of the Lunar dynasty, the founder of the Kukkura dynasty.
KUKURA II. A noble sage who distinguished himself in Dharmanapura’s court. (Satisfied Parva, Chapter 4, Verse 19).

KUKUKA (M). An urban region in ancient India. (Bhishma Parva, Chapter 9, Verse 42).

KUKUKTA. A female attendant of Skanda. (Bhishma Parva, Chapter 46, Verse 13).

KUKUDMIN. A son, Ananta, was born to King Saryatha, the son of Vaiyavatana Maha. Revata, the famous Raipura, who ruled from his city at Kushan, heard the news of Ananta. Ananta had hundreds of sons, the eldest being Kukudmin, and also a daughter, Revati. (Devi Bhagavata, 7th Skandha).

KUKURA I. (KUKURA). A king of the Vrata dynasty. From Vrata the descendents are in the following order:—Yudhajata—Shri—Satyaka—Sattakam (Yuddhakam).—Jayas—Kuni.—Anasita—Prithi.—Kukura. As Kukura was a very reputed king his successors were also called Kukuras. The Katriyas of this dynasty were subject to the orders of Sri Krsna. (Udyoga Parva, Chapter 26). Members of the Kukura and Mathuka dynasties became drunkards, and at last quarrelled with one another and died. (Mausala Parva, Chapter 5).

KUKURA II. The son of Ananta was born in the Kaishya dynasty. (Udyoga Parva, Chapter 103, Verse 10).

KUKUKA (M). An urban region in ancient India. (Bhishma Parva, Chapter 9, Verse 60).

KUKSI I. To Savkambubha Manu the son of Brahman were born two sons called Priyavarta and Uttanapada by his wife Sairijna and Kardama Prasupati married the daughter of Prasullinga. And, to them, they were born three sons called Sri, Kuksi and Virati. (Agni Purana, Chapter 18).

KUKSI II. A well known Asura king. An aspect of this Asura was later reborn as King Parvatiya. (Adi Parva, Chapter 67, Verse 56).

KULAGAL. (KULAPARVATA). Kulaparvatas are seven in number, viz., Mahendra, Malayaka, Salya, Shukakshara, Vindya, Parvatiya. (Bhishma Parva, Chapter 9, Verse 11).

KULADHARMA. The moral and ethical codes of conduct, especially with reference to family life. Arjuna told the following about Kuladharmas to Krisha at Kuruksetra.

In the decline of a family, its time-honoured usages perish, with the perishing of such rites impurity overtakes the entire family. With the growth of impurity even the noble women become unchaste, and if women become corrupt, mixture of castes ensues.

Hell is verily the lot of the family and family-destroyed through caste mixture; for, their ancestors fall off by the karmic drops of rice and libations. The ever-lasting caste virtues and the family merits get ruined because of the change in the caste system. We have heard that hell is verily the long-lasting abode of the men whose family religious practices have been broken. (Bhishma Parva, Chapter 25 and the Gita).

KULAMPUNA. A river which ought to be daily remembered. (Anushasana Parva, Chapter 165, Verse 20).

KULAMPUNA. A holy place. A bath here brings about sanctification of the entire family. (Vana Parva, Chapter 84, Verse 104).

KULATHA. A holy centre in ancient India. (Bhishma Parva, Chapter 9, Verse 66).

KUKUK. A prominent city, just born of Kardama. (Adi Parva, Chapter 53, Verse 41).

KULYA. A tribe who belonged to the line of disciples of Vyasa. (Bhagavata, 12th Skandha).

KUMARA I. Skanda or Subrahmanya. (For details see under Skanda).

KUMARA II. A king in ancient India. He was invited by the Pandavas to help them in the great war. He was defeated by Droja. (Udyoga Parva, Chapter 4, Verse 24).

KUMARA III. A sage regarded as Sanatkumara. (For details see under Sanatkumara).

KUMARA IV. One of the prominent sons of Garuda.

KUMARA V. An urban region in ancient India. King Srenimana of Kumara was defeated by Bhumis during his triumphal tour. (Sambhava Parva, Chapter 30, Verse 1).

KUMARA (S). Sanaka, Sanandana, Sanatkumara and Sanatujata were the sons of Brahma endowed with eternal youthfulness. They are known as the Kumbaras.

KUMARADASA. A Sanskrit poet of the 7th century A.D. His chief work is the great poem called Janakiharam consisting of twenty cantos.

KUMARADATTA. Guardian of the mother of the Vaisya called Maksika. (See under Maksika).

KUMARADHARA. A river which has its source in Brahmaputra, those who bathe in the river will become intelligent and wealthy. (Vana Parva, Chapter 94, Verse 149).

KUMARAKA. A prominent serpent born in the Kauravya dynasty. It was burnt to death at the serpent yajna of King Janamejaya. (Adi Parva, Chapter 57, Verse 13).

KUMARAKOTI. A holy place. A visit to the place is as good as offering a gift of a thousand cows. (Vana Parva, Chapter 2, Verse 117).

KUMARAVANA (M). The place where King Suydvanna got changed into a woman. When once Sanaaka and other sages went to Kumaraavana to see Siva he was seated there with Parvati on his lap. Seeing the sages Parvati got angry and cursed that men who entered the forest in future would be turned into women. King Suydvanna went to hunt in the forest ignotant of this curse, and as soon as he set foot in the forest he was turned into a woman. Pururavas was the son born to this woman by Buda. (Devi Bhagavata, 1st Skanda).

KUMARAVARSHA. A place near mount Raivatara. (Bhishma Parva, Chapter 11, Verse 26).

KUMARI I. A princess of the Kekaya kingdom. She was the mother of Pratisravas, and wife of Bhimasena, a king of the Puri dynasty. (Adi Parva, Chapter 95, Verse 43).

KUMARI II. In verse 31, Chapter 23 of the Vana Parva, it is stated that certain maidens were born from the body of Skanda. They were called Kumari and they used to eat unborn children in the womb of their mothers.

KUMARI III. Wife of the serpent called Dhanaftaya. (Udyoga Parva, Chapter 117, Verse 17).

KUMARI IV. A river in ancient India. (Bhishma Parva, Chapter 9, Verse 36).
KUMĀRĪ V. A river in the Śākā island. (Bhīṣma Parva, Chapter 12, Verse 32).

KUMĀRIPĪJĀ. It is a special item in Navarātīpījā. According to the definition ‘Kumārīkā tu sā prakāśa dīvāṃgā yā bhavedhā’, Kumārī is a two-year-old female child. To worship such a child is Kumāripījā, and it should be conducted accompanied by sumptuous feasts and presentation of clothing etc. There are no hard and fast rules as to how many Kumārīs should be worshipped and as to the manner and method of the worship. The same Kumārī may be worshipped during all the days of the Pāja, or every day one more girl may be worshipped like this—one girl on the first day, two on the second day and so on. Or it may be in the order 4, 6, 8 etc or 4, 8, 12, 16 etc. Even if the daily number be nine it is in order. There is no rule that Kumārīs alone should be worshipped; any one of the navakanyākās would do. A girl two years old is called Kumārī, three years old Trimūrī; four years old Kalyāṇī; five years old Rohini; six years old Kāli; seven years old Candra; eight years old Sambhavi; nine years old Durgā and ten years old Subhadra. These girls are called Navakanyākās. But, a child less than these should not be worshipped because it will not be fully sensitive to taste, smell etc. Also, age alone does not render Kumārīs suitable for worship. They should be absolutely free from ulcers, leprosy, ugliness, squint-eyes, dwarfishness, lameness, bad odour, stigma of low birth etc. For the achievement of special objects a Brahmin child should be worshipped; for victory, a Kṣatriya child and for profit, a Vaśya or a Dwārī, etc. would be worshipped. The Brahmins may worship brahmin children; the Kṣatriya, Brahmin and Kshatriya children; the Vaśya, Brahmin, Kṣatriya and Vaśya children; and the Śūdra, Brahmin, Kṣatriya, Vaśya and Śūdra children. (Devī Bhāgavata, 3rd Skanda).

KUMBHA I. One of the three sons of Prahlāda, the other two being Vīragana and Nikumbha. (Ādi Parva, Chapter 65, Verse 19).

KUMBHA II. Son of Kumbhakarna, whose wife Vajravālā bore him two sons called Kumbhva and Nikumbha. Both of them were very powerful, and Kumbha, in the Rāma-Kāvya war defeated the army of monkeys on various occasions. Many of the ministers of Sugrīva tried to defeat Kumbha. Angada of Bāl also could not stand up to him. Then Sugrīva fought against Kumbha and flung him into the sea when the water in it rose up to the level of mount Vindhyā. Kumbha came ashore from the sea roaring but was fisted to death by Sugrīva. (Vālmīki Rāmāyana, Yuddha Kānda, Canto 76).

KUMBHAKA I. A warrior of Skanda. (Śalya Parva, Chapter 45, Verse 73).

KUMBHAKA II. (Nikumbhaka). A very reputed sage. If he visited any place at dusk he left it only after a thousand years. He visited Kāllī once when King Divodāsa was ruling the state after having killed the Rākṣasa called Keśmaka, who had lived like a king there. Kumbhakā lived in a forest in Kāllī with his disciples. Prosperity regained supreme position under one of the Yojanas from where the sage lived. Neither wild beasts nor famine infested the area. Once a fierce famine broke out in Kāllī, and the failure of rain caused great havoc. Finding it impossible to feed the cows their keepers went with their live-stock every morning to Kumbhaka's place where summer had not yet even peeped in, and after feeding their cows there, they returned home in the evening. But, one evening they led back with them the cows used by the sage for his Pāja. When the sun set, as usual the sage sat before the sacred fire for Pāja. But, the cow had not come. With his divine vision he found out the reason for the absence of the cow. He cursed that region where the keepers of the cows lived and burnt it down. Afterwards the king of Kāllī became a desert place, whereupon king Divodāsa went to the banks of the Gomati and founded a new kingdom there. (Brahmāṇḍa Purāṇa, Chapter 2).


2) Birth. Pulasiya, one of the Prajāpatīs married Hāvīrbhū (Māniṇī) and a son called Viśravas was born to them.

Rāvana and Kumbhakarna were born to Viśravas of Pupokattī and Viśrīṣṇu was born to him of Rākṣa, and Kāraṇa and Sūrpanakha were born to him of Mahāviśva. The above descent is based on Būdha 6 in Chapter 275 of the Vana Parva. But, according to Ugra Rāmāyanā, Rāvana, Viśrīṣṇu and Kumbhakarna were born to Viśravas of his wife named Kaikaśi. According to the Āgni Purāṇa, Pupokattī and Kaikaśi were one and the same.

3) Former births of Kumbhakarna. Rāvana and Kumbhakarna were originally the two Devas called Jaya and Vijaya. Viṣṇu appointed them to destroy the Rākṣasas. Once they stopped sages like Sāṅkha and others at the gates, and the latter cursed Jaya and Vijaya into Rākṣasas. When they complained about the curse to Viṣṇu he promised to welcome them back to Vaikuṇṭha after they had lived three births as Rākṣasas. Accordingly Jaya was born as Hiranyakaśipu and Vijaya as Hiranyakaśipu, both of them Asuras. Mahāviśva incarnated himself as a Boar and killed Hiranyakaśipu and then Narasimha he killed Hiranyakaśipu. Hiranyakasipu and Hirṇyakaśipu were reborn as Rāvana and Kumbhakarna respectively. Mahāviśva, during his incarnation as Śrī Rāma killed both Rāvana and Kumbhakarna. Rāvana was reborn as Śūnapa and Kumbhakarna as Dantavakra. Both of them were killed by Mahāviśva during his incarnation as Śrī Kṛṣṇa. And the Deva called Vijaya, on account of the curse of Sāṅkha and other sages, passed through three lives as Hirṇyakaśipu, Kumbhakarna and Dantavakra and finally reached Vaikuṇṭha. (Bhāgavata, 7th Skanda).

4) Kumbhakarna ascended heaven. Kumbhakarna spent his childhood with his brothers at the Śrīraama of his father on mount Gandhamādana. Kubera was at the zenith of his glory at that time, having been crowned king of the Yaksas, and also having got the Puspaka Vimāna. The reputation of Kubera kindled jealousy in Kumbhakarna and his brothers. They too performed penance in the forest on one foot for a thousand years. But, Brahmā did not appear. They continued the penance without eating any food. Kubera and his Asuras were serving their brothers. Even after the second thousand years Brahmā did not appear. Then Rāvana cut off his ten heads and made offerings of them to Brahmā. Then Brahmā appeared. Brahmā restored his heads to Rāvana.
and he was granted the boon that he would not be killed by anybody but a man. The Devas shuddered at the thought of Ravana, and feared about the future in case Kumbhakarna too got such a boon. At their request Sarasvati danced on his tongue at the time of Kumbhakarna's request for a boon. Kumbhakarna wanted NIRDEVATVAM (Absence of all Devas). But by a slip of the tongue (caused by Sarasvati) what he asked for was nirādevatvam (sleep). Brahmagotra agreed about the future in case Kumbhakarna would sleep for six months of the year continuously. Vishishta got the boon that he should remember righteousness in danger and use the Brahmāstra without any training in its use. The brothers returned home after securing the boons, and, after driving off Kubera, the lord of Lankā, Rāvana and his brothers took their abode there. (Vana Parva, Chapter 273 and Uttarā Kṛṣṇāyana).

5) Death of Kumbhakarna. Kumbhakarna played a very important part in the Rāma-Rāvana war. Prominent warriors on the side of Rāma, like Sugrīva, his minister and Lakṣmana fought with him. But, none of them could kill him. At last, Rāma’s arrows killed him. (Valmiki Rāmāyana, Yuddha Kāṇḍa, Chapter 57). Kumbhakarna is not to be viewed merely and purely as an evil character. His advice to Rāvana on various occasions shows noble traits of his character. When Śri Rāma with his army of monkeys appeared on the other side of the ocean Rāvana held a conference of his brothers, ministers and others at which Kumbhakarna spoke as follows. You abducted Sītā without consulting us, and we would not have to suffer the consequences of that action of yours. But, it is not proper that the younger brother should keep away when danger faces the elder one, and on that principle here I am ready to fight Rāma. (Valmiki Rāmāyana, Yuddha Kāṇḍa, Chapter 12).

KUMHAKAR RĀVAKAMA. A holy place where a man who visits this place will enjoy the respect of others. (Vana Parva, Chapter 84, Verse 137).

KUMBHAŚA. Minister of Illāsura.Citadelekkha, companion of Uśa, the daughter of Rāma was the daughter of Kumbhāśa. (Suriya Parva, Chapter 171).

KUMHARAS DARA. A warrior of Skanda-deva. (Sāya Parva, Chapter 45, Verse 69).

KUMBHARETAS (RATHAPRABHU, RATHCHAYI VĀN). Bharadvāja, the first son of Śaṅkumā married Vīrā, an Askāsī was born as their son. This Askāsī is known by the names Kumbharetas, Rathaprabhu and Rathāchāvāna. (M.B. Vana Parva, Chapter 220, Verse 9).

KUMBHAS RAVAS. An attendant of Skanda-deva. (Sāya Parva, Chapter 46, Verse 28).

KUMBHAVAKTRA. A warrior of Skanda-deva. (Sāya Parva, Chapter 45, Verse 75).

KUMBHA YONI 1. Agastyā. (See under Agastyā).

KUMBHA YONI 2. A Deva woman who danced in Indraśabha when Arjuna came to Indraloka. (Vana Parva, Chapter 43, Verse 80).

KUMBHINADH. Daughter of Sumāli the Rākṣas, by Ketaunati. She was abducted by the King of Mathurā called Madhu-pa. Rāvanā killed him. (See under Madhu-pa).

KUMBHINASI. An asura and a notorious phibarder. (Anusasana Parva, Chapter 39, Verse 7).

KUMBHINASI 1. Wife of Aśgāraparṇa, a great Gandharva. When Arjuna was about to kill Citrarastra Kumbhinasi requested Udyodiṣṭhira to save her husband, and he was accordingly set free. (For details see under Aśgāraparṇa).

KUMBHINASI 2. A daughter born to Viśvāsa of Anāla. A Rākṣasa called Madhu abducted and made her his wife. The famous Lāvanāsura was their son.

KUMBHI PĀKA (M). One of the twenty-eight naraṇa (hells). It is intended for the cruel folk, who kill for food harmless animals and birds. Since such cruel folk are roosted in Kumbhī fire the hell came to be known by this name. Big vessels full of boiling oil are kept there and the servants of Yama push the sinners into them. One who had killed an animal will be kept in the boiling oil for as many years as the number of hairs the animal killed by him had on its body. (Devī Bhāgavata, 8th Sandhā; also see under Pitṛīrā).}

KUMUDA I. A prominent serpent. (Ādi Parva, Chapter 35, Verse 57).

KUMUDA II. A prominent monkey, who was an attendant of Sugrīva. (Vana Parva, Chapter 289, Verse 4).

KUMUDA III. A great elephant born in the dynasty of Supratika. (Udyoga Parva, Chapter 99, Verse 12).

KUMUDA IV. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

KUMUDA V. One of the five attendants given by Brahmā to Skanda. (Sāya Parva, Chapter 45, Verse 39).

KUMUDA VI. A warrior who fought with Skanda-deva. (Sāya Parva, Chapter 45, Verse 56).

KUMUDA VII. A synonym of Mahāviṣṇu. (Anuśasana Parva, Chapter 149, Verse 76).

KUMUDA VIII. There are four mountains supporting Mahāmeru on its four sides, and Kumuda is one of those four mountains, Mandara, Marumandra and Supārśiva being the other three. According to the 8th Sandhā of the Devī Bhāgavata there are other twenty mountains on the four sides of Mahāmeru, viz., Kuranga, Kuraga, Kumubhā, Viśakātā, Trikūta, Śaśā, Patanga, Rucaka, Nila, Nisadha, Śrivasta, Kapila, Sankha, Vaidurya, Āruḍhi, Hamsa, Šrabha, Nga, Kālājāra and Nārada.

KUMUDĀ. One of those Vedic scholars, who belonged to the line of Vīśā's disciples. His forte was the Ātharvaveda. Jaimini was a reputed disciple of Vīśā. His son, Sumantu, taught his disciple Kabandha the Ātharvaveda. Kabandha divided it into two between Devadāra and Pathya. Medhi, Brahmābali, Saṅkāyani and Piṭpalāda were the disciples of Devadāra, and Jābali, Kumudā and Saṅkara were the disciples of Pathya. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KUMUDĀKSA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDAMALI (KUMUDAMALI). One of the four attendants given by Brahmā to Skanda, the other three being Nandīśena, Ghanākṣara and Lohitākṣa. All the four were very powerful, as swift and speedy as
KUMUDODARA. A particular region in the Saka island. (Bhima Parva, Chapter 11, Verse 25).

KUMUDVATI I. Wife of King Vimarsana of Kirata-Dela. Kumudvati requested him one day, to put a stop to his cruelties against the people. His reply was as follows:—"Oh dear wife, don't feel sorry. In my past life I was a dog and, starved almost to death. I went to the gates of the Siva temple at Pampapura. It was Caturdashi day, and thousands of people had gathered there, and I stood there looking at the Sivalinga. Then someone cried out, 'Beat the dog to death', and though, in mortal terror, I ran thrice about the temple, people beat me to death. Since, although only by accident, I had run thrice around the temple, I was born as a King in the present life. I cherish the greatest devotion for Lord Siva; but, as inherent tendencies do not die out so easily I possess certain characteristics of the dog and that is why I commit the present cruelties.'

On hearing her husband's past history Kumudvati wanted to know about her past also, and Vimarsana said thus:—'In the past life you were a she-dove. Once you sat on the top of a Parvati temple with a piece of flesh in your beak. Then another dove tried to snatch it from you, and with it you flew thrice round the temple. But, the other dove killed you and flew away with the piece of flesh. Since you flew around the Parvati temple thrice you are now born as a dove.'

Vimarsana told her this also that in the next birth she would be born as the daughter of King Srijaya, as the daughter of the King of Kahtiga in her third rebirth, as the daughter of the King of Magadh in her fourth birth, as the daughter of King Daśārā in her fifth birth, as the daughter of Yayati in her sixth birth, as the daughter named Vasantih of the King of Vidarbha in her seventh birth, and that ultimately she would attain salvation. Vimarsana in his next birth would likewise be born as the Sindhu King, as the King of Sarabha in his third birth, as the King of Gandhara in his fourth birth, as King of Avanti in his fifth birth, as King Anarta in his sixth birth, as King of the Pandyas in his seventh birth, and that ultimately he too would attain salvation. Thus Vimarsana taught his wife that both of them would ultimately attain salvation as they had gone round the temple. (Siva Parva, Caturdashi-Chsana).

KUMUDVATI II. Wife of Kusá, son of Sri Rama. Kusá lost the ornaments on his hands in water once while he was bathing in the river. Angry at the loss, Kusá was about to shoot his arrows at the Sarayu when the naga called Kumuda not only returned to him all his lost ornaments but also gave Kumudvatii as wife to him. (Ananda Rāmagyan).

KUNADIKI. A warrior of Skanda deva. (Salya Parva, Chapter 45, Verse 38).

KUNÁ. A very erudite Brahmarshi. He was present at the serpent yajña of Janamejaya. (Adi Parva, Chapter 25, Verse 18).

KUNDÁ. One of the five attendants given by Dhástá to Skandadeva, the other four being Kuśuma, Kumuda, Dambana and Adambana. (Salya Parva, Chapter 45, Verse 38).

KUNDABHÉDI. A son of Dhartrárāṣṭra; Bhima killed him. (Drona Parva, Chapter 127, Verse 60).

KUNDADANTA. A Vidaña in brahmin, Kundadanta gave up his worldly possessions for the attainment of spiritual knowledge, and sought the help of sage Kadamba. Finding that he had not yet completely mastered the sūtras Kadamba sent him to Ayodhya, where he lived with Sri Rama, and Vasujja taught him the necessary texts on the subject so that he attained spiritual knowledge. (Yogavaisiṣṭha).

KUNDADHĀRA I. A son of Dhartrárāṣṭra. He is known as Kundadharā also. Bhima killed him. (Bhima Parva, Chapter 88, Verse 23).

KUNDADHĀRA II. A serpent worshipping Varuṇa in his court. (Sahó Parva, Chapter 9, Verse 9).

KUNDADHĀRA III. A cloud. None of the Devas descended to bestow a poor brahmin, who once performed penance in the forest when a cloud called Kundadhāra appeared and told him that, if the Devas would permit, he (cloud) would bless him. Immediately the Deva called Mahabhadra requested the cloud to bestow the brahmin. The cloud did so and the brahmin obtained salvation. (Sánti Parva, Chapter 271).

KUNDAJA (KUNDADHĀRA III). A son of Dhartrárāṣṭra; Bhima killed him. (Bhima Parva, Chapter 95, Verse 26).

KUNDALAI. A serpent born in the Kaurava dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Adi Parva, Chapter 57, Verse 16).

KUNDALAI I. An urban region in ancient India. (Bhima Parva, Chapter 57).

KUNDALAPURUSA. See under Sândrika Sásra.

KUNDALAI I. One of the children of Garuda. (Udyoga Parva, Chapter 101, Verse 9).

KUNDALAI II. A river the water of which was drunk by the Indus. (Bhima Parva, Chapter 9, Verse 21).

KUNDALAI III. A son of Dhartrárāṣṭra, also known as Kundadn. He was killed by Bhima. (Bhima Parva, Chapter 95, Verse 24).

KUNDALAI IV. A synonym of Sri Kṣñā. (Anurāhasana Parva, Chapter 149, Verse 110).

KUNDAPARANTA. An urban area in ancient India. (Bhima Parva, Chapter 9, Verse 49).

KUNDARIKĀ. A female attendant of Skandadeva. (Salya Parva, Chapter 46, Verse 15).

KUNDĀŚI. See under Kundalai III.

KUNDIKĀ. Great-grandson of King Kuru of the lunar dynasty, and son of Dhartrårāṣṭra. (Adi Parva, Chapter 94, Verse 58).

KUNDINA. The capital of ancient Vidarbha. Dama-yant was born and brought up in this city. (See under Damayant).

KUNĐISVA. An urban region in ancient India. (Bhima Parva, Chapter 50, Verse 26).

KUNĐISVRA. An urban region in ancient India. (Bhima Parva, Chapter 56, Verse 9).


KUNDODARA II. A prominent serpent. (Adi Parva, Chapter 25, Verse 16).

KUNDODARA III. Sixth son of King Janamejaya. The King had eight sons, Viz. Dhartrårāṣṭra, Pandu, Bālikika, Nājikśā, Jāmbūnada, Kundodara, Padāti and Vatsāi. (Adi Parva, Chapter 94, Verse 57).
KUSIGARGA. A reputed sage. By severe austerities he increased his spiritual powers, created a girl by his self-willed will, and afterwards entered into Samādhi. The girl, who did not relish the idea of marriage, began penance in solitude, and she grew old. In the Mahābhārata she is known as Vṛddhakanyā (Old Virgin). In the evening of her life she longed to give up her material body and attain salvation. At this juncture Nāraka told her that salvation was not for unmarried women. She, therefore, gave half the power of her penis to a young man called Śrīgāvān and lived as his wife for one single night. She thus attained salvation. (Sālā Parva, Chapter 52).

KUNDINDA. A noble brāhmaṇa. He presented a divine couch to Vṛddhivāsas at his Rājadhyāya Yajña. (Sāhābī Parva, Chapter 51, Southern text).

KUNDALA. A reputed sage. Once he enjoyed the company of Pavana, the celestial woman. (See under Pavanā).

KUNDJALA I. A warrior of Skanda. (Sālā Parva, Chapter 45).

KUNDJALA II. A wise parrot which lived on the banks of the river Narmadā. The Padma Purāṇa (Chapter 85, Bhāishajyabandha) has the following to say about the parrot.

Kundjala, the wise parrot, had a wife and four sons called Ujjvala, Samāvijaya, Vījaya and Kapiśjaya. These brothers used to feed themselves on sweet fruits etc. on the plains, mountains and other places. They also used to carry tasty fruits in their parents. The four brothers thus led a happy life in every way. (See under Sūrya).

KUNDJALA I. A great monkey. Arjuna mother of Harīman was the daughter of Kundjala. (Vālmiki Rāmāyana, Kīrtiśudhī Kūrti, Canto 66, Verse 9).

KUNDJALA II. A well-known serpent. (Aḍī Parva, Chapter 35, Verse 15).

KUNDJALA III. A prince of the Sāvrutra country. He was a lover of Jayadratha, and was killed by Arjuna. (Yavana Parva, Chapter 27).

KUNTAKA (KUNTALA). A Sanskrit poet who flourished in the eleventh century A.D. He was a contemporary of Allānakavati, and a critic who maintained that the ‘life’ of real poetry was Vārakrītī (expressing ideas in an artistically round-about way instead of in a blunt and plain manner).

KUNṬALA. The King of the country Kunṭala. Kunṭala was a Kingdom in ancient South India. The King of the country was called Kunṭala and the people were known as Kunṭalas. (Sāhābī Parva, and Bhīṣma Parva).

KUNDI (PRITHA). Wife of King Pāṇḍu and the mother of the Pāndavas. Kunḍī is a noble heroine in the Mahābhārata.

Rath. Kunḍī was the sister of Śrī Krṣṇa’s father Vasudeva. Her real name was Pritha. Vasudeva and Pritha were the children of King Śrīvatsa of the Yādava dynasty. King Kunḍabhoja was the son of Śrīvatsa’s sister. He had no issues. Śrīvatsa had promised to give the daughter first born to hims the adopted daughter of Kunḍabhoja, and accordingly his first-born daughter Pritha was given to Kunḍabhoja, and she was brought up in his palace. From that day onwards Pritha came to be known as Kunḍī. (Aḍī Parva, Chapter 111).

Kunḍī, Mādrī and Gāndhārī were born from aspects respectively of the three celestial women Śidehi, Krīti and Māti. (Aḍī Parva, Chapter 67, Verse 160).

KUNT and the mantra. To treat brahmans who came to the court of Kunṭibhoja with worshipful offerings etc. was the duty of Kunṭī. Once sage Durvāsas visited Kunṭibhoja, and as he knew that the sage was easily annoyed Kunṭī was specially deputed for his service, and she served him to the utmost. One day, to test Kunṭī, he asked her to be ready with his food by the time he took his bath, and he took practically no time to return after bath and go for food. It was clear that Kunṭī had managed to cook his food which she placed before him in a plate. The food was too hot and steaming, and the sage meanly looked at the back of Kunṭī. Realising the meaning of the look, Kunṭī turned her back to the sage for him to place the plate of food thereon. The sage placed it accordingly on her back and began eating. Though her back was really burning she showed no sign of it. Feasted at her behaviour the sage taught her a mantra and blessed her to the following effect.

“Repealing this mantra you invoke whichever Deva you like and thank his favour you will get children.” (Kathā-sārīratanā, Lāvina-kalakāthaka, Tāranga 2 and Bhīṣma (Malayalam) Chapter 111).

Kunti tested the mantra. After the departure of Durvāsas from the palace, Kunṭī developed an irresistible desire to test the efficacy of the mantra, and one day she invoked Sun-god with the mantra. Thereupon Sūrya approached her in the guise of a brahmān youth. Kunṭī got alarmed. Owing to discomfiture to become an unmarried mother Kunṭī could not make up her mind to welcome the brahmān youth. But Kunti assured Kunṭī that his coming could not be in vain, and Kunṭī had to yield. She requested Sūrya for a son adorned with helmet, ear-rings etc. (Vana Parva Chapter 207 Verse 17).

Sūrya assured Kunṭī that even though a child was born to her from him, that will not affect her virginity and departed. Kunṭī delivered a son in due course of time in secret. She locked up the child in a box and routed it in the Yamunā. An old charioteer called Adhiratha picked up the child from the river and brought it up as though it were her own son. That boy grew up to become the famous Karna. (Aḍī Parva, Chapter 112).

Kuntī’s wedding. In due course Kunṭibhoja celebrated Kuntī’s Svayamvara and chose King Pāṇḍu of the lunar dynasty as her husband, and Pāṇḍu took her to Hastinapura in all pomp and glory. (Aḍī Parva, Chapter 112).

Pāṇḍu’s wedding life. Pāṇḍu married another wife also called Mādrī, and all the three of them led a very happy life. During one of those days Pāṇḍu went on a hunting in the forest and arrowed to death sage Kindana, who was making love with his wife in the forest, both of them having assumed the forms of deer. The sage cursed Pāṇḍu with death the moment he touched his wives, and grief-stricken at the curse he told his wives about it and decided to take to Sannyāsa. But, the wives told him that they would commit suicide in case he took to Sannyāsa. Ultimately Pāṇḍu went to Sārivatśa with his wives, and there he began the performance of penances. After some time Pāṇḍu asked his wives to become mothers by some noble persons. But, Kunṭī and Mādrī did not agree to it. Then Kunṭī told Pāṇḍu about the
boon she had got from Durvasas, and with his permission she bore three sons called Dharmaputra, Bhima and Arjuna respectively from the three Devas, Dharmar, Vayu and Indra. As it had been ordained that the fourth and fifth children would bring sorrows and pain to the parents Kunti satisfied herself with three children. (Adi Parva, Chapter 122, Verses 77, 78).

But, as Pându desired that Madri also should have children by Kunti’s mantra she used the remaining mantra and two sons, Nakula and Sahadeva from the Ásañádevas were born to her.

6) Kunti disowned. During a winter when the forest was fragrant with flowers, Pându forgot all about the Sage’s curse and indulged in sexual joys, with Madri, and immediately he expired. Kunti and Madri competed with each other to end their life in the funeral pyre of their husband. But, as the sage and other relations insisted that one of them should live to bring up the children, Madri alone ended her life, and Kunti returned to Hastinápurá with the five children. (Adi Parva, Chapter 125).

7) Kunti at Hastinápurá. At Hastinápurá differences cropped up between the Pândavas and the Kauravas. Kunti and the five Pândavas removed themselves to the ‘Lakshapalá’ built at Varanáspura. When the palace was gutted by fire Kunti and her sons escaped through a secret tunnel to the forest, and Bhima carried the worn out Kunti on his shoulders. In the forest the Rákasa woman Hidimbi, requested Kunti to permit Bhima to become her husband, and Kunti advised Bhima to beget a child by Hidimbi, and thus was born Ghatotkaca. At the city named Ekakacá, Vyása consorted Kunti. There the brahmans complained to Kunti about the deprivations of Bákásura. Kunti got Baka killed by Bhima and asked the brahmans to keep the matter secret. On the advice of a brahmin who came there accidentally Kunti and others visited the Páñchála kingdom, and there Arjuna, having defeated all the Kings present at Páñchála’s Swayamvara wedded her. The Pándavas who returned with Páñchála at dusk time were asked by Kunti to enjoy that day’s bhiká (Alms received) together among themselves. Accordingly Páñchála became the wife of all the five Pándavas. Vidura, at the court of the Páñchála King saluted Kunti and presented to her various varieties of gems. Kunti and Vidura talked up about the painful incidents of the past, and Vidura escorted the Pándavas back to Hastinápurá.

Arjuna led a solitary life in the forest for one year, and then returned to Hastinápurá with Subhadrá whom he had married meanwhile. Kunti received Subhadrá heartily, in the game of dice with Duryodhana, Dharmaputra was not included, and the Pándavas again started for their life in the forest. During this period Kunti lived in Vidura’s house. Meanwhile Sri Krsna one day visited Kunti and she told Krsna about the fate of her sons with tears in her eyes. Duryodhana refused to give half of the kingdom to the Pándavas, who returned after twelve years’ life in exile in the forest and one year’s life incorrigible. Sri Krsna persuaded the Pándavas to war with the Kauravas, and both the parties began preparations for war. (Adi Parva, from Chapter 135 to Sabha and Vana Parvas and Udyoga Parva, upto Chapter 137).

8) Kunti before Karna. War clouds grew thick and fast, and Kunti at Vidura’s house got restless. Her heart trembled at the disasters of war as described by Vidura. She went alone to the banks of the Ganges where just then Karna was engaged in a japa with his hands raised and face turned to the east. Kunti waited for some time after which they began to talk. With tears in her eyes Kunti told Karna that he was her son, and implored him to return to the Pandava side to which Karna replied as follows: “Oh noble lady, that is quite impossible. I have vowed to kill Arjuna. I will not kill the other four Pándavas. You shall always have five sons alive. If Arjuna were to be no more I would be there for you in stead.” Kunti shuddered at those terrible words of Karna, and thus did both of them part with each other. (Udyoga Parva, Chapters 145 and 146).

9) Last days of Kunti. The great war ended. Thousands of warriors on the Kaurava side like the mighty Karna were no more. On the Pándava side also many were killed. Though the Pándavas won the war their hearts no more enjoyed peace or happiness. Kunti suffered as though caught in a wild fire. She asked the Pándavas to perform her mortal prayers. When she let out the secret that Karna was her first-born child Dharmaputra burst into tears. Kunti consold Subhadrá and Uttará who were lamenting over the death of Abhimanyu. She requested Sri Krsna to cremate the dead son of Uttará.

Then Kunti went to Gándhari, who stood there bathed in tears. Grief-stricken Gándhari started for the forest. Holding Gándhari’s hand in hers Kunti led the way. The Pándavas prevented their mother from going, but she did not yield. She advised Dharmaputra to have a special eye on Sahadeva, not to forget Karna’s name and not to show any displeasure towards Bhima and Páñchála. But, the Pándavas wanted to follow their beloved mother into the forest. Páñchála and Subhadrá stationed themselves behind Kunti, who shed copious tears at the sight. Dhrstastra and Gándhari, who also felt deeply pained at the sight tried their best to dissuade Kunti from following them to the forest. But, Kunti consold her sons and daughters-in-law by means of sympathetic words and followed Dhrstastra and Gándhari to the banks of the Ganges, where all of them lived together. The Pándavas felt acutely the absence of their mother at home. They went to the forest and paid their respects to Kunti on the banks of the Ganges. Kunti embraced Sahadeva with tears in her eyes. Though Yudhiṣṭhira and Sahadeva wanted to say with Kunti in her service she did not allow that. Kunti, Dhrstastra and Gándhari performed penance in the forest near the Ganges, taking food only once in a month. The three of them died there in a wild fire. (Áśrama-váśika Parva, Chapter 37, Verse 41). Their relations immersed their bones in the Ganges and performed the necessary obsequies. (Sri, Śanti, Áśrama-váśika and Ávamudhika Parvans).

10) Kunti in Devaloka. Kunti, Madri and Pându went to Devaloka. (Svárágára Parva, Chapter 5, Verse 15).

KUNTI II. A particular region in ancient India. The warriors there were known as Kuntis. (Sabha Parva, Chapter 34, Verse 11).
KUNTI III. An urban area in ancient India. (Sabhā Parva, Chapter 14, Verse 27).

KURU IV. A King born in the Yayati dynasty.

KUNTI BIJÖHA
1) General. A King of the Yadu dynasty; son of the sister of Sūrašena, who was the father of Vana and grandfather of Śrī Kṛṣṇa. (For genealogy see under Śrī Kṛṣṇa.) Kunti Bijōha was also the foster father of Kunti, the daughter of Sūrašena. (See Para 1, under Kunti.)
2) Other information. (i) Sahadeva, during his triumphal march over the southern kingdoms subjugated Kunti Bijōha. (Sabhā Parva, Chapter 31, Verse 16).

(i) He participated in the Kṛṣṇa Yoga Yajña of Yudhiṣṭhira. (Dharmarāja Parva, Chapter 31, Verse 12).

(ii) The son of Kunti Bijōha also became famous under the same name, and Purūj was the son of this Kunti Bijōha. Both of them were tenants of the Pāṇḍavas. (Kurum Parva, Chapter 6, Verse 22).

(iv) On the first day of the Kurumkētra war Kunti Bijōha and his son fought with Vinda and Anuvinda. (Bhārama Parva, Chapter 45, Verse 72)

(v) A woman who occupied the mehitā (eye-position) of the Kuru dynasty set up by Dhrisūdrayāna. (Bhārama Parva, Chapter 59, Verse 47).

(vi) Kunti Bijōha and Sūtānuka occupied the Pāḍāśṭhāna (foot position) of the Makaravāya on the Pāḍāśṭhāna side. (Bhārama Parva, Chapter 75, Verse 11).

(iva) He possessed a noble and high-bred horse. (Driona Parva, Chapter 23, Verse 46).

(vii) In the great war, he fought with Alambusa. (Driona Parva, Chapter 16, Verse 183).

(ix) Ten of his children were killed by Aśvatthāmā. (Driona Parva, Chapter 94, Verse 18).

KUPATA. An Aura son of Kasyapa by Dānu. (Adi Parva, Chapter 65, Verse 26).

KURASGA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KURANSAGESTHA. A holy place. He who bathed here and observes fast for three nights will attain salvation. (Anuśāsana Parva, Chapter 25).

KURAKSU. (The Malayalam word for monkey). Kasyapa, the grandson of Bṛham and son of Marici, married eight daughters of Dakṣaśṛpajapati and one of them Krodhavānya delivered ten daughters. Monkeys and lions were born from Hāri, one of those ten daughters. Thus they are brothers, and both are called 'hāri'. (Vālmīki Rāmāyana, Aranyaka Kāṇḍa, Janama 14, Verse 24).

KURAPAVATA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KURGMUKHA. One of the sons of Vīśvavāistra. They were Brahmanvādins, (expounders of Brahman). (Anuśāsana Parva, Chapter 4, Verse 53).

KORMA I. A prominent serpent, son of Kadrā. (Adi Parva, Chapter 66, Verse 41).

KORMA II. A tortoise. The second incarnation of Mahāmeru. (See under Avatāras).

KURMAPURĀNA. One of the eighteen Purāṇas. (See under Purāṇas).

KURU I. A King called Kuru was born in Dhrūva's dynasty.

Genealogy. Descended from Viśvata thus: Brahman - Svyāmbhuva Manu - Uttānapāda - Dhrūva - Śiṣṭa - Ripu - Gāgadeva (Gāgadeva Manu) - Kuru. King Kuru was the grandfather of the reputed Vena and the great grandfather of emperor Prthu. Aṅga was the father of Vena. Not much is said about this Kuru in the Purāṇas. Kuru had ten brothers called Puru, Īru, Sataduryāna, Tapasvī, Sattapakṣa, Sūru, Aṅgikṛṣṇa, Aṅgikṛṣṇa, Sūru, and Īru. Kuru had by his wife Śrīgīt seven sons called Aṅga. Sūraśena Vaiśvā, Dṛkāṇa, Gaya, and Śibi, and to Aṅga was born by his wife Śrutī the son, who became reputed as Vena. Prthu was Vena's son. Prthu had five sons called Anurādhā, Vādhī, Sūtra, Māgadhā, Sālā. To Anurādhā was born by his wife Śrīkāṇḍi a son called Hṛvārthā, to whom were born by his wife Dhruvā six sons called Prāchabhitavī, Sākra, Gaya, Kṛṣṇa, Vṛja and Ajīna. The above is the only information available about this Kuru dynasty in the Purāṇas. (Viśu Purāṇa, Part I, Chapter 13).

KURU II. Two sons, i.e., Uttānapāda and Priyavrata were born to Svyāmbhuva Manu of his wife Satarāpa. One King Kuru born in the dynasty of Uttānapāda has been referred to above, i.e., Kuru I. Another King Kuru is noticed in Priyavrata's dynasty. To Priyavrata were born of his wife Priyavrata fourteen sons called Agnikṛṣṇa, Dīmaṇḍava, Yajñāvāla, Mahāvira, Dhṛiṇaprāśa, Sava, Hita, Āśvata, Vīttihātra, Kavi, Orjapati, Uttama, Tāmasa and Kāvātra. To Agnikṛṣṇa by his wife Purudhitā were born nine sons called Nābhi, Kṣipuravā, Hāri, Dhravā, Ramyākura, Hāra, Nāma, Kuru, Hāpa. Another Kuru appeared among them; but nothing more than the fact that he married a woman called Nārti is known about him. (Viśu Purāṇa).

KURU III. A King, the brother of Rāntideva. (See under Kantiyadeva).

KURU IV.

To Kuru were born four sons called Parikṣata, Sudhamu, Jahu, Narsihāvā. The genealogy of the Kuru Kings is as follows: Sudhamu-Cyavana - Kriti - Upārīcaravāsa - Brahadratha - Kūtṛa - Rāṣṭa - Purovāsa - Jahu.

Jārāndhā was another son of Bhradhratha. Jārāndhā had four sons called Soma, Saha, Ādva, Vīsa, and Śruṣika. From Jahu, the following sons were born:—Surastra - Vīrāstra - Sāravhāma - Jayatīsena - Raviya - Bāvuka - Cakrodhā - Devatī - Rāja - Bhima and Pratika. Pratika had three sons called Devaśī, Śantuvi, and Bhrājasa. Santuvi is known as Mahālāha. Also, Dharatātra and Pāṅgū were the successors of Santuvi, and they came to be known as Kauravas also as they belonged to the dynasty of Kuru. But, since the sons of Pāṅgū were born of Devas they may not be called Kauravas.

2) Other Information. (1) Kurumkētra became holy
and sanctified on account of Kuru's tapas. (Adi Parva, Chapter 94, Verse 80).

(ii) While Kuru was once ploughing a land in Kurukṣetra, a river Sarasvatī went there under the name Sutenu (Oṅgaḥavati) and watered the land. (Sāya Parva, Chapter 55, Verse 6).

(iii) While Kuru was once performing a yajña at Kurukṣetra, the river Sarasvatī went there under the name Sutenu (Oṅgaḥavati) and watered the land. (Sāya Parva, Chapter 30, Verses 26 and 27).

KURU V. One of the sages who wanted Bhīṣma on his bed of arrows. (Sāya Parva, Chapter 47, Verse 8).

KURU VI. A son born to Samvarana of Tapati. The boy, following his naming and other consorts, grew up like fire in which he was offered havis (ghee). At the age of ten he became omniscient. At the age of sixteen he married Saudāmi, daughter of Sūdān. (Vamana Purāṇa, Chapter 21).

KURUJĀGALAM (KURU). A kingdom in ancient India of which Hastinapura was the capital. This kingdom acquired the name Kurujīgala from Kuru. (Adi Parva, Chapter 94, Verse 49).

KURUJĪ. A king born in King Janaka's dynasty. Aja was his father and Arjūnanem his son. The genealogy from Janaka to Aja is as follows: Janaka - Virada - Nandivardhana - Suhetu - Devatā - Bṛhadāśvā - Mahāvarsa - Dvataḥketa - Haryavā - Mara - Pradīpavaka - Kraurathama - Devamālaka - Vidiṭā - Mahādṛśa - Kṣīrā - Mahārīma - Svarnāśrīma - Pratharāma - Sīrāndhavāja (Janaka, the father of Sītā) - Kurud włia - Dharmañāvā - Kratrāvāja - Kesīketa - Bhāmanīśvā - Sīrāndhavāja - Surī - Vaidyavāja - Orjuketa - Aja - Kurujī. (Bhāgavata, Sū. 32nd Sandha). KURUKŚETRA.

1. General. Made famous by the Mahābhārata, Kurukṣetra is a sacred place situated to the south of the river Sarasvatī and north of Drāvada. People who live in this region really live in heaven. (Aranykāndha, Chapter 83, Verse 4).

According to the Purāṇas, even those who come into contact with the dust blown from this place meet with auspicious end.

2. Other details. (i) Taksaka lived on the banks of the river Ikṣumati in Kurukṣetra. (Adi Parva, Chapter 31, Verse 139).

(ii) Kurukṣetra became a sacred place as king Kuru did tapas there. (Adi Parva, Chapter 1, Verse 50).

(iii) Two sons called Cīrīghada and Vicitravirya were born to Santanu of Sarasvatī. Once while hunting in a forest Cīrīghada met a Gandharva, whose name also was Cīrīghada. The Gandharva got angry that a man bore his name and so he killed Cīrīghada. The incident took place at Kurukṣetra. (Adi Parva, Chapter 101, Verses 8 and 9).

(iv) Sunda and Upasundha, who conquered and ruled all the worlds lived in Kurukṣetra. (Adi Parva, Chapter 209, Verse 27).

(v) Before the Khāṇḍava forest was burnt down Taksaka left the place and went to Kurukṣetra and lived there. (Adi Parva, Chapter 226, Verse 4).

(vi) During their life of exile in the forest the Pāndavas visited Kurukṣetra. (Vana Parva, Chapter 5, Verse 1).

(vii) King Madhūra once conducted a yajña within the boundaries of Kurukṣetra. (Vana Parva, Chapter 126, Verse 45).

(viii) The reputed sage Mudgala lived there. (Vana Parva, Chapter 260, Verse 3).

(b) Once a fierce fight took place here (Kurukṣetra) between Bhīṣma and Paratūrāma. Paratūrāma wanted Bhīṣma to accept Ambā, daughter of the King of Kāśi as his wife. (See under AMBA).

(x) Bhīṣma lay wounded on the bed of arrows here. (Bhīṣma Parva, Chapter 119, Verse 92).

(xi) Kurukṣetra had been formerly known as Sāmavataparākṣa. Since King Kuru made this place holy it came to be known as Kurukṣetra thereafter. (xii) It was at Kurukṣetra that the Pāndavas and the Kauravas waged a fierce war and it was here that Śrī Kṛṣṇa taught Arjuna the Gītā. (Bhīṣma Parva, Chapter 258, Verse 42).

(xiii) Emperor Sudārśana, son of Agna, who was famous for his hospitality, lived here. (Anuśasana Parva, Chapter 2, Verse 40).

KURUPĀNGALA. The combined name for Kuru and Pāṇcāla in ancient India. (Bhīṣma Parva Chapter 9, Verse 56).

KURUṬA. A Sage mentioned in Ryveda. He is also known as Kṛṣṇa. (For details see under Kṛṣṇa).

KRATĪRTIKA. A famous animal, the south of Tājvarūti in Kurukṣetra. He who takes a bath here will enter Brahma. (Vana Parva, Chapter 83, Verse 16).

KRUVAVAMA. See under KURU.

KURUVARAKA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KURUVARŞA. The country ruled over by Kuru came to be called Kuruvaram.

KURUVINDA. An urban area in ancient India. The people of Kuruvinda were called Kuruvindas. (Bhīṣma Parva, Chapter 37, Verse 9).

KUSA I. A great sage of ancient India. He was as efficacious as burning fire. The famous Sage Viśvāmitra was born in Kusa's dynasty. (For genealogy etc see under Viśvāmitra).

KUSA II. One of the two sons of Śrī Rāma, the other being Lava.

1. Birth. To Śrītā was born by Śrāman a son called Lava while she was living at the ārama of Vālmiki. One day Śrītā took Lava to the stream to bathe him, and Vālmiki, who did not know about it was upset not to see the child in the ārama. He feared that it might have been eaten up by some animal. When Śrītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before. When Śrītā returned to the ārama with Lava after their bath Vālmiki explained the whole situation to Śrītā. Since the second child was created with Kuśa grass he was called Kuśa, and he was made the second son of Śrītā. (Uttara Ramayana and Kathāśīrītāsagara, Alakāravatilambaka, Tamil 1).

2. Kuṣa went to Ayodhī. Śrī Rāma decided to conduct an Atvamedha yajña. It was ordained that the emperor, who conducted a yajña should have his wife. As Śrītā had been abandoned, Rāma had no wife for the purpose of the yajña. It was laid down that in the absence of the wife a statue of her may be made and performed. But, Vālmiki and the sculptor of the statue of Śrītā might be made with gold. The yajña was to be held in the Naimiṣa forest. During the triumphal tour of Sāruṇghā with the yājikī horse he reached the banks of the river Tamasā near the ārama of Vālmiki where
Lava and Kuśa captured the born. Satrugnaha could not defeat Lava and Kuśa, and they routed the additional force also which arrived under the leadership of Lakṣmanā to help Satrugnaha. Then Vālmikī intervened and the born was restored to Satrugnaha. Afterwards, Vālmikī, Sīta and Lavakanás also attended Śrī Rāma’s yājña where Lava and Kuśa recited the poem Rāmāyana composed by Vālmikī. Rāma recognised the boys and they were made to live in Ayodhyā. Thus did Kuśa visit Ayodhyā.

The Kathāsāntāgara tells the following story about Kuśa’s visit to Ayodhyā:

Vālmikī duly performed the thread-wearing ceremony of Lava and Kuśa and taught them, even in their very childhood, all arts and sciences including the secrets about divine arrows. The boys one day killed a deer in the śramaṇa and submitted it to him (Kuśa) who was still the śramaṇa, which Vālmikī used to worship daily, and as a result of that the sages became ill. Sūdradeva requested for penance for the sages. When Vālmikī said that Lava should bring golden lotus flowers from Vaḍarāvāna’s pond and flowers of Kalīpavakaṇḍa from his arden, and that Lava and Kuśa together should worship the Śūdradeva by offering lotus flowers, Lava then went to meet Kuśa and after killing many vālakaśa collected the flowers. On his way back he rested for some time at the foot of a tree. Just then Lakṣmanā, who was on the lookout for a human being for the naraśāyana (human sacrifice) of Śrī Rāma, also reached the spot. He decided to take Lava captive with him, and they fought with each other for some time. At last Lakṣmanā took Lava captive by using mohānāstra (arrow) which makes the opponent unconscious and took him to Ayodhyā. Sīta was pained that Lava had not returned yet, and Vālmikī, with his divine vision understood the reason for his absence. He deputed Kuśa to Ayodhyā to bring back his brother Lava somehow or other. When Kuśa reached Ayodhyā, Śrī Rāma was conducting the Ayodhia yajña. Kuśa, by charming a number of people, got into the yajña ground. In the combat that ensued between Kuśa and Lakṣmanā the latter was defeated, as he could not defeat Kuśa due to the greatness of Vālmikī. When Śrī Rāma asked Kuśa who he was he replied that he was the brother of Lava and that he had heard from his mother Sīta that the son born to them was the born of Śrī Rāma. Kuśa wept over to hear that and he covered the boys with kisses. Sīta also was brought down from the śramaṇa to Vālmikī, and all of them lived very happily. (Kathāśāntāgara, Aṣāmukhāvālmambaka, Tārāja 1).

Kuśa’s reign. Following the demise of Lakṣmanā Śrī Rāma divided the country between Kuśa and Lava. A city was also built in the Kosala Kingdom and Kuśa was crowned King thereof. Thirty-two out of the sixty-four aerialācāryas of the kings of the solar dynasty, four out of the eight ministers and half of the movable property were allotted to Kuśa. Lava was crowned king of north Kosala where a city called Saravati was built for him, and the other half of the army, ministers etc. became his slaves. While Kuśa and Lava were ruling the country thus, Śrī Rāma immolated himself in the depths of the river Sarayu (Uttara Rāmāyana).

Kuśa’s successor. Descended from Śrī Rāma thus:

Kuśa—Aditi—Nisadhā—Nabha—Pundarika—Kṣema-
dhavā—Devāni—Kuśa—Pāryātra—Vindora—Vajranī—Khagana—Vidhyā—Hiranyākhyā—
Puyya—Dhruva—Sudrāsana—Agni—Pītra—Śīglra—Maru. The solar dynasty was annihilated at the advent of Kalyuvya (Bāgavata, 9th Skandha).

KUŚA III. A king born in the Kuru dynasty. To Kuru, who built Kurukṣetra was born a son called Sudhanva, and to him was born Sudhrota, who became the father of (Gautama) Sudhrota a Brahmane. He married Girkā, a Brahmane, wife of Bhadrātra, Kuśa, Yadu, Pratāvagrasa, Bala, Matsuśākāla and Vra. Kuśa was one of the seven sons. (Agni Purāṇa, Chapter 78).

KUSA. An urban region in ancient India. (Bhāṣya Purāṇa, Chapter, 9, Verse 56).

KUSA. A river the water of which Indians of ancient days used to drink. (Bhāṣya Purāṇa, Chapter 9, Verse 24).

KUSA. A river the water from which Indians used to drink. (Bhāṣya Purāṇa, Chapter, 9, Verse 24).

KUSA. A Brahmin, son of Bhṛpati. Penniless and poor, the brahmin once sought the help of King Sālva. The miserly king did not give him anything. Thereafter he began to worship Bhagavati with the objects of worshiping, which Bhagavati accepted upon Bhagavati a girl emerged out of his mouth. She was named Devavati. When she came of age an asura called Sambhu desired to marry her; but Kuśa-deva did not agree to the proposal. Enraged at the refusal Sambhu killed Kuśa-deva while the latter was asleep one night. But Devavati cursed and reduced the asura into ashes. Kuśa-deva came again and secured Mahāvīra as his husband when Rāvana happened to come there, and he tried to make his his wife. But, she repelled all his attempts at which he caught hold of her by the hair. She escaped by cutting her hair. She then immolated herself in burning fire. It was this Devavati, who was, in her next life, born as Sīta, daughter of King Janaka (Uttara Rāmāyana).

KUSHA. One of the seven born. Born of King Janaka, father of Sīta. He lived on the banks of the river Iksmuat. (Vālmikī Rāmāyana, Bālakāyda, Canto 70). See under JANAKA I.

KUSA. A King. The following story about him is quoted from the Skandha Purāṇa.

Kusa-deva was a monkey in his former birth, and as he had then performed the auspicious act of burning Saiva in a candle throughout day and night, in the next birth he was born as King Kuśa-deva. One day the King abducted the daughter of the sage Agniśevasa when she was bathing. The Sage cursed the King into the form of a vulture. He was promised redemption from the curse that he would reign his human form on the day in which he helped Indra-yumma.

KUSA. The island encircled the sea of Śūra (Wine). Jyotisimā was the chief of the island. He had seven sons called Udbhida, Venūnta, Vairatha, Lambana, Dātri, Prahbhakara and Kapi. The Subcontinents, are called by their names. In Kuśa island, along with Dalyas and
Dānavas, Men, Devas, Gandharvas, Kannaras and Kumārupas live. There are four castes of people there called Damis, Sūmus, Snehas and Mannedas, all of them leading righteous lives. The above four castes form the Brahmans, Kṣatriyas, Vaiṣyas and Śūdras people in the island. There are six mountains there called Vidruma, Hemaśaila, Duṣyāmas, Pūsravāna, Kuśāśyana and Harimandira. There are also seven rivers there called Bhūtanagā, Śivā, Pāravā, Simmatu, Vidyut, Aṃśī and Mahī. These rivers animitrate the suns. There are also other small rivers there. There is a Kuśambamba (a cluster of Kuśa grass) in the island. The stambha which glows like fire illuminates the island by its light and lustre. (Bhāgavata). The Kuśa island is encircled by the Oṛu ocean. (Viṣṇu Purāṇa Part 11, Chapter 4).

KUŚĀDYA. A Kingdom in ancient India. (Bhāsma Parva, Chapter 19, Verse 44).

KUSĀLA. A holy place near mount Kauśāna. (Bhāsma Parva, Chapter 12, Verse 21).

KUSĀLAVA (S). Kuśa and Lava, the two sons of Siha. (For details see under Kuśa).

KUSALEYA. A holy place in ancient India. (Bhāsma Parva, Chapter 19, Verse 4).

KUSĀMBA I. The third son of Upārīkavasana, Kuśamba is also known as Maṇjarīva. Vasu had five sons called Brhadārtha, Kuśamba, Vaiśekha, Yudha and Rājaśya.

KUSĀMBA II.

1) General. A son of Kuśa. The city he built was called Kauśāmbi. (See under Kuśa).
2) Other information: (i) Kuśamba had a daughter called Aparikā, who was married by Bhadrakariya, the solar King. (Brahmanda Purāṇa, Chapter 2).
   (ii) Two sons, Śakra and Gāḍhi were born to Kuśamba and to Gāḍhi was born a daughter, Satyavatī. Viśvāmitra was Gāḍhi’s son. (Brahmanda Purāṇa, Chapter 57).

This statement is not quite correct. Certain other Purāṇas maintain that Gāḍhi, the father of Viśvāmitra was the son of Kuśanābhā, who was the son of Kuśika and brother of Kuśamba. (See under Kuśanābhā).

KUSANĀBHĀ. A son born to Kuśa of Vardarhi. (For Genealogy see under Viśvāmitra). Sage Kuśa had four sons, namely Kuśamba, Kuśanābhā, Avārārājaṇa and Vasu, and Kuśanābhā built Madhavapatra and lived there. One hundred daughters were born to him of his wife Gauri. Viśvābhagavan once asked the girls to marry him at which proposal they laughed at him in derision. He cursed them and made them hunch-backed ugly women, and Kuśanābhā felt very sorry about this cruel fate of his daughters.

To Somadī, daughter of Gandharva woman called Urmilāi, had been born a son, Brahmadatta, due to the mental power of the sage Gāḍhi. Kuśanābhā gave in marriage his hundred daughters to Brahmadatta and they were cured of their hunch at the touch of Brahmadatta and became their previous beautiful selves.

Kuśanābhā conducted the yajña called Purarakāṃṣṭa, and Kuśa, who was so pleased by the yajña blessed him to have a son called Gāḍhi. Viśvāmitra was the son of this Gāḍhi. Viśvāmitra had also a sister Satyavatī, whose Rekha wedded. (Viṃśi Kūmārāṇya, Bālakāṇḍa, Cantos 32-35).

KUSĀPLAVĀ (KUSĀPLAVANAM). A holy place. He who bathes and spends three nights there will derive the benefits of an alamedha yajña. (Bhāsma Parva, Chapter 12, Verse 21). It was here that Dīdevi, wife of Kaśyapa did tapas for a son who would be equal to Indra. Again it was here that Indra entered into the womb of Dī and cut into pieces the child in the womb. Kuśapālava became famous because of the above happenings. (Viṃśi Kūmārāṇya, Bālakāṇḍa, Canto 46).

KUSĀSTAMBHA. A sacred centre in the Kuśa island. He who bathes here attains a place in heaven surrounded by Deva women. See under Kuśadvipa. (Anūśaṇa Parva, Chapter 25, Verse 28).

KUSĀSTAṬHALI. The ancient name of Dvārakāpurī; an island. It was emperor Revata, son of Anārta, the grandson of Varkavanta Manu, who first built a city in Kuśasthali and ruled the country. Their genealogy: Descended from Viṣṇu thus: Brahmā—Marici—Kāṣyapa—Viśvānu—Varkavanta Manu—Śurīya (Śayyati)—Anārta—Revata. Certain Purāṇas state that it was Anārta, who first built forts at Kuśasthali. It would not be incorrect to say that Anārta built forts in this city first founded by his son Revata. The city was sunk in the sea after a few years. Afterwards the region remained as a forest for long years. It was later on that Śri Kuśa built Dvārakā there. Following Kṛṣṇa’s death the Yādava dynasty got annihilated and the region was again swallowed by the ocean. Dvārakā is believed to have been an island situated in the sea to the west of Gujarāt. Even today there is a place called Dvārakā on the coast of India to the west of Gujarāt. (Devī Bhāgavata, 7th Skandha and Bhāgavata, 10th Skandha).

KUSĀŚVA. An Ikṣvaku King son of King Sahadeva and father of King Somadatta. (Viṃśi Kūmārāṇya, Bālakāṇḍa, Canto 47).

KUSĀVĀN. A deep region in the lake called Ujjāna near Mānasī lake. (Vana Parva, Chapter 130, Verse 10).

KUSĀVĀRTA I. Son of King Rasbha, Kuśāvarta had nineteen brothers, viz. Bharata, Ilavarta, Brahmāvarta, Āryavarta, Malaya, Bhadrakariya, Sena, Indraspaṅk, Vidarbha, Kikata, Kavi, Hari, Antariksa, Prabhuddha, Pippālāyana, Āvirohita, Druṣmida, Cauśam and Karabhajana. (Bhāgavata, 5th Skandha).

KUSĀVĀRTA II. A holy place in ancient India. (Anūśaṇa Parva, Chapter 25, Verse 13).

KUSĀVATI. A city in Devaki, where the Devas once conducted a mantra yajña. It was on his way to participate in this yajña that Agastya cursed Kubera and his attendant Maṇimana (Vana Parva, Chapter 161, Verse 54).

KUṢÉŚAYA. One of six great mountains in the Kuśa island. Durchartha, Duṣyāna, Purapavī, Kuśāya, Kurudma and Hari are the six mountains. (Bhāsma Parva, Chapter 12, Verses 19 and 11).

KUSIDA I. A sage belonging to the order of Vyāsa’s disciples. (Bhāgavata 12th Skandha).

KUSIDA II. To live on the interest of money lent to orders. Agriculture, breeding of cows, commerce and Kusida are the professions ordained for brahmins in emergency. (Agni Purāṇa, Chapter 152).

KUṢIKA I. A very famous monarch in the Puru dynasty. He was the grandfather of Viśvāmitra and father of Gāḍhi.
KUSIKA II


2) Kūṣika. A holy aśrama on the banks of the river Kosi where the sage called Kūṣika is believed to have lived. (Vana Parva, Chapter 64, Verse 131.)

KĀMSANA. A prominent serpent. (Ādi Parva, Chapter 33, Verse 11.)

KUSIUMBURI. A Rākṣasa in Kubera’s court. (Sabhā Parva, Chapter 10, Verse 16.)

KUSUMA. One of the five attendants given to Skanda by Bhūta. Kunḍa, Kusuma, Kumbha, Durmara and Adamba were the five attendants. (Sulī Parva, Chapter 45, Verse 39.)

KUSUMILHĀVAPARAYA. One of the mountains around the mountain Mahākāla. (Devī Bhāgavata, 8th Skandha.)

KUSUMBHI. A forest near Dwārakā. (Sabhā Parva, Chapter 36.)

KUTA. One of the pugilists deputed by Kamsa to kill Śrī Kṛṣṇa and Baladeva when they went to Mathura to witness the dhanurājya. Cāntara, Mūṣika, Saśa and Kośala were the other prominent pugilists deputed by Kamsa for the purpose. (Bhāgavata, 10th Skandha.)

KUTAPA. Afternoon, considered to be auspicious for performing obsequies. The offerings made to Pītṛ at Kutapa are the best. (Ādi Parva, Southern text, Chapter 93.)

KUṭHARA. A prominent nāga. He was present among the nāgas who went to receive Balabhada when he went in the form of nāga, into the sea. (Mausala Parva, Chapter 4, Verse 15.)

KUṬHARA. A nāga born in Dharatārastra’s family. It was beheaded at death of the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 15.)

KUTI. See under Parvati.

KUT. A. Son of a Rajūrī called Kuru. Kusa is mentioned with reference to Indra in many places in the Kṛṣṇa.

KUTTAKA (M). Seat of a famous Śiva temple in South India, originally a Viṣṇu temple. There is a story about its conversion into the present Śiva temple as follows:—

Agastya, on his journey to the south, reached Tirukkuṭṭal (Kutṭakam) in the Tirumalvi Pillai on the southern borders of Tamil Nadu. The temple there was dedicated to Viṣṇu, and the Vaiṣṇavas (devotees of Viṣṇu) prevented Agastya from entering the temple with ashes on his forehead. At once he transformed himself into a devotee of Viṣṇu, and was permitted entry into the temple. As Viṣṇu wanted to show the world that he and Śiva were one and the same, and also the greatness of Agastya, the idol of Viṣṇu was all on a sudden changed into a Śiva Liṅga. Since then the temple has remained a Śiva Temple. (Skanda Purāṇa.)

KUVAṆAYAPĪDA. Name of the elephant posted at the gates of Mathurāpura to kill Śrī Kṛṣṇa and Balabhadrāyana, who went there to witness the dhanurājya. But, they killed the elephant.

Rāma dvārānī samāṭādya
Tai mīgamavastiñāthā
Agāyāt Kūvaḷaṁpīḍām
Kṛṣṇo s mahatāpapravodīmātha
(Bhāgavata, Daśaṁa Skandha, Chapter 46, Verse 2.)

KUVRĀ. A river. (Bhīma Parva Chapter 27.)

KUYAVA. An asura referred to in the Rāṣṭra. (Rāṣṭra, Manḍāla 1, Anuvāka 10, Sūtra 104.)

L

Lā (स). This letter means the Creator. (Chapter 348, Agni Purāṇa.)

LABDHANĀSA. See under Paścataṇtra.

LAGHUPTATANA. A crow, a character of the storybook, ‘Paścataṇtra’. (See under Paścataṇtra.)

LĀJRA. One of the thirteen daughters of Daksapājapati. The other daughters were, Śraddhā, Lakṣmy, etc. (Chapter 7, Anuṭa 1, Viṣṇu Purāṇa.)

LĀKHĀŚIHKI. The house of ‘I’, a kind of red dye. (See for details under Arakhśīlam.)

LAKSANA I. Daughter of Duryodhana. Wife of Śamba. (See for details under Śamba.)

LAKSANA II. A celestial maiden. This maiden took part in the birth day celebrations of Arjunā. (Sloka 62, Chapter 122, Ādi Parva, M.B.)

LAKŚANA (LAKŚMANA) III. One of the eight queens of Śrī Kṛṣṇa. Lakṣana was the daughter of Bhṛgavasena, King of Madra. (Śṛiṣi Khaṇḍa, Padma Purāṇa.) Śrī Kṛṣṇa got ten sons of her some of whom are Praghaṇa, Triviravan, Śimha and Bala. (10th Skandha, Bhāgavata.)

LAKŚMANA. Son born to Daśaratha of Sumitrā. 1) Short history. Since details about Lakṣmana are included in the story under ‘Rāma’ only a short description is given below:

Daśaratha, King of Ayodhya had three wives, Kausalyā, Kaikeyī and Sumitrā. To obtain children Daśaratha performed a sacrifice named Putakāmesī and requesting the great sage Ṛṣyaśṛṅgra to officiate at the ceremony. At the close of the ceremony a divine person rose up from the sacrificial fire with a pot of pudding and all the three wives became pregnant by eating the same. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bhārata and Sumitrā to Lakṣmaṇa and Satrughna. Lakṣmaṇa was an incarnation of Ananta and so Rāma and Lakṣmaṇa had more attachment to each other.

Viṣṇumātra once took Rāma and Lakṣmaṇa to the forest to give protection to the same against the demons who gave them trouble. In the course of that Viṣṇumātra took them to the Svaśāyinvarī held at the court of Janaṇa and Śrī Rāma married Siṭā and Lakṣmaṇa married Ormīla.
When the coronation of Sri Rama was about to take place, Kaikyel demanded of Dasaratha, on the strength of the two boons granted to her on a previous occasion, to send Sri Rama to the forests for fourteen years and crown Bharata her son as King. Dasaratha was compelled to accede to her request and so Sri Rama went to the forests. Sitâ and Laksmâna accompanied him. Laksmâna during the fourteen years of their exile followed his brother Rama like a shadow. Laksmâna cut off the breasts and nose of Sûpanîkha, the demoness who made iheinous overtures to him. Laksmâna acted promptly and bravely when the monstrous trio, Khara, Disaîa, and Tîrîras attacked him and he was responsible for the slaughter of the three. Ravana, coming to know of that, carried away Sitâ to Lañka.

Grief-stricken, Rama and Laksmâna roamed about in the forests searching for Sitâ. At last they came to Sugrivava with whom they made an alliance. Rama and Laksmâna got back for Sugrivava his kingdom of Kiskindha and Sugrivava in return helped Rama and Laksmâna to fight Ravana. Accompanied by an army led by Sugrivava Rama and Laksmâna went to Lañka and Laksmâna took back Sitâ to Ayodhya. Sri Rama was crowned King and Laksmâna helped his brother in his duties. When there arose a scandal about Sitâ from the people, Sri Rama asked Laksmâna of the taking Sitâ away to the forest and have her there. In the Alvamedha conducted by Sri Rama, Laksmâna led the sacrificial horse and the horse was blocked and captured by Lava and Kusa and Laksmâna fought against them.

When the purpose of the incarnation of Rama was over, god of Death in the garb of a sage approached Sri Rama for a private talk. Rama and the sage were cleared in a room and Laksmâna was asked to keep watch over the door with instructions not to allow anybody inside. After some time sage Durvîsas came there and Laksmâna entered the room to give his brother information of his arrival Rama was angry and abandoned Laksmâna and, feeling repentant later, Sri Rama jumped into the river and drowned himself before a huge crowd of weeping subjects. Laksmâna immediately ended his life by drowning himself at the same place where his brother did so.

2) Birth. Laksmâna was born on the day of Astesha in the lagna of Karkataka. (Slokas 15, Chapter 18, Bîka Kânda, Vâlmiki Ramâyana).

LAKSMÂNA 11. A very brave son of Duryodhana. He was a great archer. The Mahabhârata gives the following information about him.

(i) In the great battle Abhimanyu defeated this Laksmâna. (Slokas 32, Chapter 73, Bîsha Parva).

(ii) Laksmâna fought against Ksatradeva. (Slokas 49, Chapter 14, Dropa Parva).

(iii) Abhimanyu killed him in the battle-field. (Slokas 17, Chapter 46, Dropa Parva).

(iv) After the great war when once, at the request of Kunti and Gândhîri, Vyasa by his yogic powers arrayed the dead warriors for Kunti and Gândhîri to see, this Laksmâna was also among them. (Slokas 11, Chapter 32, âtiramâvita Parva).

LAKSMÂNA. One of the queens of Sri Krsta. (Chapter 33, Sabha Parva, Daksinâtyapâthâa).

LAKSMI 1. Consort of Mahâvîṣṇu.

1) Origin. Devî originated from the left side of Paramâtmâ (Supreme Being). The beautiful Devî by a command from the Supreme Being divided herself into two enchanting damâs both equal in figure, splendour, age, majesty, adornment and love. One of these was Laksmîdevi and the other Râdhâdevi. That born of the left was Râmâ and that of the right, Râdhâ. Râdhâ wedded herself to the two-handed Sri Krsna and laksmî also wanted to be the same personage as Laksmî devi herself became two, Sri Krsna from the left side as a two-handed person and as four-handed Vishnu from the right side. (9th Skandha, Devi Bhâgavata).

2) Different incarnations of Laksmî. Laksmî had many incarnations and she had been on earth in different forms at different times. They are given below.

(i) Birth from the womb of milk. Once the Devas became aged and afflicted with rudoicity and grey hairs by a curse of Durvîsas Indra lost his majesty and was ousted from Svarga. Svargalaksmî deserted Devaloka and went to Vaishnavî and merged with Mahâvîṣṇu.

The Devas were greatly aggrieved on account of this flight of theirs and they went to Sâyâna and appealed to Brahmâ to find a solution to their difficultie. Brahmâ was helpless in the matter and so they all together went to Vaishnavî and represented their grievances before Mahâvîṣṇu. Vishnu smiled and told Mahâvîṣṇu thus: “You go and be born as Kîrṣa-sagarakanyakâ using a part of your inherent power and give the Devas and Vaishnavî and Mahâvîṣṇu and put a Vanamâla (garland of wild flowers) on Mahâvîṣṇu. The Devas got back all their lost wealth and prosperity and, on going to Devaloka, worshipped Laksmîdevi properly. (9th Skandha, Devi Bhâgavata).

(ii) Mahâvîṣṇu was born as a mare. (See under Elavîra, Para 2).  

(iii) Mahâvîṣṇu was born as the Tulasi plant (Holy Basil. (See under Tulasi).)

(iv) Mahâvîṣṇu was born as Sitâ and Vedavatî. (See under Siâa).

1) Other births: Mahâvîṣṇu was born as a daughter to the sage Brhu of Kîrṣyâ. When Mahâvîṣṇu incarnated as Sûrya, Laksmî rose up from the lotus. When Visnu became Parasurâma, Laksmî became the earth. When Mahâvîṣṇu reincarnated as Sri Rama, Laksmî became Siîa and when Visnu was born as Krsna Laksmî became Râdhâ. Thus whenever and wherever Mahâvîṣṇu changed his form, Mahâvîṣṇu also changed hers to form part of the changed life. (Chapter 9, Ârînâ 1, Visnu Purâna).

3) Mahâvîṣṇu cursed Visnu. Once Mahâvîṣṇu cursed Mahâvîṣṇu, her husband, that his head would drop off from his body. (See under Cîtai).

4) Two forms of Laksmî. Mahâvîṣṇu has two forms, Vishnu-prîya Laksmî and Râjyalaksmî. The former is the embodiment of charity and virtuousness. The latter goes about courting Kings. Râjyalaksmî is sickle and unsteady. This Laksmî enters all places where virtue and charity are found and as soon as these two vanish
from any place Kāyakālpaṇi will also vanish from that place.

5) Laksmaṇa in cow-dung. The people of Bāhtrāna consider cow-dung as very sacred and there is a story in the 52nd chapter of Anusāśana Purāṇa as to how cow-dung became so sacred.

Once a herd of cows was grazing in a large grassy ground when Laksmaṇa happened to pass that way. Mahālakṣmi was pleased at the cows and made them ask for any boon they wanted. The cows were prosperity incarnate andimmelent and they rejected the offer of Laksmaṇa and when pressed again by her, said that they would like to have prosperity deposited in their dung also. Mahālakṣmi did so and to even today it is believed that the cow-dung is ennobled with prosperity.

6) Other deaths:

(i) Laksmaṇa stays in the court of Kubera. (Śiśōka 19, Chapter 10, Saṁhitā Purāṇa).

(ii) Mahālakṣmi is installed in temples as an idol carrying a būka in her right hand and a Śiva fruit in her left hand. (Chapter 50, Agni Purāṇa).

(iii) Lakṣmīdevi stays in the court of Bṛhadāra. (Śiśōka 41, Chapter 11, Saṁhitā Purāṇa).

LAKŚMI N. A daughter of Daksārajapati. She was married to Dharma-deva. (Śiśōka 14, Chapter 66, Aṁi Purāṇa).

LAKŚMIDĀSA. A Sanskrit poet who was the author of Śukasandrī.

1) Birth. He was born in the former state of Cochin in Kāraṇīpuram Mana. This Mana (house) was near the temple of Tripurārāgala in Vellārapilly in Cochin (Kumārathu taluk). The Kāraṇīpuram Mana was the residence of Tāvatiśi in the village of Trānikāla. It is over two hundred years since that Mana became extinct. (The houses of Namboothiri brahmins are called Manaś).

2) It is believed that the famous Śukasandrī was written in 112 M.E. There is one set of historians who hold that it was written in 600 A.D. But the famous scholar and poet Ulūr states with authority that it was written in the 10th or 11th century A.D.

The story of this poet. As usual there are legends regarding this poet also. That the poet was a very dull boy in his childhood and that he became bright and brilliant by the blessings of his guru is one legend. After writing his Śukasandrī the poet went on a pilgrimage in South India. One night he came to a husbandman's house but was not given any food or a place to sleep. He slept in an open veranda on the outside. He was waking awake when he heard his Śukasandrī being read inside by a few people. At a stage they were not able to follow the import of a verse when Lakṣmaṇa shouted the meaning from outside. A door opened and a voice enquired in Tamil “Are you Kāraṇīpuram?” When he said yes they were extremely happy and took him inside and treated him with respect.

4) Work. No major work other than Śukasandrī has been found. Two small poems are available.

Śukasandrī has been written on the model of the famous Meghaśāstra of Kalidāsa. Many commentaries on this have come to light; of these the one written by

Minavardan Rāja of Kozhikode. Palace named Viḷāsam is the best. Other commentaries are those of Varāharāni, Cintāmita and Vyākṣi are also worth mentioning.

LĀLIŚHAKSAM. A hell. (See under Kāla 1).

LĀLĀMA. A division among horses. The white patch on the forehead of a horse is also called Lālāma and so horses with lālāma are called Lālānas. (Śiśōka 13, Chapter 13, Droṇa Purāṇa).

LĀLĀKASA. A country of ancient India. The King of this country was present at the yajña of Yudhikṣira with very many valuable presents. (Śiśōka 17, Chapter 51, Saṁhitā Purāṇa).

LĀLITA. See under PUNDARTIKAMUKHA.

LĀLITA. A Gandharva. This Gandharva was born by a curse and by observing a vṛtta called Kāmāda Eknātri. He obtained relief from the curse and became Gandharva Mahān. (Uttāra Khanda, Padma Purāṇa).

LĀLITA. An ancient holy place of Bāhtrāna. If one bathes in a sacred pond there, one will be free from sins. (Śiśōka 34, Chapter 84, Vana Purāṇa).

LĀLITTHA. A country of ancient Bāhtrāna. The people of the place were called Lalithas. They fought on the side of the Kauravas in the great battle. Lalithas boasted that they would kill Arjuna in the great battle. The King of the Lalithas attacked Ahommayu. Arjuna killed them all in the battle. (Śiśōka 47, Chapter 5, Kāraṇa Purāṇa).

LAMBĀ. A daughter of Daksārajapati. Atikāh wife of Daksārajapati got a hundred daughters and ten of them were married to Dharma-deva. Lamba was one of them. (Chapter 13, Anuṣa 1, Vaisnava Purāṇa).

LAMŚI. A follower of Subrahmanyam. (Śiśōka 18, Chapter 46, Śalot Purāṇa).

LAMŚAPAYODHAK. A follower of Subrahmanyam. (Śiśōka 21, Chapter 46, Śalot Purāṇa).

LAMPĀK. A place of Purānic fame. In the great epic battle the people of Lāmpāka fought on the side of the Kauravas. They attacked Siyakaka and destroyed the Lāmpākas. (Śiśōka 42, Chapter 121, Droṇa Purāṇa).

LĀNGALI. A celebrated river of Purānic fame. This river worships Varuna in the form of a Devi. (Śiśōka 22, Chapter 9, Saṁhitā Purāṇa).

LĀNGHAHI. A river of Purānic fame. This river runs in the court of Varuna and worships him.

LĀNĪ. The kingdom of Rāvana.

1) Origin. It is believed that the present island of Ceylon was the Lānī of the Purānics, the city of Rāvana. This city of Lānī was situated on the top of the mountain Trīkūṭa. This Trīkūṭa was a peak of Mahāmeru. Because of a flight between Vāsuki and Vaiśvāhayu this peak broke away from Mahāmeru and fell into the ocean. (See Para 5 under Kubera).

2) History. Vishvakarma constructed a magnificent city on the top of the mountain Trīkūṭa for the use of Kubera. Kubera lived there adored and worshipped by all. One day Kubera travelled by air in an aeroplane of his, Kaikas, mother of Rāvana saw that and she became jealous. She called her son to her side and said that at any cost the city of Lānī on the mountain Trīkūṭa should be captured and given to her. Rāvana along with his brothers went to the Himālayas and performed penance there and obtained several boons from Śiva. Then Rāvana conducted a victory march as an arch-opponent.
of all living forces and drove away Kubera from Lakšā and took possession of Lakšā as the place of his abode. He lived along with him all the demons residing in Paśaloka.

3. The design of Lakšā. Viśvakarmā, the celebrated architect designed the beautiful Lakšā and the supreme building ability of Maya brought into form the enchanting city. On the top of Lakšā was the most important Navaratna-rāja and on a spacious platform on its top stood the majestic image of Lakšā. On the centre was the ten-storied palace of Rāvana and around it in eight different places stood the nine-storied buildings of the great ministers of Rāvana. The nine edifices were like the Navagrahas (nine planets) of Lakšā. Each of the nine edifices was built with one of the nine gems and the royal palace in the centre was built by using all the nine gems. Even his stride of his hand by which these buildings and changed his path either a bit to the north or to the south making what is known as the Daksināyana and Uttarāyana. (Yuddhā Rāma, Kamba Rāmayana).

4. No sand in Lakšā. The ancient belief is that there is no sand in Lakšā. The fourth tarāngga of Kāthāramukha-bhanusaka of Kāthava-sūggra gives a story relating to the reason for this belief. Garuḍa flew to Devakī to bring Anūta (nectar) to redeem his mother from her servitude to his step-mother. On his way he took an elephant and tortoise from near the Śrīpura of Kāyāna for his food. He sat on a huge banyan tree to eat them. On the ground below the Bāṇēkhiyas were performing penance. The branch on which Garuḍa sat with his food sagged and before it fell Garuḍa went to Rāma and denounced them on the mountain Gandhamadana near the ocean. The branch broke and fell into the ocean and the city of Lakšā was built on the branch and that was why the ancient people believed there was no sand in Lakšā.

5. Other details.
(i) Sahadeva sent Ghanavakaca to collect tribute from the King of Lakšā for the Rajāyayajña of Dhaṃmaputra (Chapter 31, Dākṣiṇāyana).
(ii) The people of Lakšā attended the Rajāyayajña of Dhaṃmaputra and took charge of serving rice in the feast. (Slōka 23, Chapter 53, Vana Parva).
(iii) Hanumān once burnt the city of Lakšā with a fire from his tail. (See under RĀMA).
(iv) It was Brahmā who gave Lakšā at first to Kubera. (Slōka 15, Chapter 274, Vana Parva).
(v) After the death of Rāvana, Vibhisāna was crowned the King of Lakšā (Slōka 5, Chapter 291, Vana Parva).

LAṆKĀLAKŠMĪ. A Devi who was relieved of her curse by Brahmā and later helped the Pandavas in their war against the Kauravas.

1. How she came to Rāma. Lāṅkālakṣmī was Vijayalakṣmī in her previous birth. She was the watch-girl of the treasury of Brahmā, and one day finding her negligent of her duties Brahmā cursed her "Go to the earth and be the watch-girl of the palace-gate tower of Rāvana". She begged for relief and Brahmā said, "During the incarnation of Viṣṇu as Rāma his wife Śītā will be carried away by Rāvana and Hanumān will come in search of her to Lakšā. You will then block the way of that mighty monkey and he will then strike you down by a fierce blow of his hand. You will then be released from the curse and come back to me."

Vijayalakṣmī accordingly was born in Lakšā and became the watch-girl of Rāvana's palace-gate tower. Rāvana then kept her in search of Śītā tried to find an opening through which to enter Lakšā. Then he saw a huge tower-gate on the northern side of the mountain Suvalagiri. When he reached the gate he found it closed. The mighty monkey beat hard on the door and the strong door burst into two and fell on to the floor. Instantly a furious woman of enormous size rushed to the gate with a piercing roar and blocked it. Hanumān found the situation dangerous and gave her a powerful blow and felled her. She then very politely asked Hanumān who he was and Hanumān revealed his identity and told her the purpose of his visit. Lāṅkālakṣmī then took leave of Hanumān and leaving Lakšā went to Śrī Rāma and handed him Śītā. Rāma blessed her and she returned to Sāyala and started doing her duties as before. (Sundara Kanda, Kamba Rāmayana).

LAṆETIKĪ. A holy place. If a man visits the place he would get the benefit of conducting a Viśvepya yajña. (Slōka 15, Chapter 38, Vana Parva).

LAṆITĪ. The second retreat of a sage called Mandapīla (See for details under Mandapīla).

LAṬĀ. A celestial maiden. She was the companion of another Devi of name Vanga. Though she became a crocodile by the curse of a brahman she was set free by Arjuna. (See under Paharīṭhara).

LAṬA. A particular division of the Kaṭṛya. Because a set of the Kaṭṛyas showed partiality towards the Brahman became Lāṭās. (Slōka 17, Chapter 35, Anuśasana Parva).

LAṬAVESTA. A mountain situated on the southern side of Deśarāka. It had five colours and resembled the Indraçāpa. (Chapter 33, Dākṣiṇāyana Pāṭha, Sābhā Parva).

LAŬHITYA I. A country of Purāṇic fame. This country of out-castes was conquered by Bāha and he took from there different kinds of diamonds (Slōka 26, Chapter 30, Sābhā Parva).

LAŬHITYA II. A sacred place constructed by the powers of Śrī Rāma. If one bathes in a pond there one would become golden in colour. (Slōka 2, Chapter 35, Vana Parva and Chapter 25, Anuśasana Parva).

LAŬA. A son of Śiṣṭa. (See under Kṣa. II for more details).

LAŬAṆA(M). A hell. (See under Kāla I).

LAŬAṆA I. A demon. He was the son of a demon called Madhu. Madhuvana on the banks of the river Kālini was the abode of this demon. This demon was a great defiler of the Puyas and Satruguna had to kill him. Satruguna then constructed a beautiful city there and lived there. In recognition of the increasing prosperity of the city it was named Madhuvan. After the death of Satruguna his two sons lived there. (4th Skanda, Devi Bhagavata).

LAŬAṆA II. A King who was a grandson of Ḫariścandra. He once conducted a Rajāyayajña and became a brahman (story in Jñānavasiṣṭha). This story was narrated to Śrī Rāma by Vasistha to teach him the truth that man does not realize that this whole universe is an illusion only because of his ignorance.
Lavanya was the King of Uttarakhand, a country of great fame. He was the grandson of Harisandra and wished to win fame by performing a Rajayasa yoga as Harisandra had done. Lavanya decided to perform the yoga in his mind only. He made grand preparations for the yajna. He invited the Rishis and after invoking the devas inflamed the sacrifical fire. For one year he observed yoga like that and in the end gave gifts to the brahmins and the Yogis. The imaginary performance that the King had in the course of a single day when he indulged in a reverie. In the evening as usual he continued his day to day duties.

One who performs Rajayasa will have to bear woes and sorrow for a period of twelve years and since Lavanya had performed it mentally, Indra sent his agent to give Lavanya woes mentally. Indra's agent appeared in the court of King Lavanya in the guise of a magician. The magician bowing barked [in the room] and said, "Lord, I shall show you a magic. See it sitting on your throne. It will be as astounding as if setting moon rise on the earth".

Saying this the magician took a bundle of peacock feathers and waved it against the face of the King. That bundle was capable of producing different objects and visions. The King fixed his eyes on the several glittering spots on the feathers and soon he saw a relative of the Saindhava King approaching the court. Behind him was a beautiful horse. Holding the horse by the reins the new-comer said at the King, "Lord, this horse is as good as Sukra and it has been sent by the King of Sindhuh to be presented to you. Best things should be given to the best people and only then the value of the thing would be correctly understood." The magician who was standing near-by supported the statement of the new-comer. He said, "Lord, what he says is true. This horse has wonderful powers. Take a tour of all the worlds riding on this horse". The King sat at the horse and he sat thus for an hour and a half. The entire court was perplexed.

After some time the King awoke from his meditation and looking at his courtiers in wonder he said thus: "I shall tell you what happened to me during the short period I was sitting in meditation. While I was looking at the peacock feathers of the magician I felt a desire to go hunting riding on this horse. So I went to the forest alone riding on this horse. Very quickly the horse took a long distance deviating from the main path and I soon found myself in the dark depths of dense forest. By the time we reached that forest my mind and body were equally tired and still we went on moving till evening came. Somehow we crossed the forest and reached a place where there was a cluster of lemon trees and to ease my body I caught hold of a creeper hanging from one of the lemon trees. As I did so, to my horror, I found the horse running away from me and leaving me alone. Tired by the day's travel I sat at a place and dozed. Darkness was creeping in and soon the whole place was in complete darkness. It was very cold also. Somehow I spent the night and when morning came, with hopes I walked around the place. The place was still and no living thing was in sight. As I roamed about I saw a forest-girl coming with a pot of rice. I approached her and asked for some rice. She did not pay any attention to my request and moved on. I followed her and she said she would give me rice if I promised to marry her. In despair I agreed to her condition and she was pleased with my reply. She gave me half the rice and curry she was carrying to her father and also some lemon-juice to drink. After taking that food I rested for a while. It was then it was informed that the marriage was arranged and I was expected to come. Her name was Harakeyabhi. As soon as her father came from the fields he told him everything. The cauldra was immensely pleased to hear about our marriage and all of us went to their hut. The scene I saw at the hut was astonishing. At one place was the flesh of boars, horses, rams and crows in a heap and on the intestines of animals hanging from ropes sat birds pecking at them. In the hands of children there were pieces of raw meat and flies hovered round them. The hut presented a disgusting atmosphere and yet I entered and sat on a leaf and my marriage with Harakeyabhi was conducted there. The celebrations of the marriage lasted for seven days and all these days people danced and shouted amidst loud noises of drumming in a hilarious mood of drunkenness. Eight months passed by very soon and Harakeyabhi became pregnant. She delivered a girl first and soon we had two or three children more. I had to do many cruel and nasty deeds to feed my family and gradually I became old. My hair became grey. At that time there occurred a great famine, and those residing in the forests were put to great trouble. There was no water to drink as all ponds and lakes went dry. Some of us migrated to the vicinity of the Vindhya mountain where there were plenty of water-fountains. A few committed suicide. We also left the place and started walking, taking the children also along with us. After some time we sat under a palm tree completely exhausted. My wife began to weep profusely. She then kissed her children and lay down and started sleeping. Thirsty and hungry my children lay there awaiting death. Unable to witness the scene I jumped up from there deciding to commit suicide myself. Suddenly my vision faded and I was able to see this court and you all. This is the work of that magician".

The courtiers sat dumb-founded at the incredible story of the King. Suddenly the magician disappeared. The magician after making the King experience the woes of twelve years in a very short time left for the court of Indra.

Next morning King Lavanya in the hope of seeing the place and people of his dream in reality near the mountain Vindhya started with his retinue on the false pretext that he was going to conduct a victory march. When he entered a big forest he met with many familiar places and hunters of his dream. Then he saw the hut where he had lived. The same men and women were there all around. Then he saw an old lady lamenting thus: "Oh my dear sons, where did you go from my lap? My dear daughter, have you forsaken me? Oh prince, you came here abandoning all luxury and the beautiful girls of your palace and married my daughter. But God did not allow even her to be your permanent wife. The river of life has to take worthless and mean paths forced by circumstances. A
very virtuous. King had to come and live with a
candala girl.”

Hearing this the King went to her and asked her all
details. When she repeated the story the King knew that the
lady was the mother of his candala wife. The King and
ministers were surprised to find that his vision was
real and without that short period of his meditation he
did have a life of years. This perplexed the King.

Raju also had erred. The old lady whatever she wanted and after
counting her started for the palace, thinking
about the wonderful happenings and mysteries of life.

LAVANA III. A demon who lived in the island of
Ramaruhasha. He had come to the island long before
the serpents came to that place. The serpents saw him
when they went there to live. (Sloka 2, Chapter 27, Adi Parva.)

LAVANA IV. Another King of the family of Haris-
candra. Yogavasiśtha says that this King had participated
in several Rājagṛiva yajnas.

LAVĀNAKA (LAVANAKA). A place of Purānic
fame near the country of Madagadha. There are
many forests in this place suitable for hunting and so several
kings used to come and stay at Lavanaka in times of
need.

LAVANŠVA. A sage. This sage showed very high
respect to Dharmaputra. (Sloka 23, Chapter 26, Vana
Parva.)

LAVAYA. A King of old. He was a member of the court
of Yasna. (Sloka 21, Chapter 2, Sabha Parva.)

LEKHÀ (5). A deva-gana (set of celestial beings) of
Raḥaṁtha Manovantara. In this set there are eight Devas
named Dhupa, Durvakasī, Prabhisa, Pracetas, Rupa-
pati, Manojaya, Mahāyānas and Yuvanas. (Brahmāṇa
Purāṇa, 2, 36, 76.)

LIKAHI I. An ancient sage. The King of that land
cut off his hands on a charge of theft. But they grew
into their original form by the power of the penance of
his brother. (Chapter 23, Sānta Parva.)

It was a time when the celebrated King Sudyuna was
ruling over the country. On the banks of the river
Bāhūda in that country there lived two sages, Saṅkha
and Lekhīta, in two separate hermitages of their own
Once Lekhīta went to the drama of his elder brother
Saṅkha and finding none but feeling hungry took some
vegetables from there and started eating them. While
he was eating his brother wanted him and he ordered
the action of his brother taking the vegetables without
his permission as an act of theft. Cutting the hands of
the culprit was the punishment accorded by the King
to that time to the offender. Saṅkha sent Lekhīta to the
King. The King received the sage respectfully and gave
him a seat. The sage then told him all that had happened
to him and Sudyuna ordered the hands of Lekhīti to
be cut off. Blood was coming from his hands when
Lekhīta went and bowed before his brother. The brother
congratulated him on his accepting the punishment for
his crime and asked Lekhīta to go and take a dip in the
Bāhūda river. Lekhīta bathed in that holy river and then
he found both the hands growing like lotus buds
from his body. He rushed to his brother and showed
him the hands. Then Saṅkha said that it was due to
the power of his penance that Lekhīta got his hands.
Then Lekhīta asked his brother why he did not purify
him by his power before. Saṅkha replied that the power
of punishment was vested in the King and the King
Sudyuna had become great by executing the law
secretly.

LIKHIHI I. An evil-natured priest of Raḥaṁtha, the
King of Campakapura. Saṅkha his brother also was
the King’s priest. Raḥaṁtha blocked the sacrificial
house of the Brahmāṇa yajña of Dharmaputra and
Aruna attacked the King to get the house released.
To molest an army the King announced that each and
every soldier should assemble at the place by day-break
the next morning and added that those who disobeyed
would be put in burning all.

By early morning the next day all the soldiers excepting
the son of the King arrived at the palace. Sudyuna,
the King’s son, was a general of the army and his
absence annoyed the King. Raḥaṁtha was hesitating
whether his son should be punished when Lekhīta
advised the King to execute the punishment.

The King put Sudyuna into a big cauldron of boiling
oil but Sudyuna escaped from it unscathed to the
surprise of all. Lekhīta and Saṅkha said that Sudyuna
escaped because the boiling of the oil was incomplete
and uneven. So they boiled the oil again and threw
Sudyuna into it. At that moment a huge palm tree
split into two and fell on them and they were killed
(Jamūn Advamedaparva).

LILĀDHYA. A son of Vṛṣamukta. He was a Brāhmaṇi
(Sloka 52, Chapter 3, Andhakarna Parva.)

LILĀTILAKAM. The first book of literary criticism in
Malayalam. The author of the book is unknown. The
book is divided into eight parts. Mantravāda, Malayān-
śāstrā, Alankāra, Kavyānam, Kavyādēśas and
Rasa are critically examined in this book.

LILAVATI I. Wife of Dhruva-mūrti, King of Kosala.
For details see under Dhruva-mūrti.

LILAVATI II. A prostitute women attained Sāvarga by
simply observing the Śukklāśamanvita in the month of
Pṛyāhapaḍa in which was born Rādhāvī. Chapter
seven, Bhāmakhaṇḍa of Padma Purāṇa contains the
following story.

In times of old in Kṛta-yuga there was a beautiful
prostitute of the name Lilāvati. Once she went away
from her own town to another in search of better pros-
spects. There she saw a big assemblage of people in
a temple. They were observing Rādhākuṭikāvī and
worshipping their deity with sacred flowers and incense
of sweet fragrance. Some were making prayers, some
were singing and yet others were dancing. The whole
atmosphere was filled with devotion. Lilāvati went to
them and enquired about it. They told her that that
day was the birthday of Rādhāvī, the Śukklāśati of
the month of Pṛyāhapaḍa and if anyone observed
Vṛta on that day worshippings Rādhāvī he would be
absolved of all sins.

On hearing that, Lilāvati decided to observe the Vṛta.
She joined the devotees of the temple and observed the
Vṛta with great devotion. Soon the died of snake-bite
and the servants of Yama came to take her soul to hell
because of the sins she had committed as a prostitute.
But before the Yamadūta could touch her, Pūrasidas of
Mahāvīra wearing the insignia of Saṅkha, Cakra, Gada
and Padma came to her with a chariot drawn by
kingly swans and took her to heaven.

LINGAPURĀN. See under Purāṇas.
Lipi (Alphabet, Script).

1) Origin. Lipi is the record writing of the inhabitants of Java. There are several non-sound statements about the origin of lipi. In the beginning people used figures of objects to express their ideas. They were called pictorial writings and are found even now in caves in Spain and France where the aborigines lived. Gradually the pictures vanished and letters took their place.

2) Ancient historian Pundits give a different version. People of Java believe that the spirit originated from Java. The son of Dewa Tjowiki, a government official, published some poetic story relating to the origin of the script. Lipi came into being in 78 A.D. Agasikha, a son of the King of Senggigi who was the architect of Java, was the creator of the script. He had two disciples named Dora and Sempatú. All the three went and stayed in a village in the valley of the mountains of Komaghi. The country of Komaghi was ruled by a King called Baka. Agasikha heard of this wicked King who had ordered one of his subjects to go to him daily for his food. The people were worried. They tried in secret to find out someone to substitute this tyrant. One day they approached Agasikha and requested him to find out a way to get rid of this cruel King. Agasikha went back, planning to do something to help them. Agasikha set in meditation for some time and then told his disciples thus.— "Have you decided to help the people of Muntangram? Dora also should come with me. Sempatú should keep guard over my sword and clothes. Never give them to anybody but me. You should be prepared to give your life for it."

Agasikha and Dora went to see Baka. People discouraged them and advised them not to go to the King. But they did not listen and straight away went to the presence of Baka. Baka started to kill them but then Agasikha said, "Oh King, you can eat me tomorrow. I will give you my life today as my head is to your head." Baka agreed to that and Agasikha spread his cloth on the ground. As Baka looked with wonder that small piece of headwear began to grow big and it grew in size to cover the whole of the country. Baka got furious at this and attacked Agasikha. But Baka was slain in the dust.

The people burst into joy and made Agasikha their King. Agasikha then sent Dora to his akrama to fetch his sword and apparel. Little thinking of the instructions he had given to Sempatú, Dora went and asked for the sword and apparel. But Sempatú did not give and a big council on which both were killed.

Agasikha felt very sorry when he heard about the death of his disciples. He cursed himself for getting contradictory orders to his disciples and so wrote four lines, each containing five letters, to keep alive the memory of his faithful disciples. Those twenty letters are the first ones written not only in Java but the whole world. They were the following:

He no co ra ko — There were two disciples.
To to so to no — They became enemies because they obeyed the orders of the King.
Po dhu ayro lip — Both of them were brave men.
Mo ga ko no ra — Both of them died.

3) Bhārata lipa. Different kinds of lips were prevalent in ancient Bhārata. Lahuvistara mentions about sixty-four kinds of lips in Bhārata during the time of Buddha. From inscriptions and other historical records it can be gathered that the basis of all the lips had been two main lips named Brāhmi and Kharosthi. Kharosthi was used in the northwest of Bhārata and became extinct by the 4th century A.D. Brāhmi was the lipi universally used in Bhārata. This lipi had different forms in the north and south. The lipi in use in the south was called Dravid.

Kharosthi lipi was written from right to left and the Brāhmi from right to left. Even the Brāhmi was written first from right to left and gradually for the convenience of writing it was changed to one from left to right.

Linguists consider Brāhmi lipi as the base of all the lips of Bhārata. It underwent changes in different parts and took different names. The scholars of Europe are of opinion that the Brāhmi lipi was borrowed from foreign traders in B.C. 600. Others say that the Brāhmi lipi was born out of the pictorial lipi of the Chinese. There are those who say that the Brāhmi lipi originated in Greece and Phoenicia. The great linguist Bullard says that the Brāhmi lipi came from the Semitic languages. But Lassen makes a unique explanation that there is a bundle of leaves in the hands of Brāhmi in the temple of Bhārata. Hindus believe that the Brāhmi lipi found its leaves written by Brāhmi himself. The Aryans forgot that lipi and Vivas found it out. This is a statement by the Arab traveller Albarim who came to India in the 11th century A.D. 4) Kerala lipi. The Brāhmi lipi came to south India by the 3rd century A.D. Many scholars on languages say that "Veṭṭeluṭtu" is a changed form of the Brāhmi lipi. The great lipi expert L. R. Ravi Varma says that "Elutti" has come from the word "Elu" or "Ahu" meaning 'to mark by cut'. The common method of writing in South India was to use a pointed stick, long metal nail or chisel to make marks on leaves, rocks or copper plates. Writing by making marks with the pointed stick (Kol) got the name "Koleṭṭul". Veṭṭeluṭtu, Koleṭṭul and Malayalam were the three lips in use in Kerala. Veṭṭeluṭtu was in vogue in Tamālada also. But the Pallavas who were using Praṅkārī language when they conquered the southern Tamulnadu introduced Grānthikāra and Granthairatam there. T.K. Krishna Murty says that Granthikāra was a false creation to weed Sanskrit easily. In Pambayadu and Malanāṭu Veṭṭeluṭtu was in use even then.

The influence of the Pallavas began to wane and the Tamil lipi slowly rose into prominence. Even then Veṭṭeluṭtu was in vogue in the empire of Cera comprising of Malanāṭu, Mysore, Coimbatore, Salem and Togamandalam. When Tamulnadu came under the emperor of Vijayanagara those kings introduced Nāgarī lipi there. Veṭṭeluṭtu was called Nānām Monam also. In the south instead of using "Hāri Śī’ people used to say "Namo, mārdanyāya" and the first syllable ‘Na’ and the second one ‘Mo’ were used to name the language ‘Nānām Monam’.

When the Malayavas started juggling the Matupārvala they started using "Ara elutti" a form of Granthikāra. This script was known as Tulu-Malayalam also. This was also born of the Brāhmi lipi. Gradually Veṭṭeluṭtu and Koleṭṭul was in use in the north of Kerala among Muslims. The Alphabets now in use by the different
languages of South India took shape only about two centuries ago. The lips of Malayalam in use came into shape by the time of Eluttantaśān spreading the belief that it was Eluttantaśān who had made the alphabet. It is wise to believe that the Malayalam script came into use gradually from Arña chittu than to give credit to one individual for its origin.

LOBHA I. One of the spiritual sons of Brahā. Matsya Purāṇa mentions that Lobha was born from the tip of Brahā while Bhagavata mentions that he was the son of Mayā.

LOHA I. An Aśura. When the Pāndavas were living incognito they kept their weapons in a secret place. Availing of this opportunity Loha made an attack on the Pāndavas. At once the devas made him blind and thus helped the Pāndavas. That place later became famous as Lohapura. (Skanda Purāṇa 1, 2, 5).

LOHA II. An ancient place of India. Arjuna conquered this place during his victory march. (Skota 23, Chapter 27, Śalā Parva).

LOHAJAGHA. See under MAKAARADAMSTRA.

LOHAMEKHAILA. A follower of Subrahmanya. (Chap 46, Skota 10, Śalā Parva).

LOHAVAKTRA. A soldier of Subrahmanya. (Skota 75, Chapter 45, Śalā Parva).

LOHITA I. (ROHITA). Son of Hārīscandra. (For details see under HĀRĪSCANDRA).

LOHITA II. A king of ancient India. This king was conquered by Arjuna. (Skota 17, Chapter 27, Vana Parva).

LOMAYI. A serpent. This serpent is a member of the court of Varuna. (Skota 8, Chapter 9, Śalā Parva).

LOHITAGANGA. A place of Purānic fame. Sir Kona killed five notorious demons here at Paṇcāja and Viṇḍyākṣa at this place. (Chapter 33, Daksināyatī Parītha, Śalā Parva).

LOHITAKSA I. One of the four Pāndavas given to Subrahmanya by Brahā. The other three are Nandīśa, Ghanāśa, and Kumbhānaśi. (Skota 24, Chapter 45, Śalā Parva).

LOHITAKSA II. A sage who was a Rūk in the Sarasvatī of Jananītī. It was this sage who prophesied through a brahmin that the Sarasvatī would never be complete. (Aśvamahāśa Parva, Ch 45, Verse 15; Ch 51, Verse 6; Ch 52, Verse 12).

LOHITAKSI. A follower of Subrahmanya. (Skota 22, Chapter 46, Śalā Parva).

LOHITARANI. A river of Purānic fame of ancient India. (Skota 18, Chapter 9, Bhīma Parva, M.B.).

LOHITASVA (ROHITASVA). Son of Hārīscandra. (See under HĀRĪSCANDRA).

LOHITAYANI. Daughter of Red Sea and one of the foster-mothers of Subrahmanya. Lohitayani was a worshiper of the Kadamba tree. (Skota 40, Chapter 260, Vana Parva).

LOHITYA. A great river. The present name of this river is Brahmaputra. The deity of this river sits in the court of Varuna and worships him. (Skota 22, Chapter 9, Śalā Parva).

LOKA.

(i) Origin of Loka. There are several views in the Purāṇas regarding the origin of Loka or the world (Universe).

(ii) In the beginning of the universe Mahāvisuṣa alone good as the Eternal, uncease, unbound, unknown entity. Then there was neither sky nor day nor night. When the time of creation came Prajāpati entered Viṣṇu as Purāṇa creating emotion. From emotion arose Mahā or the Great Principle and from Mahā arose cosmic egoism (Ahaṁkāra). Ahaṁkāra divided itself into Viṣṇukriṣṇa, Tajasa and Tāmanā. From Ahaṁkāra arose Akāra with the quality of sound and from Akāra came the possessing the quality of sound. From Viṣṇukriṣṇa egoism came the ten Viṣṇukriṣṇa devas and the eleven organ of sense, the mind. After that Mahāvisuṣa discharged his vitality into water and that vitality is life. (Chapter 17, Agra Purāṇa).

(ii) Mahāvisuṣa with a view to creating many different kinds of living things created water first and threw his whole energy into it. That energy grew into a golden mass of an egg and Brahā was born from that egg. Mahāvisuṣa broke that egg into two, making one half heaven and the other earth. Between the two halves he created the sky. The earth was floating on the waters and he fixed it by anchoring it at ten sides. Then he created Prajāpatī, Kūla, Manasa, Viśva, Vīra, Kṛṣṇa, Kṛshna and Krti. Then he created thundert, lightning, clouds, rainbows and birds. Then for yajñadāna he created from his face Kṛṣṇa, Yajuṣveda and Śāmaveda. He also sacrificed with them. From Brahmā the four castes were created the different Bhūtāṅgas and Sanatkumāra. He created Rudra out of Kṛṣṇa. From his mind were born Marici, Atri, Angiras, Pulastya, Pulaha, Kśiti and Vaśishtha. He made these seven Brahmās and Rudra began to create the prajā. Then Prajāpatī divided his body into two. One half of it became man and the other woman. Brahā started creation through that woman (Chapter 18, Agra Purāṇa).

(iii) In the beginning Mahāvisuṣa in the form of a child lay on a leaf of the Banyan tree. Lying there the Lord began to think like this, "Who am I? Who created me? Why was I created? What should I do here?" At once from the sky came a voice who said—

Svarāṣa khaḍvadānaḥ.

Nānāyadasi saṁna tu?

(All these are I. There is nothing eternal except me).

The Lord was surprised by the voice and there appeared before him Mahādevi with four hands bearing the Śatākha, Cakra, Gada and Padma one in each hand. She were divine garments and ornaments and was accompanied by Prosperity as her maid. She was surrounded by such forces as Rati Blūti, Buddhī, Matī, Kīti, Śruti, Dhyā, Śrāddhā, Medhī, Svādhiṣṭā, Suśrūṣa, Kṣudrā, Nidrā, Dayā, Gati, Tūṣi, Pushti, Kuṣāṇa, Lajja, Āmbūla and Tadrī. Devī then addressed Mahāvisuṣa thus: "Why wonder? You have always come into being whenever creation was started by the greatness of great powers. The Supreme Being is without quality of any kind. We are all with quality. You have predominance of Satvaguna. From your navel will arise Brahā who will be dominat ed by Rajaguna and from the centre of the forehead of Brahā will be born Rudra with Tamoguna predominant in him. Brahā by the power of his pen-
of the universe. The shapeless qualities Purāṇātman permeated everything. From them there were born three powers: Jhānātaka, Kriyātaka and Arohaṣṭakā. The power of Sattvaguna was Jhānātaka, the power of Rajotguna was Kriyātaka and the power of Tamasguna was Arohaṣṭakī. From the divine personages born from these the five organs of sense, the five organs of work, hand, etc., speech, organs of excretion and the organs of sex were created. The organs of Prāna, Apana, Vyāna, Samāna and Uḍāna are the offsprings of Rājas. These are the forms of Kriyātaka. These are controlled by the favourable activity of Cittahātu. The five gods controlling the sense- organs like Vāyu, Sūrya, Pāti and Āśviniūdana and the four gods controlling intelligence, conscience etc., like Candra, Brahmā, Rudra, and Kriṣṇa and the mind are ten Tattvas (Principles) born of cittahātu empowered with jhānātaka. All the Tattvas were made into five basic elements through the process of Pariṇāmā. The Brahmāndā originated from it.

The constitution of Brahmāndā. The Brahmāndā is made up of seven Koṣas (coverings). The one in the extreme interior is very small. The second Koṣa originates from the centre of the first Koṣa. The third Koṣa also has its origin from the first one. Each of them envelops the one before it. The seventh Koṣa thus originating from the first Koṣa and bursting forth through the other six Koṣas spreads out for millions of miles around. If you cut the Brahmāndā longitudinally the one in the extreme exterior is the thinnest. Then come Bhūvar-loka, Svārloka, Mahāloka, Janaloka, Tapaloka, and Satyaloka in succession. The worlds in the lower half are called Pātala, Rasātala, Mahāatāla, Taḻātala, Sutala, Vitala, and Atala. From Satyaloka to Atala there are fourteen lokas. The Brahmāndā consists of the Sūrya, Candra, Stars, Śukra, Budha, Aśvāraka, Brhaspati, Sānu, Saptarāsi, Dhrūva, Sūryamā and Rāhu, called the Jyotiseśvara. Besides these there are twenty-seven hills also. (Visnū Purāṇa, Aīṣana 1.) Rāhu is ten thousand yojanas below Śūrya. Ten thousand yojanas below Rāhu is the loka of Siddhavīdāhāras. Below that up to the path of the clouds is the loka of the demons, genii and maras. Hundred yojanas below this is the Bhumīkā (earth). Ten thousand yojanas below the earth and many yojanas below the world above each are Atala, Vitala Sutala, Taḻātala, Mahāatāla Rasātala and Pātala. (5th Skandha, Bhāgavata.)

3) Origin of life. Brahmā originated from the navel of Mahāvīra. Brahmā started creation after obtaining permission from Visnu. In the beginning Brahmā created from the mind Matrī, Agni, Atri, Vasiṣṭha, Pulaha, Krauṣṇa, Pulastya. They are therefore called the Mānasaputras of Brahmā. (Manas = mind, Putra = son). From his wrath came Ṛṣiras, from his left thumb Dakṣa, from his mind Sanaka and others and from his left thumb, Vishnu. Dakṣa married VIRVATA. Dakṣa got five thousand sons of Viri, They also got sons. When the population began to increase thus Nāraka interfered and questioned the advisability of increasing the population before knowing the capacity of the earth. The sons of Dakṣa realised the sense in it and started to have a survey of the earth. Dakṣa was disappointed that the children left him without showing any interest in the work of creation. So he produced another five thousand sons and ordered them to survey the earth. But they were also sent away as before by Nāraka. Dakṣa became angry and he created sixty daughters.

He gave thirteen daughters to Kaṭyaṇa, ten to Dharma, twenty-five to Candra, two to Bhṛgu, four to Aśvatthama, two to Krīṣṇa, and two to Aśvins. Of these most of the living things in the world were born to Kaṭyaṇa. (7th Skandha, Devī Bhāgavata.) Kaṭyaṇa was the last of the Prajāpatis. Kaṭyaṇa married the daughters of Dakṣa named Aditi, Diti, Damu, Kālikā, Taiṁā, Krodhavatā, Manu, and Anālā. Aditi got thirtythree sons and their family consists of the thirtythree cruses of Devas. From Diti were born the dāivate as well as devas. From Damu were born the dānavas Navaśrīmati. Kālikā got two sons, Naraka and Kalaka. Tāṁā got five daughters, Kraunche, Bhārī, Śyenī, Dhirārṣėī and Śukī. Kraunche gave birth to owls, Bhārī to Bhūsas and Śyenī to Śyenas (Vultures, Kites ect.). Dhirārṣėī gave birth to Hanuśa, Kalahamsas and Kosas. Śukī gave birth to Nāṭa and Nāṭa in turn to Vināțā. Krodhavatā gave birth to ten daughters; Mrgī, Mrgamandā, Hari, Bhadrāmā, Mātiṅī, Śardūl, Śretī, Suraḥī, Suraṇī and Kadrā. Of these Mrgī gave birth to beasts, Mrgamandā to trees and plants. Lions and monkeys are the children of Hari, Bhadrāmā got a daughter named śravati. Śravati was the son of śravati. From Matanī were born the elephants and from Śardūl the tigers. The Aṣātīgajas are the sons of Śvetā. Surāblī got two daughters named Rohini and Gaṇḍhari. Gaṇḍhari are the children of Rohini and boonies are the children of Gaṇḍhari. Serpents are the sons of Suraṇī and Kadrū gave birth to makes. From Manu were born men. Trees are the sons of Anālā. Vinatā got two sons named Aruṇa and
Geruda. To Aruṇa were born two sons, Jaśṭyin and Baśepati.

4) The end of the World—There are different views in the Purāṇas regarding the end of the world. The different Purāṇas give different views. For knowing the views of Agni Purāṇa on the subject see under the heading “Prālaya.” The eleventh Skandha of Bhāgavata gives the following theory regarding the end of the world.

All the material objects of the world will become illusory. Fire will increase. There will be no rains for hundred years together. The World will be burnt by the heat. The heat will go down to the head of Ananta who holds this world on his head. The Saptameghas (Seven Clouds) will rise up in the sunshine infected with the poisonous breath of Ananta. Then rains will start pouring down in streams as thick as the trunk of an elephant. Everything will be drowned in that water. Viṣṇu alone will be left above the vast expanse of water. (See under Manvantara).

LOKALOKA. There is a mountain between Lokā and Aloka. This is called Lokalokaparvata and the land beside it is called Lokaloka. The mountain is as long as the distance between Mānasaottara and Mahāmeru. This place is golden in colour and as smooth as glass. Not a single being lives there. God has created this as a boundary to the three worlds. All the planets like the Sun get light from the brilliance of this mountain. Brahmadev has posted four diggajas named Vṛahha, Puṣpaśādja, Vāmanā and Aparaśīta in the four corners of this mountain. (8th Skandha, Devi Bhāgavata).

LOKAPĀLA. Indra, Agni, Yama and Varuṇa are called loka-pālas. (Stolka 35, Chapter 57, Vana Parva).

LOKAPĀLASAḤIKHYĀNAPARVA. A sub-di- visional Paṇva of Sabhā Parva. The chapters five to twelve are included in this.

LOKODDHĀRA. A sacred place of Purāṇic importance in India. Lord Viṣṇu raised all the worlds at this place. If anyone bathe in a pond there he will be able to liberate the souls of other people from sins. (Chapter 83, Vana Parva).

LOLA. Son of a great sage called Siddhāvitra. Lola in his later birth was born of a queen named Upalākavati. His name then was Tāmāsma. (Mārkandeyā Purāṇa).

LOMAHĀRṢAṆA. Father of Sūta who told Purāṇic stories. (1st Skandha, Devi Bhāgavata). He was a member of the court of Yudhiṣṭhira. (Stolka 12, Chapter 4, Sabhā Parva).

LOMAPĀDA I. (ROMAPĀDA). A King of the country of Asiga.


2) Other details.

(i) He was a friend of Daśaratha. (Stolka 53, Chapter 10, Vana Parva).

(ii) Once there was no rain in the country of Lomapāda. It was due to a curse from the brahmins and to remove the curse Lomapāda brought Rayaśīraga to his country. Sānta, daughter of Daśaratha was living with Lomapāda as his adopted daughter at that time. Lomapāda gave her in marriage to Rayaśīraga and made him live in his court. From that time onwards, Rayaśīraga and Sānta.

(iii) Lomapāda constructed a new hermitage for Rayaśīraga. (Stolka 9, Chapter 115, Vana Parva).

LOMAPĀDA II. A King born of the Yadu dynasty.


2) Birth. Rukmakavaca, grandfather of Lomapāda conquered many countries and gave them all as gifts to those brahmins who participated in his Asvamedha-yajña. Hemagṛhīt, five bravest Rayaśīraga, Puruṣaras, Mahāśila, Parītha and Hari. Of them he made Rayaśīraga and Hari live and rule in Vedasa. Rukmakavaka ruled his father’s country and Puruṣurasā helped his brother, Jyāmagha was sent out from his country and he lived quietly in a hermitage. One day as per the advice of a sage he left the place in a chariot with a flag flying to the shores of the river Namāha. He had neither servants nor the means for his food. He fixed on the mountain Rśvāvani eating only roots and fruits. He was very old and his wife Sābhāya also was getting old. They had no sons and still Jyāmagha did not marry again.

Once when Jyāmagha gained a victory in a fight, he brought a girl and entrusted the child to his wife saying “This child is your daughter-in-law.” Sābhāya was surprised and enquired “How can that be when I have no son?” Jyāmagha replied, “She is to be the wife of a son who will be born to you soon.” By means of the hard penance of that girl, Sābhāya got a handsome son named Vidarbha. Vidarbha married her and got two wise sons, Kratha and Kāśīka and a third son Lomapāda, who was righteous and virtuous and wise. All the three were great warriors also. Descending in order from Lomapāda came Babhrucu—Hari—Kultika—Cidi. From this Cidi came the Cedi dynasty of Kings. (Sṛṣṭi Khanda, Padma Purāṇa, Bhārana Purāṇa Sahasrādā).
forests in exile leaving all his happy surroundings in the country. (Sloka 17, Chapter 94, Vana Parva).
(5) He told Dharmaputra the story of Agastya. (Chapter 96, Vana Parva).
(7) Lomaśa told Dharmaputra the stories of Śrī Kula and Pāparājśa. (Sloka 49, Chapter 99, Vana Parva).
(8) Asuras defeated all the Devas and the latter were perplexed. It was Lomaśa who then advised them to make weapons out of the bones of the sage Duddha. (Chapter 100, Vana Parva).
(9) Lomaśa mentioned to the Devas a trick to kill Vīrāvura. (Chapter 101, Vana Parva).
(10) The story of Bhāgiratha, the episode of Rāyaṛūga etc. were all told by Lomaśa. (Chapters 103 to 113, Vana Parva).
(11) Lomaśa told Vuddhīnātha the story of the Yāga of King Gaņa, the story of the river Pāvavū, the glory of the mountain of Vaidūrya and the river Narmadā, and the story of Ciyavana the great sage. (Chapter 121, Vana Parva).
(12) He told the Pāndavas the story of 'Andhāta'. (Chapter 126, Vana Parva).
(13) He told Vuddhīnātha the story of Somaka and Jantu. (Chapter 127, Vana Parva).
(14) He praised the glory of the holy place Yamunātīrtha, known as Pānikṣprāraṇavaṇa also, near Kurukṛṣṇa. (Chapter 129, Vana Parva).
(15) It was Lomaśa who told the story of the emperor Sīva who gave his own flesh to protect a dove which went to him for refuge. (Chapter 130, Vana Parva).
(16) He told the story of the sage Āsāvakra to the Pāndavas. (Chapter 133, Vana Parva).
(17) He described the story of Yuvakritā and Medhīvā to the Pāndavas. (Chapter 135, Vana Parva).
(18) Dharmaputra heard the stories of Bhāradvāja, Kaśiśya, Arvāvasu and Parāvasu from Lomaśa. (Chapter 137, Vana Parva).
(19) Lomaśa told Dharmaputra the story of Narakāśura and the incarnation of Viṣṇu as Varāha. (Chapter 142, Vana Parva).
(20) Lomaśa visited Bhiṣma lying on his bed of arrows. (Śarit Parva).
(21) Lomaśa praised the glory of giving rice as charity. (Sloka 15, Chapter 87, Anuśāsana Parva).
(22) Lomaśa told the story of a sage from the north. (Sloka 46, Chapter 153, Vana Parva).
(23) Lomaśa relieved many nymphs like Pramohini from their curses. (See under Pramohini).

**LOC.:** VASA II. A cat. (See under Dīndika).

**LOPĀMUDRĀ.** Wife of Agastya. (For details see under Agastya).

**LUGH.** A Rgvedic hermit. It is mentioned in Rgveda that Lusha and Kutsa were rivals to win the mercy of Indra. Once Lusha and Kusāa invited Indra at the same time. But Indra refused Lusha and put him in prison. Even from the prison Lusha prayed to Indra to visit him. (Rgveda, Manuśa 14, Aumukha 88, Śūkta 5; Jaiminiśa Brāhmaṇa 1.129).

**M.**

MA. This letter has the following meanings—Prosperity, honour and mother. (Agni Purāṇa, Chapter 348).

**MACAKRUTA.** A sacred place on the border of Kurukṛṣṇa. A Yāga of name Macakrutā keeps guard over this place. If one bow down before this Yāga one will have to his credit the benefit of a thousand Godānas (giving away cows in charity). (Chapter 83, Vana Parva, M.B.).

**MADA I.** An Asura. This demon came out of the sacrificial fire of Ciyavana to kill Indra. (See under Ciyavana).

**MADA II.** One of the Mānasaputras (spiritual sons) of Brahmā. Maṭya Purāṇa states that Madu was born of the Pride of Brahmā.

** MADADHĀRA.** A mountain. Bhirāmsena, while on his victory march to the east conquered this mountain. (Sloka 9, Chapter 30, Sabhā Parva).

**MADALASĀ.** A Vidyādhari. She was married to a Vidyādha named Cūrappa. (See under Cūrappa).

**MADALASĀ II.** Wife of Rājadhāva, King of Kāśi. Once a demon named Pātālaketu carried away Madalasā and Rājadhāva took her back after defeating Pātālaketu in a fight. Alaka was the son of this couple.

**MADANAMĀLĀ.** A celebrated prostitute of the city of Pratiśthāna. Narasimha, King of Pratiśthāna, did not surrender himself to Viṣṇumālidaya, emperor of Pātālaloka. The resolute Viṣṇumālidaya imprisoned Pratiśthāna and caught hold of the prostitute Madanamālā first and then through her subdued the King Narasimha. After that Viṣṇumālidaya took Madanamālā to his place and made her stay there. (Tarāṅga 4, Ratnaprabhālamba, Kathāsūrīsāgara).

**MADANAMĀNCUKA.** A heroine of 'Vatārājaracarita'. Her mother was a nymph in her previous birth. By the grace of Devendra she was born on earth as Kaliṅgaśeṇī and lived serving in the palace of Udayana, King of Vatsa. She desired to make Udayana her husband. In the meantime a Gandharva named Madanavega fell in love with Kaliṅgaśeṇī. Knowing that Kaliṅgaśeṇī was in love with Udayana the Gandharva followed her in the garb of the King Udayana and at last they were married. Kaliṅgaśeṇī soon delivered Madanavega, an incarnation of Rāma. When she grew up the married Narasvanadatta, son of Udayana. (Madanamāncukālamba, Kathāsūrīsāgara, Tarāṅga 8).

**MADANAVEGA.** A Gandharva. (See under Madanamāncukā).

**MADANIKĀ.** A nymph, a daughter of Menākā. A demon named Vidvyudrūpa married her. But Kandbara of the family of Gaṇuṣa killed Vidvyudrūpa, and took Madanikā for himself. They get a child named Tārā. (Mārkaṇḍeyā Purāṇa, Chapter 2).

**MADAYANTI.** Wife of King Kalmāśapāda. He was known as Mitrashā and Saudāsa also. When Kalmāśapāda lay cursed Vasiṣṭha begot a child of Madayanti named Aśmaka. Madayanti gave her ears-rings to the sage Uṣīanka. (For details see under Uṣīanka and Kalmāśapāda).

**MĀDHAVA I.** A synonym of Śrī Kṛṣṇa. Because Śrī Kṛṣṇa could be properly understood by Manu, Dhyāna and Yoga he got the name Mādhava. (Sloka 5, Chapter 7, Udyoga Parva).

**MĀDHAVA II.** Son of Viṣṇu, King of Tālādhāva. The Kṛṣṇa Khandha of Padma Purāṇa gives the following story about him.

Mādhava desired to marry a beautiful and good-natur-
ed Kṣatriya girl named Candrala. She was not
prepared for that and she informed Mādhava thus:

"There is a princess in the island of Plakṣa named Sulocanā. She is far more beautiful than myself and is fit to be your consort. Do try to get her."

Mādhava accepted the advice of Candrakalā and started for the island of Plakṣa with a servant of his named Praceṣṭa. The news that welcomed him when he reached the island was that the marriage of Sulocanā had been fixed with one Vidyādharā. Undaunted Mādhava sent a love-letter to the princess mentioning his arrival in the city, seeking her hand in marriage. In reply to that Sulocanā wrote that if Mādhava appeared on the marriage-day in time she would accept him as her husband.

The marriage day arrived and Mādhava waited for the time of the function. But when the auspicious hour came Mādhava was asleep. Praceṣṭa, his servant, took advantage of the opportunity and carried away Sulocanā. But Sulocanā was determined to marry only Mādhava and she escaped from the custody of Praceṣṭa and reached the palace of a King called Suṣeṇa and stayed there as a servant wearing the robes of a male, calling himself Vīravara.

Vīravara, a slave in disguise, saved Vidyādharā and Praceṣṭa from committing suicide. At that time Mādhava also in despair was about to commit suicide when Sulocanā appeared before him in time and stopped him from doing it. Sulocanā then told him all that had happened and they were happily united as husband and wife.

MĀDHAVA III. A son born to Yadu of his wife Dhūravārī. The renowned Yēṣavā dynasty was established by this Yadu and his son Mādhava. (Harivansha).

MĀDHAVA IV. A virtuous brahmin. Once when he was about to sacrifice a goat in the sacrificial fire the goat in human voice told the story of its previous birth and requested the brahmin to sacrifice it after reciting the mantra chanted of the Gītā. Mādhava did so and the goat got salvation. (Uttara Kāṇḍa, Padma Purāṇa).

MĀDHAVI I. Daughter of King Yayātī. A lady friend she always wore decorously as her garment and went on observing a Vṛata called Mrugavāra: Yayātī gave this daughter in marriage to Gālava. (Śloka 12, Chapter 145, Udyoga Parva). Mādhavi bore a son named Vasumātī in Varmavās to Haravya, King of Ayodhyā. She got of Divodāsā, King of Kāśi, another son named Pratardana; of the King of Uśāsā she got a son named Śibi. Besides these she got a son named Āstaka of Viśvāmitra. (See under Gālava). When the accrued merit of Yayātī was exhausted and he fell down from heaven Mādhavi consented to part with half of her stock of merit to Yayātī. (See under Yayātī).

MĀDHAVI I. A follower of Subrahmanyā. (Śloka 7, Chapter 46, Śalya Parva).

MĀDHU I. One of the Asuras born from the ear-wax of Mahāvīra. The other was named Kaitabha. (For details see under KAITABHA).

MĀDHU II. Once there lived in a forest-garden on the shores of the Yamunā an Asura of name Mādhu. Sārūghna killed his Mādhu and established there a city called Mathurāpurī. (Uttara Kāṇḍa, Kamba Rāmāyana). While Indrājīt, son of Rāvana, was performing penance Mādhu carried away a demoness named Kumbhūmā and there ensued a fight on that account between Mādhu and Rāvana in which Mādhu was killed.

MĀDHU III. A king who used to sit in the court of Yama and worship him. (Śloka 16, Chapter 8, Subhā Parva).

MĀDHUCCANDAS. A sage who observed correctly the Aśrama of Vānaprastha. He was one of the Brahmavādī sons of Viśvāmitra. (Śloka 50, Chapter 4, Anuśasana Parva). Viśvāmitra had a hundred sons like Mādhuucandha (Viduruvīra) and Bhāgavata). The first Śākta of Rēvada was written by this sage.

MĀDHIKAṬABHA Ś. Two Asuras named Mādhu and Kaṭabha. (See under Kaṭabha).

MĀDHUKUMBHA. A follower of Subrahmanyā. (Śloka 19, Chapter 46, Śalya Parva).

MĀDHULIKĀ. A follower of Subrahmanyā. (Śloka 19, Chapter 46, Śalya Parva).

MĀDHUMĀN. A place of habitation of ancient India. (Śloka 58, Chapter 9, Bhisma Parva).

MĀDHUPARAKA. One of the children of Gauḍa. (Śloka 15, Chapter 11, Udyoga Parva).

MĀDHURA. A soldier of Subrahmanyā. (Śloka 71, Chapter 45, Śalya Parva).

MĀDHVAKRASA. A celestial maiden. She once conducted a dance performance in honour of Arjuna. (Śloka 30, Chapter 45, Vana Parva).

MĀDHUSĀKTA. An Asura. During the time of the emperor Prthvī, the earth was turned into a cow and people milked from her the things they wanted. Mādhusākta was the person who did the milking for the Asuras.

MĀDHUSRAVA. A sacred place in Kurukṣetra, situated near another another holy place called Bhūdaka. If one bathes in a pond there one will have to his credit the benefit of making a thousand Godānas. (Śloka 15, Chapter 88, Vana Parva).

MĀDHUSUḌANA. Another name for Śrī Kṛṣṇa. Because he killed an Asura named Mādhu he was called Mathurāṇa. (Śloka 16, Chapter 207, Vana Parva).

MĀDHUSYANDA. A sage who was the son of Viśvāmitra. (Sarga 62, Bāla Kāṇḍa, Viśvāmitra Rāmāyaṇa).

MĀDHUVANA. A forest-garden owned by the great monkey-king Sugrīva. After finding out the whereabouts of Śītā, Hanūmān and Aṅgada accompanied by other monkeys entered this garden and drank honey to their heart’s content. (Chapter 282, Vana Parva and Sundara Kāṇḍa, Viśvāmitra Rāmāyaṇa).

MĀDHUVARSHA. A soldier of Subrahmanyā. (Śloka 72, Chapter 42, Śalya Parva).

MĀDHUVAYT. A sacred place on the border of Kurukṣetra. If one bathes in a sacred pond there and worships the Manes one will have to one’s credit the benefit of making a thousand Godānas (giving away cows in charity). (Śloka 94, Chapter 83, Vana Parva).

MĀDHUVĪDYĀ. A special mystical lore of the Devas. This was imparted to the sage Dādhyān by Indra. (See under Dādhyān).

MĀDHUVIḷā (MĀDHU빌라). A river which flows in the neighbourhood of Kardamāla kṣetra. This river has another name Samandā. This is a very sacred tirtha. Indra who became a Brahmahatāyī-sinner by killing Vṛisārṇa was absolved of his sins by taking a bath in this river. Āśtvākara, the sage with eight bends in his body, got himself perfect by taking a bath in this river obeying the orders of his father Kahoḍakā. (Chapter 135, Vana Parva).
MADRī, Wife of Vasudeva, father of Śrī Kṛṣṇa. Vasudeva had seven wives named Rohiṇī, Bhadrānāmini, Madrī, Kṛṣṇā, Pauravī, Padvā, and Devād (9th Ādīr, Bhāgavata). Of these, Devakī, Rohiṇī, and Bhadrā abandoned their lives by jumping into the funeral pyre of Vasudeva. (Sloka 18, Chapter 7, Maṇrākṣa Parva).

MADRĪKĀṢA (MADRĪKĀṢA). I. A brother of Virātā, King of Matsya. When the Kauravas made Trigarta carry away the cattle of Virātā it was Madrīkāṣa who faced Trigarta in a fight. A great fight ensued between Trigarta and Madrīkāṣa. He had slain one of the chief fairs of the army of King Virātā. He was a very charitable man well-versed in Dhanuvārā (archery). He was killed in the big battle by Droṇācārya. Chapters 31, 33, 82 Virāṭa Parva; 171, Udāyo Parva and 9, Karṇa Parva.

MADRĪKĀṢA II (MADRĪKĀṢA). A king of the dynasty of Kṣiyā. He was the son of King Daśāśvē. Madrīkāṣa was a sainthood well-versed in archery. He was a very righteous person also. (278, Anuśāna Parva). Madrīkāṣa had a son named Duryūmān and a daughter named Sumādhvyā. (2, 6, Anuśāna Parva.) After giving Sumādhvyā in marriage to a sage named Hṛṣyāvahana Madrīkāṣa married his own daughter. (226: 34 Sānti Parva, and 82, Anuśāna Parva).

MADRĪKĀTA. A ferocious lion mentioned in Pañcāntara. (See under Pañcāntara).

MADRĀ. One of the ten wives of Atrimaharṣi. Atri got of Madra a son named Soma. (Brahmaṇya Purāṇa).

MADRĀ (M). An ancient place of habitation in Bhārata. This is situated near the river Jhelum. Madrā was the capital of the Pāṇḍu princess of the place. Bhīma went to Madrā and brought Madrā for Pāṇḍu. (Chapter 12, Ādi Parva). At the time of Arjuna’s birth there was a voice from heaven which said, “This child will grow up and capture many countries like Madrā”. Arvapati, father of Sāvītiri, was a king of Madrā. Karṇa condemned Madrā and Vāśiṅka as countries which had fallen on the earth. (Chapter 44, Karṇa Parva).

MADRĀKA I. Kṣatriya king of ancient Bhārata. He was born of the partial spirit of the demon Krodhavāda. (Sloka 59, Chapter 67, Ādi Parva).

MADRĀKA II. Soldiers of the country of Madrā were called Madrakas. Madrakas were included in the Kaurav army. (Sloka 7, Chapter 51, Bhāma Parva).

MADRĀKĀṢA. A place of habitation of ancient India. (Sloka 42, Chapter 9, Bhāma Parva).

MADRĀVATI I. Wife of Paṭīkṣi, son of Abhimanyu. She was the mother of Janamejaya. (Sloka 85, Chapter 15, Ādi Parva).

MADRĀVATI II. Another name for Mādri, wife of Pāṇḍu. (Sloka 55, Chapter 52, Sābhā Parva).

MADRĪYĀJĀGALA. A place of habitation of ancient India. (Sloka 39, Chapter 9, Bhāma Parva).

MADRĪ. Mādrī who was the second wife of Paṇḍu was a daughter of the King of Madrā. She was the sister of Śalā. Nakula and Sañēdeva took birth from Madrī. Paṇḍu expired when he embraced his wife Mādrī. It was because of a curse of the hermit Kindama. Mādrī ended her life in the pyre with her husband. (For further details see under the word Pāṇḍu).

MADYA. Wine. There is a story in the seventh Skandha of Devī Bhāgavata how Mādya happened to be an intoxicant. Once Indra sent out the Atśīndevas from Devakī and banned wine to them. They took refuge in Cīvavana a great sage. Cīvavana conducted a special Yāga and invited the Atśīndevas to partake of the Yajñā. Indra objected to this and Cīvavana had to face Indra in a fight. Then Cīvavana produced from the sacrificial fire a demon named Māda and he rushed at Indra to kill him. Indra then bowed down before Cīvavana and craved for pardon. Cīvavana withdrew the demon and teaching him into four pieces put one each in dice, hunting, wine and women. That was how all the four became intoxicating.

In ancient India there were certain social conventions regarding drinking of alcoholic preparations. All those drinks which were intoxicants were not listed as ‘Alcohol’. Wine, honey, toddy, juice of sugarcane, juice of truppa and Kūtampuli, and sweet toddy of palm trees were not considered alcohol. Śūra (liquor) chiefly meant Pāṇi (liquor made out of rice paste). Drinking of Śūra was banned to the three castes, Brahmaṇa, Kṣatriya and Vaiśya. If they drank Śūra they had to perform a penance for a year drinking only water or eat long pepper for a year. To be free from the sin of drinking Śūra one should wear dresses made of animal hair. Even if one drinks water in a pot in which Śūra was taken, one should observe Vrata for seven days. (Chapter 173, Agni Purāṇa).

MAGA-S (S). The brahmās residing in the island of Śāka are generally called Magas. The Brahmaparva of Bhaviśya Purāṇa and the Śāmba Purāṇa speak about the Magas thus: Śāmba, son of Kṛṣṇa, did severe penance to please Śūrayudha and pleased with the unceasing devotion of Śūrṇa Śūrya gave him a luminous replica of himself for worship. Śāmba constructed a beautiful temple by the side of the Candrabhūgā river and installed the idol there. He then brought from Śākadvipa the brahmās called Magas for conducting the ceremonies of the temple. All the eighteen families of Maga brahmās came and stayed near the temple at the request of Śāmba.

MAGADHA. A famous city of ancient India. Its present name is Rājaghaṇa. The Purāṇas mention many great Kings who had ruled Magadhā. Bhadrākata was once King of Magadhā. (Sloka 30, Chapter 63, Ādi Parva) Jayasena one of the Gaṅkākeyas was once the King of Magadhā. (Sloka 48, Chapter 67, Ādi Parva). Pāṇḍu, father of the Pāṇḍavas once attacked Magadhā and when the King of Magadhā was killed by Pāṇḍu. (Chapter 112, Ādi Parva). While Bhadrākata was ruling Magadhā he passed an order that each and every house should worship the demoness Jārā as a house-goddess. (Sloka 10, Chapter 13, Sābhā Parva). During the time of the Mahābhārata Jārāsandha was the King of Magadhā. Śrī Kṛṣṇa made Bhimaṇa kill Jārāsandha. After his death Śrī Kṛṣṇa made Sañēdeva brother of Jārāsandha the King of Magadhā. (Sloka 49, Chapter 24, Sābhā Parva). Bhimaṇa conquered this country during his victory march. The people of Magadhā offered gifts to Yudhiṣṭhira at his Rājaṇyā. (Sloka 18, Chapter 62, Sābhā Parva). The King of Magadhā and the people there fought on the side of the Pāṇḍavas in the great battle. (Sloka 2, Chapter 33, Udāyo Parva).

MAGADHAS. A particular tribe of people. It was the work of Śākṣa to drive chariots and the work of Pulkas to hunt, the work of the Magadhās was that of an adulator. (Chapter 151, Agni Purāṇa). This work of a flatterer was given to them by Brahma. When the
emperor Prthu was born. Brahmā conducted a Yāga. On the day of sütā at the place of Somābhāya of the Yāga a very intelligent Sūta was born. At the same yāga a Māgadhā rāja was born. He was an excellent scholar. Then the sages told Māgadhā and Sūta thus: “Praise this king Prthu, who is the very son of Vena. Praising is the fittest work suited to you both. Prthu deserves praise.” Then the Sūta-Māgadhās placing their hands on their breasts with respect said, “What do we know of the qualities and capabilities of a king just born? His fame is not known. Randassu is not even a word used in the world. (Chapter 13, Verse 70. Annā 1. Viśnu Purāṇa.)

MĀGADHĪ. A river which flows through the middle of five mountains. (Sarga 32, Bala Kāṇḍa, Valmiki Rāmāyana.)

MAGHA I. A sacred place. If one visits this place one would get the benefit of performing the yajñas like Agnīṣṭoma and Aitāra. (Śloka 51, Chapter 84, Vana Parva.)

MAGHA II. One of the twenty-four constellations. The importance of this constellation is mentioned in the Mahābhārata in several places.
(i) When the planet Kuja (Mars), during its retrograde motion, comes near the constellation of Māgha many unusual incidents occur in the world. (Śloka 14, Chapter 3, Bhīṣma Parva.)
(ii) If Candras stays near Māgha it is an omen. (Śloka 2, Chapter 17, Bhīṣma Parva.)
(iii) If one gives away land in charity on the day of Māgha one will be rich in children and cattle. (Śloka 12, Chapter 69, Anuśāsana Parva.)
(iv) If one sees the moon in the black ball of the moon of October the menes will be pleased. (Śloka 7, Chapter 88, Anuśāsana Parva.)
(v) If one worships the Māsas on the day of Māgha sitting in the shade of an elephant, the menes will be satisfied. (Śloka 8, Chapter 66, Anuśāsana Parva.)
(vi) If one worships the Māsas and the obsequial rites and acts of charity on the day of Māgha one would be one of the most excellent member of the family. (Śloka 5, Chapter 89, Anuśāsana Parva.)

MAHĀGA. A Sanskrit poet who lived in the 7th Century A.D. The only work of his which has come to light is Siṣṇupāladva known popularly as Māgha.

Upāsanāsūrya / Bhāravaṛthagaṇurauma / Dandeśin padalāliyin

Māgha santi trayo gunā / / This is a very famous verse meaning thus: “The simile of Kālidāsa, the depth of meaning of the words of Bhāravi and the simplicity of the language of Dvāpatī are all present in Māgha”. This indicates how great a poet Māgha was.

From the last part of this Kāvyā it can be surmised that Māgha was the son of Dattaka and grandson of Suprabhādeva. Suprabhādeva was the minister of a king called Dharmadeva. Māgha was born in Gujarāt. A literary critic named Jacobí fixes the period of Māgha at the 6th century A.D. while others fix it as the 8th century A.D. Māgha has made references to the drama Nāgavanda' written by Harṣa. Harṣa was a king during the period 605 to 649 and that is why the period of Māgha is fixed after that period.

MAGHA. A month (February). This is so called because it is closely associated with the constellation Māgha. This month is between the months of Pāśa and Phālguṇa. Māhābhārata makes some statements about the importance of the month of Māgha.
(i) He who bathes at Prayāga during this month will be free from all sins. (Śloka 37, Chapter 25, Anuśāsana Parva.)
(ii) He who gives gingly as gift to Brahmans during this month will never go to hell. (Śloka 8, Chapter 66, Anuśāsana Parva.)
(iii) If one takes food only once a day during the whole of this month one will be born very rich in the next birth. (Śloka 31, Chapter 106, Anuśāsana Parva.)
(iv) If one worships Śrī Kṛṣṇa fasting on the Dvādadātī day of Māgha one will get the ben-efit of conducting a Kāśyapa yajña. (Śloka 3, Chapter 109, Anuśāsana Parva.)
(v) Bhīṣma expressed his desire to Kṛṣṇa to end his life on the astamī day falling in the bright fortnight of the month of Māgha. (Anuśāsana Parva, Chapter 167, Śloka 28.)

MAHĀBHĀHU. One of the hundred sons of Dhrītarāṣṭra. Bhīmasena killed him in the Bhārata Yuddha. (M.B. Drona Parva, Chapter 157, Verse 19.)

MAHĀBALA I. Minister of Śrīdatta. (See under the word Śrīdatta.)

MAHĀBALA II. A follower of Lord Subrahmany. (M.B. Salya Parva, Chapter 43, Verse 71.)

MAHĀBALI. See under the word Hali.

MAHĀBHĀUMA. Son of Arjuna, a King of the Puru dynasty. He had a son Ayatānāyī by his wife Suyājā. (M.B. Ādi Parva, Chapter 45, Verse 19.)

MAHĀBHAYA. A Rākṣasa. He was born to Ardhanārya by his wife Nīru. Mahābhaya had two brothers named Bhaya and Mrtyu. (M.B. Ādi Parva, Chapter 66, Verse 54.)

MAHĀBHĪSAK. A King of the Ikṣvāku dynasty. He had another name Santanu. (For further details see under Santanu.)

MAHĀBHĪJOJA. A Yādava King. (Bhāgavata, 9th Sandhā.)

MAHĀCŪDA. A woman follower of Subrahmany. (M.B. Salya Parva, Chapter 46, Verse 5.)


MAHĀDEVA. Śiva. (See under Śiva.)

MAHĀDĪRTI. A King of the Solar dynasty. Bhāgavata, 9th Sandhā.)
MAHĀDURYUTI. I. A King in ancient India. (M.B. Ādi Parva, Chapter 1, Verse 232).

MAHĀDURYUTI. II. One of the sons of the Yaksya Manjilādra by Punyajantī.

MAHĀGAṆĀ. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 23, Verse 22 says that abstaining from food for a fortnight after a bath in this place will secure admission to Svargadwara.

MAHĀGAṆĀ. A river in ancient India. (Mahābhārata, Bhīma Parva, Chapter 9, Verse 33).

MAHĀGO. A river (Nuda) celebrated in the Purāṇas. It is also known as "Somabhadra" and Mahāśāna. It is after crossing this river that Krūṇa, Bhīma and Arjuna entered Magadha, the capital of Jārāsandha. (M.B. Sahā Parva, Chapter 20, Verse 27).

MAHĀHANU. A nāga born in the family of Taksaka. In Mahābhārata, Ādi Parva, Chapter 57, Verse 30, we read that this nāga was burnt to death in Janamejaya’s "Sarpasatcha".

MAHĀHANUS. One of the sons of Vasudeva by Rohini. (Matya Purāṇa).

MAHĀHAYA. A King of the Yayāti dynasty. (Bhāgavata, 8th Skanda).

MAHĀHAYA. A holy place. One who takes a bath here will never be in misfortune. M.B. Anuśāsana Parva, Chapter 25, Verse 48 says that one who takes bath here and spends a month fasting with a pure heart will attain salvation.

MAHĀJANU. A Brāhmaṇa. When Pramadavāryā lay bitten by a serpent, this brāhmaṇa came near her with serpents’ eyes. (See under Pramadavāryā).

MAHĀJAYA. A woman follower of Subrahmanya. (M.B. Śalva Purāṇa, Chapter 46, Verse 22).

MAHĀJAYA. One of the two Parśadas presented to Subrahmanya by Vaiśūki, the king of serpents. The other one was Jaya (M.B. Śalva Purāṇa, Chapter 43, Verse 52).

MAHĀJALĀ. A hell. (See under Kāla 1).

MAHĀKĀLĀ. A tree standing on the tall peak of Sūpārśa mountain. The Purāṇas declare that five big rivers take their sources from the hollow trunk of this big tree. These rivers fall on the top of Sūpārśa mountain and flow through the western side of Liṅga. The region around this place to a distance of a hundred yojanas is filled with the fragrant air breathed out by the gods who feed upon the essence of the waters in these rivers. The Dei who lives in this sacred place is called "Dhāreśvara". (Devi Bhāgavata, 8th Skanda).

MAHĀKĀLĀ I. A Śiva parśada. Mahābhārata, Sahā Parva, Chapter 10, Verse 34 mentions that Śiva Parśadas known as Mahākālās flourished in the assembly of Kañci Mahārāja.

MAHĀKĀLĀ II. A sacred place situated in the Śipā river valley in Ujjain. The Sīvalinga installed in this place is called "Mahākāla." Mahābhārata, Vana Parva, Chapter 22, Verse 40 says that those who take a bath in the Kośī at this place, get the same effect as that of an A śramaṇa yāga.

MAHĀKĀLĀ I. The mother of the Rākṣasa Dūṣana. (Valmiki Rāmāyana, King Rāma, 11th Sarga).

MAHĀKĀLĀ II. A nāga who attacked Rama and Laksmana at Paṅkravatī in Valmiki Rāmāyana, Aranyaka Parva, 25th Sarga we read that when Rama and Laksmana fought with Khara, Dūṣana and Trīśiras there were three terrible Rākṣasas named Mahākāpāla, Śubhākāpa and Pramāthun.

MAHĀKARNI. A wicked minister of Ambibica, King of Magadha. There is a reference to him in Mahābhārata, Ādi Parva, Chapter 203, Verse 19.

MAHĀKARNI II. A woman follower of Lord Subrahmanya. (M.B. Śalva Purāṇa, Chapter 265, Verse 26).

MAHĀKĀŚA. A particular subcontinent in the Saka island. (M.B. Bhīma Parva, Chapter 11, Verse 25).

MAHĀKĀYĀ. A woman follower of Lord Subrahmanya. (M.B. Śalva Parva, Chapter 46, Verse 24).

MAHĀKRAUNGA. A mount in the Krauṅga island. (M.B. Bhīma Parva, Chapter 12, Verse 7).

MAHĀLAYA. A holy place. Mahābhārata, Vana Parva, Chapter 84, Verse 54 mentions that one who observes a fast at this holy place for one month, will be absolved of all sins.

MAHĀMĀLI. A Rākṣasa hero of Rāvana’s army. He was killed in the battle at Paṅcavaṭi between Rāma and Laksmana on one side and Khara, Dūṣana and Trīśiras on the other, over the affair of Śīraṇaṅkha. Mahāmāli appeared on the scene as a commander of Khara’s army. (Valmiki Rāmāyana, Aranyaka Parva, 25th Sarga).

MAHĀMĀNAS. Grand-son of Janamejaya, a King of the Asita dynasty. Mahāśāla was the son of Janamejaya and Mahāmānas was the son of Mahāśāla. Uśīnara was the son of Mahāmanas. (Agni Purāṇa, Chapter 277).

MAHĀMATICI. The seventh son of the sage Asīgas. There is a reference to him in Mahābhārata, Vana Parva, Chapter 218, Verse 7.

MAHĀMERE. The golden coloured peak of Himavān. The seat of Lord Śiva, according to the Purāṇas.

1) General features. Mahāmeru surpasses even the sun in its dazzling golden brilliance. Devas and Gandharvas attend on it on all sides. It is inaccessible to sinners. There are celestial herbs and serpents at its base. It is Mahāmeru that keeps Heaven in its place by supporting it. The atmosphere there, is always alive with the sweet songs of various kinds of birds. Precious stones are scattered all over its surface. All the 33 crores of gods dwell on the sides of this Mountain. (M.B. Ādi Parva, Chapter 17).

Saptarśi like Vāsīṣṭha rise and fall on Mahāmeru. Mahā Vīṣṇu and Brahman have their places in Mahāmeru. Vīṣṇu’s place is in the east. There is a special place there for the residence of Mahārāja. Those who go to Mahāmeru never return. The Sun and Moon go round Mahāmeru everyday. (M.B. Vana Parva, Chapter 163).

There are twenty mountains surrounding Mahāmeru. On the eastern side there are two mountains, Jāra and Devakūta. On the western side there are two mountains, Pavamāna and Pārvatī. On the southern side are the two mountains, Kailāsa and Karavīra and on the northern side, the two mountains, Trīśiras and Makaragiri. Thus Mahāmeru shines like the sun in the midst of eight mountains. In the middle of Mahāmeru is situated Brahamākosa, the abode of Brahamā, in a square extending over 10,000 yojanas. This region is of inexpressible splendour. At eight places around this Brahmapuri, there are situated the eight posts or abodes of the Aṣṭādikāpālas, each of the abodes being 25,000 yojanas in extent. Thus there are nine Purīs or Cities.
MAHĀMUKHA

on the top of Mahāmeru. They are:— (1) Brahmapāni Manovant in the centre. (2) Due east of it, Indra's Amaravati. (3) In the south-east corner, Agni's Tejovatī. (4) On the southern side, Yama's Samayamanī. (5) In the south-west corner, Nṛtṛī's Kṛṣnāñjana. (6) On the western side, Varuna's Sṛdrdāvātī. (7) In the north-west corner, Vīyu's Gandharvātī. (8) On the northern side, Kubera's Mahodayā. (9) In the north-east corner, Bhārā's Yuvatī. (Devī Bhāgavatā, 8th Skanda.)

2) Mahāmeru and Lātkā. Rāvana's place of abode Lātkā was really a peak of Mahāmeru. (For further details, see the previous history of Lātkā in Parā 5 under the word Kubera.)

3) How Mahāmeru got its golden colour. The Purāṇas declare that the sun keeps going round Mahāmeru. Once, while the sun was thus going round, he wished to take a little rest. He asked permission to place the axle of his chariot for a short while on Mahāmeru. The mountain agreed to it. The grateful Sun-god (Sūrya) blessed Mahāmeru that it would thenceforth have golden colour. Until it received this blessing, Mahāmeru had the colour of ordinary mountains.

(i) Two daughters named Ayatī and Niyati were born to Mahāmeru. They were married by Dīnāk and Vidyāśhā respectively. (Vīṣṇu Purāṇa, Part I, Chapter 10).

(ii) Vasiṣṭha had an ārama near Mahāmeru. (M.B. Adi Parva, Chapter 99, Verse 5).

(iii) Kubera's residence is supposed to be on Kubera's assembly. (M.B. Sābhā Parva, Chapter 12, Verse 73).

(iv) The golden Jambū Vrksa stands on the southern side of Mahāmeru. (M.B. Sābhā Parva, Chapter 38).

(v) At the time of Emperor Prthu, the earth was turned into a cow and all living beings obtained all their necessaries by milking her. It was Mahāmeru who stood as milking-mau on behalf of the mountains. (M.B. Droṇa Parva, Chapter 69, Verse 18).

(vi) In Tripura-dahana, it was Mahāmeru which was erected as the flag-staff in Śiva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 78).

(vii) Mahāmeru presented two Pārṣadas named Kaṭkana and Meghānti to Subrahmanyā. (M.B. Salya Parva, Chapter 45, Verse 48).

(viii) Mahāmeru once presented heaps of gold to Emperor Prthu. (M.B. Śantī Parva, Chapter 59, Verse 1).

(ix) Mahāmeru is appointed as the king of mountains. (M.B. Śantī Parva, Chapter 222, Verse 18).

(x) Mahābhārata, Śantī Parva, Chapter 341, Verse 22 says that Vyasā once stayed on Mahāmeru with his disciples.

(xi) Śhūlaśiras and Badavamukha once performed tapas on Mahāmeru. (M.B. Śantī Parva, Chapter 342, Verse 59).

MAHĀMUKHA. A warrior of King Jayadratha. Mahābhārata, Vana Parva, Chapter 221, Verse 16 mentions that he was killed by Nakula in the battle which followed the forcible abduction of Pāṇḍū by Jayadratha.

MAHĀN 1. A King of the Pūru dynasty. He was the son of Matīnā. (M.B. Adi Parva, Chapter 94, Verse 14).

MAHĀN 2. The son of the Agni Bṛhasta, who was a Prajapati. Mahābhārata, Vana Parva Chapter 219, Verse 8 states that he was a much revered person.

MAHĀNANDA. A Rākṣasa. In Valmiki Rāmāyana, Yuddha Kāṇḍa, we see that he was a Minner and the uncle of Rāvana.

MAHĀNĀDI 1. A river, celebrated in the Purāṇas and flowing through the region Uṣakā (Orissa). Arjuna once took a bath in it. Mahābhārata, Vana Parva, Chapter 94, Verse 81, states that those who bathe in this river will obtain "Aksayaloka".


MAHĀNANDA 1. See under Turaka 11.

MAHĀNANDA 2. A King of Madra land. Dama, the son of Nariyānta killed Mahānandā at the Sṛdayāvarā of Sūrmanā (Markandeya Purāṇa, 140,52).

MAHĀNANDĀ 3. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 45, says that those who worship in this place will obtain entry into Nandānavaṇa.

MAHĀNANDI. A Magadha King who was the son of Nandāvardhana. He was the last King of the Śkṣuto dynasty. King Nanda was the son of Mahānandī by a Śīḍa woman. According to Matsya Purāṇa, Veṣu Purāṇa and Brahmāṇḍa Purāṇa, he ruled the country for 46 years.

MAHĀPADMA 1. The first King of the Nanda dynasty. According to Vaṣu Purāṇa and Matsya Purāṇa, Mahāpadma was the son of Mahānandī, the last King of the Śkṣuto dynasty. Nanda was the son of Mahānandī by a Śīḍa woman. He killed his father and founded the Nanda dynasty.

MAHĀPADMA 2. An elephant in Gāṅgaṭikaṇa's elephant army during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 50, Verse 51).

MAHĀPADMA 3. One of the Asādīgajas. (The eight elephants guarding the eight cardinal points). (M.B. Bhīṣma Parva, Chapter 54, Verse 57).

MAHĀPADMAPURA. An ancient place in the south of the Gāṅga river valley. (M.B. Śantī Parva, Chapter 353, Verse 1).

MAHĀPAGA. A famous river in ancient India. There is a reference to this river in Mahābhārata, Bīṣma Parva, Chapter 9, Verse 29.

MAHĀPĀRADEŚAVARA. A follower of Lati Subrahmanyā. (M.B. Salya Parva, Chapter 45, Verse 66).

MAHĀPĀRŚVA 1. One of the hermit-warriors of Rāvana. In the battle between Rāma and Rāvaṇa, all those warriors were killed. (Agni Purāṇa, Chapter 11).

MAHĀPĀRŚVA 2. A mountain to the north-east of Śiva's abode on the top of Mount Kailāsa. There is a reference to this mountain in Mahābhārata, Anuśāsana Parva, Chapter 19, Verse 21.

MAHĀPĀRAŚTHĀNIKA PARVA. A subsidiary Parva in Mahābhārata which describes the Mahāprāśthāna conducted by the Pāṇḍavas after the Bhārata Yuddha.

MAHĀPUMĀN. A mountain. (Mahābhārata, Bīṣma Parva, Chapter 11, Verse 20).

MAHĀPURA. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 26 states that if one performs a bath in this place and leads a pure life here for three nights, one will become fearless.

MAHĀRAUDA. A Rākṣasa who was the friend of Gāṅgaṭikaṇa. He was killed by Durūḍhāna at the battle
of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 91, Verse 20).}

MAHĀRAUCHARVA (M). A nāraka (hell). (See the section on Nāraka under the word Kāla I).}

MAHĀRAVA. A King of the Yadu dynasty. In Mahābhārata, Ādi Parva, Chapter 218, we read that this Kaśトリya King had participated in the festival conducted by Yadavas at the Ravaṇa mountain.

MAHARLOKA. A world. As it was believed by the ancients that there are a dozen yojanas above the "Dhruvapada", Viṣṇu Purāṇa, Part II, Chapter 7 says that it is there that sages like Bhrigu live till the end of Kalpa.

MAHĀRAGHA. A King of the Solar dynasty. He was the son of Kuśirā and father of Svarāparnā. (Bhāgavata, 5th Skanda, 15).

MAHĀŚILĀ. A King of the Aṅga dynasty. He was the son of Janamejaya and father of Mahāmanas. (Agui Purāṇa, Chapter 277).

MAHĀŚAKHKHA I. A crocodile celebrated in the Purāṇas. He had a wife named Saṅkhind. The seven children born to Saṅkhind became the Maruṣis in the Śvārōciśa Manvantara. There is a story in Chapter 72, Viṣṇu Purāṇa about these children who become Maruṣis.

Rādhvaja, son of Śvārōciśa Manu had seven heroic sons. They went to Mahāmeru and began to worship Bṛhaṇa for gaining Indra's place. Indra was alarmed. He sent the Apsarā woman, Pūtānā to the sons of Rādhvaja to obstruct their tapas. There was a river flowing at the side of their tapas. Rādhvaja's sons came to the river to take their bath. Just at that time, Pūtānā also came there and began to take bath. At her sight, the young men had an involuntary omission of semen. Saṅkhind, wife of the crocodile Mahāśakhkha swallowed it. The princes whose tapas was interrupted returned to the palace. Pūtānā returned to Indra and reported the matter.

After 50 years, Saṅkhind happened to be caught in a fisherman's net. The fisherman caught her and informed Rādhvaja's sons about their catch. They took her to the palace and put her in a tank there. In due course Saṅkhind gave birth to seven children. Immediately after that she attained mokṣa. The children began to cry for mother's milk, moving about in the water. Then Bṛhaṇa appeared to them and told them not to cry and assured them that they would become the Devas of "Vivya 'sandha'. He took them up to the sky and put them in Vivyaśandha. These children were the Maruṣis of the Śvārōciśa Manvantara.

MAHĀ-ĀNKHA II. A Nāga. Bhāgavata, 10th Skanda says that this Nāga revolves along with the sun in the niṃbha period.

MAHĀSENĀ I. Another name for Subrahmanya. (M.B. Vana Parva, Chapter 225, Verse 27).

MAHĀSENĀ II. A prince of Ujjayinī. (See under Angrakṣa 1).

MAHĀŚIRAS I. An ancient sage. In Mahābhārata, Sañkhya Parva, Chapter 4, Verse 10 we find that this sage was in the assembly of Dharmaputra.

MAHĀŚIRAS II. A Nāga. Mahābhārata, Sañkhya Parva, Chapter 9 states that this Nāga worships Varuṇa in Varuṇa's assembly.

MAHĀŚRANA. A holy place. Mahābhārata, Vana Parva, Chapter 84, says that a person who spends a night here observing a fast, would obtain "Subha-bloka". One who spends three months like that will become a "Pramasiddhā". (M.B. Anuśāsana Parva, Chapter 23, Verse 17).

MAHĀŚODRA. One of the Aśuras who fought against Subrahmanya. (Skanda Purāṇa, Aśura Kānda).

MAHĀŚVĀ. A King celebrated in the Purāṇas. Mahābhārata, Śabha Parva, Chapter 8, Verse 19 says that this King now lives in Yama's assembly.

MAHĀŚVANA. A follower of Subrahmanya. (M.B. Sālya Parva, Chapter 40, Verse 26).

MAHĀTALA. A section of Pāṇiśa. The descendants of the serpent Kāḍū live here. These serpents are many-headed and terrible monsters. Chief among them are Karaka, Takṣaka, Śūkaṇa, Kāliya and others. All these serpents have long and slender bodies, large hoods and are of very cruel nature. Still they are all afraid of Garoṣa and so live quietly with their families in Mahātala. (Devī Bhāgavata, 8th Skanda).

MAHĀṬAPA. A great sage. Varāha Purāṇa states that this sage advised King Suprabha to worship Viṣṇu.

MAHĀṬEJAS. A warrior of Subrahmanya. (M.B. Sālya Parva, Chapter 45, Verse 6).

MAHAT. Nārada's Virū (Lute). It was this Mahati which became the lute in the world, as the result of a curse. (See under Nārada).

MAHĀṬTARA. One of the five sons of the Agni Pātān- jaya. (M.B. Vana Parva, Chapter 22, Verse 9).

MAHĀUJAS I. A King of ancient Bhārata. The Pāṇḍavas had invited this King to take part in the great battle. (Skoka 22, Chapter 1, Udyoga Parva).

MAHĀUJAS II. A dynasty of Kaśトリyas. King Varuṇa was born in this dynasty. (Skoka 13, Chapter 74, Udyoga Parva).

MAHĀVEΓĀ. A woman follower of Subrahmanya. (M.B. Sālya Parva, Chapter 46, Verse 16).

MAHĀVIRĀ I. A son of Priyavrata. Śvāyambhavā, 12th Skanda had two famous sons named Priyavrata and Utānapāpa. Of them, Priyavrata married Śūrāṇa and Bārīṣmati, the two beautiful and virtuous daughters of Viśvākarma Pājāpati. By his first wife Priyavrata had ten sons, namely, Agnīdhana, Idaṃjīva, Yañjīvāh, Mahāvīra, Rukmānąkha, Gaṅgāśīrṣa, Švāna, Medhatithi, Viṣṇoṣa and Kavi. The youngest of his children was a daughter named Utānapāpa. (Devī Bhāgavata, 8th Skanda).

MAHĀVIRĀ II. Mahābhārata, Ādi Parva, Chapter 67, Verse 68, refers to a Mahāvīra, who was the re-birth of the Aśura Krodhavāša.

MAHĀYASĀS. A woman follower of Subrahmanya. (M.B. Sālya Parva, Chapter 46, Verse 28).

MAHENDRA I. Father of the princess Pāṭallī. (See under Pāṭaliputra).

MAHENDRA II. One of the holy mountains. This mountain has great Purāṇic importance.

(1) After slaugthering the Kaśトリyas to extinction sage Parasurāma made Mahendra his place of abode. (Skoka 5, Chapter 129, Ādi Parva).

(2) Once Arjuna visited the mountain Mahendra. (Skoka 13, Chapter 214, Ādi Parva).

(3) The presiding deity of this mountain sits in the court of Kubera worshipping him. (Skoka 30, Chapter 10, Sañkhya Parva).
Mahishā was a King who became prosperous by accrued punya. Kaṭyaṇa was his guru. The King entrusted the affairs of the state to his ministers and led a very immoral life. The country began to decay day by day and one day Kaṭyaṇa gave Dharmopadeśa to Mahishā. The Guru said: "Oh King, your body which was in a state of sinning has attained a state of virtue by your association with me. Those well-versed in the Vedas say that the body is of three different kinds. Firstly there is the one which is evil-minded without either virtue or knowledge. Secondly, there is the virtuous one with good conduct. Thirdly, there is the acting body which hides both virtue and evil. The body without virtue and salvation is always a body of sins. Your body has now become virtuous by becoming devotional to your guru and attending to my words. You are now fit to do various deeds and I shall now make you enjoy the benefits of Vaiśākhānana (a bath with religious rites in the month of Vaiśākhā).

After that Kaṭyaṇa made him take the bath and worship with proper Vedic rites in the month of Vaṣiṇī. The King became old and died. At once the servants of Kāla (King of Death) came to fetch the soul of Mahishā. But angels from Mahavidya came and thrusting aside the agents of Kāla took charge of the soul of Mahishā. Nyāmsū from above sang in praise of the King whose sin had waned because of Vaiśākhapratītikā (early morning bath in the month of Vaiśākhā). The angels from Vaṣṇu carrying the soul of the King to Svarga took him through hell. The King heard the agonizing of the suffering from different kinds of torture in hell. The King made enquiries and feeling compassionate requested those in charge of the hell to release those there in hell then by accepting a portion of the punya acquired by him. The angels agreed to that and the King gave away the Punya he had acquired during one day by observing the Vaṣṭúvāhana. At once all those in hell were released from the agony and were sent to heaven. (Vaiśākhāmāhātmyuparākaraṇa, Padma Purāṇa, Pāṭalākhanda).

MAHIṢA. An Asura. 1) Birth. Long ago there was a famous Asura King named Danu. Two sons named Rambha and Karambha were born to him. Having no issue, he decided to worship Mālava vāja, praying to be blessed with children. They started tapas, Karambha, in the middle of water and Rambha in the middle of Paṇciganj. Indra was alarmed at their tapas. He took the form of a crocodile and went into the water in which Karambha was standing and caught hold of his feet, pulling him down. Karambha addressed to the mighty Rambha who was enraged at the death of his brother, decided to cut off his own head and offer it as sacrifice in the fire. He drew his sword and was about to cut off his head, when Agni, the god of fire, appeared before him and stopped him saying: "Do not kill yourself. Killing another person itself is a sin. Suicide is a more serious sin. Ask for any boon you wish to have; I shall grant it. Do not put an end to your life."

Then Rambha replied: "If you are prepared to grant me a boon, let me have a son who is more brilliant than yourself and who will be the conqueror..."
of all the three worlds. He should not be defeated by Devas or Asuras, and he should be as mighty as the wind, handsome and an expert archer." Agni replied: -
"You will have such a son by the woman who wins your heart.

When god Agni had left after saying this, Rambha went in visit Mahisāṣarakta, who was attended to by Yaksas. There, they had a child known as Padma and numerous animals like elephants, horses, buffaloes, cows and sheep. Among them was a three-year-old she-buffalo of exceptional charm and Rambha fell in love with her. She was also irresistibly attracted by him. As late would have it, a sexual union took place between them.

The she-buffalo became pregnant and Rambha took her to his own house in Pītalā. There, the other Dānavas, his kinsmen who came to know of his connection with the she-buffalo, expelled him from their midst as one who had committed an forbidden act. So he returned to Milavāṣayaka. The pretty she-buffalo accompanied her husband to the holy Yaksamandala. While they were living there, she gave birth to an attractive buffalocalf. After that a he-buffalo came across her. But she remained loyal to her Dānava husband who drew his sword and rushed towards the he-buffalo. The terrible beast with his mighty horns attacked Rambha who fell dead on the ground. The widowed Mahisāṣa (she-buffalo) sought the protection of the Yaksas. They had a tradition known from the Mahisāṣa (He-buffalo). The disappointed and love-starved Mahisāṣa drowned himself in a holy lake and was reborn as a mighty and heroic Asura named Nāmarā. The Mahisāṣa spent some time under the protection of the Yaksas. When they cremated Rambha's body, she jumped into the funeral pyre and burnt herself to death. At once from the middle of the fire there arose a monstrous being. That terrible monster, armed with a sword drove away the Yaksas and killed all the Mahisāṣer Mahiṣa who was the son of Rambha alone was spared. He was the Asura named Raktabhīja. He defeated all gods like Indra, Rudra, Śivra, Viṣṇu and others.

Mahisāṣa became the king of the Asuras. The abandoned Devas (gods) abandoned their posts of honour. All the worlds were plunged in darkness. (Vāyu Purāṇa, Chapter 17).

2) Mahiṣāṣa's Reign. Mahiṣāṣa who was intoxicated with pride on account of the boon he had received, became the undisputed and sole emperor of the three worlds. He formed a strong council of Ministers. Medicine, Finance Minister, Śivra, was Foreign Minister. Udāraka became Military Commander. Bākṣa, Trinetra and Kālabhandhaka were assigned the posts of Members of the Executive Council. Saṅkṣāra was the Education Minister. Mahiṣa strengthened his army. The State Treasury overflowed with wealth. Kings of the neighbouring states paid tribute and bowed their heads to him. The Brahmans offered the share of yajya to Mahiṣāṣa and presented before him. (Devi Bhāgavata, 5th Skandha).

3) Outbreak of War. After strengthening his position as Emperor of the world, Mahiṣa contemplated the conquest of Heaven. He sent a messenger to Indra. The messenger ordered Indra to surrender to Mahiṣāṣa. Indra answered with utter contempt to the messenger and his master Mahiṣa. The messenger returned and reported the matter to Mahiṣāṣa who began to tremble with anger.

Indra ordered the other Devas to join him. The messenger with scorn, he had no peace of mind. He called together the Devas and discussed what was to be done. They decided to declare war on Mahiṣāṣa. Brahma and Indra, accompanied by the other Devas set out to Kailāśa. From there, taking Parameṣa with them, they proceeded to Vaṣanā. On arrival there, they offered prayers to Mahiṣavīṣnu who appeared before them. The Devas submitted to him their grievances and sufferings under the rule of Mahiṣāṣa. After deep deliberations, Mahiṣavīṣnu supported the proposal for war. Thus the war between Devas and Asuras started.

4) Devakī's Yaddha. It was a dreadful war. Mahiṣa himself appeared on the scene of battle. He struck at Indra with his mighty club. Before he received the blow, Indra broke the club of Mahiṣa with his thunderbolt. The Asura named Andhaka encountered Mahiṣavīṣnu. The five arrows of that Asura were broken to pieces by Mahiṣavīṣnu in the sky itself. Then they started a terrible fight with various weapons such as sword, spear, axe, arrow, discus etc. It lasted for about 50 days without a break. Bākṣa fought against Indra, Bhringa against Śiva, Trinetra against Yamadharma, Mahiṣavīṣnu against Śrīda, and Asīmā against Pracetā. In the course of the battle, Andhaka, struck a blow at Garuḍa with his cudgel. Garuḍa, the vehicle of Viṣṇu was stunned by the blow, but Viṣṇu restored his energy by stroking him gently with his right hand. After that he took up his bow Śarwią and tried to kill Andhaka with a shower of arrows. But the Dānava warriors covered all of them with 30 low cobble stones and shot as Viṣṇu. Viṣṇu smashed all of them and sent his destructive weapon "Sudarśana Cakra" against Andhaka. Without the slightest fear, Andhaka stopped it with his own Cakra weapon and kept Viṣṇu's weapon at bay and shouted in triumph. Finding that Viṣṇu's weapon had failed and hearing the scornful shout of Andhaka, the Devas were filled with panic. At this critical moment, Viṣṇu took up his club "Kauṇadakī" and rushed into the midst of the Asuras and struck Andhaka with it. Under the blow, the Asura hero reeled and fell down unconscious. At his fall, Mahiṣa himself rushed forward to Viṣṇu with a terrible roar. Then there ensued a bitter fight between Viṣṇu and Mahiṣa. Each began a shower of arrows on the other. But not a single arrow injured either. In the thick of the battle Viṣṇu struck a blow on Mahiṣa's head and he dropped down unconscious. But ere long the Dānava rose up and taking up his iron pestle aimed a mighty blow at Viṣṇu's head and brought it down with deadly effect. Under the blow, even Viṣṇu fell unconscious on Garuḍa's back. Viṣṇu's condition made Garuḍa withdraw from the scene of battle temporarily, with Viṣṇu on his back. Indra and the other gods began to cry aloud. Śiva, who saw this desperate plight of the Devas, at once came to the battlefield, carrying his trident, ready to fight against
Mahiṣa. When he tried to pierce the Asura's chest with his trident, the latter thwarted the blow with his own lance andIndra rushed at him, but actually hit him, Siva disregarded it and gave another thrust to Mahiṣa with his trident. By this time Mahāviṇu had recovered from his swoon. At once he returned to the field of battle and joined Siva in his attack on Mahiṣa. When Mahiṣa saw that both Śiva and Viṣṇu were launching a combined attack against him, in his might he assumed his own buffalo form and started angling up his tail and shaking his head rushed towards his mighty adversaries. With his terrible horns he lifted up mountain peaks and hurled them at the enemy. But the Deva leaders stopped them with their shower of arrows. Viṣṇu sent his Cakra against him and it made the Asura chief drop down senseless. But he soon recovered and rushed forward to renew his attack with a terrible roar. Viṣṇu then sounded his divine conch “Pāṇcajanya” and drowned the sound of his roar. Just as the roaring of the asura frightened the Devas, the sound of Pāṇcajanya struck terror in the minds of the Asuras.

3) Mahiṣa’s Death. The Asuras were terrified at the sound of Pāṇcajanya. In order to encourage them, Mahiṣa assumed the form of a huge bull and rushed into the midst of the army of Devas roaring. Even the Trūmūrtis were alarmed for a short while when they saw the fierce beast advancing through their battlearray killing and mauling hundreds of the Devas on either side. Mahāviṇu at once sent his weapon Cakra against the lion. The lion was reduced to ashes by it, but Mahiṣa rose up again in the form of a buffalo and rushed forward. He gave a severe cut on Mahāviṇu’s chest with his long and powerful horns. Mahāviṇu started fleeing to Vaikuṇṭha. At the sight of this, Śiva concluded that Mahiṣa was proof against killing and so he also fled to Kaivala riding on his bull. When Viṣṇu and Śiva took to their heels, Brahmā also flew to Salmāñ, leaving this trouble on his own. Although the leaders of the Devas under the leadership of Indra, encountered Mahiṣa again, Indra drew his Vajra. The Aṣṭādiḍpākālasa assisted him. The battle raged fiercely again. The Devas began to flee for life. Taking this opportunity, Mahiṣa successfully forced his way into Heaven. He planted his Dānava flag highly. He drove out all the remaining Devas. In this way the Asuras took possession of Devaloka. The Devas took shelter on the tops of mountains.

Several centuries passed. The Devas assembled and prayed to Brahmā. He sent them again to Vaikuṇṭha. Śiva also arrived there. The Devas submitted their grievances to Viṣṇu. They prayed to him to devise some way by which Mahiṣa could be killed. Brahmā had given him a boon that no man was capable of killing him. Mahāviṇu said to them:—“By virtue of the boon, Mahiṣa could be killed only by a woman. If we can create a woman who is part of the Devas with their power and glory, we could kill him with her help. So let us try to create such a mighty woman, concentrating all our powers on her. After her creation, we must give all our weapons.”

As soon as Mahāviṇu spoke these words, a figure with dazzling effulgence issued forth from Brahmā’s face. Both Viṣṇu and Śiva were amazed at the sight of this figure radiating beams of light which were partly cool and partly warm. Similar figures, embodying the personal powers and effects of Viṣṇu, Śiva, Indra, Kubera, Varuṇa and all other gods, emanated from them. In a moment all these figures merged into a single figure and transformed themselves into a single woman with celestial beauty and having eighteen arms. This woman of exquisite beauty combining all the powers and glories of all the Devas was Devi herself. The Devas supplied her with jewels and the most gorgeous clothes. Decked in all glory and with fasci-

ating beauty, riding on a lion, she took her stand at the entrance of Devaloka and challenged Mahīṣa. At the very first sight of Devī, Mahiṣa fell in love with her. She declared she would become the wife of the person who could defeat her in battle. Mahiṣa made up his mind to defeat her in a fight. It was a terrible battle. All the Ministers of Mahiṣa, like Bāgala, Dāmmaka, Tāmra, Cikṣura, Aslōma and Bīdala were slain. At last Mahiṣa himself appeared on the scene to fight with Devī. Mahiṣa started with a shower of arrows and Devī countered them all with her own arrows. In the end she attacked him with Viṣṇu Cakra. The Cakra cut off his throat and he dropped down dead. The devas raised a thunderous shout of joy and triumph. (Devī Bhāgavata, 5th Skanda).

MAHĪṢĀDA. A woman follower of Lord Subrahmanya. (M.B. Sāyī Parva, Chapter 46, Verse 28).

MAHĪṢĀKA, MAHĪṢĀKA. A special tribe. They were once Kastriyas but they became Śūdras by their evil mode of living. (Bhāgavata 2.23.10; 33. Anurā, 1. Parva). Arjuna during his victory march conquered this tribe in the south. (Chapter 83, Aṭsvamedha Parva).

MAHĪṢĀKA (M). The name given by the Ancient people to modern Mysore. (M.B. Bhīṣma Parva, Chapter 9, Verse 59).

MAHĪṢĀKA. An Asura who came into conflict with Subrahmanya (Skanda Purāṇa).

MAHĪṢĀNAṆĀ, A follower of Subrahmanya. (Sloka 25, Chapter 46, Sāyī Parva).

MAHĪṢMĀN. 1. A King of the Holuyā royal family. It was this King who constructed on the banks of the river Narmada, Mahīṣmātī, the capital city of Kārtavirya-jūrīna. It got the name of Mahīṣmātī because it was constructed by Mahīṣmān (Chapter 2, Brahmānā Purāṇa).

MAHĪṢMĀN 11. A King of the Vṛujī dynasty. He was the son of a King called Kunī. Kunī is called Kuntī in some of the Purāṇas. Kunī had three other sons named Sābhājī, Bhadrakarnī and Durdamā. (9th Skandha, Bhāgavata).

MAHĪṢMĀTĪ. Sixth daughter of Angirās. Mahīṣmātī was known as Anumātī also. (Sloka 6, Chapter 218, Vana Parva).

MAHĪṢMĀTĪ. An ancient city on the banks of river Narmada. There is reference to this place in many places in the Purāṇas and a few of them are given below:

(i) King Nila was reigning in a country with Mahīṣmātī as its capital. Sahadeva, one of the Pandavas during his victorious march to the south conquered this country. (Chapter 31, Sābhā Parva).
MAHODARA I

(ii) Dasākṣa, tenth son of Ikṣvāku, had made this city his capital. (Śloka 6, Chapter 2, Anuśāsana Parva).

(iii) Kartaṇvīrājuna who had made Māhismatī the capital of his kingdom had subdued many kings. (Śloka 3, Chapter 152, Anuśāsana Parva). (See under Kartaṇvīrājuna.)

MAHODARA I. A serpent born to Kaśyapa of his wife Krodha. (Śloka 16, Chapter 35, Aṣṭādhya Parva).

MAHODARA II. One of the hundred sons of Dhorta-nāmasa. Ilīnāsana killed him in the great battle. (Śloka 19, Chapter 157, Drona Parva).

MAHODARA III. An ancient sage. (See under Kapilamucāna).

MAHODARA IV. An army chief of Rāvaṇa. (Uttara Rāma-yāna).

MAHODARA V. A friend of Ghatotkaca son of Bhuṣa. When Ghatotkaca started for Prājyotisapura to conquer Kāmakātaka, Mahodara also followed him. (Skanda Purāṇa).

MAHODARA VI. One of the sons of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara fought first with Aṅgaśa and later in a combat with the monkey soldier Nila, he was killed. (Sarga 79, 81, Yuddha Kāṇḍa, Vālmīki Rāma-yāna).

MAHODARA VII. The minister of Sumālī, grandfather (maternal), of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara accompanied Sumālī when he came to help Rāvaṇa. (Uttara Kāṇḍa, Vālmīki Rāma-yāna).

MAHODARA VIII. One of the sons of Visravas born of the potaka. Hanumān killed this demon in the Rāma-Rāvaṇa battle. (Yuddha Kāṇḍa, Chapter 70, Verse 66, Vālmīki Rāma-yāna).

MAHODARYA. A King who is worthy of being thought of every morning. (Śloka 55, Chapter 155, Anuśāsana Parva).

MAHODAYA. One of the sons of Vasishtha. Once Trināku, King of Ayodhyā, conducted a yajña with Vivasvānīrśvīrīkā and for that yajña Vivasvānīrśvīrīkā invited Vasishtha and his son Mahodaya also. But Mahodaya refused to respond to the invitation and sent a message picturing both Vivasvānīrśvīrīkā and Trināku as Chandāsas. Enraged at this insulting message Vivasvānīrśvīrīkā cursed Mahodaya to become Sōdā. (Verses 20-21, Bāla Kāṇḍa, Chapter 59, Vālmīki Rāma-yāna).

MAHODAYAPURI. The capital city of Kuberā. This is called Alakāpurī also. (8th Skanda, Devī Bhāgavata).

MĀHĪTHA. A Janapada of Purānic fame in Bhārata. The chief of this place, Akraṣṇa was conquered by Nakula during his victory march. (Śloka 6, Chapter 32, Šabara Parva).

MAIṆĀKA I.

1) General information. A mountain. This mountain was the son of Himavān and father of Krauṇḍa. (Śloka 13, Chapter 16, Harvaṇīyā). 2) How the mountain helped Hamantā. There is an indubitable tie between Mainakā and the Kings of Ikyāvān family. There is a monastery in Brahmapura that the sāgara (ocean) was constructed by the sixty thousand sons of the King Sāgara of Ikyāvān family. This Sāgara once gave refuge to Mainakā and brought it up. There is a reason for that. —

In the early yugas mountains had wings and they used to fly and drop to the ground as they liked. People used to live in fright always and at the request of the people Indra made the mountains stand in a row and cut off their wings. At that time the god Viṣṇu (wind) took away his friend Mainakā and put him in the ocean. From that day onwards Mainakā and the ocean developed an intimacy which even death could not wipe off. Hanumān was the son of Viṣṇu, the friend and saviour of Mainakā. It was because of that that Mainakā gave refuge to Hanumān on his way to Lāṅkā. Because the ocean gave refuge to Mainakā after its escape from the sword of Indra and because the ocean (Sāgara) was the creation of the sons of Sāgara, a King of the Ikyāvān race, Mainakā felt indebted to Sāgara and the entire race to which he belonged. Mainakā thus had great respect for Śri Rāma who belonged to the Ikyāvān race. This was also responsible for Mainakā giving relief to Hanumān on his way to Lāṅkā. (See under Parvata).

2) Other details. (i) This mountain is situated near the lake Bindusaravāra which was to the north of Kaṭikā. Bhagirathā did penance to bring the Ganga to the earth on this mountain. (Chapter 3, Śabhā Parva).

(ii) Pāṇḍavas who went to the north crossed the mountain Mainakā and went further. (Śloka 1, Chapter 139, Vana Parva).

(iii) The mountain Mainakā shines with golden peaks. (Śloka 44, Chapter 145, Vana Parva).

MAIṆĀKA II. A holy place on the west coast on the bank of the river Narmadā. This is also a mountain. (Śloka 11, Chapter 89, Vana Parva).

MAIṆĀKA III. Another mountain. (This is in Krauṇḍadvipa. (Śloka 18, Chapter 12, Bhīṣma Parva). MAINDA. One of the monkeys who helped Śri Rāma in the search for Sītā. Purāṇas give the following information regarding this monkey:

(i) Maina lived in a cave in Krauṇḍa. While he was living there Sahadeva one of the Pāṇḍavas came that way during his victory campaign in Dakṣina Bhrātara and fought with him. Sahadeva was defeated. But Maina was pleased with him and gave him many valuable presents and advised him that no difficulties should be put against Dharmaputra achieving his object. (Śloka 18, Chapter 31, Śabhā Parva).

(ii) Maina was the minister of Sugrīva, King of the monkeys. He was mighty, intelligent, and kind to others. (Śloka 25, Chapter 28, Vana Parva).

(iii) Maina was one of the leaders who led the monkeys who went in search of Sītā. (Śloka 19, Chapter 283, Vana Parva).

(iv) In the Rāma-Rāvaṇa battle Maina and others also fainted along with Lakṣmanā and others. It was only when they washed their faces with the water given by Kubera that they could see things clearly.

(v) Maina was the son of Aṃśikādeva. (10th Skanda, Bhāgavata).

MĀIṬRĪ. A demon tribe. Once a sage named Loma persuaded Dharmaputra to attack this tribe.

MĀIṬRĪ. An auspicious time (Muhūrta). Śri Kaṇa started on his historic journey to Hastināpura at Maitramūḥā. (Śloka 6, Chapter 83, Udyoga Parva).
MAITRA III

A constellation. Krāvāma joined the Kaurava side on the day of this constellation. (Śloka 14, Chapter 35, Sātā Parva).

MAITRAVARUNA. Another name for Vasiṣṭha. Agastya also is known by this name. Because they were born as the sons of Mitra and Varuna they got this name. How they came to be re-born as the sons of Mitrāvrūnas is told in Devi Bhāgavata.

There was once a celebrated emperor named Nimi in the Ikṣvāku line of Kings. Nimi was the twelfth son of Ikṣvāku. The agrahāra found near the ārāma of Gautama Mahaṛṣi, called Jayantapura was constructed by Nimi. Once Nimi decided to perform a big yāga and after taking the consent of his father made preparations for the same. He invited such great sages as Bhīrgu, Adīgapāra, Vāamadeva, Puluṣṭya, Pulaha and Rīkha. He then went to their family preceptor Vasiṣṭha and requested him to be the chief priest. But Vasiṣṭha had already promised Indra to conduct a yāga for him and so advised Nimi to postpone his yāga to a later date. But Nimi was unwilling to postpone his yāga and so he performed it with Gautama Mahaṛṣi as the chief priest. It took five hundred years for Nimi to complete the yāga. After five hundred years Vasiṣṭha after computing the yāga of Indra came to see Nimi and found that he had already conducted the yāga without him. Vasiṣṭha was angry and he cursed Nimi saying that Nimi would become childless. But powerful Nimi cursed Vasiṣṭha also and separated his soul from his body.

Griefstricken, Vasiṣṭha went to Brahmad and complained to him. Brahmad said: ‘Oh son, you go and merge with the brilliance of Mitrāvrūnas and stay there. After some time you will be able to be born without being in a womb; you will then have a memory of the past and you will be very learned and will be worshipped by all’.

Vasiṣṭha was pleased to hear that and he circumambulated Brahmad and prostrated before him and then went to the ārāma of Mitrāvrūnas. He then abandoned his body there and merged with the brilliance of Mitrāvrūnas. One day Urvāsī with her companions came to the ārāma of Mitrāvrūnas and attracted by her charm they spent a night with her. Their semen at one time fell into a jar nearby and from it were born two people, Agastya and Vasiṣṭha. (Śkandha 6, Devi Bhāgavata).

MAITREYA. A sage of great brilliance of ancient India.


Somapa was born as the son of Maitreya.

2) *Other details.*

Once Maitreya went to Hastinapura and told Durodhana that he should behave kindly to the Parīkṣit. Durodhana who did not much relish the advice sat tapping on his thighs with his hands, not seriously attending to the sage. Maitreya was displeased at the discourtesy and cursed that Bhima would one day break Durodhana’s thighs. (See under Durodhana).

(iii) Maitreya was a courtier of Vudhīṣṭhila. (Śloka 10, Chapter 4, Śabha Parva).

(iii) Maitreya was one among the sages who visited Bhīma while he was lying on his bed of arrows. (Śloka 6, Chapter 4, Śānti Parva).

(iv) Once he discussed with Vyūsh topics on Dharma. (Chapter 120, Amaśām Parva).

(v) When Śrī Kaṃsa died, the spiritualistic ideology of Dharmaputra became more dominant and he approached Vidura for Dharma. Vidura sent him to Maitreya. Dharmaputra went to the ārāma of Maitreya on the banks of the river Gaṅga and after paying respects to him accepted Dharmaputra’s instruction (law, duty and morals) from him. (3rd Skandha, Bhāgavata).

MAITREYA. Wife of the sage Jayavaliśa. She was one of the most learned and virtuous women in ancient India. There are innumerable references to her in the Purāṇas. (For details about her splendidure see under Candrāṅgada).

MAITRI. Daughter of Daksī. Thirteen daughters of Daksī were married to Dharmadeva. Maitri was one of them. Maitri bore a son named Abhaya to Dharmadeva. (4th Skandha, Bhāgavata).

MAJANA. A soldier of Subrahmany. (Śloka 70, Chapter 45, Sātā Parva).

MĀKARI. A city of the King Drupada. This city was on the banks of the river Gaṅga. (Śloka 73, Chapter 137, Adi Parva). See under KAPATABHIKSU.

MAKARADAMSṬRA. A prostitute of Mathurā, the birthplace of Śrī Kṛṣṇa. The story of this woman who had made prostitution and cheating her aim in life was told to Vasavadatta wife of Udayana by Vasantāka. The curbing of the arrogance of Makaradamsṭra by a poor brahmin of name Lohajaṅgha with the help of Vībhīṣana, emperor of the demons, is the theme of the story. Makaradamsṭra had a husband named Rūpīṇikā. The mother tried to make the daughter also a prostitute. Once Rūpīṇikā went to a far-off temple for worship as instructed by her mother. There she met a poor brahmin named Lohajaṅgha and Rūpīṇikā was attracted to him by his handsome features. She sent word through her maid requesting Lohajaṅgha to come to her house. Rūpīṇikā came back and waited for her lover to come. After some time Lohajaṅgha came. Makaradamsṭra scrutinised the new-comer with suspicion but Rūpīṇikā took him to her bed-room. Both of them remained there making love. Makaradamsṭra finding her daughter going against the principles of a prostitute called her to her side and said: ‘Dear daughter, why do you keep this poor brahmin? Is this the duty of a prostitute? Love and prostitution never go together. We are like dust. The twilight of love remains for a few seconds only. So do send away this brahmin who has no money.’

Rūpīṇikā discarded the advice of her mother and Makaradamsṭra felt annoyed. She decided to send out Lohajaṅgha somehow. One day a prince came that Parīkṣit and Makaradamsṭra criticised him to his house and requested the prince to accept Rūpīṇikā and send Lohajaṅgha out of her house. The prince accepted the request of the mother-prostitute. At that time Rūpīṇikā had gone to the temple.
and Lokạjaŋgha for a walk. After some time Lokạjaŋgha came as usual and entered the house and Makara-đastra introduced Lokạjaŋgha to the prince. At once the servants of the prince beat Lokạjaŋgha and carrying him away out of the house put him in an excrutient pit. Lokạjaŋgha somehow escaped from there and ran away. He was sorry to part with his love and he went on a pilgrimage. He walked for a long distance in the hot sun and feeling tired searched for a shady place to take some rest. Then he saw there came a herd of elephants. Jackals entering through the buttocks had eaten all flesh and the animal lay hollow inside with the skin in tact on the skeleton. Lokạjaŋgha entered the inside of the elephant and slept there. That night it rained heavily and the hoa at the buttocks contracted with little space for Lokạjaŋgha to get out. The rains continued, the water level in the river Gangā rose and soon the carcass of the elephant was carried away to the river and it gradually reached the ocean. At that time a great kite taking it to be flesh for food drew it up and took it to the other side of the ocean. When it peeked it open it found a man inside and frightened left there and flew away. By this time Lokạjaŋgha awoke from his slumber and while he was looking around he saw his servant Gajapeet enter Svaragā with Lokạjaŋgha. The demons thought he had come to the place crossing the ocean like Śrī Kāma to bring disaster to them and so they immediately ran up to Vihiśiṣana and told him of the incident. Vihiśiṣana asked his servants to bring Lokạjaŋgha before him and when he was brought before him enquired very politely who he was and why he had come there and what he wanted. In reply to the enquiries Lokạjaŋgha said thus: "I am a Brahmin from Mathurā. I did penance to please Viṣṇu to get relief from my poverty and one day Viṣṇu appeared before me in person and said, ‘Go to my devotee Vihiśiṣana, and he will give you enough wealth to live happily.’ It was in a dream and when I awoke I came by myself to this shore. I do not know how it all happened."

Vihiśiṣana was immensely pleased to hear the story of Lokạjaŋgha and gave him immense wealth including many precious diamonds, golden replicas of the emblem of Viṣṇu consisting of Sarasvati, Cakra, Gada and Padma and a small kite from the mountain of Svaragā. Accepting all these Lokạjaŋgha flew on the back of the kite back to Mathurā and alighted at a deserted place there. Keeping all his valuable articles in a secret place he took one diamond and selling it acquired some cash and with that purchased some ornamental dress for himself. At dusk he dressed himself and holding the emblem of Viṣṇu flew on the back of the kite to the house of Rūpiniṅkha and addressing Rūpiniṅkha in private said, “I am Viṣṇu came to you for a union because you are virtuous”. Hearing that Rūpiniṅkha respectfully surrendered herself to him. Before dawn Lokạjaŋgha left the house and flew back to the deserted place. Rūpiniṅkha felt herself to be a goddess and did not speak to anybody in the morning. The mother was perplexed to find her daughter observing a vow of silence and questioned her. Rūpiniṅkha then told her mother all that had happened on the previous night and Makara-đastra wanted to confirm the story of her daughter and so she kept awake that night to see what took place. She found Lokạjaŋgha arriving as Viṣṇu on the back of Gāruḍa and fully believing him to be Mahāviṣṇu was overjoyed at the fortune of her daughter and sleeping beside her. The next morning she said, "My dear daughter, by the grace of Śrī Nārāyaṇa you have become a goddess. How fortunate am I? You should do one thing for me. You must send me to heaven with this body of mine along with your husband."

Rūpiniṅkha agreed to do so. That night she told the false Vyāpasī to the desir of her mother. The Lokạjaŋgha said: "Your mother who is a great sinner is not eligible to go to Svaragā in her present state. Day after tomorrow on the Dwāḍaśī day the gates of heaven will open. Early morning on that day the goblins of Sva would enter Svaragā. I shall then try to send your mother along with them. But your mother should then appear as a goddess. The goblin on the head should be shaved at five places and the hair should be locked to form five tufts of hair. She should wear a garland of bones and the body should be painted black on one side with charcoal and red on the other side with saffron. The painting should be in oil and she should not wear any clothes. This would make her appear like a goblin of Mahēśvarā (Śiva) and then there will be no difficulty for me to allow her to enter."

Lokạjaŋgha left the place early in the morning and Rūpiniṅkha told her mother all that her husband told her. Makara-đastra dressed herself as instructed by Lokạjaŋgha and awaited the arrival of the false Mahāviṣṇu. Lokạjaŋgha came at night and Rūpiniṅkha showed him her mother dressed as desired by her husband. Lokạjaŋgha took Mahāviṣṇu on the back of his kite and flew up. As he rose high he saw a tall flagstaff of a temple nearby. It had a wheel on its top. Lokạjaŋgha placed her on the wheel and said, "Do sit here for a while. I shall soon come back to you and bless you”. To the people assembled in the temple he spoke from the air, "Citizens, today the goddess ‘Māri’, destroyer of everything, will fall on you. If you want to say that word that remain in this temple and worship Viṣṇu”. People were frightened when they heard the warning from air and all remained in the temple chanting prayers and reciting devotional songs about Viṣṇu. Makara-đastra sat there for a while dreaming about the happiness in store for her in Svaragā and awaiting her daughter’s husband to come and take her. But Lokạjaŋgha had come to the temple in an ordinary dress and was with the crowd in the temple. Time dragged on and it became midnight and Makara-đastra sitting on the wheel of the flagstaff felt uneasy. She could not sit there any longer and she cried aloud, "Oh, I am falling”. People mistook her for Māri and cried back, "Oh, goddess, do not you please, descend in the morning and in the sunlight they saw a figure sitting on the top of the flagstaff and were surprised. The King was informed and he came to the temple and so also all people from the place. When the people on scrutinising the figure knew it was Makara-đastra, they all clapped their hands laughing loudly. Hearing the news Rūpiniṅkha also came to the temple and she somehow got her mother down from the flagstaff. The King then made the prostitute tell her story and when it was finished he declared thus: "Who has thus played fraud on this prostitute who had throughout her life cheated others people? If he comes before me
now I will give him my crown and Kingdom". Hearing that Lohajāṅgha appeared before the King and confessed that he had done the mischief. He then narrated his story to the king and placed before the king the golden Seal of Vīnu’s emblem which Vibhīṣaṇa had given him. The king as per his promise gave Lohajāṅgha his kingdom and Rūpiniṅka once more became his. The arrogance of Makaradāmsīra was thus curbed. (Kathāmañcaka, Kathāsārlitāgama)

MAKAṆAGIRI. A mountain near Mahāmeru, Mahāmeru is two thousand yojanas long and six hundred yojanas high and stands in the midst of eight mountains two on each of the four sides. Makaragiri and Triṇaṅga are on the north side. On the east are Jāṭhara and Devakūta, on the south are Kaiśaṇa and Kaiśavīra and on the west are Pavanāṇa and Parīṣṭīra. (3rd Skanda, Devī Bhāgavata)

MAKAṆAKAṆA. Son of the demon Khara. In the epic battle between Rāma and Rāvana after the death of Kumbha and Nikumbha the most prominent fighter who entered the battle-field on the side of Rāvana was Makāṅkaṇa. He gave a great fight to Rāma but was in the end killed by him. (Sarga 79, Yuddha Kāṇḍa, Vālmīkī Rāmāyaṇa)

MAKAṆADHAṆAVAJA I. A son of Hanumān. He was born to a crocodile living in the ocean as the perspiration drops fell on her from Hanumān. (Sarvakāṇaṇa, Anandā Rāmāyaṇa)

MAKAṆADHAṆAVAJA II. One of the sons of Dṛkatāraṇa. He was killed in the great battle by Bhīmasena. (1st Kāṇḍa, Drona Parva)

MAKAṆI. A river of Purāṇic fame. (Sloka 23, Chapter 9, Bhīma Parva)

MAKŚOPEṬA. A daiya. This daiya whirls round along with an Ādiya, known as Visū in the month of Kārttika. (November) (12th Skanda, Bhāgavata)

MĀLĀ. A place of habitation of ancient India. (Sloka 39, Chapter 9, Bhīsma Parva)

MALĀDA. One of the wives of Sāge Atri. (Brahmāyaṇa Purāṇa, Chapter 38 Verse 74-87)

MALĀDA [S]. A community of people who lived in ancient India. From Mahābhārata, Droṇa Parva, Chapter 27, we learn that they were the partisans of the Kaundins.

MALĀJA. An ancient town celebrated in the Purāṇas. It is also known as “Aḍagamalāja”. (See under ANGAMAṆALĀJA)

MALĀṬIṆKA. A follower of Subrahmaṇya. (Sloka 4, Chapter 46, Śaiva Parva)

MĀLĀṆA. A Purāṇic river to be remembered. (Sloka 25, Chapter 163, Anuśāsana Parva)

MĀLĀṆA. An ancient country on the west coast of India. Mahābhārata contains the following statements regarding Mālāṇa:
(i) The people of Mālāṇa participated in the Rājasīya of Yudhishṭhīra. (Sloka 11, Chapter 34, Sāhab Parva)
(ii) Armed young Kṣatriyas of Mālāṇa presented Yudhishṭhīra with great wealth. (Sloka 15, Chapter 52, Sāhab Parva)
(iii) Karna conquered Mālāṇadāsa. (Sloka 20, Chapter 254, Vana Parva)
(iv) Mālāṇa was one of the prominent and renowned countries of ancient India. (Sloka 60, Chapter 9, Bhīsma Parva)

(v) Obeying the order of Bhīṣma the people of Mālāṇa attacked Arjuna. (Sloka 76, Chapter 59, Bhīsma Parva)
(vi) Śrī Kṛṣṇa once conquered Mālāṇadāsa. (Sloka 16, Chapter 19, Drona Parva)
(vii) Paraṭurāma exterminated the Kṣatriyas of Mālāṇadāsa. (Sloka 11, Chapter 70, Drona Parva)

MĀLĀṆA [S]. The Kṣatriyas born to kingly Aīvapati of this race. Mālāṇa are known as Mālāṇa. (Sloka 49, Chapter 297, Vana Parva)

MĀLĀṆI. The queen of Aīvapati king of Madra. She was the mother of Sāvītī. Aīvapati beget of Mālāṇa a hundred sons called Mālāṇas. Yarna took to Kālapuri the soul of Sāvītī who was still alive. Sāvītī, wife of Sāvītī, followed Yarna. Yarna blessed Sāvītī and said she would have many children and gave life to Sāvītī. Yarna said “Sāvītī will live for four hundred years and you will get a hundred sons of him. Your father Aīvapati also will get a hundred sons of Mālāṇa and the earth will get the name of Sāvītī also”. Accordingly Malavī got a hundred sons and they were called Mālāṇas. (Chapter 19, 7th Vana Parva)

MĀLĀṆA I. A son of Kṛṣṇa Rāhbadeva belonging to the Priyavrata dynasty. (Bhāgavata, 5th Skanda)

MĀLĀṆA II. A son of Garuda. (M.B. Sāhab Parva Chapter 99, Verse 11)

MĀLĀṆA III. A son of Garuda. (Sloka 14, Chapter 101, Udvyoga Parva)

MĀLĀṆA IV. A mountain in South India. The following pieces of information are gathered about this mountain from the Purāṇas:
(1) The sovereign deity of this mountain attends on Kubera in Kubera’s assembly. (M.B. Sāhab Parva, Chapter 10, Verse 32)
(2) The Pandya and Cola Kings collected Sandal Paste essence from the Mālāṇa and Dārḍuṇa mountains, filled them in golden pots and presented them to Yudhishṭhīra. (M.B. Sāhab Parva, Chapter 22, Verse 33)
(3) The monkeys who went in search of Śītā crossed this mountain. (M.B. Vana Parva, Chapter 289, Verse 44)
(4) Mālāṇa is considered as one of the seven chief mountains of India. (M.B. Bhīsma Parva, Chapter 9, Verse 11)
(5) Once Mṛtyu deity performed upāsas on this mountain. (M.B. Drona Parva, Chapter 54, Verse 26)
(6) In Tripūrārasana, Śiva used this mountain as the flagstaff of his chariot. (M.B. Drona Parva, Chapter 102, Verse 75)

MĀLĀṆA V. In Mahābhārata there is a description of another Mālāṇa mountain besides the Mālāṇa mountain of South India. When the sage Naka ascended Heaven, he saw a Mālāṇa mountain on the way. The celestial women, Urvāśī and Vīpīcūti used to dance there daily. This Mālāṇa is somewhere above Kaiśāna. (M.B. Śānti Parva, Chapter 332, Verse 21)

MĀLĀṆADHAṆAVAJA (PANDYA). In Mahābhārata, Karna Parva, Chapter 20, we read about a Pandyas King named MālāndhaBHajva who took part in the Kurukṣetra battle and was killed in the fight against Aśvatthāma.

MĀLĀṆAṆPAṆHA. A King celebrated in Purāṇas. He ruled over Kurukṣetra. Once when there was a famine in the land, King MālāṇaṆPaṆha exempted his subjects from all taxes. The greedy ministers did not like it and
they advised him against it. The King yielded to the advice of his ministers. On one occasion Mālayavāna’s son Indraprabha pleased with his father and told him that he should not oppress his subjects at the instigation of his evil ministers. He added that the King was their “Kalpacvāka” and the subjects were his “Kāndadheva.” But the King did not heed the advice of his son. He jokingly said that Indraprabha was also their “Kalpacvāka.” Stung by this taunt, Indraprabha took a solemn oath that he would either spend a ‘Kalpacvāka’ or lay down his life in the attempt. He left the palace at once and began an austere tapas. Indra was pleased and appeared before him. Receiving his blessing, Indraprabha returned to his capital and stood there as a “Kalpacvāka.” He fulfilled the desires of the people. A few days later, Indra came to the tree to test Indraprabha. He told Indra Abhaya, “Your mission of service is over; now you may come to Heaven.” But he insisted that his subjects also should be taken with him to Heaven. Indra was pleased at the devotion and love of Indraprabha for his subjects and agreed to take all his subjects also with him. Indraprabha gave up the form of the tree and reposing his own shape, accepted “Bodhi tāvācaryā.”  

MĀLAYA(S). The collective name of the ministers of Vibhīṣaṇa. The four ministers were: Anala, Anila, Harā and Sampāti. (Uttarāṇādā, Vālmiki Rāmāyana)  

MĀLĪ. A demon of great valour.  
1) Genealogy and birth. There were two very brave brothers in the demon tribe named Heta and Praheti. They were inseparable companions of Mahāhāra. Praheti was unknown and spent his time in the pursuit of women. Heta married Bhayāni daughter of Kāla and got a son named Viduytikā. Viduytikā married Śakaranka daughter of Sandhyā and got a son named Sukēsa. Sukēsa married Devavati, daughter of Grāmā, alias Maṇjumāya. Devavati delivered three sons, Mālī, Sumāti and Mālyavāna.  
2) Birth of Mālī. The three brothers, even while young decided to acquire great strength and started performing penance. When their penance became very fierce Brahmā appeared before them in person and asked them what boon they wanted. They said, “We must be invincible, we must be destroyers of our enemies, we must have long life, we must become rich and powerful ever remaining friendly with each other”. Brahmā granted the boon asked for.  
3) Family life. After obtaining the boon they went to Viśvākarmā and asked him to construct a place of wood for them. Viśvākarmā was frightened and he said “I will construct a beautiful place for them to live.” He said, “There is a mountain named Trikūṭa on the coast of the southern sea. There is a mountain on it called Subhala. Its main top graces the sky. Its four sides have been beautifully channelled. No birds fly by its top. I have constructed there at the request of Indra a beautiful city surrounded by walls of gold and adorned on all sides with festoons of gold. That city is called Lankā and you, demon-fords, can stay there. You will get glory and prestige which even Indra could not achieve in his Aranyak. If you settle in Lankā with your followers you will be unconquerable.” The happy demons with their people went to Lankā. They married the daughters of a Gandharva woman named Narmadā. Mālī married Vasundhā; Sumāti, Ketunari; and Mālyavānak, Sundari. Māli begot of his wife Vasundhā four sons named Anila, Anala, Harā and Sampāti. Sumāti got his wife Ketunari ten sons named Prahati, Akampaṇa, Viṣṇu, Kaḷākaṃkha, Dhūmāraka, Danda, Supārīva, Sambhrāda, Prakruḷa and Bhāsakarṇa and four daughters named Vekā, Puspotaka, Kaḷīka and Kumbhīṣṭa.  
4) Death. The three brothers attacked Devaloka under the leadership of Mālī and a great fight ensued and Māli died by the discus of Mahāviṣṇu. (Uttarāṇādā.)  

MĀLINI. A river which flowed by the side of the Aśrama of Kaṇva Muni. The river Cukka which flows through the district of Saharanpur today was the Mālīnī of old. Some believe that Mālinī starts from the Himālayas. Susāktaka was born on the shores of this river. (Sloka 10, Chapter 72, Ādi Parva.)  

MĀLINI. I. One of the seven mothers of Subrahmaputra. (Sloka 10, Chapter 228, Vana Parva.)  

MĀLINI. III. A demoness. This maiden was sent to serve Viśvakarṇa, father of Rāvaṇa, by Kubera Vibhīṣaṇa was the son born to Viśvāsuras of Mālīnī. (Ślokā: 6, Chapter 273, Vana Parva.)  

MĀLINI. IV. A city of Purānic fame in the country of Saṅkhara. Jārananda gave this city to Kaṇha. (Sloka 6, Chapter 5, Saṅkhara Parva.)  

MĀLINI. V. The name of Saṅhari in her previous birth. (See under Saṅhari.)  

MĀLINI. VI. A nymph born to Puskara of Pramloca. (Chapter 8, Verse 14, Viṣṇu Parva.) King Ruci married this nymph and they got a son named Raucya. The nymph Raucya was the wife of Rauṣya and they were celebrated with a Purāna called Raucya. (Mānandaya Purāṇa.)  

MĀLINI. VII. A brahmin woman of very bad character. Because of her evil deeds she was born as a dog in her next birth. It observed then the Śukadvāsī Vṛata and so was born again as the nymph Urvāśi. (2.7.24, Skanda Purāṇa.)  

MĀLĀRĀTRA. A country in ancient India. The capital of Mālarāstra was the present city of Kosi. At the time of Mahābhārata, this country was ruled by a King named Pārīvāra. There is a statement in the Mahābhārata that this King was defeated by Bālameṣa. When the Pāṇḍavas discussed the countries in which they were to live “incognito”, the name of Mālarāstra was also mentioned. Mahābhārata, Saṅhāra Parva, Chapter 20, Verse 3; Bīṣma Parva, Chapter 9, Verse 44, Viṣṇu Parva, Chapter 1, Verse 13.  

MĀLĀYAPINDAKA. A serpent born in the family of Kātyāpa. (Ślokas 13, Chapter 103, Udyoga Parva.)  

MĀLYAVĀNA. I. A Pāñcāra of Siva. The most intimate friend of Mālyavāna was Puspandana.  
1) Curse of Mālyavāna. Once Siva was telling Pārvati a story of the Gandharvas and Puspandana heard it as he sat hiding in a place nearby. Pārvati got angry and was about to curse when Mālyavāna intervened and recommended for mercy. Pārvati got angrier and cursed them both to be born on earth as men. They begged for relief and Pārvati said: “In the deep depths of the forest of Vindhya mountains there lives a Yaka, named Supratika who has been turned into a devil called Kānaḥbhūti by a curse. Puspandana should narrate the story he has now heard to Kānaḥbhūti and he will then be released from the curse. Kānaḥbhūti would narrate to Mālyavāna what he has heard from Puspandana and
Kāṇabhumī would then be released from his curse. Māyaṇav would then make public the story he had heard and then he will also be released from the curse.

Puṣpadanta was born as Vararuci in the city of Kauśāmbi and Māyaṇav as Guṇḍāyana in the city of Supraśiṣṭha. (See under Guṇḍāyana).

2) Another curse to Māyaṇav. By another curse Māyaṇav was born as a sparrow and Puṣpadanta as an elephant in the south of Bārānata. (See under Puṣpadanta).

3) Part in Devāvarṇa battle. Released from curses Māyaṇav reached the presence of Siva. It was the time of the Devāvarṇa battle and Māyaṇav fought on the side of the devas. Māyaṇav played a prominent part in the battle. Māyaṇav had to fight against a fierce archer named Kolkāhā. Kolkāhā sent three arrows one each on the forehead and the two shoulders. Māyaṇav returned the fight with arrows. Then Kolkāhā showing his swiftness of hand formed him with several different weapons. Unmindful of this vehement attack Māyaṇav plucked a hilllock and threw it at Kolkāhā. Then suddenly a fierce figure blazing with fire having nine pairs of hands and feet and three heads looking yellow in colour jumped out of the demon and made Māyaṇav faint by the terrible heat it gave out. Māyaṇav regained life and ran away to the mountain.

(Chapter 13, Part 4, Agni Parva).

MĀYAṆAV II. Son of the demon Sūkaṇa. He was the brother of Māli and Sumūlī.

Tāts Māyaṇav was the father of Rāvana's mother. They were all living in Pāṭalī but when Rāvana obtained his boon he went away Kuber from Lāṅkā and became the ruler of Lāṅkā. Māyaṇav and other demons were not able to make Rāvana to turn his mind to his father and stayed with him confirming his sovereignty over the place.

In the Rāma-Rāvana battle Sugīvā stole the crown of Rāvana and kicked him on his face. Ashamed of the insult Rāvana went back to his palace and the first person he saw was Māyaṇav. The old man had come to advise Rāvana to give back Sītā to Śṛṇa. But Rāvana was not able to accept the letter of advice. (For more details see under MĀLI).

MĀYAṆAV III. A mountain. This mountain is situated between the mountains of Meru and Mandara in the country of Ādīvata. This mountain shines like gold.

(Chapter 7, Bhūma Parva).

MĀYAṆAV IV. Another mountain near the Himālayas. These Pandavas visited this mountain on their way to the mountain Gandhārā, from the Āravatā of Āravatā. (Chapter 153, Vana Parva).

MĀYAṆAV V. A mountain situated in the country of Kiskindha. The fight between Bāli and Sugīvā took place near this mountain. This is on the banks of the river Turagamārdhā. Uttarā Rāmāyaṇa states that the palace of Sugīvā was on the top of this mountain. Sri Rāma stayed on the beautiful peak of this mountain for four months. (Slokā 40, Chapter 280, Vana Parva).

MĀMĀṆKAM Māmāṅkam was a very important national festival of Kerala. This festival used to be conducted on the sandy beach of Tirunākēyā. It represented the crowning ceremony of the sovereign of Kerala. There used to be a grand assembly of all the aristocrats of Kerala. There was a grand procession and the commerce of the land attracting a huge crowd of people from different parts of Bārānata. Scholars believe that the word Māmāṅkam is derived from the Sanskrit word "Māmāṅghā". Some say that it was so called because it was conducted on the day of Magha in the month of Māmāṅkh.

The festival was conducted under the auspices of the supreme power in Malabar. For a long period Perumals were in power in Malabar and so Māmāṅkam was conducted under the control of the Perumals. The last of the line of Perumals handed over the right to the then mighty chief, the King of Valluravānd and for several years Māmāṅkam was conducted under his auspices. The foreign traders who came to Malabar, the Muhammadans and the Portuguese, persuaded Sāmuntu (Sambhuri) to take control of this festival and with the help of the foreigners Sāmuntu wrested from the King of Valluravānd the right of conducting the Māmāṅkam. After some time the King of Valluravānd made an attempt to get back the right from Sāmuntu. This enraged Sāmuntu and there ensued a fight between them resulting in much shedding of blood. An agreement was reached that after twelve years each would relinquish the right in favour of the other. So after twelve years Sāmuntu was compelled to relinquish his right but by resorting to many sly tactics he retained the right. The strength of Sāmuntu increased and he became a great power in Malabar. (The fight managed to send away the Portuguese from the coast and Sāmuntu maintained his position till the advent of Tipπu Sultan to Malabar in the year 1780 A.D. Every twelve years Sāmuntu had to show his might to retain the right of the Māmāṅkam and those days of exhibiting strength were ghastly.

The place of this Māmāṅkam was at Tirunākēvēyā in Tirur taluk. A Siva temple of historic fame stands on the shores of the river Bārānata flowing through Tirur taluk. There was an expansive sand beach on its shores, famous for being the scene of many socio-political events there. It was the venue of the mighty Kamābūtis of Malabar to discuss matters of socio-political importance. Every year on the full moon day in the month of Aṣṇa all the chiefs of Kerala would assemble there and on a special day there Sāmuntu would sit with royal robes and a sword in his right hand presiding over the assembly. The sword was given to the Sāmuntu by Cēranu Perumal and was considered the symbol of undisputed sovereignty of Kerala. It was also a sanction to conduct the Māmāṅkam. The Sāmuntu came prepared to give a fight if the authority was challenged by anybody. The ruling Sāmuntu would send an invitation to all chiefs of Kerala. On either side of Sāmuntu would sit the relatives and friends of Sāmuntu. There would be an army of Nairs and Tipāyas ready outside and only after defeating them could anybody approach the dais of Sāmuntu. The dais was placed in front of Sāmuntu.

The whole atmosphere would resound with drumming and shots from pon-guns. Majestic elephants adorned with golden headaddresses would be arrayed there. The conference of the chiefs would last for twelve days and the festival for twenty-four days. The Māmāṅkam attracted a huge crowd from far and wide because there were then many items of interest and information. The Māmāṅkam commenced on a fixed day at an auspicious hour in the morning when the caparisoned elephants started moving to the accompaniment of drums and pipes. The last Māmāṅkam was in 1755 A.D. By the
time of Mātānta Devī the centre of power shifted from Mahārājī to the south. Even today the memories of the same arc brightening spots in the history of Mahārājī.

MAMATA, Mother of the sage Dirghatamā. (See under Dirghatāmsā.)

MAMMĀTA. An Indian scholar who lived about 1100 A.D. He was a great scholar and critic in Sanskrit and was born in Kashmir. His masterpiece was a great book "Kāvyā Prakāśa". It is divided into ten chapters. Each chapter is entitled "Ullāsa". There is a view expressed by some people that Mammatā wrote only the first nine chapters of this book and the last chapter was written by another scholar named Alakā.

Numerous commentaries on Mammatā's Kāvyā Prakāśa have been published. It is said that Parabājī's commentator Kavyata was the brother of Mammatā. "Śāhīda Vāestā Vīśa" is another book written by Mammatā.

MĀMŚIT I. The disciple of Gautama and the guru of Ārya. (Bhadrāranya Ānapatīsā.)

MĀMŚIT II. A devotee of Śiva. He was the father of the famous Kālābhi. (See under Kālābhi.)

MĀNĀGARVA. A celestial maiden was born as a nine-month-old monkey in the vicinity of the Hirakayas by a curse of Brahmat. She became the wife of a monkey named Kesari. She was named Aśājā and was the mother of Hanumān. (For details see under Hanumān.)

MĀNĀSA I. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpoṣṭāra of Janamejaya. (Śloka 5, Chapter 57, Aṣī Parva.)

MĀNĀSA II. A serpent born of the family of Dhruva. The serpent was burnt to death at the Sarpoṣṭāra of Janamejaya. (Śloka 16, Chapter 57, Aṣī Parva.)

MĀNĀSA IV. (MĀNASASĀRAS). A lake on the peak of the Himalayas. Āriṇa visited this lake once. (Śloka 4, Chapter 8, Śāhīda Parva.) In the precincts of this lake many devotees conduct Śiva-worship. They believe they would merge with Śiva at the end of the yuga. Those who bathe in this pond would acquire moja, Manmāras is called Uljānakā also. Vasiṣṭha and Aunabatā became realized souls at this place. (Śloka 14, Chapter 130, Vāna Parva.) A sage who lived in Manmāras in the form of a swan- transformed Bīṣma while he was lying on his bed of arrows. (Śloka 98, Chapter 119, Bīṣma Parva.) Once a Devi named Vāpartri pointed out India who was hiding amongst the lotus stems in Manmāras. It was Bhratmā who made this lotus lake and the river Saraya starts from here. (Balaśākada, Vānalikī Rāmāyana.)

MĀNAŚDĒVī. A devi born of the mind of Kāyu: Prājapati. She is known as Jaratākuru also. (For details see under Jatākārnu.)

MĀNASĀDVĀRA. A mountain near Mānasāaras. Because the entrance to the lake of Mānasāaras was through this mountain it got the name of Mānasādvāra. In the centre of this was an āśrama of Parasurāma. (Śloka 12, Chapter 130, Vāna Parva.)

MĀNASĀPŪRĪ. The Prājapatis created by Brahmā from his mind are called the Mānasāpurīs or spiritual sons of Brahmā. They are Bhūgū, Pulastya, Pulaha, Krau, Aṅgiras, Marici, Dakṣa, Ātri and Vasiṣṭha. They are nine in number. (Chapter 7, Amrī 1, Viṣṇu Purāṇa.) They are all Prājapatis and their wives are in order Khyāfī, Bhuṭi, Sambhūti, Kṣamā, Prīti, Sannati, Uljī, Ānāyā and Pṛasūti.

MĀNASVĪNI. A daughter of Dakṣaprajapati. She became the wife of Dharmarājī. Candha was born of this Manasvini. (Śloka 19, Chapter 66, Vāna Parva.)

MĀNASYU. A king of the Pāru dynasty. He was the grandson of Pāru and the son of Prāvīta. His mother was Sūnāeri. Manosyuy begot of his wife Sauvīr three sons named Saka, Sathibana and Vaiṅā. (Śloka 6, Chapter 94, Aṣī Parva.)

MĀṆĀVA. A scholar and an authority on Dharmāsāstra. He was the author of three books namely, Mānava Upāpūrāṇa, Mānava-vāsasāstra and Mānava-vāsulaksana.

MĀNAVĀRÅ. She was the wife of Arthabuhra who was the house-keeper of Bhubala, King of Kāṭē. This Mānavārā divorced her husband to marry one who was more wealthy. (Kāṭēārīśāgara.)

MĀNAVĀRAJAKA. A place of habitation of ancient India. (Śloka 50, Chapter 9, Bīṣma Parva.)

MĀNAVĀT. A prominent river of ancient India. (Śloka 33, Chapter 9, Bīṣma Parva.)

MĀNAGAL. A river of Purānic fame. (Śloka 33, Chapter 9, Bīṣma Parva.)

MĀNAGALA II. A place in the island of Śoka. The Śōdras who reside there are all virtuous people. (Śloka 38, Chapter 9, Bīṣma Parva.)

MĀNDĀKA I. One of the sons born to the Yakṣa Manibhadra of his wife Puṇyājina.

MĀNDĀKA II. A place of habitation of Purānic fame in ancient India. (Śloka 43, Chapter 9, Bīṣma Parva.)

MĀNDĀKARŚI (SĀṬAṆARŚI). A sage. Once this sage spent ten thousand years in a pond performing penance. Devas were bewildered and they sent five beautiful celestial maidens to divert the attention of the sage from his severe austerities. They enticed him and the sage constructed a grand and palatial house for them and stayed there with them. There was always music and dance there. The pond was thereafter known as Patācāpurāṇa. Rāma and Lakṣmaṇa during their exile in the forest with Sītā visited this place. (Sarga 11, Aranyākanda, Vānalikī Rāmāyana.)

MĀNDĀKINĪ I. A maiden who fell in love with Bharatī. (See under Bharatī.)

MĀNDĀKINĪ II. A river which flows near the mountain of Girirāja. If one bathes in this river one will have to one's credit the benefit of performing one Āṣva-medha yajña. If one lives there bathing in that river daily, one will become possessed of Rājālukṣa (wealth and majesty of a King). (Śloka 29, Chapter 25, Anuśāsana Parva.)

MĀNDĀKINĪ III. A river celebrated in the Purāṇas, taking its source from the chain of Kedāra mountains in Uttarā khaṇḍa. It is also known as Mandāgī and Kaliṅgāgī. (M.B. Bīṣma Parva, Chapter 93, Verse 34.)

MĀNDĀKINĪ IV. Kubera's park. Since this park is watered by Gauḍī, it acquired the name Māndākini. (M.B. Anuśāsana Parva, Chapter 19, Verse 92.)

MĀNDĀKINĪ V. Ākāśa Gauḍī.

MĀNDĀKINĪ VI. One of the two wives of Vītravas, son of Pulastya. A son, Kubera was born to her by the blessing of Śiva. (Padma Purāṇa, Pātaḷa Khaṇṭa.)
MANDALAKA. A serpent born of the family of Takṣaka. This was born to death in the Sarpasattra of Janamejaya. (Śloka 8, Chapter 57, Aḍi Parva).

MANDAPALA. A sage. This sage went to the land of the Manes by his powers of penance but returned to earth unable to obtain merit there. He then married a bird and led a family life. (For details see 8th parsa under Kṛtaśadvaita).

MANDARAJAPAYA. A tortoise which is a character in the book Pañcatantra. (See under Pañcatantra).

MANDARA. A brahmāna who is greatly extolled in Sivapurpa. (See under Kṛṣṇa).

MANDARĀ. One of the wives of Viśvakarmā. The monkey named Nala was the son of Mandara. This monkey was the chief of those who helped Śrī Rāma to build a bridge to Lankā. Viśvakarmā had once blessed Mandara saying that her son would one day become great. (Sarga 22, Viśvanīk Rāmāyana).

MANDARA I. Eldest son of Hiranyakapiṭaka. Receiving a boon from Siva he fought with Indra for crores of years. Mahā Viṣṇu’s weapon Gāṇa and Indra’s weapon Vajra were smashed to pieces when they hit his strong body. (M.B. Anuśasana Parva, Chapter 19, Verse 32).

MANDARA II. A son of the sage Dhumya. He married Saṁkitā, the virgin daughter of the Brahmāna Aūra who was a native of Mālavā land. (Ganeśa Purāṇa, 2. 34, 14).

MANDARAĻAKŠMI. The Queen of the named Sīhadvajaya. (See under Sīhadvajaya).

MANDAPARVATA (MANDARAÇALA). A mountain of Parāśik land. The following information is gathered from Mahābhārata regarding this mountain:

1. This mountain rises up to ten thousand yojanas and also goes down to ten thousand yojanas. (Chapter 18, Śloka 17, Aḍi Parva).

2. During the time of the churning of Kṣīrābhi (Ocean of Milk) the serpent Ananta brought this mountain and gave instructions from Mahāviṣṇu. (Śloka 6, Chapter 18, Aḍi Parva).

3. It was this mountain that was used as the Matiha (churning stick) when the Milk-ocean was churned. (Śloka 13, Chapter 18, Aḍi Parva).

4. During the time of churning the Milk-Ocean many inhabitants of Pātala and animals in the ocean were killed because of the rubbing of this mountain. (Śloka 26, Chapter 10, Aḍi Parva).

5. This mountain resides in the court of Kubera as Devātmā. (Śloka 81, Chapter 10, Sābhā Parva).

6. This mountain is situated near Kailāsa. Eighty-eight thousand Gandharvas and four times as much of Yaksakinnaras reside on the top of this mountain. Along with Kubera and a yakṣa named Mahīvāra. (Śloka 5, Chapter 139, Vana Parva).

7. Once in a dream Arjuna conducted a trip to Kailāsa accompanied by Śrī Kṛṣṇa and on his way he halted at this mountain. The mountain then shone with the presence of nymphs and heavenly songsters. (Śloka 33, Chapter 80, Drona Parva).

8. In destroying the notorious demon trio called Tripuras Siva used this mountain as a bow. (Śloka 70, Chapter 202, Drona Parva).

9. Once when the Sage Aśvāmadeva was conducting a tour of the northern parts he stayed on this mountain for some time. (Śloka 54, Chapter 19, Anuśasana Parva).

MANDARAVATI. A heroine in Kauṭiyarāṣṭrāgama. She is the heroine of the story told by the seer Veṇā in the King Trivikrama-sena (See under Veṇā).

MANDAVI. Wife of Bharata. Rāma married Siśa; Bharata, Manda; Lakṣmana, Urmilā and Sattugrāha, Sruṭakti (Sarga 73, Viśvanīk Rāmāyana). Manda, Urmilā and Sruṭakti were the daughters of Kusadāvajī, brother of Janaka. (Bhāja Kṛṣṇa, Hanuma Rāmāyana). Bharata got two sons of Manda named Saṁbham and Śrīrāma. Both of them defeated the Gandharvas and established cities one on each side of the river Śindhud. (Uttara Rāmāyana).

MANDAVISARPINī. A louse, a character in a story of Pañcatantra. (For details see under Pañcatantra).

MANDAVYA. A sage. He is known as Anjāmālava also. Once Kauṭiya beat Manda because of his not respecting Kauṭiya. That day Mandava scolded him saying “You will also be beaten like this by a brave monkey” (Yuddha Kṛṣṇa, Kamba Rāmāyana). (More details can be had from the entry Anjāmālava). The Ārāma of Mandava is considered a holy place. Once the King of Kāli went to this Ārāma and performed severe penance there. (Chapter 186, Udyoga Parva).

MANDEHAS. See the 2nd para under Pakal.

MĀNDHĀTĀ. A King of pre-eminence in the dynasty of Īkṣvāku.


2) Birth. Yuvānānī, father of Māṇḍhātā, had a hundred wives. Still he had no children. Greatly grièver by the lack of a son he went to the forests to see people of virtue and piety. During his wandering in the forest he happened to reach a club of sages. Yuvānānī went and sat in their midst. He was happy to be in their midst but was worried in his mind and so he sent up deep sighs as he sat there sad and silent. The sages asked him why he looked so sad and the King crying like a child told them the cause of his grief. The sages took pity on him and made him conduct the yogi ‘Indrāvata’. They brought a jug of water made potent by recitals of mantras to be given to the queen to make them pregnant and placed the pot in the yagasmālā. The yāga was coming to an end. One day the King felt unusually thirsty and unwilling to disturb the sages who were taking rest the King entered the yagasmālā and finding a jug there full of water drank from it and quenched his thirst, little knowing that it contained the water made potent for a specific purpose by mantras. Guided by this event when the sages went to the yagasmālā they found the jug almost empty and were worried and started making enquiries. The King then confessed what he had done. The sages said that it was futile to fight against fate and somehow finished the yāga and went to their Ārāmas.

The King became pregnant and after ten months a child came out bursting open the right side of his stomach. The King consulted his ministers as to what should be done with the child and on their advice the child was taken to the forests and left there. But the child was protected by the Devas and
they enquired among themselves as to whose breast-feeding it would get when Indra appeared and said "Oh! Om Dhitā", meaning it would drink me. That was how the child got the name 'Mandāthā'. Indra thrust the child's big toe into its mouth and the child began to suck milk through it. Mandāthā who grew thus drinking its own toe became a mighty man of renown. (7th Sūkha, Devi Bhāgavatam.)

3) Administration of the state and marriage. When Mandāthā became a man of great strength his father died and he ascended the throne and became an Emperor of great fame. He conquered many lands. He made his enemies flee from him. But he intimidated the dayus he got the name Trasuddayu. He married the perfect-figured chaste daughter Bindumati of Kusumanidrāja. She got two sons named Purukutas and Mandākunda. The Purusas state that Mandāthā had another son named Ambariva and sixty daughters who were all married to a sage named Saubhāti.

4) How he caused rains in the country. Mandāthā ruled the country very virtuously without at any time going against truth and justice and his country became peaceful. One day he happened that there were no rains for three successive years in the country and the greatly worried King went to the forest to know from the great sages there the reason for this calamity. The sages told the King thus: "Oh King, of all yogas, Krtya is the best. This yuga is a brahma-predominant one and Dharmma stands on four legs. Peace is for brahmins only and no man of this age can do penance in this yuga. But in your country a Siva is performing penance and that is why the clouds refuse to shower rains. Kill him and then the evil will go". Hearing this Mandāthā replied, "I will never kill an innocent ascetic. Teach me my duty at this time of peril". The sages were pleased at the reply of the King and advised him thus: "Oh King, start observing Vrata on the ekadāsī day. (Eleventh day in each half of a month.) The ekadāsī which falls in the bright half of Bhadrapada is called 'Padaanābbha', and if you observe it by its eugenics you will get not only rains but prosperity and happiness free from misery of any kind. You must persuade your subjects also to observe this".

The King on returning to his palace started observing 'ekada' along with his subjects of all the four castes and even it started to rain. Kausa came in plenty and all the crops were rich. The subjects became happy.

(Chapter 89, Padma Purāṇa.)

(iv) Once Mahāvīru came to Mandāthā disguised as Indra and conversed with him on 'Rājadharmā' (duties and responsibilities of a King). (Sloka 10, Chapter 64, Sānti Parva).
(v) Utuntiya, son of Aigirav, once taught Mandāthā the outlines of Rājadharmā. (Chapter 90, Sānti Parva).

(vii) Mandāthā conquered the whole world in one day. (Sloka 16, Chapter 124, Sānti Parva).

(vi) On another occasion Bhraspati conversed with him on the subject of Greats. (The giving away of cows as gifts). (Sloka 4, Chapter 76, Anuśāsana Parva).

(viii) Mandāthā gave away as gifts millions of cows. (Sloka 3, Chapter 83, Anuśāsana Parva).

(ix) Mandāthā hated non-vegetarian food. (Sloka 61, Chapter 115, Anuśāsana Parva).

MĀNDODĀRĪ I. (MĀNDODĀRĪ). (In South India the name Mandodari is current). Wife of Śiva. The Uttara Rāmāyana contains a story about the previous history of Mandodari.

Māya, an aśura, was born to Kaśyapapaṇḍājāti and his wife Dānu. Once Māya went to Devaloka to see the abodes of the celestial muses there. Dānu devised a way to make Dānu in love with the nymph Hemā and they married her to Māya. Māya went to the southern valley of Himavān and lived there with Hemā constructing there a city called Hemapura. They got two sons Māyā and Dandubhi. But they grieved over the lack of a daughter and she went to a side of Himavān and started penance there to get the blessings of Śiva.

Once a celestial damsel named Madhūrā after observing Somavāravṛata went to Kuṭiśī to pay obeisance to Śiva. Pāravitā was absent from the place then, having gone to attend the birthday celebrations of one of her sons. So Madhūrā met Śiva sitting lonely and this led to a clandestine sexual union between them. When Pāravitā returned she saw traces of the ashes from the body of Śiva on the naked breast of Madhūrā and Pāravitā in her anger cursed Madhūrā to live in a well for twelve years as a frog. Śiva was stupefied at the curse and he went to the well and consoled her by saying that she would after the twelve years of life as a frog become a very beautiful maiden and would be married by a man of great fame and valor. It was near this well that Māya and his wife were performing penance to get a daughter.

After twelve years the frog changed itself into a beautiful maiden and cried loudly from the well. Hearing the cry Māya and Hemā, who were nearby peeped into the well and seeing the young girl took her home and brought her up giving her the name Mandodārī. Śivapaṇḍit returning after his victory marched by that way visited Māya and seeing the girl fell in love with her and married her according to Vedic rites and took her to Lankā. Śivapaṇḍit got three sons of her, Meghānātha, Atīkāya and Aksakumāra.

Mandodari was a very beautiful woman. Hanumān when he entered the bed-room of Śivapaṇḍit in search of Sītā was thumb-found at the beauty of Mandodārī and mistook her for a second for Sītā. (Vālmiki Rāmāyana).

MĀNDODĀRĪ II. A virtuous princess of the kingdom of Sītāra. She determined to live an unmarred life.
but was forced by destiny to marry a cruel and uncharitable husband. The story of this Mandodari as related by Devi in Mahabharata is given below.

Candraesana, King of Sudhala, got into his wife Gunavati a very beautiful daughter named Mandodari. Even when she was ten years old the King started searching for a suitable husband for her. He found out Kumbhagriha (son of Sudhanyaka, King of Madrada) and informed his daughter about his desire to make him her consort. But Mandodari refused to marry and desired to spend her life worshipping God. Candraesana felt miserable at her reply.

Years went by and Mandodari became a blooming lady and yet she remained unmarried in her determination. One day she was playing in the royal gardens with her companions when the prince of Kosala, Viravasa came and discovered Mandodari. The princess was so beautiful that Viravasa at first glance fell in love with her. But Mandodari refused to marry and made a request to Viravasa to marry her. Mandodari refused.

Time rolled on and soon the marriage of her younger sister Indumati came. Candraesana invited all the neighbouring kings for the marriage. The King of Madra Chandraesana was invited for the marriage. The King was very charming to look at but very bad in character. Mandodari was attracted by his external beauty and she expressed her willingness to marry him. Her father was immensely pleased and on the nearest auspicious day she was given in marriage to Chandrakanta.

Mandodari went to the palace of Chandrakanta and they lived happily for some time. One day she saw her husband having sexual affairs with Chandrakanta among the palace servants. She reproached her husband and yet two days later she saw her husband with another servant girl. She was greatly disappointed and she left the palace for the forests where she started performing penance.

Mandodari was of a class of house. The haghadas horses helped Agura in his campaign of victory (Sloka 6, Chapter 28, Sabha Parva).

Mandodari's (S) A tribe. The King of this tribe was Ayus. The daughter of Ayus,wear was married to Parikshit of the Ikshvaku dynasty. They had three sons, Sal, Dala and Bali. (Chapter 190, Vana Parva).

Mangala. A deity in the form of Kuja or Planet Mars. There are different versions in the Puranas regarding the birth of Mangala.

(1) Sati committed suicide at the Daksayana and Siva greatly grieved at the loss of his wife started penance. A sweat drop fell from the forehead of Siva doing severe penance and Mangala was the son born of this sweat drop and the daughter of the god Kama among the Navagrahas and according to the science of astrology this Graha is considered the protecter of the landed property and the wife of a person. (Siva Purana, Rudra Samhita 1-10 and Skanda Purana 4-17).

(2) Siva married Vikesi daughter of Hiranyaksha. One day while they were engaged in sexual pleas Agni came to their presence. Enraged at this the eyes of Siva blazed in anger and a drop of water from his eyes fell on the face of Vikesi and she became pregnant. After some days Vikesi found it impossible to bear the embryo of Siva thus formed and she aborted it. A child was born and the goddess of earth took it and fed it with breast milk. It was that child who later on became Mangala. (Skanda Purana).

(3) Mangala was born of the blood drops of Siva (Bhava Purana).

(4) Mangala was the son of Bharadvaja. (Ganea Purana).

(5) Mangala was the son of Bhumi Devi, Devki, Figure, Dhanvantari, Manas and Gandhari was worshipped at the time of Varahakalpa. It is also said that the Vedas that Bhumi Devi is the wife of Mahavasu's incarnation as Varaha. Mangala alias the planet Mars was born to Bhumi Devi of Mahavasu as Varaha. (9th Skanda, Devi Bhagavata).

MANGALAGAUDHYA. A devi. Vedas and Vedavats like praise this goddess who is always interested in granting the requests of her devotees. Because she shares the same qualities as Mangala (Mangala-gaudhia). There is another version that she got the name because she was worshipped by Mangala (Kuja) and because she grants the requests of Mangala. Yet another version is that she got the name because she was worshipped by the King Mangala chief of the seven islands. Born of the species of Dagadushet she is very kind and accustomed to her devotees. Parikshit worshipped this Devi before he went to destroy the demon trio of Tripura. (9th Skanda, Devi Bhagavata).

Maha 1. A serpent born of the family of Dhriratats. This serpent was burnt to death in the Sarpanatita of Janutakya. (Sloka 19, Chapter 37, Adi Parva).

Maha 2. A sage. This sage was a member of the Brahmana. (Sloka 21, Chapter 1, Sabha Parva).

Maha 3. One of the two Parzada given to Subahmania by Candra. The other one was named Sunand. (Sloka 32, Chapter 42, Shyla Parva).

Maha 4. A son born to Kasyapaprajapati of his wife Kadr. Kani lived near the city of Guvitra. This serpent died penance to please Siva and obtained a boon that Guvitra should cultivate him. (31:6, Adi Parva and Brahma Purana).
wrong information and Samudradatta was set free with his younger brother, Kumudachara, Kshatrimuci, and Maya, a fair woman, who was the wife of the King of Kamarupa (Kathana). The seven sons of Manibhadra after learning magic from Maya created a huge cobra and travelled all over the world on it. One day they reached a mountain near Raimulkalika. There they saw the sage Agastya coming that way and just to tease him they called the cobra and had it beneath the ground in the form of a circle and they themselves stood on it as seven palm trees in a circle and caused obstruction to the sage in his path. The sage as he came near the trees knew by his spiritual powers what trick had been played on him and said curing, ‘May you stand like this for ever!’ The princes knew the hideousness of the curse and pleaded for redemption and the sage said, ‘After centuries this magic will work in Vaisnava as Sri Rama would come and give you salvation’.

The princes stood there as trees grown to unusual heights with round black trunk casting shades all around. Underneath grew a shrubbage deep and thick and the seven trees stood there presenting to the onlookers a sight of wonder.

Sri Rama and Arjuna reached the place of the seven trees. Suddenly Rama took his bow and arrows and pressing his foot on a stone beneath sent an arrow and to the wonder of all, the seven trees standing in a circle fell all together and the arrow returned to his quiver.

When Rama pressed the stone on the ground with his foot he was pressing on a vital point on the head of the cobra lying coiled in a circle under the ground, bearing the seven teeth. The cobra got a shock and instantly straightened itself for a second and the trees thus came in a row straight on the path of the arrow of Sri Rama. They were all cut at once and before they had time to fall down the serpent coiled itself again and regained its original position and so the trees fell down in the circle in which they stood. All these happened so quickly that Arjuna was not able to see what happened and so every body was surprised to see all the seven trees in a circle falling down by a single arrow. The princes were thus relieved from the curse.

MANIBHADRA III

1. General information

A Yaksas. He was a deity of merchants and travellers. (Skotla 150, Chapter 64, Vana Parva).

2. Other details

(i) He stays in the court of Kubera. (Skotla 15, Chapter 10, Sabha Parva).

(ii) Once this Yaksas in the request of a cloud named Kumadhara gave a boon to a brahmin. (Skotla 21, Chapter 171, Santhi Parva).

(iii) The sage Asvavakra once welcomed this Yaksas. (Skotla 33, Chapter 19, Anugita Parva).

(iv) When Arjuna went to Marutta to bring his wealth Arjuna worshipped this Yaksas and the Yaksas blessed him. (Skotla 7, Chapter 65, Asvamedha Parva).

MANIBHADRA. A Pashoda of Siva. (See under Candrasena II).

MANICARA. A Yakas. In the fight between Ravana and Kubera this Yaksas helping Kubera created great havoc in the army of Ravana. (Uttara Ramayana).

MANIDVIPA. The abode of Devi. Devi resides in this island which is far beyond Kailasa. (3rd Skanda, Devi Bhagavata).

MANIGIRI. A brother of Nalakubara. (See under Nalakubara).

MANJALI. A prominent river in Sakaadvipa. (Skotla 32, Chapter 11, Bhishma Parva).

MANIKANGANA. A land portion of Sakaadvipa situated near Syumagiri. (Skotla 26, Chapter 11, Bhishma Parva).

MANIKUTTAKA. A follower of Subrahmanyas. (Skotla 20 Chapter 46, Salva Parva).

MANIKYAVACAKAR (MANIKKA-VASAHAR). A devotee and poet who lived in Tamilmadu. He is believed to have lived during the period of the eighth and ninth centuries A.D. He was born in Tiruvadivur in an Adilasava brahmin family. Tiruvadivur was a village near Madura, the capital of Pandiya kingdom. His father was Samudradatta, and his mother was Subrahmanyas. The name given by his parents to Manikyavacakar is still unknown. Because he was born in Tiruvadivur everybody called him Tiruvadivur. He became a scholar in his sixteenth year. The Pandiya king called him to his palace and appointed him as his minister. He gave him the honour of the title of Tennavar Brahmanar. Manikyavacakar showed more interest in devotional matters than in matters of the state. Once when the king was hearing his music he got information that in one of the eastern ports had landed a set of good war- horses for sale. He sent Tiruvadivur to that place. The minister, when near the port of Tiruppernur, heard a sound of Vedic utterances and he immediately went to the place from where the sound came. He saw Lord Siva sitting under a tree in the guise of a Guru. Forgetting all state affairs he became engrossed in the meditation of Siva. Suddenly he developed a talent for poetry and music and sweet attractive poems in praise of Siva started flowing from his tongue. Siva was immensely pleased and gave him the name Manikyavacakar meaning that every Yaksas (sentences) coming out of his tongue was equal in value to a manikya (Ruby). The guru gave him a ruby too. Manikyavacakar in the garb of a mendicant joined a troop of Siva devotees and spent all the money he had for the service of the devotees of Siva and also for the reconstruction of a dilapidated Siva temple in Tiruppernur.

Manikyavacakar reached Madura and informed the king that the horses would arrive at the palace on the day Avani-mula (Mula star in the month of Sravana) and presented the king with the ruby which his Guru had given him. The king was not satisfied and he imprisoned him. On the Avani-mula day at the stipulated time the horses arrived at the palace. The horses were led by strange foreigners. It was Sri Paramesvara himself who had come as the chief of the foreigners. Manikyavacakar was released from jail and he also came to see the horses. The king gave the leader of the troopers a silk shawl as present. The head of the troopers received it by the end of his whip. The king presented this but the
troopers went back without any trouble. The horses were put in stables and Māṇikyāvācakar went to his Āśrama.

At midnight all the new horses in the stables turned into jackals and roamed about in the streets howling loudly and disturbing everyone. After some time they all disappeared. The anger of the king knew no bounds. He imprisoned Māṇikyāvācakar again. The servants of the king took him to river Vaigai. That day there was an unusual flood in the river and the city of Madura was submerged in water. The king then realised his mistake and begged pardon of Māṇikyāvācakar. Māṇikyāvācakar asked the king to repair the dam in the Vaigai. The king assented to the proposal but to save money the work was entrusted to the citizens of Madura.

At that time there was an old woman in Madura called Vanti. She earned her livelihood by selling sweetmeats. The king ordered her also to join the work of the dam. She prayed to Paramāśiva and then a young man came to the old woman and offered to work for her in her stead. The young man representing Vanti went to Vaigai and started working for her. When the king arrived he found the young man got his work satisfactorily and struck him on his back with a whip. A basketful of sand the young man was carrying fell down and the work of the dam was instantly completed. Not only that; all the persons including the king felt as though they were struck.

Vanti attained Svarga and Māṇikyāvācakar went to Cidambaram. The king repented.

Māṇikyāvācakar saw Śiva in person several times. Many wonderful events happened at the Cidambaram temple after the arrival of Māṇikyāvācakar there. The King of Lakāk hearing about the greatness of Māṇikyāvācakar brought his dumb daughter to him and she gained the power of speech. The Buddhist saints of Lakāk came to Māṇikyāvācakar and entered into philosophical discussions with him. They became dumb. The king of Lakāk and his followers became devotees of Śiva.

Māṇikyāvācakar sat in his Āśrama and composed divine songs. Once Śiva in the guise of a brahmin came there and copied the songs written by him. Even while he was reciting his divine songs to the devotees his soul left his body and merged with that of Śiva.

The divine songs by Māṇikyāvācakar constitute the eighth Khandā of Śaiva hymns by name "Tirumurai". They include "Tiruvācakam" and "Tirukkovāiyār". The Tiruvācakam contains 654 verses in 51 hymns and the Tirukkovāiyār contains 400 verses. All these are songs in praise of Śiva sung on different occasions. (Divyavacanam)

MĀṆIṆĀṆ. 1. A king. Mahābhārata gives the following details about him.

(i) MāṆiṆāṆ was born of an aspect of Viṣṇu, son of the asura Danuṣya. (Śloka 44, Chapter 67, Ādi Parva).
(ii) This king was present at the marriage of Draupadi. (Śloka 22, Chapter 185, Ādi Parva).
(iii) Bhiramāsa while on his early victory march defeated this king. (Śloka 11, Chapter 39, Sahā Parva).
(iv) This king fought on the side of the Pāṇḍavas during the great Kurukṣetra battle. (Śloka 20, Chapter 4, Udyoga Parva).
(v) MāṆiṆāṆ was killed in the fight between MāṆiṆāṆ and Bhūrīrāvaras. (Śloka 53, Chapter 28, Drona Parva).

MĀṆIṆĀṆ. II. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 9, Chapter 9, Sahā Parva).

MĀṆIṆĀṆ. III. A sacred place. If one spends a night there one would get the benefit of performing an Agniṣṭoma yajña. (Śloka 101, Chapter 52, Vana Parva).

MĀṆIṆĀṆ. IV. A Yakṣa who was a friend of Kubera. Once the sage Agastyā cursed him that he would be killed by the hand of a man. The yakṣa was killed by Bhimasena. (Śloka 59, Chapter 160, Vana Parva and see under AGASTYA, Para 10).

MĀṆIṆĀṆ. V. A mountain. Once, when Arjuna went on a pilgrimage to Śiva's presence with Kṛṣṇa in a dream, he saw this mountain MāṆiṆāṆ. (Śloka 24, Chapter 9, Drona Parva).

MĀṆIṆĀṆ. VI. A parasid of Śiva. This pārśāṅga joined hands with Viśvakṛṣṇa to injure the sage Bhūta in the Dakṣayāga. (Uttara Kṛṣṇa).
MANIVĀHANA. Another name for King Kusāmba. (Chapter 63, 3d Parva)

MANIVAKKA. One of the sons of the Vasa, Apa. (Chapter 84, 3d Parva)

MANIVAKA. One of the sons born to Rājatasānta of his wife Manivakka. This Yaksa married Kausāthā's daughter Devakā. The sons born to them are called 'Gāyakās'. (Brahmanda Purāṇa, 3.7.127-131).

MANIVAKKA. A Yakṣa. He lived on the mountains of and fared (Sūktam 5, Chapter 139, Vana Parva).

MANIVATAPPĀRA. A rock of Pracūrōt fame. Rāvana spent one night on this rock with Rambhā. Rambhā was going to her lover Nakakśītharā one night alone and Rāvana seeing her on the way carried her away to the place. (Uttara Kātākaya).

MANJULĪ. A river of Pracūrōt fame. (Sūktam 34, Chapter 9, Bhūvama Parva).

MANJUNĀTHI. A nymph. The sage Medhavī cursed this nymph and made her into a devī. (See under Medhavī).

MĀNKA. A place of habitation in the island of Saka. This place is inhabited mostly by dull-witted Brahmans. (Chapter 11, Bhūvama Parva).

MĀNKA. A city of Vārāṇasī. The people of Vārāṇasī who was a great devotee of Ganesa. During the time of King Divodasa II Śiva wanted to destroy the city of Kaśi and appointed his son Ganesa (Nikumbha) for the same.

Ganeśa came to Kaśi and appearing in person before his devotee Mānka, asked him to build a temple on the outskirts of Kaśi. Mānka immediately fulfilled the wish of Ganesa (Nikumbha) installed himself in that temple getting for it the name Nikumbhabhūta. Devotees began to flow into the temple and Nikumbha sitting there answered the prayers of all but he never fulfilled the prayers of the King to have a son. This annoyed Divodasa and he destroyed the temple and turned Nikumbha cursed that the city of Kaśi would become desolate. Śiva's desire thus became fulfilled (22, 33, Vysya Purāṇa and 5, 67, 43, Brahmanda Purāṇa).

MĀNKAṆA (MĀNKAṆA). A sage

1) General information. He was born to Vāyubhavacī of his wife Vukanatika. (Sūktam 58, Chapter 30, Sālyā Parva).

Vamanā Purāṇa, 3d Chapter states that Mānkan was one of the spiritual sons of Kāyapaḥrapāṭi.

2) Juice of pothera flows from fingers. The sage was living in Sapañjakṣata and one day by accident his thumb was cut off from his hand by the sharp edge of Kārava. But instead of blood, the juice of pothera began to flow from the thumb and the sage, overjoyed at this strange phenomenon, started dancing. Along with Mānkan the earth and the sky also started dancing and the dancing showed no signs of stopping. Śiva then appeared before Mānkan and asked him the cause of his non-stop dancing. Śiva was in disguise and Mānkan did not recognize the new-comer and the sage told him about the strange phenomenon. As they were talking Śiva touched the thumb of the sage with his little finger and let the flow from the finger changed from pot-herb juice to sugar-candy juice. Vamanā Purāṇa states that it was ashes which flowed from the finger. The hermit was ashamed. He understood that the guest was Śiva and he fell at his feet. Śiva blessed the hermit and granted him boons.

3) Mānakāṇa falls in love with Sarasvatī Devī. One day Sarasvatīdevī came to the place of his residence in the guise of a very attractive woman. Mānakāṇa had semi-nudity emission on seeing her and the semen fell on the surface of the water. The sage stored the water with semen in a pot and soon seven spouts were born from it. They all became sages named Vayuvēga, Vayubāla, Vayuhā, Vayumulūḍa, Vayujitā, Vayujjita and Vayukar (Chapter 48, Vayu Parva and Chapter 38, Sālyā Parva).

4) Birth of Kāraḍāgabhandi. Besides the seven sons Mānakāṇa got a daughter named Kāraḍāgabhandi. Manakāṇa was her mother. (See under Kāraḍāgabhandi).

5) Mānakāṇa discards the river Saraswatī. It was sage Mānakāṇa who invoked the river Saraswatī and made it flow through Kuruksetra. Chapter 39, Vamanā Purāṇa).

MĀNKI. A great sage. It was Bhūssana, while he was lying on his bed of arrows who narrated the story of this sage. Mānki was an aspirant of worldly things and once he got two bullocks. He was plaguing with them one day when a camel came and carried them away. Happened he came to the Kaśi and lamented deeply over it. This lamentation became known later as the famous Mānkiṇi. By the time the goddess reached to him the mind of the sage was changed and he became one bereft of all worldly desires and he acquired moksha. (Chapter 177, Śanti Parva).

MĀNKI. A sage who lived in Pratīyuga. He was the son of Kausāthādhana and was a Vaivasvata of great renown. (This sage had two wives named Surūpa and Virūpa. Both had no sons and as per the advice of his guru he went to Sāhāsmantika and did penance there. After several years of rigorous austeritys he got very many children. The place where Mānkinhara ascet did penance was known later as Mānkin kurita. It is also called Saptasārāgata. In Dvaparayuga the Pādavas visited the place and gave it the name Saptadhirā also. (Uttara Kātākaya, Purāṇa Pragāsana).

MANMATHIKAṆA. A warrior of Subrahmanyā. There is a reference to this warrior in Mahābhārata, Sālyā Parva, Chapter 45, Verse 72.

MANODARI. Wife of Dūrvaśīr. (See under Ghaṭṭi-kāṇa).

MANOṆGURA. Man may do many things, right or wrong, good or bad, but it is the purity of your mind that matters. The following story is to illustrate how much your life depends on the quality of your thoughts (ManoṆgura).

Once on the shores of Gauḍa a Brahmāna and a Candaśa sat side by side and performed penance. After some days of foodless penance the Brahmāna felt hungry and his thoughts went to the fishermen he had seen earlier. He thought thus, "Oh how happy are these fishermen. They catch good fishes and eat to their heart's content and are happy. They are the luckiest people of this world". The thoughts of the Candaś also went to the fishermen. But he thought thus: "Oh how cruel are these fishermen! How many innocent lives do they destroy to fill their belly. They must be demons to do so." Both of them died after some days and the Brahmāna was born as a fisherman and the Candaś a prince. Both of them were re-born near their abodes in their previous birth and both remembered their previous lives. The Candaśa was happy but
the Brāhmaṇa regretted his fault. (Taraṇa I, Madanamahankālmabhaka, Kadhārīstigara).

MANOHARA I. Wife of the Vasu Som. Varcas was born of her first. Then she had three more sons named Śīśāra, Prāṇa and Ramaṇa. (Śloka 22, Chapter 66, Adi Parva).

MANOHARA II. A nymph of Alakāputri. Once when Asvāvakāra went to the court of Kubera, this nymph gave a perfect dance in dancing in honour of that sage. (Śloka 45, Chapter 19, Anuśāsana Parva).


MANOJAVA II. During the Manvantara of Cākṣusa, the sixth Manu, Indra was Manojiva, the leader of the Devas. (Anśa 3, Chapter 180, Viṣṇu Purāṇa).

MANOJAVA III. A follower of Subrahmanya. (Śloka 17, Chapter 46, Salya Parva).

MANOJAVA IV. A sacred place situated in Vyasavana in Kuruksetra. If one bathes in a pond there one will have to one's credit the benefit of making a thousand Godinas. (Śloka 99, Chapter 68, Vana Parva).

MANONUGA. A place near the mountain Vāmanā in the island of Krauṣṭha. (Śloka 11, Chapter 12, Bhīma Parva).

MANORAMĀ I. Wife of Dhrusasandhi King of Kosala. (See under Dhrusasandhi for details).

MANORAMĀ II. A celestial woman. She was the daughter of Kāsiyapa Prjāpati, born of his wife Pradhā. (Śloka 50, Chapter 65, Adi Parva). She parted with her husband, Jaspurana of Arjuna. (Śloka 62, Chapter 122, Adi Parva).

MANORAMĀ III. Once by his spiritual powers the sage Uddālaka brought the river Sarasvati to his place of yajña and that diversion was then known as Manoramā. (Śloka 23, Chapter 38, Salya Parva).

MANORATHA. A calf once created by Śrī Kṛṣṇa by his spiritual powers. (See under Surabhi).

MANTHARA. The city of Bhṛma. This city is situated in the centre of the nine cities on the top of the mountain Mahameru. Around it are the cities of the Aṣṭādikāpālas. (Ith Sandha, Devi Bhāgavata).

MANTHARA I. A maid of Kalkeyi the wife of Dāsaratha. This hunchbacked woman was born of the species of a Gandharva named Dunabhipi. (Śloka 10, Chapter 276, Yana Parva). When everything was made ready to crown Śrī Rāma as the heir-apparent of Ayodhya, it was Manthara who persuaded Kalkeyi to go to Daśaratha and ask him to send Śrī Rāma to the forests. Had not the cruel tongue of Manthara played like that, the history of the solar dynasty itself would have been different. (See under Kalkeyi).

MANTHARA II. Daughter of Virocana. (Sarga 25, Bala-kāṇḍa, Vālmīkī Rāmāyana). Indra killed this Manthara.

MANTHINI. A follower of Subrahmanya. (Śloka 28, Chapter 46, Salya Parva).

MANTRA. See under Vedas.

MANTRAPĀLA. One of the eight ministers of the great King Dāsaratha. The other seven were: Jayanta, Dhrīṣṭī, Viṣṇu, Aṣṭādikā, Adbhudhaka, Aśoka and Sumantra. (Sarga 7, Bāla Kāṇḍa, Vālmīkī Rāmāyana).

MANU I. See under Manvantara.

MANU II. Son of the Agni Pācėcajana. Pācėcajana had three wives Supraja, Bhadbdhāsa and Nikā. He got of his first two wives six sons and of his third wife Nītē, a daughter and seven sons. (Chapter 223, Vana Parva).

MANU III. A celestial maiden born to Kāsiyapa of Pradhā. (Chapter 59, Verse 44, Adi Parva).

MANUSĀTIRTHA. A sacred pond lying on the outskirts of Kuruksetra. There is a legend showing the origin of this pond. Once a hunter wounded a deer with his arrow and the deer ran and dropped itself into the pond. When it rose up from the water it became a man. From that day onwards the pond became holy and got the name Manusātirtha. (Śloka 65, Chapter 86, Vana Parva).

MANUSMṚTI. A code of conduct written by Manu alias Manvācārya who was the father of man kind for the harmonious existence of a social life. The book contains twelve chapters. The first chapter deals with the origin of the Smṛti and the origin of the world. No other Smṛti begins like this and so it is believed that this chapter must have been added to it later. The contents of each of the other eleven chapters are given below:

Second chapter. It deals with the sense organs and stresses the importance of conquering and controlling them. It describes the qualities of a brahman.

Third chapter. It contains the duties of a householder after his course of study of the Vedas. Eight different kinds of marriages are described in it. It also deals with methods of giving protection to women and children.

Fourth chapter. Duties of a brahman, study of the Vedas and responsibilities of a Sūdraka are all described in this chapter.

Fifth chapter. This deals with pure and impure foods, impurity and methods of purification, women and their responsibilities.

Sixth chapter. This contains the duties of those who have entered the āśrama of Vānaprastha and also of others.

Seventh chapter. It deals with the duties of Kings and ministers.

Eighth chapter. It deals with law and justice. It contains laws for the proper conduct of justice and includes ways and means of settling disputes and handling cases of debts, sale without right, partnership, duels, theft, prostitution, boundary disputes and all such matters as are to be decided by a court of law.

Ninth chapter. It deals with the duties of a husband and wife. It also contains matters relating to property rights, partition and the duties of a King with regard to these.

Tenth chapter. It deals with the duties of the different castes, mixed castes and the duties of one in times of danger.

Eleventh chapter. It deals first with penance, observation of Vratas, Yāgas, Vajyas and fire to the priests. It then deals with punishments of crimes, expiation for murder, prostitution etc.

Twelfth chapter. It deals with the theory of births and describes how your deeds in the present life are directive of the nature of life in your next birth. What deeds would fetch you what life is also explained. It contains instructions on Ātmajātāna and the way to obtain mokṣa (absolute bliss).

The basis of the present Hindu Law is Manusmṛti and it is believed to have been written in B.C. 500,
MANUSYA (MAN). The Purāṇas have not given a
definite explanation regarding the origin of Man, the
most important of all living beings. Many stories
regarding the origin of Man were current among the
ancient peoples. According to Hindu Purāṇas Man
was born to Śivāyamihvā Manu who in turn was born
of Brahmā. According to Vālmikī Rāmāyaṇa (Sarga 14,
Aranya Kāndā) all the living beings including man
were born to Katyāpaprajāpati of his eight wives,
Aditi, Diti, Daśa, Kālā, Tārōri, Krodhavāsī, Manu,
and Anālā. From Aditi were born the devas; from
Diti, the daityas; from Daśa, the dānavas; from Kālā,
the asuras Kālāka and Nārāka; from Tārōri, the bird-
folk Kranṭik, Bīςṭ, Syenī, Dhrātāṛī, and Subhī; from
Krodhavāsī the animal flock. Mṛgī, Mṛgāṇā, Ḥari,
Bhūmāvā, Mātā, Śudālī, Svekā and Surālī; from Manu, mankind and from Anālā, the
flora.

There is a basis to believe that the Greeks and the people
of Bhārata accepted with slight modifications the
theory of evolution. The Daśavatāras of Vīruṣa almost
reproduces the progressive changes in the form of a
living thing from a fish to a man. The theory of
Darwin that life was first formed in water was current
among the sages of ancient Bhārata, even from very
carely times.

Apa eva savarjadau
Tām viyamāpasājat //

(He created water first and cast virility therein).

In the Daśavatāras (ten incarnations of Vīruṣa) the
first avatarā is Mataya (Fish). The next one is Kṛṣṇa or Kṛṣṇa which is a progress in the form of fish.
The third is Vairiha or horse which is another step
forward in evolution. The fourth is Narasimha (Man
cadre lion) which is the last step towards the formation of Man. That avatarā has got the traits of both man
and animal. The next one is Vāmana or a small man.
Then Śrī Rama and Śrī Kṛṣṇa, both fully grown men
but with different kinds of culture.

MANVANTARA (M).

1) Kalpa, Manvantara and Caturyuga. The Prāṇātika
(universe) is perishable. At one time, it takes its origin,
at another time it perishes. Brahmā, the creator of
the universe, has both the birth and death. The period
of the birth and death of a Brahmā is known as a
“Mahākalya”. The flood that comes at the death of a
Brahmā is called “Mahāpralaya”. One day of Brahmā
is called Kalpāla. In the Purāṇas one Kalpa or one day
of Śvāmī is divided into fourteen parts. The master
or rule of each of these divisions is a Manu. There are
eighteen Manuṣyas. The life-span of each Manu is called
a “Manvantara”.

There are seventy one Caturyugas in each Manvantara.
The four yugas namely Kṛṣṭya, Tretāya, Dwāpara-
yuga and Kaliyuga make up one Caturyuga. At the end
of seventy-one such Caturyugas, that is, at the end
of every two hundred and eighty-four (71 x 4) yugas, a
Manu completes his life-span. Along with that, the
human being is born at the time of the birth of that
Manu, also come to the end of their lives. Fourteen such
Manvantaras make one day of Brahmā. It is at the end
of that day that the original universe perishes. Brahmā’s
life-span is 120 years. At the end of that period, that
Brahmā perishes. That is to say, at the end of every
42,200 divine days (120 x 360) which is the life-span of
a Brahmā, a deluge takes place. Thus in one Brahmā’s
time 42,200 Kalpas take place. A Brahmā’s life-span
is known as “Mahākalya” and the close of a Brahmā’s
period is called “Mahāpralaya”.

2) Human year (Manusya-śarīra) and Divine year (Deva
śarīra). When two leaves are placed one over the other
and they are pierced by a needle, the time required
for the needle to pass from the first leaf to the second
leaf is called “Alpakāla”. Thirty such alpakālas make one
“Truti”. Thirty truti make one “Kalpa”. Thirty Kalas
make one “Kāraṇa”, which is also known as “Nimisha”,
“Noṭi” or “Mātra”. Four “Nimissē” make one
“Gamita”. Ten Gamitas, one “Nītrīṭāpruṇa”. Six
nītrīṭāpruṇas, one “Viniśchākā”. Sixty viniśchākas one
day (day and night together). Fifteen days, one “Paśa”. Two Paśas, one
“Candra māsa” (lunar month). One Candraśāma for
human beings is one “ahorātra” (one day and night
making up one full day) for the gods. Twelve Candra
māsas make one year for human beings. One year for
human beings is one ahorātras for the gods. Three
hundred ahorātras of gods make one “Devaśarīra”,
4,800 devaśarīaras make one Kṛṣṭya 3,600 devaśarīaras make one Tretāya, 2,400
devaśarīaras make one Dwāpara 1,200 devaśarīaras make one Kaliyuga.

A Manusya’s period is completed at the end of 71 Caturyugas. With that, the first
generation of gods, the Devas, the Manuṣyas, the “Prapātika” and the animal
biggest species become extinct. When 360 such ahorātras of Brahmā are com-
pleted, he completes one year. After completing 120
such years, a Brahmā perishes. Again a period of absolute
inactivity follows for the length of a Brahmā’s
life-span. After a period of 120 Brahma varṣas (the life-
span of a Brahmā) another Brahmā comes into being.

The life-span of Brahmā is shown in the following
tabular form:

<table>
<thead>
<tr>
<th>Period</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>360 days for gods</td>
<td>One Devaśarīra</td>
</tr>
<tr>
<td>12,000 Devaśarīaras</td>
<td>One Caturyuga (56 lakhs years for human beings)</td>
</tr>
<tr>
<td>71 caturyugas</td>
<td>One Manvantara (One Manu’s life-span)</td>
</tr>
<tr>
<td>14 Manvantaras</td>
<td>One Kalpa (one day time for Brahmā)</td>
</tr>
<tr>
<td>2 Kalpas</td>
<td>One day (and night) for Brahmā (Ahorātra)</td>
</tr>
<tr>
<td>360 days of Brahmā</td>
<td>One Brahma Varṣa</td>
</tr>
<tr>
<td>120 Brahma Varṣas</td>
<td>One Brahmā’s life-span</td>
</tr>
</tbody>
</table>

This life-span of one Brahmā is therefore 30 creases 9
lakhs 17 thousands 376 hundreds of years of human
beings.

It is said that a Manu’s period of reign is 4,32,000
Manusyaśarīaras. (Bṛhadāraṇyaka, 3rd Skandha).

3) The caturyuga scheme. A caturyuga consists of the four
yugas, namely Kṛṣṭya, Tretāya, Dwāpara and Kali
yugas. At the end of each caturyuga, the Vedas perish
Then the “Saptarśi” (seven sages) come down from
heaven to the earth and restore them again. Manu
who is the propounder of Dharma Ātika, is also born
in every Kṛtayuga. The Devas of each Manvantaram feed upon the share of Hāvis (offerings at sacrifices) of the yāga till the end of that Manvantara. During the whole period of the Manvantara, the earth is protected and preserved by the sons of Manu and their descendants. Thus Manu, the Saptarśi, Devas, Indra and the Kings who are the sons of Manu are the authorities of the Manvantara. After 14 Manvantaras a Kalpa of about 1,000 yugas, comes to an end. After that there is a night period of 12 months over the same period in duration. At that time Mahāvīra sleeps on his bed Ananta in the ocean of deluge. After that, he wakes up again and performs creation. Manus, Kings, Indra, Devas and Saptarśi are the Śāṣṭrika aspects of Mahāvīra, who performs the work of protecting the world. In Kṛta yuga, Mahāvīra assumes the form of Kapila and others and preaches “Paramāṇa”. In Treta yuga he assumes the form of an emperor and destroys the wicked people. In Dvāpara yuga, he assumes the form of Vyāsa and after dividing the Veda into 4 sections, classifies each of the sections into the various branches. At the end of Kaliyuga, Mahāvīra assumes the form of Kalki and restores the visible to the path of righteousness. This is the last manvantara or the “existence” of Mahāvīra. (Vishnu Purāṇa, Part III, Chapter 2).

4) The fourteen Manus. The names of the fourteen Manus of one Kalpa are given as below:

(i) Śvāyambhuva (2) Śvāraciṣṇa (3) Uttama (Autami)

Each of the above Manus is described below:

(1) Śvāyambhuva.

(a) General. Śvāyambhuva was born as the spiritual son of Brahmā. This Manu got his name because he was “Śvāyambhuva” or born from Brahmā. He married the goddess Satarūpī, the spiritual daughter of Brahmā. After 14 months, he went to the bed of the ocean of milk, made an image of Mahādevi there, and worshipped her by chanting Vaiṣṇava mantras and performed an austere penance. After a hundred years of such worship the goddess was pleased. She appeared before Śvāyambhuva and granted him boons. She blessed him to attain the highest place in Heaven (Paramāṇa) after begetting vast progeny. Then the goddess went to Vindhyā mountain and became the deity of Vindhyā. Śvāyambhuva returned and started his reign by worshipping the goddess.

This Śvāyambhuva is regarded as the author of the famous work “Manu Smṛti”. Kālidāsa says that the Kings of the Rāgu dynasty lived in strict obedience to the laws laid down by this Manu. (Devī Bhāgavata, Dāśamūrta, Mahābhārata).

(b) Other details.

(i) The Saptarśis of first Manvantara were: Marīcī, Aṅgiras, Atri, Pulaha, Kauṭiya, Pulasya and Vasiṣṭha. Devas are known as Yamas. The first Manu had ten sons namely Agnīdhra, Agnibhū, Mediḥa, Medhatithi, Vasu, Jyotirmān, Dyutimān, Haya, Savana and Putra and they ruled over the country. (Harivamśa, Chapter 2).

(ii) Emperor Pṛthu turned Śvāyambhuva Manu into a calf and obtained medicine from Bhūmi by milking her as a cow. (Bhāgavata, 4th Skandha).

(iii) Born from Virūṇa udā. (M.B. Ādi Parva Chapter 1, Verse 32).
(iv) Sage Gṛipana married this Manu’s daughter. (M.B. Ādi Parva, Chapter 66, Verse 46).
(v) This Manu taught Soma, the art of Āčārya. (M.B. Ādi Parva, Chapter 169, Verse 43).
(vi) Since this Manu had blessed the clouds of the Magadh country they sent perennial rains to that region. (M.B. Śaiva Parva, Chapter 21, Verse 10).
(vii) Manu came to the world, riding in the chariot of the gods to see Arjuna’s fight. (Bhagavata Parva, Chapter 56, Verse 10).
(viii) This Manu had a wife named Sarasvati (Satarūpī). (M.B. Udyoga Parva, Chapter 117, Verse 14).
(ix) This Manu lives in Bhumisvārā. (Śiva Parva, Chapter 7, Verse 46).
(x) He came at the time of Subrahmanya’s birth. (Śiva Parva, Chapter 45, Verse 10).
(xi) Manu held discussions with Svāyambhuva. (Śiva Parva, Chapter 36).
(xii) He was the King of men. (Śiva Parva, Chapter 67, Verse 21).
(xiii) This Manu is called “Prajāpati Manu”. Once he had a talk with Brahmā on the subject of Dharma. (Śiva Parva, Chapter 20).
(b) Other details. Sūlaṅgi was the name of the Devendra of this Manvantara. There were five groups of Devas, namely, Sudhāmans, Satyas, Tapsas, Prärdanidas and Śivas, each group consisting of twelve Devas. The seven sons of the sage Vasiṣṭha were the saptārśis of this Manvantara. These seven sons of Vasiṣṭha by his wife Uṛjā were Rajas, Gotra, Uṛdhvabāhū, Savana, Anagha, Suṭapās and Sukra. Aja, Parasudipta and others were the sons of the Manu Uttama. (Viśṇu Purāṇa, Part I, Chapter 1).

4) Tāmaśa

(a) General. The fourth Manu Tāmaśa was the son of Priyavrata. That King performed penance to Devi on the northern bank of the river Narmadā with Kāmarāja mantra. As a result of Devi’s blessing, he obtained a prosperous kingdom and worthy sons. After a long reign he attained heaven. (Devi Bhāgavata, 10th Skandha).

(b) Other details. At the time of this Manu, there were four groups of Devas, namely—Supāras, Haris, Satyas, and Suchis. Each of these groups consisted of twenty seven Devas. Sibi who had performed a hundred aśas was the Indra. The Saptārśis of this Manvantara were—Yudrīm, Pṛthu, Kāśya, Cātra, Agnimakka, and Pīvara and Nara. Khyāti, Ketuṛīpa, Jānajātīpas and others were the sons of Tāmaśa Manu. (Viśṇu Purāṇa, Part I, Chapter 1).

5) Raivavata

(a) General. The fifth Manu Raivavata was the younger brother of Tāmaśa. He worshipped Devi with Kāma-bhīja mantra on the banks of the river Kalindi. With the blessing of Devi he ruled for many years and then attained heaven. (Devi Bhāgavata, 10th Skandha).

(b) Other details. The name of the Indra of this Manvantara was Viśhnu. There were four groups of Devas—Amūṣādhas, Buhūrvas, Vaikūṅthas and Sumudhas. Each of these groups contained fourteen Devas. The Saptārśis of Raivavata Manvantara were—Hrīyagopānas, Vedasūri, Uṛdhvabāhū, Vedābāhu, Sudana, Pārvyāna and Mahāmuni. The sons of Raivavata Manu were—Bhuhaburchu, Sunbhūvya, Śarvakya and others were mighty kings. (Viśṇu Purāṇa, Part 3, Chapter 1).

6) Cākṣuṣa

(a) General. This Manu was the son of Anga. Once he went to the Rūjārī (royal saint) Pulaha and prayed for prosperity, mastery of the whole world, invincible power and profound scholarship. Pulaha sent him to D. A. The Rūjārī taught him the worship of Devi. After acquiring the mantra Cākṣuṣa went to the banks of the river Vibhaj and offered worship to Devi. At the end of twelve years, Devi appeared before him and blessed him with “Mast ṣvastu”, mastery of the Manu kingdom and brilliant sons. After many years he distributed his kingdoms among his sons and at last attained “Devīpada”. (Devi Bhāgavata, Daśaṃa Skandha).

(b) Other details.

(i) The following account is given in Viśṇu Purāṇa, Part I, Chapter 13, about the birth of Cākṣuṣa Manu. Dhrūva and his wife Śambhu had two sons, namely Siṣṭi and Bhāvyā. Suchāyā, the wife of Siṣṭi gave birth to five sons, Rīpu, Rūṣṭiṣaṅja, Vipra, Vṛkula and Vṛkṣaṭāja, who were all sinless. Cākṣuṣa was born to Bhūṣi, the wife of Ripu. Cākṣuṣa begot Manu by Puṣkarīṇī, daughter of Viṣṇu Prājāpati. This was the sixth Manu. By his wife Nādvāla, the daughter of Viṣṇu Prājāpati, he had 10 sons, namely, Kuru, Puru, Satadūṣṭa, Tapasvi, Satavēn, Śuci, Aṅgīṣtōma, Atirātra, Sūdyumna and Abhimanyu. Agnei, wife of Kuru, gave birth to six sons who were Aniga, Sumanas, Khyāti, Kru, Aṅgiras and Sibi. Sunātha, wife of Aniga, gave birth to Vena. Prthu was the son of Vena. He is also known as “Vāyāṇa”.

(ii) The Indra of that period was Manojitavā. There were five groups of Devas—Ākhyās, Pratāpas, Bhāvyas, Prthuṅkas and Lekhas, each group consisting of eight Devas. The Saptārśis of this Manvantara were—Sumedhās, Virājas, Havisūnā, Uṇtama, Madhu, Aṃśīnāma and Sāhīs. Suchāyās and other mighty kings were the sons of Cākṣuṣa Manu. (Viśṇu Purāṇa, Part I, Chapter 3).

(iii) The sons of this Manu became famous under the name “Vārīṣhas” (M.B. Anuśāsana Parva, Chapter 18, Verse 29).

7) Vaivasvata

(a) General. He was born from Sūrya. It is this Manu who rules the world today. All living beings that we see today were born from him. Vaivasvata Manu is the Manvantara Manu who escaped from the last deluge. To save him Viśṇu took up the incarnation of Matya (fish). Vaivasvata Manu was also the first of the kings of the Sūrya vamśa (Solar Dynasty) who ruled over Ayodhya.

(b) Other details. (i) In Devi Bhāgavata, Saptama Skandha, we see that the sons of Vaivasvata namely Ikṣväku, Nābhāga, Dhrūva, Śarvāti, Narmāyana, Prājā, Nṛga, Diṣṭa, Kāṛūśa and Pṛṣadhara were also called Manu.

(ii) This Manu worshipped Devi and received her blessing and attained heaven after a long reign. (Devi Bhāgavata, 10th Skandha).

(iii) Vaivasvata Manu was another name, “Sṛaddhadeva.” The Devas of this Manvantaram are Adityas, Vāsas and Rudras. The name of the Indra of this period is Purandara. The Saptārśis are—Vasiṣṭha, Kāśyaṇa, Atri, Jamadhagni, Gautama, Vivasvāna and Bhadrājana. These Dharmikas (virtuous ones), Ikṣvaiku, Nṛga, Dhrūva, Śarvāti, Narmāyana, Nābhāga, Arīśa, Karāśa and Pṛṣadhara are the sons of Vaivasvata Manu. (Viśṇu Purāṇa, Part 8, Chapter 1).

(iv) Ten sons were born to this Manu: who were Vena, Dhruṣṭi, Narmāyana, Nābhāga, Ikṣvaiku, Kāṛūśa, Śarvāti, Nṛga, Pṛṣadhara, and Nābhāgaśṛṣṭa. (M.B. Ādi Parva, Chapter 73, Verse 15).

(v) Mahāvīṃgu incarncated as Matyā for the sake of Vaivasvata Manu. (M.B. Vana Parva, Chapter 187).

(vi) He received Yogāvidyā from Śrīra and Ikṣvaiku received it later from him. (M.B. Bhīṣma Parva, Chapter 122, Verse 58).

(vii) At the beginning of Ātriṇyuga, Śrīra taught “Śrīvastra Dharma” to Manu and Manu taught it to Ikṣvaiku for the protection of all creatures. (M.B. Śānti Parva, Chapter 348, Verse 51).

(viii) The sage Gautama taught Śivāhasastrasāma to Vaivasvata Manu. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).
(8) Śāvarni.
(a) General. Even in his previous birth he was a devotee of Devi. In his former birth (during the period of Śvārociṣa Manvantara) Śāvarni was born as a King of Cāitravana under the name Srutha. The origin of the dynasty known as Cāitravana was as follows:—Atri, son of Brahmā had a son named Niśākara. This Niśākara became an emperor by performing Rāja-yaja. Emperor Niśākara had two wives, Bhūta and Bhūtāni, both of whom were greatly renowned. It was Cāitravana's family which later on became the reputed Cāitravana dynasty. The son of that Cāitravana was Viratha. Viratha was the previous birth of Śāvarni Manu. Surathya was a great hero and poet. Once another king besieged his city and defeated him. Surathya left his kingdom and went alone on horseback, and took shelter in a dense forest. While wandering in the forest like a mad man with a broken heart, he happened to reach the śrāmanda of the sage Sumedha. The sage advised him to worship Devi in order to retrieve his lost kingdom and prosperity. Accordingly the king worshipped Devi who was pleased and restored his kingdom and prosperity. Hence, he blessed him that in his next birth he would become Śāvarni, the King of the Solar dynasty and would be revered as the eighth Manu. Thus the eighth Manu Śāvarni will be the second birth of Surathya. (Devi Bhāgavata, 10th Skandha).

(b) Other details. Śāvarni is also the son of Sūrya. How he came to be called Śāvarni is explained below:—

Sūrya had three children, Manu, Yudāsūrya, and Yama by Sāmījā, the daughter of Vīvaktarka. This Manu was Vaivāsvata Manu, the seventh Manu. Unable to bear the intense heat of Sūrya, Sāmījā once sent her maid Chāya to Sūrya in her own disguise and went to the forest for tapas. Sūrya had three children by Chāya, Śānaitaka, another Manu and Tapati. This Manu is known as Śāvarni who will become the eighth Manu. In his time there will be five groups of Devas—Śrītapas, Amīta, Bhāma, and Bhūta. Each of these groups will consist of twelve persons. The Saptarishi of the eighth Manvantara are Dīpatimān, Gālava, Rāma, Kṛṣṇa, Aftvathāmān son of Dropa, Vyāsa son of Parāśara and Ṛṣivirā. Mahābali, son of Viśoca will be the Indra, Virāj, Urviratya, Nirmoka and others are the Kings who are the sons of Śāvarni Manu. (Viśnu Purāṇa, Part III, Chapter 2).

(9) Daśaka Śāvarni.
General. At the time of this Manu there are three groups of Devas namely, Pāras, Marlicgarbhis and Sudharmanas. Each of the groups contains 12 Devas. The Indra who is the King of those Devas, is the mighty Abhūta. The Saptarishi of this Manvantara are—Savatva, Dvaitamān, Bhāma, Vyāsa, Medhitā, Jyotimān and Sāya. Dīpatiketu, Dīpatiketu, Paścahastra, Nārāmaya, Prabhūvatvā are the sons of Daksahāvarī Manu. (Viśnu Purāṇa, Part III, Chapter 2).

(10) Brahma Śāvarni.
General. In this Manvantara, the Devas are Sudhāmanis and Vīkuddhas. Each of these groups will contain 100 Devas. Their Indra will be the heroic Śakti. The Saptarishi will be Hājimān, Sukrta, Sāya, Tāpmudrī, Nābhiṇga, Apratimāsuras and Sāyaketa. Brahma Śāvarni will have ten sons, three of whom are, Sukṣetra, Utama-
Tusita. In Uttara Manvantara that divinity Tusita himself was born again under the name of Saryà as the son of Saryà in the group of Devas called Saryàs. When Tatmás Manvantara began, that divinity was born again as the son of Harya as a Hari in the group of Devas called Haris. It was that divinity Hari himself who was born in Sambhū under the name of Matmá among the Devas called Rañatakas in Rañata Manvantara. In Cākṣa Manvantara that Vismu Bhagavati took birth in Vikṣuṣi as one of the Vismā Manvantara. Vismu has incarnated in Aditi as Vismā, the son of Kasyāpa. That great Vismā conquered all the three worlds and presented them to Devendra. (Vismu Purāna, Part III, Chapter 2).

Besides the fourteen Manus mentioned above, certain other Manus are also referred to in the Purāṇas. Some details that have been given below are:

1) It is said from Vābhikā Rāmāyana, Aranya Kāṇḍa, 14th Sarga, verse 11, that Kasyāpa had a wife named Manu.
2) There is a reference to a Rāñjarī (Saintly king) named Manu in Yajurveda, 3rd Maṇḍala, 16th Anuvāka, 12th Sūkta.
3) A son named Manu was born to the Anga Tapa or Paracat. This Manu has another name Bhānu. He had three wives named Suprajà, Bhadradāsī, and Nārā. Six sons were born to him by the first two wives, by his third wife he had one daughter and seven sons. (M.B. Vana Purāṇa, Chapter 221, Verse 4).

4) In Mahābhārata, Parva Purāṇa, Chapter 57, verse 43, we find a reference to another Manu named Pracetas.

5) In Manu says lying with his brothers, Manu, daughter of Bhimārjana was carried away by force by Ayukti from the marriage hall on the marriage day. (Markandeya Purāṇa).

6) Vatsya. The origin of this god is described in Brahma Purāṇa as follows:—

7) Once a terrible war broke out between Revās and Asuras. The Revās who were defeated, went to the Gaurāntic river valley and performed penance to Śiva praying for victory. Śiva produced Maryu from his third eye and presented him to the Revās. In the battle which followed they defeated the Asuras with the help of Maryu.

8) Maryu II. A king of the Pārśu dynasty. Bhāgavata, 9th Skandha states that Maryu, the son of Bhrādāvāja, had five sons including Bhrādāvāja.


10) Maryu. (M) (DEATH). Death is a goddess whose name is Maryu. The Purāṇas state that there was no death in the world before the birth of this goddess. In Mahābhārata, Drona Purāṇa, Chapter 53 there is the following story about the circumstances in which Brahmā created Maryu.

Living beings multiplied endlessly on earth. As they had no death, the goddess Earth found their weight too much for her to bear. She went weeping to Brahmā and prayed for his help. At that time, Rudra and Nārada were present in Brahmā’s assembly. Brahmā said that he did not like destroying living beings. Because of the pressure of Rudra and Nārada, Brahmā created out of Vīkṣuṣi (Cosmic Light) a woman. She was born from the south and Brahmā gave her the name “Maryu”. He gave her permission to destroy human beings. When she heard that she was to kill living beings, she shed tears and Brahmā gathered those tears. She went to Dhenukāśrama and other places and performed tapas. At last Brahmā called her back and assured her that it was not against Dharma to kill living beings. He charged the tears he had gathered from her face into the various diseases and returned them to her. She gave those diseases and the goddess Maryu started her dance of destruction. (See also under the word PUNARJANMA).

11) Mārdayahari. One of the sons of Visvāmitra who was a Brahma. (Sloka 57, Chapter 4, Anuśāsana Purāṇa).

12) Mārgasārīrasamasa. The month of Dhanu (December). The month has got great Purānic importance. If one lives taking food only once during the whole of this month one will be free from all sins and diseases. (Sloka 17, Chapter 106, Anuśāsana Purāṇa). If on the 1st day of this month one fasts the whole day and night and worships Kāraṇī, one will get the benefit of conducting an Āvamadha yajña. (Sloka 3, Chapter 109, Anuśāsana Purāṇa).

13) Mārīca. A Dānavas. There is a reference to him in Uttara Rāmāyana.

14) Mārīca. The uncle of Rāvana.

15) Maryu. In his previous birth, Mārīca was the servant of the gate-keepers of Vaikuntha. One day Mahāvīra was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get salvation from the curse when he was killed by Śrī Rāma in which capacity Vismu would incarnate soon. He would then return to Vaikuntha to his original place. That was how Mārīca was born as the uncle of Rāvana.

16) Maryu. In his previous birth, Mārīca was the servant of the gate-keepers of Vaikuntha. One day Mahāvīra was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get salvation from the curse when he was killed by Śrī Rāma in which capacity Vismu would incarnate soon. He would then return to Vaikuntha to his original place. That was how Mārīca was born as the uncle of Rāvana.

17) Maryu. In his previous birth, Mārīca was the servant of the gate-keepers of Vaikuntha. One day Mahāvīra was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get salvation from the curse when he was killed by Śrī Rāma in which capacity Vismu would incarnate soon. He would then return to Vaikuntha to his original place. That was how Mārīca was born as the uncle of Rāvana.

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19) Maryu. In his previous birth, Mārīca was the servant of the gate-keepers of Vaikuntha. One day Mahāvīra was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get salvation from the curse when he was killed by Śrī Rāma in which capacity Vismu would incarnate soon. He would then return to Vaikuntha to his original place. That was how Mārīca was born as the uncle of Rāvana.
demons named Sṛṣṇapakāḥ. In the sight that ensued when the demons were killed, Sṛṣṇapakāḥ complained to Rāvana who decided to kill Rāma and carry off Sītā. For this he sought the help of his uncle Mārīca. Flying in his golden Viniśa and crossing mountains and oceans he approached Mārīca and told him of his plan. Mārīca who was aware of the force of Rāmabāna dissuaded Rāvana from, such a venture. But Rāvana persisted in his plan and gave Mārīca the following instructions: “Become a chitrā sastra (a beautiful scene) and subdue the minds of the āśrama of Rāma for his wife Sītā to see. I am sure Sītā will request her husband Rāma to catch hold of you. Rāma and Lakṣmaṇa will follow you and Sītā will be left alone. I will then carry away Sītā as Kālu takes Candrī (moonlight) and live happily with her. I will be contented if I can then tease Rāma who will be lamenting over her separation from him”. Thinking that it would be better to die at the hands of Rāma than at the hands of Rāvana, Mārīca agreed to do as his nephew desired.

Rāvana and Mārīca came near the āśrama of Rāma in Rāvana’s aerial chariot. Mārīca on alighting from it cut off the heads of a beautiful fawn and entered the precincts of the āśrama. The false fawn was capable of attracting the attention of anybody. It is described thus: “It appeared as a wonder to those who saw it. It was golden in colour with blue horns with white lines on it. The ears were like leaves of blue lotus and the face was of the colour of red lotus. The lips were like sapphire and the body beautifully shaped with sides like yellow flowers. The eyes were big, the body had a rainbow-scarf adorning it’s back. The whole body was silver-spotted and the deer was a feast for the eyes of anybody.”

The deer went and grazed in places where it could be seen by Sītā. It would run away from the āśrama and graze hidden from Sītā but would come back again to the edge of forest. It would mix with the deer of the āśrama for some time and run away from them to distant places. Like a butterfly it darted about always trying to attract the attention of Sītā. Other deer approached it but on getting its scent flew away from it. The false deer suppressing the demon-instinct in him to kill and eat the animals which came near it played well the role of a fawn. Sītā was enamoured of the deer and expressed to Rāma her desire to get it. Rāma followed it and finding it keeping a distance always got suspicious and shot it down with an arrow. The deer died “Hā Lakṣmaṇa” and fell down dead. The cry was intended to mislead Lakṣmaṇa and draw him away from Sītā. (Mārīca I, chapter 43, Aranya Kanda, Valmyaki Rāmāyana).

MĀRĪCA II. Kaśyapaprājapati. Mārīca was the father of Kaśyapa and so Kaśyapa was known as Mārīca also. (Sarga 46, Vālmīki Rāmāyana).

MĀRĪCA I. A Maharsi (sage) born from Brahmā’s mind.

1) Birth and Genealogy. The six great sages born from Brahmā’s mind were:—Mārīca, Angras, Atri, Pulasya, Pulaha and Kratu, according to Mahābhārata, Atri Parva.

2) Domestic life. Mārīca had several wives and children. He married Kaśi, the daughter of Kardama Prajapati by his wife Devahuti. Mārīca had two sons Kaśyapa and Pūrvimān by Kaśi. This Kaśyapa was the original ancestor of all living beings. But Pūrvimān’s family did not become well-known. Pūrvimān had two sons Vīra and Vīyaga and a daughter Devakuliya. Devakuliya washed the feet of Mahāvīmau and morganied with with Aśka Gaṅga.

Uma was another wife of Mārīca. Six sons were born to Uma. Under a curse of Brahmā they were born first as the sons of Hīranyakaśipu and in their next birth as the sons of Vasiṣṭa and Devakāśī. It was these six children who were born as Śrī Kṛṣṇa’s elder brothers whom Kansa killed immediately after their birth. (See under Kṛṣṇa).

Mārīca had another wife named Sumbhūti. She gave birth to Paurṇamāsa. In Viṣṇu Purāṇa, Part I, Chapter 10, we see that Paurṇamāsa who was a Mahātma had two sons Vīravā and Paurṇa. Dharmanārāṇa was yet another wife of Mārīca. She was a daughter born to Dharmanārāṇa by Brahmāvija.

3) Dharmarāṇa, cursed. Mārīca lived happily for long with his wife Dharmanārāṇa. Once he returned from the forest, carrying darbha grass, flowers etc. He was tired after a long walk. After taking food, he wanted his wife to manage his legs. While she was managing him, Mārīca fell asleep. Just then Brahmā happened to come there. Dharmanārāṇa was in a fix. She had to attend to her husband and at the same time receive Brahmā with due respect. She could not leave her husband’s guru (Sure). It was her duty to honour him properly.

At last she got up and welcomed Brahmā, offering him the customary honours. Meanwhile Mārīca woke up and not finding his wife near him cursed her to turn into a stone. Dharmanārāṇa who was distressed at the curse pleaded innocence and explained to him that she had been honouring his guru. She warned him that he would incur the curse of Siva.

Under Mārīca’s curse Dharmanārāṇa was separated from him. She performed penance in the midst of fires. Mahāvīmau appeared before her and asked what boon she wanted. She prayed that her curse might be lifted. Viṣṇu replied:—"It was Mārīca who cursed you. That curse cannot be withdrawn. You will be turned into a sacred stone. Your name, Dharmanārāṇa will be changed into Devakāśī. In future, that stone will become famous under the name Devakāśī. Dharmanāra, Dharmanāra, Brahmā, Viṣṇu, Mahāvīmau and goddess Like Lakṣśmi will dwell in that stone.”

After saying this, Mahāvīmau disappeared. Once Dharmanārāṇa held this Devakāśī above the demon Gava and the place became famous under the name of “Gaiva tirtha” (See under Gaivāntirtha).

4) Other details:

(i) Mārīca had participated in the celebration connected with Arjuna’s birth. (M B. Adi Parva, Chapter 122, Verse 52).

(ii) Mārīca was a member of Indra’s assembly. (M B. Sabha Parva, Chapter 7, Verse 17).

(iii) Mārīca attended the celebration connected with Surabhi’s birth. (M B. Salya Parva, Chapter 45, Verse 10).

(iv) After the Bhārata Yuddha, Mārīca visited Bhima who was lying on “Sara Sāya” (bed of arrows). (M B. Śānti Parva, Chapter 47, Verse 10).
MARICII

(v) Maḥābhārata, Sānti Parva, Chapter 394, Verse 35, mentions that Maṛićī is a Prājapati.

(vi) Maṛićī is one of the group of sages known as Citraśikhāṇḍinī. (M.B. Sānti Parva, Chapter 355, Verse 29).

(vii) Maḥābhārata, Sānti Parva, Chapter 310, Verse 44, describes Maṛićī as one of the Aṣṭāparakṛṣṭis.

(viii) Maṛićī once visited Dhrūva who was performing penance and gave him advice. (Viśṇu Purāṇa, Part 1, Chapter 1).

MARICII. A celestial woman. In Maḥābhārata, Śrī Parva, Chapter 122, Verse 62 we find that she attended a dance at the celebrations at the time of Arjuna's birth.

MARICII III. An author of Dharmaśāstra. His statements are quoted in Aparārka, Smṛtiśāstra, Maṭhākara, and the Āparīṇa.

MARISA I. A nymph created as a maiden of the Flora.

MARISA II. A river of Purāṇic fame. (Sloka 36, Chapter 9, Bhīṣma Parva).

MARISA. A place of habitation of ancient Bhūrata. (Sloka 69, Chapter 9, Bhīṣma Parva).

MAKAM. A man, Jambavān. He is called in Brahma purāṇas that the mātrārūpas (cows) have their origin from this son of Jambavān.

MARKA. See under the word Śandīmaṛka.

MĀRKANDEYA. The son of Mṛkaṇḍu. He was a great devotee of Śiva.

1) Genealogy. Dhīrā, son of Brāhma, beget of his wife Khyāṇa a daughter named Lakṣmi and two sons named Dhītā and Vīḍhātā. Dhītā and Vīḍhātā married Ayāti and Niyati daughters of Mahāmeru. Dhītā beget of his wife Ayāti a son named Prāna and Niyati bore Vīḍhātā a son named Mṛkaṇḍu. Mārkandeya was the son of Mṛkaṇḍu and Vedāśiras was the son of Mārkandeya.

2) Birth. Mṛkaṇḍu did not have sons for a long time and so he performed penance for several years to please Śiva to get a son. Śiva appeared before him in person and asked him thus "Do you desire to have a virtuous, wise and pious son who would live up to sixteen years or a dull-witted evil-natured son who would live long?" Mṛkaṇḍu chose the first type and took a son was born. He was named Mārkandeya. Even from boyhood Mārkandeya kept all the Vedas and śāstras. His pleasing manners got the approval of his teachers and the boy was liked by one and all. But the parents were sad and whenever they looked at their son a gloom spread over their face. The secret of the short span of his life was hidden from him. The sixteenth year was fast approaching and one day they did not control their grief they wept before him. Mārkandeya asked them the reason why they wept. Mṛkaṇḍu with tears running down his cheeks told him the story. From that day onwards Mārkandeya started performing penance wearing bark of trees for his dress and growing matted hair. The boy was soon engrossed in severe austerities.

The day of his death came and the boy sat before the idol of Śiva in deep meditation. The servants of the god of Death could not approach Mārkandeya for the meditation from him was too hot for them. So Yama, the god of Death, himself came to fetch him. Then Mārkandeya crying loudly for help embraced the idol before him. Yama threw his rope in a loop and it went and circled round the idol also. Angry Śiva rose from the idol and coming down killed Yama to save the child. From that day onwards Śiva got the names Mṛtyunjaya and Kāla-Kāla. After that the request of the deva Śiva gave lift to Yama again and made Mārkandeya to be of sixteen years for ever.

3) Penance of Mārkandeya. The Purāṇas state that after getting the blessing from Śiva, Mārkandeya lived for ten crokes of years. While he was in deep meditation six Manvantaras passed away. However, Mārkandeya continued his meditation to the seventh Manvantara. Indra got frightened and he made an attempt to abort the penance of Mārkandeya. Indra sent his troops of Gandharvas, nymphs, Manmatha and Vasanta to the Āśrama of Mārkandeya. The Āśrama of Mārkandeya was at a place which was on the northern side of the Himālayas and was famous by the presence there of the river Puspabhadā and the rock Citra. The agents of Indra came there and tried to entice him with many temptations. Beautiful celestial maidens danced around the Āśrama. Flowers fell from their hair when their waists shook by the weight of their heavy breasts. Enchanting girls played with balls here and there. As they played the bracelets on their waists fell down and the bangles that still clung round their necks began to alluring nakedness. Kama (God of Love) sent his arrows at that time against the sage. But Mārkandeya sat unconcerned as rigid as a rock and Indra accepted defeat. When Indra and his troops returned disappointed Mahāviṇa with many sages went to Mārkandeya. He awoke from his meditation and worshipped Viṣṇu.

4) The scheme of Pralaya. According to the Manuśāstra, Mārkandeya was sitting at Puspabhadārā when from somewhere a wind began to blow. The wind increased in strength and the sky became covered with clouds. The place resonated with peals of thunder and soon it began to rain. Rains became heavy. Rivers became flooded and water-level in the oceans rose. Everything around was submerged in water and Mārkandeya alone stood there with his matted hair and matted in the wind. It was impossible to know the directions and Mārkandeya started walking. He fell into whirlpools but was the next instant thrown up on to the top of surging waves. Then he saw on the top of a high wave a banyan tree. On a branch on the north-east of the tree he saw an infant lying, devouring the darkness by its effulgence. He was attracted to the infant by its vital force and went inside the infant as it inhaled. Inside the belly of the kid Mārkandeya had a vision of the entire universe. He saw the sky, the horizon, the stars, the oceans, the mountains, expanses of land, Suras, Asuras, forests and all that the universe contained in its proper set up. He saw passing before his eyes the elements, the Yugas and the Manvantaras. After some time he was thrown out by an exhalation of the infant. He stood on the waters. The old banyan tree was still there. An infant was still lying on a leaf on that tree. Mārkandeya then knew it was Mahāviṇa. He rushed to embrace the child; but the child disappeared before he reached it. Mārkandeya praised Mahāviṇa.

5) Pūrvati and Parameśvarā come to Mārkandeya. When Mahāviṇa disappeared from his vision he felt he was sitting at Puspabhadārā and he again went into meditation. At that time Pūrvati and Parameśvarā came that way and appeared before Mārkandeya. The sage worshipped them and they both blessed Mārkandeya.

MÄRKANDEYA
and said “Every desire of yours will be fulfilled. You will never be rugged or grey-haired and will live virtuous and famous till the end of the world. Omniscience will be an asset for you”. After having said so much Parvati and Prabha-vara disappeared. The Puranic belief is that the realised soul of Markandeya is moving about in the universe. (10th Skandha, Chapters 8 to 11, Bhagavata).

6) Details from Mahabharata relating to Markandeya.

(i) This sage stood in the court of Dharmaputra. (Sloka 15, Chapter 4, Sahibh Parva).

(ii) He sits in the court of Brahma and worships him. (Sloka 12, Chapter 11, Sahibh Parva).

(iii) Once Markandeya gave Dharmapadea to the Pandavas. (Chapter 25, Van Parva).

(iv) Markandeya sitting on the banks of the river Payog sang praises about river Payog and king Nrga. (Sloka 5, Chapter 88, Van Parva).

(v) Once Markandeya narrated to Dharmaputra stories about Kings and Rsis (Chapters 185 to 232, Van Parva).

(vi) Markandeya had a vision of the great deluge. (Chapter 188, Van Parva).

(vii) He entered the belly of Balamukunda. (Sloka 100, Chapter 189, Van Parva).

(viii) Markandeya gave a description of Kaliyuga. (Sloka 7, Chapter 190, Van Parva).

(ix) He described at another time the incarnation of Kalki. (Sloka 93, Chapter 19, Van Parva).

(x) Once Markandeya narrated the story of Tripuravah to Dharmaputra. (Sloka 2, Chapter 35, Karna Parva).

(xi) Markandeya was also one among the several sages who visited Bhima lying on his bed of arrows. (Sloka 11, Chapter 47, Santi Parva).

(xii) Markandeya learnt Sahasranama (thousand names) of Siva from Nacliketas and taught the same to Upanayana. (Sloka 79, Chapter 17, Aumisana Parva).

(xiii) Once Markandeya discussed with Nara and other topics on many different subjects. (Dikshatayi Patha, Chapter 22, Aumisana Parva).

(xiv) Once Markandeya explained the evils of taking fish as food. (Sloka 37, Chapter 115, Aumisana Parva).

(xv) The name of the wife of Markandeya was Dhunorma. (Sloka 4, Chapter 146, Aumisana Parva).

(xvi) Yudhishthira worshipped Markandeya also when he worshipped great sages before commencing the Mahaparshana. (Sloka 12, Chapter 1, Prasithana Parva, M.B.).

(xvii) Mahabharta gives the following synonyms for Markandeya—Bhagava, Bhaghavata, Bhaghukulashadala, Bhagunandana, Bhumrashi and Viprasri.

MARKANDEYA (M). A famous holy place. This place is situated about sixteen miles to the north of Kashi at a place where the rivers Ganga and Gomati meet. He who visits this place would get the benefit of doing an Agnistoma. Not only that, he would lift the prestige of his family. (Sloka 90, Chapter 34, Van Parva).

MARKANDEYAPURANA. One of the eighteen Puranas. The number of granthas in it is nineteen. It contains a critical study of Dharma and Adivarma. It is considered to be very good to give this Purana as gift on the full-moon day in the month of Karthika (November). (Chapters 272, 273, Van Parva).

MARKANDEYASAMAYAPARVA. A sub-Parva of the Van Parva of Mahabharata. This contains chapters 82 to 242 of Van Parva.

MARMAN. According to Indian Sutras there are 108 Marman in the body of a living being. Of these the most important are forehead, eyes, ears, tongue, arms, shoulders, heart, shin etc. Bhagavata Purana, Chapter 34 says that a snake-bite or a heavy blow on any one of these marman would prove fatal.

MAHTTIKAVANA (M). An ancient country in Bharata. During the time of the Pandavas this country was ruled by King Saha. (Sloka 14, Chapter 16, Van Parva). Parausha burnt all the Ksatiyas of this country. (Sloka 12, Chapter 20, Drona Parva).

Arjuna once made the son of Ksatasri the King of this country. (Sloka 69, Chapter 77, Mansala Parva).

MARU I. A king of the Jastuka dynasty, the father of Pratisthuta and son of Sigha. He had become “Girartiti” (immortal) by his Yogic power. According to Bhagavata Purana, all Ksatisa families would perish in Kaliyuga. At that time, Maru would come back to the world to revive the Ksatriya race. (Bhagavata, 9th Skandha).

MARU II. A Videha king of the Nimi dynasty. (Bhagavata, 9th Skandha).

MARU III. One of the chief lieutenants of Narakasura. He was slain by Sri Krsna.

MARUBHOMI (MARUDHANVA). The ancient name of the present Kajishin. In Mahabharata, Sahibh Parva, Chapter 32, Verse 5 we see that Nakula had won a victory over Marudhanva during his triumphal march over the western country. Kamsakavana in which is included Tisabhiar, sarovara, is in Marudhana. (M.B. Van Parva, Chapter 258, Verse 13). Marudhanva was also known as “Marvata”. The sage Utsaha lived in Marvata. In Mahabharta, Atvamedha Parva, Chapters 53, 54 and 55 it is stated that once Sri Krsna allowed his Vivasvat to this sage at Marvata.

MARUDHA. A country of Puranic fame. Sahadeva conquered this place while he was on his victory march to the south. (Sloka 14, Chapter 31, Sahibh Parva).

MARUTA. The forty-nine Yausu. (For details see DITTI).

MARUTA (M). An ancient place of habitation of south Bharata. Those who stood on the right side of the Krauhcaruna Vyaha (a battle array) constructed by Dhritadyumna in the Kuruksetra battle were the people of Maruta from south Bharata. (Sloka 57, Chapter 50, Bhishma Parva).


MARUTANTAVYA. One of the sons of Vivasmita. (Sloka 54, Chapter 4, Anusana Parva).

MARUTASANA. A soldier of Subradhanya. (Sloka 62, Chapter 45, Salya Parva).

MARUTASKANDHA. An army of the Devas. The commander of the forces was Subradhanya. (Sloka 55, Chapter 23, Vana Parva).

MARUTS. In the Puranas there are references to 49 gods who are known as “Maruts”. All of them are the sons of Ksatasri. The story of how the child
Diti's womb was cut into 49 pieces which became 49 Marutus. It is given in Chapter 71 of Vāmana Purāṇa as follows:

Kāya's first wife Aditi became the mother of Devas and his second wife Diti became the mother of Dāiyais. The chief of the Devas was Indra and the chief of Dāiyais was Hiranyakṣa and Hiranyakasipū. At the request of Indra, Hiranyakṣa and Hiranyakasipū were slain by Mahāvīra. Diti who was grieving at the death of her sons, approached Kāya and requested him to give her a son who would be strong enough to kill Indra. Kāya told her that if she could perform tapas for 10,000 Divyavarṣas with due observances, she would get a son who would be able to kill Indra and conquer the three worlds. He gave her a long list of conditions to be observed during the tapas, some of which were as follows:—Do not injure any creature; do not curse; do not tell lies; do not cut nails or hair; do not touch any unclean object; do not get angry, do not speak to wicked people; do not wear soiled clothes; do not wear garments used by others, do not eat what is left over by another; do not eat meat touched by a Śūdrā woman; put on clean, new, white clothing; carry auspicious substances, everyday before breakfast. Brāhmaṇa, goddess Lakṣmī and Kāya himself should be worshipped. This observance is known as Purāṇava. He said that if she performed the tapas with this austere observance, a son capable of killing Indra would be born to her.

Diti started the observance as advised by her husband. Kāya gave her advice and went on living a Dāiyas in Vaiṣṇavī. After his death, Diti came to the Āśrama and pretending friendship offered to serve Diti as an attendant. Diti accepted his offer and allowed him to serve her. One day Diti was utterly tired fell asleep and Indra took advantage of this opportunity and gained entrance into her womb through her nostrils. He cut the child in Diti's womb with his weapon Vāya into seven pieces. At that time the child cried aloud and Indra said to it, "Mā ruda", which means "Do not cry". He cut each of the seven pieces again into seven pieces and thus 49 Maruts were born out of the 49 pieces. Since Indra said "Mā ruda", they came to be known as "Marut". All these Maruts subsequently became Indra's servants.

After this, Indra with his weapon came out of Diti's body. With joined palms he begged Diti's pardon, and expounded to her that he destroyed the child in her womb since he was destined to be the (Indra's) enemy.

Marutta 1. A wealthy king who lived in Kṛtyaṅga.

1) Genealogy. Descended from Vīṣṇu in the following order:—Brahmā, Mārici, Kāya, Vīvāsvan, Vaiśvāna Manu, Mahābhūtu, Prasāndhi, Kṛṣṇa, Hāvākṣa, Vīrāṇa, Kāya, Khaṇinētra, Suvacarī, Karandham Or Marutta.

2) How Marutta got gold. As soon as Marutta became king he began to perform a Yāga. Money was required for it. He was puzzled as to how to raise funds. Besides, Indra was trying to obstruct the Yāga. At last he consulted Nārada who told him that Bhrārapā's brother Samratha was performing tapas in the forest and if Marutta approached him, he would give enough money for this purpose. So Marutta went to Sakrīvarta. He advised Marutta to worship Śiva. Accordingly, Marutta went to Kailās and got plenty of gold by worshipping Śiva and returned with it and began his Yāga. In spite of their efforts, Indra and other gods were not able to spoil Marutta's Yāga. After the Yāga Marutta stored up the surplus wealth in the neighbourhood of Himālaya where his capital was situated.

After the Bhārata Yuddha, Dharmaputra was in need of money to re-establish his administration and for conducting an Aṣvamedha yāga. At that time sage Vīṣṇu informed him about the gold which Marutta had left in the neighbourhood of the Himālaya. It was by fetching that gold that the Pāndavas conducted their Aṣvamedhayāga. (M.B. Aṣvamedhī Parva, Chapters 3-10).

3) Marutta and Rāvana. Once Rāvana started on a triumphal tour in his Puspakavīmaṇa with his followers. It was at that time that Marutta was performing his famous Yāga. The various gods were also present on that occasion. Alarmed at the sight of Rāvana who was invincible by virtue of a boon he had received, the gods assumed the shape of different animals and birds. Indra became a peacock, Dharmarāja (Yama) became a crow; Kubera became a chameleon; Varuṇa transformed himself into a swan, and so on. Rāvana entered the precincts of the Yāga and said to Marutta:—"Either you fight with me, or else admit defeat from me." To this Marutta replied calmly:—"May I know who you are?" Rāvana answered with a smile of contempt:—"I am amused at your strange pretence! Do you mean to say that you do not know Rāvana who is the younger brother of Kubera? There is no one but you in all the three worlds, who does not know me. I have won the Puspakavimana after defeating my elder brother." Marutta retorted with bitter irony:—"As a younger brother who has defeated his elder brother, you are certainly a great man. There is no praiseworthy hero equal to you in all these three worlds. Do you brag that you have defeated your elder brother? I do not know whether you have received the boon by your righteous conduct. I have not heard the stories which you have told just now. You wicked fellow, stop there! I don't think that you will return alive!" Saying this Marutta took his bow and arrows and got ready for a fight.

But Śaṅkaraṇa stopped Marutta saying "O King! If you would please heed my advice, do not prepare for a fight here. We have started "Mahāvarśatra". If we do not bring it to a conclusion, the whole family will come to an end. One who performs this Yāga should not be engaged in a fight. He should not even become a victim to anger. This Rākṣasa (Rāvana) is invincible. Your victory is doubtful." At this, Marutta put down his bow and began to occupy himself again with the affairs of the Yāja. Just then Śūkra shouted, "Rāvana has won." The Rākṣasas and their leader Rāvana continued their tour after eating the Mahārāja who had come to take part in the Yāga. After Rāvana left the place, the Devas resumed their own forms. (Uttara Rāmāyaṇa).

4) Other Details.
(i) Marutta flourished in Yama's assembly. (M.B. Sāhbā Parva, Chapter 8, Verse 16).
(ii) Marutta is considered as one of the "Pahacaṁahā-sūrāḥ" (five great emperors). The five great emperors
MARUTTA II

are—Yuvanāśva, Bhagrattha, Kārtavīrya, Bharata and Marutta. (M.B. Sāhā Parva, Chapter 15).

(iii) Once Siva presented him a golden peak of the Himalayas. Indra, Bhapisati and other devas attended Marutta's assembly. His Yajñamaṇḍapa was all golden. His cooks were groups of Maruts. He was able to make all his subjects strong and healthy. In Mahābhārata, Drona Parva, Chapter 35, we see that Marutta ruled the country for 1000 years as an ideal emperor.

(iv) Once Marutta received a sword from King Mucukunda. Marutta gave it to Raivata. (M.B. Śānti Parva, Chapter 166, Verse 77).

(v) Marutta gave his daughter to Anīra and attained Heaven according to Mahābhārata, Śānti Parva, Chapter 234, Verse 18.

(vi) In Bhagavata, 9th Skandha, we find a passage which says that since Marutta had no sons he had adopted Dusyanta, a King of the Pūru dynasty, as his son.

MARUTTA II. A great sage. He entered into a dispute with Śrī Kuśa, who was on his way to Hustainarpura as the messenger of the Pāṇḍavas. (M.B. Udhyoga Parva, Chapter 83, Verse 27).

MARUTVĀMALA. In south India, at the southern tip of the Sahya ranges, a mountain reputed for medicinal herbs, may still be seen. This mountain is known by the name “Marutvāmalā”. A legend connected with the origin of this mountain is given in Uttara Rāmāyaṇa, as follows:

It was the time of the battle between Śrī Rāma and Rāvaṇa. Rāvaṇa’s younger brother Vibhīṣṇa joined the side of Rāma and fought against Rāvaṇa. The enraged Rāvaṇa shot his arrow at Vibhīṣṇa. In his endeavour to save Vibhīṣṇa, Lakṣmāna fell down unconscious. Rāma and his followers discussed how Lakṣmāna could be revived. Jāmbavān observed that there was a herb called “Dronam” in one of the peaks of the Himalayas and if it was brought at once, Lakṣmāna could be restored to his senses. Hanumān flew to the Himalayas immediately. But although he combed the forests there, he was not able to find the herb Dronam. So he tore away and lifted a whole peak which was full of all kinds of medicinal herbs and returned to Lanka. Jāmbavān took the needed herbs from it and deposited the peak at the southern end of India. This is the present Marutvāmalā. (Mala means mountain).

MARUTVĀN. See under MARUTVATI.

MARUTVATI. The mother of two Marutvāns. This Marutvati was the daughter of Daksa, and the wife of Dharma. The ten daughters of Daksa, namely, Arundhati, Vasu, Yāmī, Lāmbha, Bhānu, Marutvati, Sahākī, Māhārī, Śādiyā, and Viśā were the wives of Dharmadeva. Viśādeva was born to Viśā, Siddhā was born to Śādiyā, Marutvāna was born to Marutvati, Vaiśu was born to Vasu, Bhānu was born to Bhānu, Gṛṣa was born to Lāmbha and Nāgavīlī was born to Yāmī (Viśā Purāṇa, Part 1, Chapter 15).

MĀRA. A princess of Vidarbha. She was married by the king named Arvādha. In Mahābhārata, Ādi Parva, Chapter 95, Verse 18, it is said that a son named Ariha was born to them.

MĀRA. II. A daughter of the king of Videha, Deviṣu, a king of the Pūru dynasty who married her. Mahābhārata, Ādi Parva, Chapter 95, verse 23 says that a son, Ariha was born to them.

MĀŚA. A measure of weight in ancient Bhārata. (See under Traswaṇī).

MĀŚA (S) (MONTHS).

1. General information. It is believed that every year there are twelve months. There are six different kinds of months in force in Bhārata. They are the following:—

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<td>11. Mithunam</td>
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<td>Duḥḥad</td>
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<td>12. Karkatākam</td>
<td>Āṭi</td>
<td>Duḥḥaj</td>
<td>Aṣṭādha</td>
<td>July</td>
<td>Tommōs</td>
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2) What the names of the months indicate; 

1) Malayalam month: The months are named based on the menstrual cycle. It takes twelve months for the earth to go around the Sun once. When the earth passes through the twelve divisions, it faces a separate set of constellations in the shape of a lion, and so the month is called Simha (lion) or Chittam. In the next division, the earth faces the constellations in the shape of a Kanyaka and so the month was called Kanni. The earth faces next the constellations in the shape of a balance, and so the month was called Tailam (Taila-balances). In the next division, the earth faces the constellations in the shape of a horse, and so the month was called Vaiyakam (vaccinum). The set of constellations which faces the earth in the next division is shaped like a bow (dhánus), and so the month got the name Dhanu. In the next division, the earth faces a set of constellations in the shape of a Makaramatya (makara-fish) and so the month was called Makaram. Kumbha means a jar and Mimar means a fish and Medam (Virga) means a goat and Adavam (Rashba) means an ox. The shapes of the constellations in this division are like the things mentioned and the months were so named after them. In the next two divisions the constellations appear as twins and a crab respectively and the months were so called Mithuna (twins) and Karkatakan (crab).

2) English months:

i) January comes from the word Janus, the name of a Roman deity. Janus is twofaced, one facing the front and the other facing the back.

ii) February means 'to purify' and the festival of purification of the Roman is conducted in that month.

iii) March is Mars, a god of war. Rome was built by the brave warrior Romulus. In his time there were only ten months in a year and the number of days in a month varied considerably. There were months with twenty days and thirty-five days. It was in the year 730 BC that the then King of Rome, Numa, divided the year into twelve months and added January and February to it. Till then March was the first month of the year.

iv) April - Apeiron means 'blossoming' and since the trees and plants blossom in that month it got the name of April.

v) May is named after Maa, daughter of the demigod deva) Atlas. There is an opinion that it is named after Mars, another name of Jupiter.

i) June gets its name after the deva Juno though there is a version that it is named after a Roman tribe called Junias.

vii) July was formerly known as Quentinis meaning the fifth coming from March which was the first month of the year till the time of Numa. It was to commemorate the name of Julius Caesar that the name was changed to July.

viii) August: This month was formerly known as Sextilis meaning the sixth month. But it was renamed August in honour of Augustus Caesar. But it still lacked the importance that it got named thirteenth days and August only thirty days. So August took one day from February and made the number of days in August thirty-one.

ix) September means the seventh month from March.

x) October means the eighth month.

xi) November means the ninth month.

xii) December means the tenth month.

MASAKA (M). A place in the ancient island of Saka. Mahabharata, Bhisma Parva, Chapter 11 says that in ancient times, kings used to live there for the fulfillment of their desires.

MASARASA. A king of the Rgveda period. Rgveda, 1st Mandala, 19th Anuvaka, 122nd Satsa says that this king used to preside over the Saka.

MASAYRAKOPAVASA. Purana mention about the months in which Vratas are to be observed with efficacy and the details are given below:

(1) He who fasts for half a month in the month of Tailam will get children and vehicles in plenty and would become pure. (Sloka 29, Chapter 105, Anuvasana Parva).

(2) He who fasts the whole day of the Dwadasa in Tailam and worships Vittu will get the benefit of making a Sabhagandha (giving away thousand cows as gift). (Sloka 3, Chapter 106, Anuvasana Parva).

(3) He who fasts for one time of the day in Vrikshakam will become a very brave and valorous man and acquire many wives and fame. (Sloka 30, Chapter 105, Anuvasana Parva).

(4) All men and women who worship Vittu on the Dwadasa in Tailam in the whole day in Vrikshakam fasting for the whole day will get the benefit of a Godanayuga. (Sloka 14, Chapter 109, Anuvasana Parva).

(5) He who fasts for one time a day during the month of Meesha will get gold, diamonds and pearls in plenty and will be born to a high family in his next birth. (Sloka 23, Chapter 105, Anuvasana Parva).

(6) If one fasts for one day the whole of the Dwadasa in the day of Meesha one would get the benefit of conducting a Pujaartha. (Sloka 7 Chapter 109, Anuvasana Parva).

(7) He who fasts for one time in a day in the month of Mithuna will become very prosperous. (Sloka 25, Chapter 106, Anuvasana Parva).

(8) If one fasts the whole day and night of the Dwadasa in Mithuna and does Trivikrama pujai one would not only get the benefit of conducting a Gomedaya but will be able to enjoy sexual pleasures with celestial maidens. (Sloka 9, Chapter 109, Anuvasana Parva).

MASIRAM. A place of habitation in ancient India. There is a reference to this region in Mahabharata, Bhisma Parva, Chapter 9, Verse 8.

MATANGA I. An ancient sage. The Rambava in Aranya Kanda describes the Astra of Mataanga. Rambalakshmana, after crossing the forest of Krausha came to the Astra of Mataanga. Kabandha was slain at this place. After abandoning his demonic side, Kabandha enticed the greatness of Mataanga to Rama and Laksmana. The flowers of this Astra are never plucked and worn on heads. Even if they are not plucked they never fade. They remain fresh always. There is a reason for this. The disciples of Mataanga once brought a heavy load of fruits for their guru and when they reached the Astra they were tired and drops of perspiration fell on the plants and they became flowers. Sabari is performing penance in this Astra.

Mataanga once cursed Bali. It happened that while the sage was living on the mountain of Rayamala Bali and the asura Dundubhi fought against each other and blood flowing from the body of Dundubhi by a blow of Bali spurted out and fell on the hands of the sage.
MATANGA II

Matanga then cursed Bali saying that his head would blow off if he entered Rājamūkācala again. (Sarga 40, Kiṣkindhā Kāmpa, Vālmiki Rāmāyana and Kamba Rāmāyana, Pūrv Kāmpa). Matanga’s name was a holy place. (Chapter 84, Vana Parva).

MATASGA II. Another name of Triśūkha. The name of Matanga is used for Rājarsī Triśūkh in Verse 31, of Chapter 71, of Ādi Parva. For more detail see under Triśūkha.

MATASGA III. A maharṣi born to a barber of a brahmin woman. This clandestine birth was not known either to the brahmin husband or Matanga for a long time. Once his brahmin father sent him to the fields for ploughing. He put a donkey to the yoke and ploughed. When the donkey slowed down its work Matanga beat it hard. The mother of the donkey saw it and wept. She called Matanga to her side and told him that he was the son of a barber and that was why he behaved like a candalas showing no kindness towards the animal. Matanga ran to his house and told his parents what the mother-donkey said. After that he left his house and did penance to become a brahmin. Indra was pleased and he asked Matanga what he wanted and he replied he wanted to become a brahmin. Indra made him a brahmin and sent him back. (Chapter 27, Anûsāsana Parva).

MATASGA IV. A preceptor. He was the guru of Śabari. (Aranyaka Kāmpa, Vālmiki Rāmāyana).

MATASGA Sage Matanga was known by this name also. (See under Matanga).

MATASGAKEDĀRA. A sacred place. He who bathes in a pond there would get the benefit of making a thousand Goûliams. (Chapter 85, Vana Parva).

MATASGI. The great grandmother of the elephants, Matarigika was the daughter of Kruhadavāsa, daughter of Daka and wife of Kanyakaprajapati. Matari had nine sisters. Elephants were born of Matargi. (Sarga 14, Aranyaka Kāmpa; Vālmiki Rāmāyana).

MATALI. Charioter of Indra. Chapter 69 of Vana Parva. Purāṇa gives the following story about the birth of Matali. A child was born to sage Śamika. It was the time of Devāśura war. A great army of asuras under the leadership of Andhaka attacked Devāśura and conquered it. In the great battle with Andhaka the Nairāyudha of Indra broke into two. Indra was thinking of a new weapon for him. Mahavīru then appeared before him and advised him to praise the glory of Agni. Indra did so and then a divine weapon rose from the fire. Indra flew as the asuras carrying the new weapon. There was no clever charioter to drive the chariot of Indra. Still, seated in the golden chariot given to him by the Vasan Indra drove very swiftly against the asuras. The earth shivered by the din of the chariot-wheels.

When the earth began to quake the sage Śamika following directions of his wife Tapasvīni placed the child on the ground outside the hermitage. An astrologer had told her that a child would become two if it was placed in an open ground at the time of earth quake. Tapasvīni wanted one more child. As soon as her child was placed on the ground another child identical in every respect with the first one was born by the side of the other. But the second child, as soon as it was born rose up and ran to Indra for driving his chariot.

When the Gandharvas knew he was coming to help Indra, they showered him with brilliance and the child approaching Indra said “Oh, Lord of the Devas, I shall be your charioter.” Indra asked him, “Child, whose son are you? How will you drive my horse? I doubt your competence.” The child replied, “I am the son born to Śamika on the ground. I have been given power and brilliance by the Gandharvas and so I am capable of driving your chariot.” On hearing this, Indra accepted him as his charioteer and named him Mātaraṇsī. A devatā (demigod). There are several stories in the Vedas regarding the birth of Agni (fire). Though Agni originating from the clouds teaches the earth as lightning it hides itself making it invisible to man. It was Mātaraṇsī who took its form from the earth and gave it to the Birgu family and made it possible for them to make it as and when it was required. (Rgveda).

This Mātaraṇsī was one of the prominent sons of Garuḍa. (Sloka 14, Chapter 10, Udyoga Parva).

MATHANA. An asura on the side of Tātākāmara. Mahāvīru killed him. (Chapter 152, Māyaviṣṇu Purāṇa).

MĀTHARA I. A demigod deputed by Indra to serve Śūrya (Sun). This demigod always sits on the right side of Śūrya, (Brahma Parva, Bhavisya Purāṇa).

MĀTHARA II. One of the Aspadāsāvīryakas (Eighteen Vināyakas). (Sambu, 16).

MĀTHARA III. An ascārya (teacher). He is believed to be the author of the book Simhāsakīrṇīvṛtti (Kausiṣṭhā Parāhāma).

MĀTHARAVANA. A holy place in Dakṣinā Bharat. The victory pillar of Mātharak, an aide of Śūrya, is situated here. (Sloka 10, Chapter 88, Vana Parva).

MĀTHURA. The birth place of Śṛi Kṛṣṇa.

MĀṬI. A daughter of Dakṣaprajāpati. She became the wife of Bhīma-Rāja. (Sloka 15, Chapter 66, Ādi Parva).

MĀṬINĀRA. A King of Purva-vanci. The line from Puru as it follows: Puru - Janamejaya-Pracīvina-Manasa-Vitahbhaya - Sudu - Bahuvibha - Samyārī-Rahovādī-Bhadraśva-Rṣekyuy-Sannactus-Ghretuy - Sitaṇḍaleyu-Dharmeyu-Samvīdhīyeu-Kṛṣṇeyu-Matnāra. Matnāra got two sons, Śanturodha and Pratiruddha. Duyana, husband of Śakuntalā, was the son of Śanturodha. (Chapter 278, Ādi Parva).

MĀṬIKULIKA. A follower of Subrahmanya. (Sloka 19, Chapter 467, Śalya Parva).

MĀṬRĪTIRTHA. A sacred place situated on the outskirts of Kurukṣetra. If one bathes in a holy pond there one would be rich in children. (Sloka 58, Chapter 83, Vana Parva).

MĀṬSYA I. The first and foremost incarnation of Mahāvīru. (See under Avatāra).

MĀṬSYA II. An ancient country of Purānic fame. The people of this country are called Māṭsyas. The details available regarding Māṭsyadēśa from the Mahābhārata are given below:

1. The Pāṇḍavas wandering through the forests came to Māṭsyadēśa. (Sloka 2, Chapter 135, Ādi Parva).

2. The people of Māṭsyadēśa in fear of Jārāṇandha migrated from the north to the south. (Sloka 28, Chapter 14, Śabha Parva).
(3) Bhimasena during his victory march to the east conquered this country. (Sloka 8, Chapter 30, Sabha Parva).
(4) Sahadeva during his victory march to the south conquered the people of Matsya-de'a. (Sloka 4, Chapter 31, Sabha Parva).
(5) Matsyade'a was one of the countries suggested by Arjuna to spend their life incognito. (Sloka 12, Chapter 4, Virata Parva).
(6) Virāṭa was the chief of Matsyade'a during the time of Mahābhārata. (Sloka 17, Chapter 1, Virāṭa Parva).
(7) In the Kuruksetra battle Virāṭa, King of Matsyade'a, came to the help of Yudhishthira with an Akṣauhini (army). (Sloka 12, Chapter 18, Udyoga Parva).
(8) The Pāṇḍavas spent a year of their life incognito at the palace of Virāṭa, king of Matsyade'a. (Chapter 7, Virāṭa Parva).
(9) Matsyārjya was one of the prominent kingdoms of ancient Bharata. (Sloka 40, Chapter 9, Bhīma Parva).
(10) Bhīma slaughtered many soldiers from Matsyade'a.
(11) Droṇiḍrāyana killed at a stretch five hundred Matsyas in the great battle. (Sloka 31 Chapter 190, Droṇa Parva).
(12) Karna once conquered Matsyade'a. (Sloka 8, Chapter 8, Karna Parva).
(13) The people of Matsyade'a were honest and charitable. (Chapter 4, Sloka 28, Karna Parva).
(14) Those who were left out among the Matsyas in the great battle killed by Aśvatthama. (Sloka 138, Chapter 8, Saupūjika Parva).
MATSYA III. A King. He was the brother of Satyavati, mother of Vyāsa. Satyavati and Matsya were both found in a fish by the same fisherman. (See under Adi.)
MATSYAGANDHĪ | MATSYAGANDHĀ. Another name for Satyavati, mother of Vyāsa. (See under Satyavati.)
MATSYAKALA. A King of Paurāṇa. He was one of the seven celebrated Kings known as Giriñakutas. The others were: Bhadrachala, Kuśa, Yadhva, Pratyangira, Bala and Vira. The seven sons were born to Girīkā of her attendants. (Chapter 278, Agni Purāṇa).
MATSYPURĀṆA. One of the eighteen Pūrāṇa. This Pūrāṇa was told to Manu Satyavatā by Mahāviṣṇu during his incarnation as Matsyā. There are thirteen thousand slokas in it. For prosperity this Pūrāṇa should be read as gift on the Vikrama day along with a golden image of Matsya. (Chapters 2 and 272, Agni Purāṇa).
MATSYODARI. Another name for Satyavati, mother of Vyāsa. (See under Satyavati).
MĀṬA. A demon. He was born to the demon Māṭyaśvan of his wife Sundari. Māṭa had six brothers named Vajramūrti, Viṣṇupāsaka, Durmukha, Supatīṅga, Vajrakīrti and Umaci. This Māṭa was killed in the Rāma-Rāvana battle. (Chapter 10, Agni Purāṇa).
MATTAMAYURA(S). A special tribe of Kṣatriyas. Nakula, one of the Pāṇḍavas, defeated these people during his victory march to the west. (Sloka 5, Chapter 32, Sabha Parva).
MAUDGALYA | MAUDGALA. A maharṣi. This maharṣi once cursed Rāvana. Once Māudgalya was sitting in Svatikasana resting his shoulders on his yogic staff in the forest of Kadamba. Rāvana returning after his victory march came that way. Seeing the sage sitting in a wonderfully queer posture Rāvana was amused and playfully tapped the staff with his Candraśāla. The staff broke into two and Māudgalya fell flat on the ground breaking his spine. The sage was furious and he cursed Rāvana saying that his Candraśāla would thenceforth have no effect at all. (Yuddhā Kāṅḍa, Kamba Ramāyaṇa).
MAUHRRTIKĀGATI. When the Sun passes through the centre of Purāṇavilāpa it covers a path equivalent to a thirtieth part of the earth and the journey of the Sun is called Mauhurtikāgati. (See under Sārīya).
MAṆṆAYANA. A maharṣi. This sage shone in the court of Yudhishthira. (Sloka 13, Chapter 4, Sabha Parva).
MAURAVAPĀṢA. See under Mura.
MAURYI. A kind of grass. It is with this grass that ascetics make vāastics (waistlets). (Sloka 33, Chapter 17, Droṇa Parva).
MAUSALAPARVA. A Parva of Mahābhārata. This Parva contains the story of the end of the Yādavas by killing each other.
MÄVELLA. The fourth son of Upārśivān. Māvela attended the Rajasāya of Yudhishthira. (Chapter 63, Ad Parva and Chapter 54, Sabha Parva).
MÄVELLEKARA. An ancient place of habitation in India. Sutarmā, King of Trigarta, fought against Arjuna taking along with him the warriors of Māvelaka. Arjuna killed them all. (Sloka 20, Chapter 17, Droṇa Parva).
MAYA. A Daṇava king who served Devas and Asuras as their architect and builder
1) General. Kasyapa Pratikpati, son of Marici and grandson of Brahmā married Indra, the chief of the Daṇavas. Among them, the first was Aditi, the second was Diti and the third was Danu. Adityas were born to Aditi, Daityas were born to Diti and Daṇavas were born to Danu. The chief among the sons of Danu was Maya. Maya was found to be very proficient in the art of architecture even from his boyhood. He worshipped Brahmā in the Himālayas and gained unrivalled skill in architecture. Brahmā was pleased and appeared before him. He blessed Maya to become the unequalled architect of the Devas, Asuras and Daṇavas. After that Maya was engaged in building magnificent mansions for Devas and Asuras. He was also anointed King of the Daṇavas. It was a period of friendly co-operation and brotherly relations between Devas and Asuras. Once there was a dancing show in Devaloka. Maya was also invited to see the performance of the women of Devaloka. All the dancers acquitted themselves creditably. But what attracted Maya most, was the dance of Hemā, the Apsara woman. Maya and Hemā were mutually attracted and fell in love with each other. The Devas who came to know of this, gave Hemā in marriage to Maya. (Uttara Rāmāyaṇa).
2) Dvarini. Maya and Hemā went to the valley south of Himāla and built there a city named 'Hemapura'. While leading a happy life there, two sons, Māyāvi and Dundubhi were born to them. But they had no daughter. So they worshipped Śiva, praying for a daughter.
At about that time, one day, an Apsara woman, Madhumā, after observing Somavāra Vratā, came to Śiva and did obeisance to him. Parvati was not at home at the moment. Fascinated by Madhumā's charm, Śiva embraced her. Parvati who came to know of it, cursed
MADHURÁ and turned her into a frog. But she said, that after twelve years the curse would be lifted and she would become a woman again. It was in a well near the place where Maya and Hémá were performing tapas that Madhurá fell as frog. After twelve years, the frog recovered her former shape as a woman. At that time Maya saw her, and taking her to be the daughter given to him by Siva, took her with him to his palace. He gave her the name "Mandodari". It was this "Mandodari" whom Madhurá married later. Besides these three children, Maya had some other sons and daughters. In Devi Bhágavata, 8th Skandha there is a reference to the Dánava named Bala, the son of Maya, living in Atala, a section of Páta. In Kathá sarítsúgára, Madanamañcukálambaka, 3rd Tárañja we find that Maya had two daughters named Swayamprabhá and Somaprabhá. Of them, Somaprabhá was married by Nalakúbara, the son of Váishnaváni.

3) Alliance with Arjuna and construction of Indraprastha. Once Krása and Arjuna offered Khándaavamgaa to Agni-deva as a feast. (See under the word "Khándadvadáha"). While Agni was furiously feeding upon the forests, the human and animal inhabitants in it began to flee from it. Krása and Arjuna shoot arrows with arrows. At that time Maya was hiding himself in the disguise of Taksaka. When the flames of fire approached that place Maya left his shelter and rushed out. Srí Krása aimed his weapon Cakra at him. Crying aloud with fear, Maya ran to Arjuna praying for protection. Arjuna stopped Agni-deva and Srí Krása and thus saved Maya. (M.B. Aidi Parwa, Chapter 240). From then, Maya became a loyal follower of Arjuna. After Khándadvadáha, Krása and Arjuna were taking rest when Maya approached them with joined palms and asked Arjuna what he should do in return for saving him from the fury of Krása and the blazing fire. Arjuna replied that he expected no return from Maya for saving his life but wanted only his friendship. Madhurá was satisfied. Arjuna insisted that Arjuna should accept some service from him as a token of his deep gratitude. On hearing this, Srí Krása suggested that Maya should build a beautiful palace for the Pândavas. Accordingly he built a magnificent palace for the Pândavas at the place called Khándavaprása. (M.B. Subhá Parwa, Chapter 1).

4) Maya settled down in Vindhyá. Once Maya sought shelter from Maháviśnu. Vishnu offered shelter to Maya and so he built a mansion called "Sudharmá" for all the Devas. It was a building of inexpressible beauty and rare architectural craftsmanship. The Asuras who became angry with Maya for his alliance with the Devas made preparations to attack him. Alarmed at it, Maya sent out his friends with his family and reached Vindhyá. There he built a lovely mansion and settled down in it. (Kathásarítsúgára, Madanamañcukálambaka, 3rd Tárañja).

In Válmiki Rámáyána, Kiskindhá khasa, 50th sarga also there is a reference to this wonderful mansion which Maya built on the Vindhyá mountain. In their search for Síra, Hanuman and the other monkeys reach this mountain. Then they came down the forests and caves to find out Siirá. When they came to the peak to the south west of the mountain, they saw a huge dark cave. They entered it and cautiously moved forward. After a long and tedious walk the monkeys were exhausted with hunger and thirst. When they proceeded a little further, they came across a bright place. There they saw a woman sitting alone, dressed in deer skin and barks of trees. She greeted them and in the course of her talk with the monkeys she told them that the cave was made by the magician Maya and that her name was Swayamprabhá. Her mother was Merusálvarjá and that she (Swayamprabhá) was entrusted with the task guarding the wonderful mansion. Then she gave them fruits and fresh water.

5) Building of Tripará. It was Maya who built three magic dwellings for the three Dánava, Kamašáká, Tárañjaka and Vidyumáli. (For details see under the word Pura).

6) Other details.

(i) Mahábhárata, Adi Parwa, Chapter 227, Verse 41 says that Namuci the Dánava was the brother of Maya.

(ii) Maya had two sons named Sunindu and Súndanitka. They became human beings under a curse. (For details see under the word Súryaprabhá).

(iii) In Kathásarítsúgára Madanamañcukálambaka, 6th Tárañja we see that Maya was an incarnation of Vívatkarmá.

(iv) At the time when Maháviśnu as Vámaná took the three worlds from Mahávolá, Maya joined with other Dánava and fought against Vámaná. (M.B. Bhavistá Parwa, Chapter 55).

(v) Once Maya was relaxing with his friends on the Malaya mountain. Knowing about it Mahávolá sent Indra to that mountain. Indra challenged the Dánava for a fight. In the battle that followed, Indra killed the Dánava named Páká. Thus he got the name, "Pákáśrama". Indra killed Pura, the son of Mahávolá also in that battle and so came to be known as "Pranadára". The remaining Dánava under the leadership of Maya fled to Páta. (Vámaná Purañá, Chapter 71).

MAYÁ

1) General information. A consort of Maháviśnu, Mayá has got a very prominent place in Hindu Púrāna. The Púrāna statement that this whole universe is unreal, illusory and if we feel it real it is because of the working of this Mayá.

2) Birth. How was Mayá born? Agni Purána in its twentieth chapter gives a genealogy of Mayá. Hímarí (injury) is the wife of Adharmá (evil). They got two children named Anyá (falsehood) and Nikíti (wickedness). From them were born Bháya (fire), Naraka (hell) Mayá (illusion) and Védana (pain). Mayá in turn gave birth to Death, the destroyer of all pain produced from Hate or Misery. Mútyu (death) produced Vyádhi (disease), Jara (toughness), Soka (sorrow), Trýá (desire) and Krodha (anger).

3) Exhibition of Mayá. Maháviśnu once told Náradá thus: "There is nothing like living beings on earth. All is an illusion due to Mayá." Náradá requested Maháviśnu to show him that and Viśu took Náradá to the banks of a river and exhibited the wonderful working of Mayá. (For details see under Vidhvatí 1).

4) How Gáthá, a brahmana, saw Mayá. In the country of Kusala there was once a brahmana named Gáthá. He went to the forests and standing there in water in a pond, immersed up to his neck, started doing penance. For eight months he did penance thus and then Maháviśnu appeared before him and asked him what boon
he wanted. The brahmin said he wanted to see Māyā-devī. Vīṣṇu granted the boon and disappeared.

Several years passed after that and nothing happened. One day the brahmin as usual went to bathe in a pond. When he took a dip in the waters he forgot all his prayers and mantras. The next day he was found in a pond with a change of clothes. He felt he was lying dead in his house. Relatives were sitting around weeping. His wife was in tears and was holding his legs. In an atmosphere of mourning, his own people weeping bitterly carried his body to a frightening burial ground and put it on a funeral pyre. It was burnt to ashes. He then left himself in the womb of a Cāndālīa woman living in a village near Hāmamandala. The foetus developed and a black baby boy was born. The boy grew passing the stages of infancy, childhood and boyhood and became a man, black and stout. He started enjoying sexual life with a beautiful Cāndālīa girl. The amorous plays were done on leaf beds, in creeper-huts, bushes and in caves and soon many evil-natured sons were born to him. Gradually his health faded and he constructed a hermitage and lived there as a hermit. His children grew up and he became old and then all on a sudden all his children and wife and other members of his family died and he was left alone. He then left the place and travelling much reached the capital city of Kīrāmagāma. The city gates were decorated and people stood in groups. The road to the palace from the gate had been beautified and as he reached the palace gates he saw an elephant as big as black as mountain standing there well caparisoned. It was customary in those days to post an elephant well decked before the palace gates when a King died. The elephant he saw was one who had been let loose to select a new King in the place of the one who had just died. The elephant entered into the courtyard and placed his trunk and placed him on its back. The people when they saw it shouted “The King”, “The King”. Drums were beaten and people shouted with joy. He was taken to the palace where he was received by young and beautiful girls. He was dressed in royal robes and he took over the administration of the state. Gradually he came as his wives were the wives of the former King and lived there accepting the name of Gālava. He ruled the state to the satisfaction of all for eight years. One day the King went out for a stroll dressed as an ordinary man. Just outside the gate of the palace a set of Cāndālas were singing songs to the accompaniment of a violin. As soon as they saw Gālava one of the Cāndālas, a red-eyed old man, got up from the group and addressing the King as “Hi, Kalāja” shouted loudly, “friend, have you been all this time? It is a long time since we saw you. It is our luck we saw you at least now”. The King of Kīrāma did not like the words of the Cāndāla and he rebuked the old man. The queens and others standing on the terrace of the palace could see this scene. They were shocked. They regretted they had all along been seeing a Cāndāla. The news spread like wild fire in the state. The King had to live in the palace without the help and co-operation of anybody inside or outside the palace.

People wanted to atone for the crime they had committed in instilling a Cāndāla as their King. They made small fire pits throughout the country and started committing suicide by jumping into it. The King lamented that such a mass suicide was due to him and he also made a fire-pit and jumped into it. The heat of the fire-pit woke him from his day-dream and Gāthi found himself in the pond where he had come to bathe. “What! Who am I? What all roles did I take just now? These puzzling thoughts filled him and he went back to the āśrama and started life as usual. One day an old friend of his came to the āśrama and after the daily routine they lay down to sleep. During their conversation Gāthi asked his friend why he had become feeble and so lean. Then his friend narrated a story exactly similar to the experiences which Gāthi had in the country of Kīrāma. He added that to atone for the sin of his association with the Cāndāla he was conducting Pāpyāgamāna in Prāyāga, Japa and Cāndālamahāvāra. All those things he explained, made him lean. Gāthi knew that the story of the ghost related to him and he was eager to visit the country of Kīrāma. When he went to Kīrāma he saw everything there in the same way as in his dream. Then he realised that it was an exhibition by Vīṣṇu of the working of Mayā. Gāthi then renounced everything and went into a cave and started doing penance there. After some years Vishṇu appeared before him and blessed him. (Jānavadāstī.)

MĀYĀDARŚANA-PARVA. A subdivision of Aḍī Parva, in Mahābhārata. Chapters 227 to 233 of Aḍī Parva, are included.

MAYĀDHARA. An aura. Indra got down Purārāvas to fight against this demon who was always giving trouble to the devas. Purārāvas killed Mayādhara in a battle. The day the killing of Indra, Purārāvas held a banquet in honour of Purārāvas. After the banquet there was a dance performance by Rambahā and as she was dancing before Anātra Tumburu, Purārāvas openly criticized Rambahā for the mistake in dancing the committed then. Tumburu did not redish it and he cursed Purārāvas saying that Purārāvas would bear a separation from his wife Uvraṭī. It was because of this curse that Mayādhara was once carried away from the palace of Purārāvas by the Gandharvas. (Kathāśāsitarāga, Turāṅga 3, Lavinaikalamabha).

MAYAMRGA. Mārica, uncle of Rāvana, took the form of a beautiful deer to tempt Sītā and went to the āśrama where Sītā was staying. This deer is called Mayamrga. (See under MĀRICA).

MAYAPURI. A city of the ārasas. (See under Krauṣṇa).

MAYASĪṬHA. When Rāma and Lakṣmanas were in exile in the forests with Sītā, Rāvana came to carry away Sītā. At that time the real Sītā disappeared in Agni and in her place a false Sītā was installed. It was this phantom Sītā who was carried away by Rāvana and who lived in Lāṅkā till the time of Ravan’s death. It was this Mayasīṭha whom Rāma asked to jump into the fire to test her purity. At that time Mayasīṭha disappeared and the real Sītā came out from the fire. (See under SĪTĀ.)

MAYAVIṢA. Padma Purāṇa gives a story of how once an aura named Jalandhara approached Pārvatī as Sīva to induce her to surrender to his desires. This Sīva was called Mayavīṣa.

A great battle between the devas and ārasas was going on. The ārasas were winning and the devas got frightened at the strength of the ārasas and so Śiva himself entered the battlefield. Jalandhara who led the army of
the asuras found the fight against Siva very tough and smelt defeat. He decided to cheat Pārvatī, the consort of Siva, to compensate for his defeat in the heaven field, and so making an asura named Sumbha as the chief, he left for Kaśī. Sumbha became a māyā Jālandhara and continued the fight.

Taking another asura named Durvāraṇa, Jālandhara went to a cave in Kaśī and there changed himself into an exact replica of Siva. He made Durvāraṇa look like Nandikesa. Then they went to the top of the mountain where Pārvatī and her companions were staying. Siva approached Pārvatī on the shoulders of Nandikesa with wounds all over his body and blood oozing from them. Pārvatī seeing Siva thus, with tears rolling down her cheeks asked him, “Oh, Lord of the gods what happened to your lordship? Who defeated you in the battle? Why do you weep like a low-born man?” Māyāvī took his body all his ornaments like Vasiṣṭh and gave them to the companions of Pārvatī. When Pārvatī saw the heads of Garapati and Subrahmanyam in the hands of her husband she cried in bitterness. Siva told her that all his pārśadas like Manabhadra, Virabhadra, Prasada and Hemakumara and Kumbhanda were killed in the battle. Canḍi, Bhūṣiṇī, Kārttiyī, Mahākāla, Śrīkūṭi, Candāśī and Guptanetra were all killed. Māyāvī told her that he had picked up the heads of Garapati and Subrahmanyam found lying in the battlefield. He requested Pārvatī to console him by embracing him. Pārvatī answered the request. She said, “What you say is unfit for the situation. Sexual enjoyment is forbidden in times of misery, fear, meditation, vomiting fever, performing offering to the manes, journey, royal visits, marriage festivities and in the presence of elders and teachers. Why do you make this request to me when I am mourning the death of my sons? Pretending to be grief-stricken Māyāvī said “She who does not give sexual pleasure to a man in distress would go to pāraśudas now. I have lost my sons also. I lost my house. Now you also hate me. I am going to my cave. Let me end my life there. Come on, Nandikesa, Vajra we will go. Hearing this Pārvatī went near him.

At this time there happened a few bad omens in the ocean of milk where Viṣṇu was residing, and calling Garuḍa to his side Viṣṇu asked him to go and enquire about the battle that was going on between the devas and asuras. To prevent him from being deceived by the magic of the asuras Viṣṇu dropped into the mouth of Garuḍa a pill of great potency. Garuḍa reached the battlefield very soon but could not find anything out of the way and so flew to Kaśī. He did not see Pārvatī first but hearing a noise from somewhere else peeked in and saw Māyāvī. Garuḍa could understand him because of the power of the pill and so flew swiftly back to Mahāviṣṇu and told him what he saw.

Mahāviṣṇu knew that Pārvatī had been deceived by Jālandhara. So he decided to cheat Vṛndā, wife of Jālandhara. Mahāviṣṇu filled with amorous desires, avoiding Mahālokana, covering his head with a yellow scarf and taking Garuḍa by his yogie powers stepped out of his abode taking Ananta for his company. He went to Durgākāmana the abode of Vṛndā. They constructed an śātra there and the wild animals like the lion, tiger, bear, boar and monkey became their disciples taking human form. Then Viṣṇu created mental agony in Vṛndā to attract her to his abode. Vṛndā started getting hot and her mains fanned her continuously and anointed her with sandalwood paste. She thought of her husband in the battlefield and often fainted. She had a very bad dream. She saw her husband Jālandhara lying wounded on her head, ears and nose, with his body smeared with ashes and his eyes pecked by vultures. She saw Kālī, with her hair lying lose, her face reddened with blood, with a skull in her hand dancing before the body of her husband before starting to eat it. At this moment she was awakened by the music of the Māgadhas and loud chanting of family praises by Kimpūrusas. She at once stopped the music and prayers and paid them off. Then she sent word for pendits to explain the dream she saw. The Pandits said “Devī, this appears to be a dream giving unimaginable fear. To calm the fear give as gifts to Brahmins, diamonds, garments, cows and elephants.” Then the brahmin pandits sprinkled on her, water made potent by mantras. There was no waning of the fever. Dismissing the pandits, queen Vṛndā went and sat alone upstair. She felt the whole palace burning and by the craft employed by Viṣṇu she found living inside the palace unattackable.

She got out of the palace and boarding a chariot drawn by horses she went to her play garden. The sight of the garden filled with beautiful flowers and celestial maidens where no one else but pleasing breeze could enter made her remember her husband. She then brooded how to find out Jālandhara, and there also she did not get peace of mind. So she accompanied by her maids started for another garden. That garden gave a ghostly sight with huge trees standing crowded interspersed with black rocks and the place resounding with the roars of lions and tigers. Vṛndā got frightened and she hastened to say “Smaradāti, I feel frightened. Please drive back the chariot home.”

Hearing this Smaradāti said “Oh, Devi, I do not know the place. I do not understand the directions also. To which direction am I to drive? The horse is look tired. There is no way here. Anyhow let me go as directed by God. If we stay here we will be eaten by man-eaters.” So saying the maid drove the chariot and soon they reached a forest more grisy than the former. It was a forest where great yogins lived. There was no light there neither water nor wind. No sound came. Even the sounds of the bells on the horses and the chariot stopped. Vṛndā moaned, “Where are we to go now? There is no peace of mind for me anywhere in this world.”

Smaradāti looking ahead cried, “Look Devi, there is a great black mountain in front of us. The horses refuse to move, for they are afraid of it.”

Cold with fear the queen stood up from the chariot and keeping her hands on the pearl necklace on her breast jumped out of the chariot. Then a very fierce demon came towards them. He was yellow in colour with three legs, five hands, seven eyes and ears like a tiger’s and the shoulders and chin like those of a lion. It was a horrible sight and Vṛndā hid her eyes with her hands and trembled like a plantain leaf. The maid jumping out of the chariot cried aloud “Oh, my queen, help me. This demon is going to eat me.” The demon approaching
MAYÀVASIŚTHA. There was once a King called Mitrasaharma among the Kings of the Solar dynasty who ruled Ayodhyā. One day while he was hunting he saw two demons roving about as tigers and Mitrasaharma killed one of them. The other demon waited for an opportunity to wreak vengeance and an opportunity presented itself. Mitrasaharma was conducting an Āśvamedha yāga to which Vasiṣtha was the chief priest. The demon went to the King as Vasiṣṭha and privately told him that he desired to eat meat and the King accordingly prepared meat which was greatly resented by the real Vasiṣṭha and the sage cursed Mitrasaharma to become a demon. The false Vasiṣṭha who played the trick on the King is called MAYÀVASIŚTHA. (See for details under Kalmāṣapāda).

MAYÀVATI. An incarnation of Ratidevi. An asura named Sambarna made her his wife. But Pradyumna, son of Krsna, carried her away to Dvārakā. (See under Pradyumna).

MAYÀVI. An asura.

1) Both. MAYÀVI was born to the great architect of the Dānavas, Maya, of his wife Hema, a nymph. MAYÀVI fell in love with Hemā when he once found her dancing in Devaloka and the devas coming to know of it gave her in marriage to MAYÀVI. MAYÀVI took Hema to the southern side of the Himālayas and constructing a city there called Hemapura stayed there happily. They got two sons named MAYÀVI and Dunḍubhī. (Uttara Rāmāyana).

2) Brahm. VANAVASISVA fought against anybody and everybody. He once challenged Bali to a fight. But the mighty blows of Bali were unbearable to him and the defeated MAYÀVI ran away from Bali and hid himself in a big cave. Bali followed him and when he reached the mouth of the cave he posted his brother Sugriva there with instructions to shut tight the opening of the cave in case he died in the cave in the fight. He said that if blood flowed from the cave the dead person was MAYÀVI and if milk flowed from the cave the dead person was himself. In the cave a great fight ensued in which MAYÀVI was killed. But MAYÀVI by his powers of magic made the blood that flowed out look like milk for Sugriva and the latter thinking that it was his brother who was killed shut tight the mouth of the cave and went his way. (Sarga 9, Krishnādāsa Kanda, Vālmīki Rāmāyana and Purva Kanda, Kamba Rāmāyana).

MAYIL (PEACOCK). In Uttara Rāmāyana there is a story about how the peacock got its beauty. MAYIL in Malayālam means peacock. Once Rāvana set out in his Puspaka Vimāna with his army of Rākasas, determined to gain victory over all Kings. They got down on the mountain called Uṭimāvī. Rāvana examined the valley to see whether there were any Kings doing taps anywhere there. A King named Marutta was performing a yāga called “Māheśvara” in an āśrama. Indra and other gods were also present to receive the share of offerings (Hāvīrbhāgā). At the sight of Rāvana, the gods took different disguises and fled in panic. At that time Indra assumed the form of a big peacock. As soon as Rāvana left the place, the gods reassembled there. From that time, Indra who put on the disguise of a peacock felt a special attachment to that bird. He called the peacock and said:—“Till now you were blue in colour. But from today onwards, your feathers will have various colours. All my thousand eyes
I transfer to you. Besides, you will be immune from all diseases. Whoever kills you, will meet with death, soon after. You need not fear this condition of the rainy season. People will greet you with enthusiasm. It is because of Indra's blessing that Peacocks are so beautiful in appearance and dance at the onset of the rainy season.

MAYURA. An astra who fought against Subrahmanya. Skanda Purana, Varahamihira's Kadga describes the terrible battle between Mayura and Subrahmanya. Mahabharata, Adi Parva, Chapter 65 says that after death, Mayura was reborn in the world as a King named Viva.

MAYURADHVAJA. A King of Ratnapara. After performing seven Avasmedha yugas this King started another Avasmedha in the Narmada river valley. The task of protecting the sacrificial horse was undertaken by the King's son Suttra or Tamradhavraja. He set out for the conquest of the world with the chief minister Babudhavraja. On his return, he came across Yudhisthira's Avasmedha horse at the city of Manipur. The heroic Suttra encountered Sri Krishna and Arjuna who were leading the horse. After making them unconscious, he entered the city with the sacrificial horse.

When Sri Krishna discovered himself as a Brahmana and Arjuna as a Brahmana boy and they went to Mayuradhavaja's palace. The King welcomed them respectfully. Sri Krishna, in his disguise as Brahmana told the King that he was coming from Dharmapuri to meet the King's priest, Krishna who was to officiate at the marriage of his (Brahmana's) son. He added that unbeknownst to them and said, "I have the half (Vishvabha) of the King. You may take me and offer me as food to the lion." But the Brahmana replied that the lion wanted the right half of the King's body.

On hearing the Brahmana's story, Mayuradhavaja agreed to give half of his body to the lion. Just then his queen Kumudadevi came and said, "I am the half (Vishvabha) of the King. You may take me and offer me as food to the lion." But the Brahmana wanted the right half of the King's body.

When the King heard this, he readily agreed to give the right half of his own body. Accordingly, they started cutting his body into two halves. Just then, seeing tears coming down from Mayuradhavaja's left eye, the Brahmana said: "I find that you are in great sorrow; I do not wish to accept a gift which is not given wholeheartedly." Mayuradhavaja explained that his tears were not caused by pain or sorrow. His left side was disappointed in not being able to be of as much service as the right side.

When Sri Krishna heard these words of the King, he resumed his own shape and embraced him and blessed him. After that Mayuradhavaja completed his yaga and started with Sri Krishna and Arjuna, taking Yudhisthira's sacrificial horse with them. (Jaimini ; Avasmedha: 41-46).

MEDHA. A serpent of the clan of Aikavata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 11, Chapter 57, Adi Parva).

MEDHA. One of the twenty-four daughters born to Dakaprapajata of his wife Prafsuti. Of these, thirteen daughters including Medha were married by Dharmadeva. (Chapter 7, Vishnu Purana).

MEDHATHII. Grandson of Svayambhva Manu. Svayambhva Manu had two sons named Priyavrata and Uttanapada. Of these Priyavrata married Sarupi and Barhismati, daughters of Vayakarmaprapjatai. Medhathii was the son born to Priyavrata of Sarupi. Agudi, and others were the brothers of Medhathii. Medhathii became the King of Plaksadvipa after the death of Priyavrata. (Bh Skandha, Devi Bhagavata).

Medhathii got seven sons named Santahaya, Sisra, Sukhodavasa, Anandavas, Siva, Sivavara, Keemavara and Dhruvavara. There are seven mountains showing the boundaries of these states and they are called Gomeda, Cantra, Narada, Dunudhru, Sumana, Sumana and Vaihikara. In these beautiful countries and grand mountains live a great many Devas, Gandharvas and virtuous men. (Chapter 4, Artha 2, Vishnu Purana).


This Medhathii got two sons named Dusyanta and Pravra. It was this Dusyanta who married Sakuntali. (Chapter 276, Agni Purana).

Medhathii was a celebrated sage of Bharata. The maharsis referred to in Sloka 12, Anuvaka 1, Mandala of Ryveda is Medhathii son of Kanva. Once Indra, coming in the form of a goat, drank the soma of Medhathii and the latter called him 'goat' (Mesa) and thenceforth Indra got the name Mesha. (Sloka 51, Anuvaka 10, Mandala 1, Ryveda). We get the following details about Medhathii from the Mahabharata:

1) He was a King in the court of Indra.
2) Medhathii had a son named Kanavamuni who was popular on the east coast of Bharata. (Sloka 23, Chapter 107, Sant Parva).
3) Medhathii observed Vasanaprastha and attained Svarga. (Sloka 7, Chapter 336, Sant Parva).
4) Medhathii was considered to be a sage deserving worship and when he went to see Bihima, the charger of Dhrupapatra, received him with respect and worshipped him. (Sloka 1, Chapter 26, Anuvaka Parva).

MEDHATHII III. A river. This river is the place of birth of Agni. (Sloka 23, Chapter 222, Vana Parva).

MEDHATHII IV. A sage who was the father of Arunadhari, wife of Vaishista. This Medhathii who was living in an Aikam on the banks of the river Candrabhradh performed a Jyotishma yajna. (Kilika Purana).

MEDHAI. 1) General information. A fierce sage. His father was a sage known as Balaadhi. For a very long time Balaadhi had no children and so, greedily, Balaadhi came to see Medhavi and Medhavi was born as a result of his penance. Even from boyhood the child showed wonderful powers of grasping things and so he was named Medhavi. (Chapter 135, Vana Parva).
2) How Medhāvi cured a nymph. One day in spring, Mahājñāna (Sukumāra), a nymph, was playing with other companions in the Cittaradvīdāyā. Medhāvi was doing penance in a place nearby and Mahājñāna fell in love with the sage and she went near him and made love to him by dance and music. Medhāvi was attracted by her and the sage accepted her advances and lived with her for a long time.

One day Mahājñāna sought permission to go to Devaloka. "Wait till daylight," said the sage. When it was morning the nymph renewed her request and the sage said "Wait till I finish my evening prayers." Hearing this Sukumāra said "Oh, best of brahmīs, how many mornings and evenings have gone by this time! Fifty-five years nine months and three days have gone by since we started living together". The sage then counted the years and found she was correct. The astounding fact that her penance had such a long break made the sage angry and he cursed her and made her into an evil spirit. She begged for pardon and the sage said "If you observe with fasting the Cittaradvīdāyadāta called Pāpanocī it will absolve you of all sin and you will be free from the curse". (Chapter 48, Part 4, Padma Purāṇa)

3) In Rājāya The Aśvinīdevas once gave rice to this sage. (Śloka 117, Anuṣūkā 17, Māndala 1, Rgveda).

MEDHAVI II. A brahmin boy. This child once gave Tattvopadeśa to his father. (The philosophy that the human soul or material world is identical with the supreme spirit pervading the universe). Chapter 377, Śloka 34, Anuṣūkā Parva.

MEDHYA. A holy place on the west coast. A river flows through this place. This sacred river is believed to be the place of origin of Agni. This is one of the riversworthy to be remembered every morning and evening. (Chapter 135, Anuṣūkā Parva).

MEDINI. A synonym for Earth (Bhūmi). (See under Kaitabha for details).

MEGAHĀŚA. A son of Rāhu. When he heard that Mahāvīra had cut off the head of his father he went to the banks of the river Gaurītani and practised severe penance. As a result of that Rāhu, his father, got a place among the other planets in the sky. (Chapter 142, Brahmāṇḍa Parāśa).

MEGAKARŚA. A female follower of Subrahmanyā. (Śloka 36, Chapter 15, Salaya Parva).

MEGHĀLÁ. A female follower of Subrahmanyā. (Śloka 30, Chapter 46, Salaya Parva).

MEGI'MĀLĪ I. A demon who fought against Rāma and Mahākāma in the forest. He was one of the captains of the army of the great demon Khara. The other captains were Śeṣaśāma, Pratihṛiva, Vaṭṭalatra, Viraśāma, Vīrāja, Kaṃkāvīra, Parājiva, Kaṃkāvīra, Mahākāma, Kaṃkāvīra, Parājiva, and Kaṃkāvīra. (Sarga 26, Aranyaka Kūdā, Valmiki Rāmāyana).

MEGHAMALI II. One of the two pārjyadas given to Subrahmanyā by Mahākāma. The other was Kāntaka. (Śloka 47, Chapter 45, Salaya Parva).

MEGHĀNADĀ Indrajit, son of Rāvana. (Only portion which were left off under the entry Indrajit are given here.)

1) Synonym of Meghanāda. Kāntaka, Rāvana, Māyāvi, Indrajit. The origin of each name is given below:

(a) Kāntaka. Son of a virgin. In olden times, once, the Sea of Milk was churned. From it arose a beautiful maiden called Sulakṣṇā. She became an attendant of Pārvatī and one day while bathing in a pond in the garden she sent Sulakṣṇā to fetch some clothes for her. Siva who was then in Pārvatī's chamber alone, lost his control when he saw the beautiful Sulakṣṇā and had intercourse with her. The maid was perplexed and then Siva assured her that she would give birth to a child only after her marriage.

But when Sulakṣṇā returned with the dress Pārvatī felt suspicious and she cursed her and made her into a frog and pushed it into that same pond. Time passed on. Once Maya performed severe penance to please Siva to get a daughter and Siva persuaded Pārvatī to release Sulakṣṇā from the curse and she did so turning her into a beautiful maiden named Mandodari and Siva gave her to Maya. Rāvana married her and their first son was Kāntaka.

(ii) Rāmaṇā. Son of Rāvana.

(iii) Meghanāda. (One having the sound of thunder). When he was born he made a snout like a thunder and so he was called Meghanāda.

(iv) Māyāvi. He accepted Siva as his Guru and learned all the divine arts of magic like Mrganāṭa, Brahmatrā, Strītrā, Mahānāṭa, Vāyusūtra, Āhasthātra, Agnīstātra, Ākāśaśātra, Parākṣāpravaśa, Rāpabhāsadasivākara and Tirodhana. Because he knew all these tricks he was called Māyāvi.

(v) Indrajit. When Rāvana attacked Vaḥa he rushed forward too much and so was caught inside an army of the Devas which surrounded him. When Meghanāda saw the huge army of the devas and getting in caught Indra as a prisoner and brought him to Lanka. Indra was later released by the meditation of Brahma and the latter gave him the name Indrajit meaning "Conqueror of Indra."

2) Books. When Rāvana was conducting his world campaign he performed at Nokumbhā many yāgas. He got from Brahmas many boons. Mehandāna acquired powers which had not been possible for mānasas, dānasas, vānāsas or rākṣasa to acquire. He got a Vimaṇa (divine chariot) which could travel in all directions, backwards and forwards, up or down. He received an armour against which no weapon would be of any use. He possessed a weapon which would be effective against anything. Above all these, he had the power to remain invisible. He could be killed by only one person of his age who had lived for fourteen years dutifully and virtuously without sleep. Only Indrajit knew about this.

In a battle Māyāvi would show many tricks. If one was found ineffective he would use another. He had in his stock over a thousand such tricks all of which he had acquired with very little effort. (Yuddha Katha, Kamba Ramayanam).

MEGHANĀDA II. A soldier of Subrahmanyā. (Śloka 57, Chapter 44, Salaya Parva).

MEGHAPUSPA. A horse of divinity drawing the chariot of Sri Krsna. (Śloka 27, Chapter 45, Virāta Parva)

MEGHAŚANDHĪ. A prince of ancient Magadhā. Once Meghsandhi fought against Arjuna and was defeated. (Chapter 92, Asvamedha Parva).

MEGHAŚARMA. A brāhmin who was a great devotee of Sūrya. When there was a drought in the country during the reign of Śantānu this brahmīto his worship.
of Surya brought rains to the country. (Bhaviya Puraná, Pratsangasautahita.)

MEGHASVANA. A female follower of Subrahmanyá. (Sloka 8, Chapter 46, Salya Parva.)

MEGHAVÁSHA. A King. He was a dependent of Jarvantada. (Sloka 13, Chapter 14, Subhás Parva.)

MEGHAVÁSINÍ. (MEGHAVÁSINÍ.) A female follower of Sámanzé. (Sloka 17, Chapter 45, Salya Parva.)

MEGHAVARÁ. A character in a story of Pandavántara. (See under Pandavántara.)

MEGHAVARÁNA. A son of Ghatotkacá. Meghavaná was also present with Arjuna when he went to protect the sacrificial horse of the Avámedha conducted by the Pandavavá. (Sloka 19, Chapter 5, Mahabharata.)

MEGHAVEGÁ. An asura. This asura sits in the council of Varuna and worships him. (Sloka 19, Chapter 9, Subhás Parva.)

MEGHAVEGA. A very brave soldier who fought against the Pandavas on the Kaurava side. Abhimanyu killed him. (Sloka 15, Chapter 48, Dropha Parva.)

MEKHALA (MEKALA). Mekhala was a country which had attained Puránic fame in ancient India. The inhabitants of this country were called Mekhalis. They were the bodyguards of Bhumaí. (Chapter 5, Bhumaí Parva.) They formed a separate division in the army of Bhumaí. 

King of Kosáí. (Sloka 87, Bhumaí Parva.) Once Karna conquered this country. (Sloka 8, Chapter 4, Dropha Parva.) Mekhalis were Kauravás formerly. But they became part of low caste when they showed jealousy towards the brahmás. (Sloka 17, Chapter 35, Bharatí Parva.)

MENÁ. Wife of Himaván. Beautiful Mená was the daughter of Mahámeru. 

Himaván lord of the mountains and the sea of many minerals and fossils had two daughters of unparalleled beauty and their mother was the lovely Mená, daughter of Mahámeru and wife of Himaván. (Sarga 25, Bhishma Parva, 18th Váni, Rámâyana.)

Rámâyana states that Mená had two daughters of extraordinary beauty named Gangá and Umá. They were both married by Siva.

But Váma Paráma in chapter 51 states that Mená had three beautiful daughters and a son named Sunáthha. Mená's first daughter was Rágvá with red body and eyes and wearing a red dress. Her second daughter named Kutila was white in colour, had lotus eyes, and wore white dress. The third was a girl of enchanting beauty named Káli. She was blue-black in colour with eyes like the blue lotus leaf.

It can be surmised that the Umá of Rámâyana and Káli were one and the same person by the following verse in the Amarakosá.

Umá Kátyáyaní Gaurí Káli Haimavatí Varí //

When the statements of the two Puránas are taken together Mená should have had four daughters, Gangá, Rágvá, Kutilá and Káli and a son named Sunáthha.

MENÁ II. Daughter of the Pittás (Manes). Pittás are of two kinds: Anaginis and Ságinis. Anaginis are those who do not perform yágas and those who perform yágas are called Ságinis. Anaginis are called Anaginávatas and Ságinis are called Bárchádas. Svadá was the common wife of all the Pittás. Svadá got two daughters, Mená and Dhrási. They were both very well-learned, virtuous girls and were Brahmavádins (exponents of Vedánta philosophy). (Chapter 10, Ámá 1, Víshnu Purána.)

MENÁKÁ. A nymph of extraordinary beauty. Taking instructions from Indra, Menáká used to enter many sages and destroy their power of penance. There are innumerable stories of this kind in Puránas. Some important events connected with Menáká are given below:

1) Mother of Pramadárá. Once Menáká became pregnant by a Gádharva named Viśváviśu. On the day she delivered she threw the child on the banks of a river and went to Svarga. A sage named Stíhukaká who was doing penance nearby took the baby and brought it up.

When she grew up she was named Pramadárá and Rámacá married her. (See under Pramadárá.)

2) Birth of Śakuntála. When Viśvámitra was performing penance in the forests, Menáká, under instructions from Indra, went and entered Viśvámitra and broke the continuity of his penance. A girl was born to Menáká and became later the celebrated Śakuntála. (See under Śakuntála.)

3) Agaś with Viśvámitra. Once again when Viśvámitra was performing penance in Parikárátírtha, Menáká approached him and again Viśvámitra fell in love with her and they lived together for ten years. Then one day Viśvámitra realised his folly and leaving her went again to the forests for penance.

4) Mahávána was entered. See under Mahávána

5) Other details.

(j) When once Púrásáva visited Devaloka it was Menáká who presented him with a flower garland. This incident led to the charming of the milk ocean at a later period. (See under Ámára.)

(ii) Menáká was one among the six prominent celestial maidens: Urváśi, Púrvacítá, Sábájání, Menáká, Ghráci and Viśváci are the six. (Sloka 66, Chapter 74, Ádi Parva.)

(iii) Menáká attended the Jánmastama of Arjuna and sang on the occasion. (Sloka 64, Chapter 122, Ádi Parva.)

(iv) Menáká was a dancer in the court of Kuberá. (Sloka 10, Chapter 10, Sálá Parva.)

(v) Menáká once gave a music performance in the court of Indra in honour of Arjuna. (Sloka 29, Chapter 43, Vana Parva.)

MENDHA (MENDHA). A Sanskrit poet who lived in the 5th century A.D. Among his works only one is known viz. Hayagrivavadhá (the inspiration of Hayagriva). This book is known by another name "Hastipaka".

MEPPATŤÚR NÁRÁYANA BHÁTTATÍRÍ. A Sanskrit poet who lived in Keralá.

1) General information. It is believed that this poet lived during the period from 1560 to 1648 A.D. He was born in the village of Kurumattí in Malabar district. The illam (house of theillam) which became famous by his birth was a mile to the east of the Bhagavati temple, Cândanakkúvá, which itself is situated just two furlongs to the north of the well known Tirunáváyu temple. Meppattúr illam became impoverished and was merged with another illam of name Maravelíeri Teklattú.

Náráyana Bhattachári had a brother named Máréddáta. He was younger to Náráyana and his work was to take
MERUBHŪTA down the verses which Nārāyaṇa composed. Mepattūr (Nārāyaṇa is more well-known under the name of his 
harī) studied under different preceptors. His father 
studied under Māmāśā and such other subjects. He 
studied Vedas under Mādhavācārya and Vīrka under 
Dūmādaraśārya. Arupā Prāśāta taught him Vyākaraṇa. 
The poet became a rheumatic patient in his old age 
and he stayed in the Guruvāyur temple worshipping 
the deity there. His famous work Nārāyaṇiyam was 
written sitting in the temple of Guruvāyur and the 
mandapā (trussula) where he sat and wrote is now 
present preserved for pilgrims to see. He took hundred 
days to write the Nārāyaṇiyam
2) His work. It is not yet known how many books 
Mepattūr had written but the following have been 
recognised as definitely written by him: (1) Nārāyaṇiyam (2) 
Śrīpādasaptā (3) Guruvāyurpratapottam (4) 
Goér-in-pravarnam (5) Māmāshāprapāsā (6) 
Śālāśāprapāsā (7) Śūkṣāloka (8) Āśvālāyana 
Kriyākrama (9) Prakriyāpravarnam (10) Dūpāvāyam 
(11) Apāniyapramyāśāvadham (12) Mānāpariccheda 
of Mānāmṛtyudaya (13) Tantaravariṇikambadeśa (14) 
Rājaśī (15) Dūpāvāyam (16) Pāhaiṣāvadham 
(17) Nāyāyacitam (18) Sundarapradopā 
Bhāshā (19) Nāsa-pradopā (20) Kusumyāvīkrama 
(21) Kirāta (22) Kaśīvāyana (23) Māyāśrat 
(24) Nyagamokṣa (25) Nīramidikā (26) 
Śrīraṃākāma (27) Rāksadipati (28) Ahalāvākṣa 
(29) Bālākanda story (30) Dīpupradahana (31) 
Agaricacūpa (32) Sāhārasūdākaram (33) 
Kosyārāma.
MERUBHŪTA. A place of habitation of ancient 
Bhrātra. (Śloka 40, Chapter 9, Bhāma Parva).
MERUDĀNA. Merudāna (gifts of heaps like Meru) 
are all very effective and productive of good result. 
The Merus for the dānas are the following:
1) Dāhiyamunra. A dāhiyamunra or a thousand dromas 
of dhīnū (grain) is considered the best; a dāna of 
half that quantity (i.e. 500) was fair and half of the 
other, the least acceptable.
2) Lomamunra. A dāna of sixteen dromas of 
lavana (salt) is considered to be Uttama (best); with half 
of that as Madhyma (fair) and with half of the latter as 
Adhama (worst).
3) Gudamunra. One with ten bharas of guda (jaggery) 
is considered Uttama; with half of that as Madhyma 
and with half of the latter as Adhama.
4) Sōrāmunra. A sōranunra with a thousand palas 
of Sārpa (gold) is considered Uttama; with half of 
that as madhyma and with half of the latter as 
sārāma.
5) Tīlamunra. One with ten dromas of tīla (gingelly) 
is considered Uttama; with half of that as madhyma 
and with half of the latter as adhama.
6) Kārpaśāmaru. A Mūna with twenty bharas of Kārpaśā 
(coconut) is considered Uttama; with ten as madhyma 
and with five as adhama.
7) Guttamunra. One with twenty jars of ghṛta (ghee) 
is Uttama; with ten, madhyma and five, adhama.
8) Rajatamunra. One with ten thousand palas of silver 
is deemed Uttama; with half of that as madhyma 
and with half of the latter as adhama.
9) Sārūkamunra. One with eight bharas of sugar is 
deemed Uttama; with half of that as madhyma and 
with half of the latter as adhama. (Chapter 210, Agni 
Parāṇa).
MERUDEVĪ. A daughter of Mahāmeru. The nine 
dughters of Mahāmeru are: Merudevi, Pratupu, 
Ugradaśumī, Lātā, Ramya, Śūnā, Nāri, Bhadru 
and Devāvatī. They were married to Nābhi, Kimpuruṣu, 
Harī, Ilayā, Ramyaka, Hīrānmayo, Kuru, Bhadrā 
and Ketumā respectively. All these nine Kings 
were born to a King Anudhira of the nymph Pūrvacitti. 
(Mithi Skanda, Bhagavata).
MERUMANDARA. A mountain. This supports Mahāmeru. 
The mountains which support it from the four 
sides are Mandara, Merumandara, Supārśva 
and Kumuda. (5th Skanda, Bhagavata).
MERUPRAHĀ. A forest. There were three beautiful 
forests situated around the seat of the mountain Latveṣa, 
situated to the south of Dvārakāpurī. Meruprahā is 
one of them. The other two are Tālāvāna and Purpakā 
vasa. (Chapter 26, Sābha Parva, Dākṣinātya Pācha).
MERUSĀVARĪ. A Manu. (See under Manvantara). 
The daughter of this Merusāvarī named Swayamprabhā 
was met by Harīnāma on his way in the search of Sītā. 
(Sarga 51, Kishinā kanda, Vālmiki Ramayana).
MERUVRĀJA. A city of ancient India. A demon 
named Vīrūpākṣa lived there. (Śloka 19, Chapter 17, 
Śānti Parva).
MEṢA I. A synonym for Indra. Once Indra taking 
the shape of a goat went and drank the soma of the sage 
Medēthi. Then that sage called Indra ‘goat’ (mēṣa) 
and that name of Mēṣa stuck to him. (Śloka 51, 
Avasāka 10, Mandala 11, Rgveda).
MEṢA II. A synonym for Sarsabha Subrahmanyam. (Śloka 64, 
Chapter 45, Sāλya Parva).
MEṢAHURT. A son of Garudā. (Śloka 12, Chapter 101, 
Sāλya Parva).
MIṢRAKA I. A special tribe of horses. (Dākṣinātya Pācha, Chapter 36, Sābha Parva).
MIṢRAKA II. A garden in the city of Dvārakā. The city 
shines more by this divine garden. (Dākṣinātya Pācha, 
Chapter 38, Sābha Parva).
MIṢRAKA III. A sacred place within the boundaries of 
Kurukṣetra. If one bathes in a holy pond there one 
would get the benefit of bathing in all the sacred ponds 
in India. (Śloka 91, Chapter 81, Vana Parva).
MIṢRAKESĪ I. A celestial woman. She was the beautiful 
daughter born to Pradhā wife of Kṣayapparājā. 
Rādhrāva son of Purī married Mīrakēsī and begot 
a son named Anvagbhānu and nine sons more who 
were all good archers. When once Arjuna went to 
Indrāloka Mīrakēsī gave a dance performance in his 
honour. (Chapter 65, Ādi Parva and Chapter 43, Vana Parva).
MIṢRAKESĪ II Wife of King Vatsaka, brother of 
Vanudeva. (9th Skanda, Bhagavata, and Chapter 59, 
Ādi Parva).
MIŚRI. A serpent. This serpent also was among those 
serpents which came to take away the soul of 
Balamādrarāma to Pātāla at the time of his death. 
(Śloka 15, Chapter 5, Māusala Parva).
MIṢADHVAJA. A King of Videha. According to 
Bhāgavata Mīsadhvāja was the son of Dharmadhvāja 
Janaka.
MITHI (MITHI JANAKA). Son of King Nimi. The 
sixth chapter of Devi Bhagavata gives the following 
story about the birth of Mithi.
There was once an emperor of great renown in the line of Ikṣvakū named Nimi. He was the twelfth son of the celebrated Ikṣvakū and was devoted to the welfare of his subjects. He was a very honest, virtuous, righteous and good-natured man of a charitable disposition. The agrahāra (village where Brahmins reside) named Jayantapura near the śrama of Gautama Mahārāja was constructed by this emperor. This emperor of a Rājānic line also performed a yāga which would take years for its conclusion and in which land was to be given as gifts. He went to his father Ikṣvakū, and took permission from him to conduct the yāga. He made all preparations for the yāga. He invited Bhṛgu, Aṅgiras, Vasistha, Pulantya, Pulaḥa and Rekha all of whom were well-versed in the Vedas and were worthy of being priests in a Yāga of the kind he was conducting. He then went and invited his Kulaguru (family priest and preceptor) Vasishtha for the Yāga. But Vasishtha had to officiate at a Yāga conducted by Indra and so he commanded Nimi to postpone the Yāga by five hundred years. Nimi did not act according to it and he performed the Yāga with the help of the other sages and completed it successfully. After five hundred years when the Yāga to Indra was over, Nimi was to give the land to Nimi. Nimi was asleep then and the servants in the palace hesitated to go and inform him of the arrival of the sage. Vasishtha got angry and cursed him and made him directly (without body). At once the body of the King fell to the ground and the soul got out of it. But before the soul separated from the body Nimi cursed Vasishtha with a curse which would make him one body. Vasishtha was again born as the son of Mithāvaruṇa. The other sages present there took the lifeless body of Nimi and after sacrificial ceremonies and worship of gods started to churn the body. After some time a mighty and perfect man of great brilliance was born out of it. Because he was born by Mathana (churning) he was named Mithā. Because he was born from his father (Janaka) he was called Mithajamuka and because he was born of Nimi, a Videha, he was called Videha also. The country which was ruled by Mithi got the name of Mithilā. It is the country of Sītā.

MITHILĀ

1) General information. A celebrated country of ancient Bharata. This is situated on the north-eastern side of Bharata. In modern times, Mithilā was ruled by the renowned Janaka Kings. See under Mithi to know how the country got the name Mithilā.

2) The wealth of Mithilā. Mithilā was the capital of the extensive country of Videha. Successive generations of Janaka ruled the country. Mithilā was noted more for its śāvic virtues than for the pomp and glory of kings. Everyday on the protruding breasts of an idol of Rājaśa-Rājakumāri (embodiment of royal prosperity) bhasma (ashes) and candana (sandalwood paste) would be smeared. In the middle of Tretāyuga Videha was ruled by a Janaka who brought fame and prosperity to the successive generations. A devotee of Śiva and of a śāvic disposition he was a Nityabrahmacārī (observing celibacy throughout life), and his wife a disciple of Śrīmātī and well-versed in Advaitavādaṇa was a Nītībrahmacārī.

Videha grew prosperous with agricultural wealth by hard work put up by the peasants and divine wealth by the virtuous deeds of the King and the people. Agriculture was given importance, so much so that the royal emblem itself was the figure of a plough. Rains were there in season and in plenty because of the yāgas conducted properly by the King (Bālakāṇḍa, Kamba Ramāyaṇa).

3) Other details.

(i) Once Pānda, father of the Pāndavas, attacked this country and conquered it. (Śloka 28, Chapter 112, Adi Parva).

(ii) Śrī Kaśītā, Arjuna and Bhīma once visited this country when they were on their way to Magadha from Indraprastha. (Śloka 28, Chapter 20, Śabhā Parva).

(iii) Karna once conquered and captured the country of Mithilā. (Śloka 8, Chapter 254, Vana Parva).

(iv) Sītā was born in Mithilā. (Śloka 9, Chapter 274, Vana Parva).

(v) Because she was born in Mithilā she is known by the name of Maithili. (Śloka 2, Chapter 277, Vana Parva).

(vi) Once Mithilā was ruled by a King called Dharmanāda. Hearing about his great Dharmanāda (knowledge about virtues and duties) a female ascetic named Sūbhā visited him in the guise of a beggar woman. (Śloka 8, Chapter 280, Nāyikī Parva).

(vii) Śka the great sage, with the permission of his father Vyāsa came to Mithilā and took Dharmanāda from King Janaka. (Śloka 6, Chapter 325, Sāntī Parva).

MITHU. A very valuable dānava. Once Bharata son of Arjunēśvara was making preparations for an Aṅgadha on the banks of the river Sarasvatī with Upamanyu as his priest; when Mithu came and took them both to Pātha. Then Devā, son of Upamanyu, got his father and the King released from there by continuous worship of Sītā (Brahma Purāṇa—127. 50-57).

MIRA. A woman to understand the story of how Mitrāvaruṇas became the father of Agastya.

1) General information. One of the twelve Sūryas. The twelve Sūryas born to Aditi of Kāśvapācārōopa are Vīṣṇu, Śakra, Aravanō, Bhatō, Tvaṭa, Pāśa, Vīraśiva, Sāvatī, Mira, Varuṇa, Bhaga and Anā. (Chapter 15, Amśa 1, Vīṣṇu Purāṇa).

Mitrāvaruṇas are two devatas of great intimacy. They are always found together. If you pray to Mitrāvaruṇas you will get plenty of rains. (Śloka 2, Anuvāka 1, Mandalā 1, Kṛṣṇedī). See para 2 under Agastya.

MITHRAHEDA. See under Paṭetrānta.

MITRADEVA. Brother of Sūrāṁa, King of Trigartta. Arjuna killed him in the great battle. (Śloka 3, Chapter 27, Kṛṣṇa Parva).
MITRADHARMA. Son of the Agni called Pańcajanya. (Sloka 12, Chapter 220, Vana Parva).

MITRAKSHA. A demon who fought on the side of Rṣeṣa in the Rāma–Ravana battle. Śri Rāma killed this demon. (Chapter 34, Verse 27, Yuddha Kanda, Vālmīki Rāmāyaṇa).

MITRAJNA. Son of the Agni named Pańcajanya. He was one of the five Devamāyakas. (Sloka 12, Chapter 220, Vana Parva).

MITRASĀHA (MITRASĀH). A King of the Solar dynasty. He was known as Kaliṃśaṇapāda also. (See under Kaliṃśaṇapāda).

MITRASENA. A King who fought on the side of the Kauravas in the great battle. Arjuna killed him. (Sloka 20, Chapter 19, Karna Parva).

MITRAVAN I. Son of the Agni named Pańcajanya. He was one of the Pańcavadevamāyakas. (Sloka 12, Chapter 220, Vana Parva).

MITRAVAN II. An ascetic who lived in the city of Sāpurā. He acquired complete peace of mind by reading the second Chapter of the Gītā grainin in a Śvī temple. Once a brahmin of name Devarām approached him with a question to obtain peace of mind. The latter directed Devarām to Mitravan and Mitravan advised him to read the second Chapter of the Gītā. (Padma Purāṇa, Uttara Khaṇḍha, 176).

MITRAVARDHANA. Son of the Agni called Pańcajanya. He was one of the Pańcavadevamāyakas. (Sloka 12, Chapter 220, Vana Parva).

MITRARAVUNA(S). The combined name of two of the Devaśādityas (twelve Śvīyas) Mitra and Varuna. These two are mentioned together. Agstya and Vāishṇa were born as sons of Mitra Varunā. It was due to a curse by Mitravarunā that Urvāśi had to marry King Parvavas, a man of the earth. Manu had no children and he performed a yāga to placate Mitravarunā. But since there were many faults in the ceremony a girl was born to him. (For details see under III, Nimi, Urvāśi, Vāishṇa and Mitra).

MITRAVINDA. A deva. The havis (clarified butter which is put in the Agni, called Rāthantarika) is intended for this deva. (Sloka 19, Chapter 220, Vana Parva).

MITRAVINDA. Daughter of Śri Kṛṣṇa’s father’s sister. Mitraṇī’s mother’s name was Rājādvegeti. Rājādhveta, queen of Avanti, got three children named Vindu, Anuvinda and Mitraṇī. In the Śvīu Varan Mitraṇī chose Kṛṣṇa as her husband. Vindu and Anuvinda did not like it and joining the Kaurava side fought against Kṛṣṇa. But Kṛṣṇa defeated them all and took Mitraṇī to Dvārakā. (10th Skandha, Bhāgavata).

MITREYU. A King of the Lunar dynasty. He was the son of Divodasa and father of Cyavana.

MLECCA. A tribe of people of ancient India. This tribe was born from the tail of the celestial cow Nandini, kept by Vāyu to save the cow and Vāishṇa. Mahābhārata gives the following information regarding them:

(1) The mlecchas who sprang up from the tail of the celestial cow Nandini sent the army of Vāyu in terror. (Sloka 38, Chapter 174, Ādi Parva).

(2) Bhīmaśena defeated the mlecchas living in the coastal regions and took from them several valuable diamonds as tax. (Sloka 25, Chapter 30, Sābhā Parva).

(3) The mlecchas living in the coastal area were once defeated by Sahadeva, one of the Paṇḍavas. (Sloka 66, Chapter 31, Sābhā Parva).

(4) Nakula also once defeated the mlecchas. (Sloka 16, Chapter 32, Sābhā Parva).

(5) Bhāgadatta was the King of the mlecchas. (Sloka 14, Chapter 51, Sābhā Parva).

(6) Bhagadatta accompanied by the mlecchas living on the coasts attended the Kṛṣṇa Yuddha of Yudhīṣṭhira. (Sloka 14, Chapter 51, Sābhā Parva).

(7) Different tribes of mlecchas will be born on earth at the beginning of the era of Pralaya. (Sloka 34, Chapter 186, Vana Parva).

(8) Kali, the incarnation of Viṣṇu, will destroy the mlecchas who are found everywhere in the world. (Sloka 97 Chapter 190, Vana Parva).

(9) Karna, during his world campaign, conquered many mlecchas countries. (Sloka 19, Chapter 254, Vana Parva).

(10) A place of habitation in Bhārata is called Mleccha. (Sloka 57, Chapter 9, Bhāmā Parva).

(11) Aṅga, a mleccha warrior, was killed in the battle by Bīśmaṇa. (Sloka 17, Chapter 26, Drona Parva).

(12) Once the mlecchas attacked Arjuna with arrows. Arjuna killed the mlecchas soldiers. (Sloka 43, Chapter 93, Drona Parva).

(13) Sayāṇa, killed many mlecchas soldiers in the great war. (Sloka 43, Chapter 119, Drona Parva).

(14) Nakula killed Aṅga, a mleccha King. (Sloka 18, Chapter 22, Karna Parva).

(15) Arjuna had to face a great army of mlecchas to protect the Yāgāvā. (Sloka 23, Chapter 73, Āvamedha Parva).

(16) The wealth that remained in the Yāgāvā of Yudhīṣṭhira after the distribution as gifts to brahmans was taken away by the mlecchas. (Sloka 26, Chapter 59, Āvamedha Parva).

(17) The mlecchas drove angered elephants on to the army of the Paṇḍavas. (Sloka 10, Chapter 22, Karna Parva).

MORA 1. A demon who was a companion of Hiraṇyakaśipa. In the Devasura battle Viṣṇu killed him.

MORA 11. A serpent born of the clan of Airavata. This serpent was burnt to death in the surapata of Janamejaya. (Sloka 10, Chapter 52, Āgraṇāvāsa Parva).

MODAGIRI. A country of ancient Bhārata. The King of this country was killed by Bhīmaśena. (Sloka 31, Chapter 30, Sābhā Parva).

MODAKI. A vast area of land in Śrīkāvī near the mountain Kesara. (Sloka 26, Chapter 11, Bhāmā Parva).

MODAPURA. A country of ancient Bhārata. Arjuna defeated the King of this country once. (Sloka 11, Chapter 27, Sābhā Parva).

MOHA. A son born of the lustre of Brahmā. (3rd Skandha, Bhāgavata).

MOHAKA. Son of Surañjuna, a devotee of Śri Rāma. When Surañjuna blocked the Āvāmedha home of Śri Rāma, a fight ensued in which Mohaka also took part (Padma Purāṇa, Pātañjala Khaṇḍha).
MOHANA. An ancient place of habitation in Bhārata. This place was conquered by Karna. (Sloka 10, Chapter 224, Vana Parva).

MOHANA. Wife of Sugriva. Mohana helped her husband in bringing water from the Sarayu river to bathe the Asvamedha horse of Śrī Rāma. (Padma Purāṇa, Padāla Khaṇḍa).

MOHINI. The female form of Mahāviṣṇu. Devas and Asuras quarreled with each other over the right of partaking of the Asvamedha (sacrifice) obtained from the sea of Milk. At that time Mahāviṣṇu appeared in the guise of a beautiful maiden of maddening charm and the asuras were gulled into turning their attention on her for some time during which time the nectar was carried away by the Devas. The female form of Mahāviṣṇu was called Mohini. Śiva fell in love with Mohini and by the union of the two was born Śūtā. (See under Amṛtam). (6th Skandha, Bhāgavata).

MOKSA I. One of the seven divisions of the island of Plakṣa. The seven divisions are Śiva, Yavasa, Subhadra, Śānta, Mokṣa, Amṛta and Abhayā. (5th Skandha, Bhāgavata).

MOKSA II. Moksa means liberation and is generally meant to convey the meaning of the deliverance of the soul from recurring births. The Jīvātma enshrined in the body has the delusion that it enjoys or suffers happiness or woe. In truth it neither suffers nor enjoys anything. It is detached from all. It is the Supreme Being (Para-brahman). When Jīvātma deserts its woe it gets mokṣa i.e. Jīvātma gets merged with Paramātma. When once Jīvātma merges with Paramātma, Jīvātma is devoid of happiness or woe. It need not be enshrined in any body. A Jīvātma getting released from one body joins another new body and thus a Jīvātma in succession enters thousands of bodies and each time without knowing the absolute Truth languishes over its woes. In the words of Jīvātma it is explained thus: "Jīvātma, which is bliss in itself living in births after births searches for bliss elsewhere just as a person wearing a golden necklace round his neck searches for the same elsewhere." The passage of Jīvātma from one birth to another and the bodies that enshrined it each time constitutes the worldly life. When once a Jīvātma thus involved in Samsāra (mundane existence) gets real knowledge, the knowledge of Jīvātma and Paramātma are one and the same, then that Jīvātma gets final emancipation, liberation from recurring births. It merges with Brahman. This is called Mokṣa.

MOKSA DHARMAPARVA. A sub-divisional Parva of Śanti Parva. It contains the chapters 174 to 365 of Śanti Parva.

MRGADHUMA. A sacred place on the border of Kuru-keerta. If one goes there and worships Mahādeva one will get the benefit of conducting an Āśvamedhayajña. (Sloka 101, Chapter 83, Vana Parva).

MRGAMANDĀ. A daughter of Kaśyapa. (See under Mṛgas).

MRGANGKARA. A sword. Once Kubera cursed a Yāsaka and making him a lion posted it to guard the palace gates of Mahābali. He said he would be released from the curse when any man on earth defeated it. Once a brahmin warrior named Śrīdratta defeated this lion and at once the lion changed into a Yāsaka and the Yāsaka presented Śrīdratta with the sword named Mṛgāṅkara. (Kathāparīthakam, Kathāśārīta-gāna).

MRGANGKAVATI. Daughter of an ancient King called Śrī Rimbaki. (See under Śrīdratta).

MRGAS (DEER). All the animals originated from Kaśyap-prajapaati. Kaśyap-prajapaati, son of Marici, married the eight daughters of Daksā named Taṁrā etc. From Taṁrā were born birds. Krodhavatī gave birth to ten girls named Mṛgi, Mṛgandā, Hari, Bhadrādā, Mātāgī, Śārdūli, Śved, Surabhi, Surāsa and Kadrū. Mṛgas (deer) are the children of Mṛgī. (Vālmiki Ramāyana, Aranya Kāṇḍa, Sarga 4).

MRGASVAPNODHABHAPARVA. A subsidiary Parva of the Vana Parva of Mahābhārata. Chapter 258 of Vana Parva constitutes this Parva.

MRGAVATI. See under Udayanu.

MRGAYĀDHA. The disguise Śiva took when he went to test the devotion of Parasurāma. Parasurāma once went to the forests and did penance to please Śiva to learn archery from him. Śiva in the form of a Mṛgavāyādha (forest hunter) appeared before Parasurāma and tested his sincerity in his penance in several ways. Śiva was pleased to find Parasurāma's devotion to Śiva unswerving and blessed him. He gave instructions in archery and also permitted him to go round the earth. (Chapter 65, Brahmadea Purāṇa).

MRGAYĀDHA II. One of the Ekādhis-arudras (eleven Rudras). (Sloka 2, Chapter 66, Adi Parva).

MRGĪ. The mother of all types of deer. (See under Mṛgas).

MRKANDU. Father of the sage Mārkandeya. (See under Mārkandeya).


MRTAM. See under Pranamtra.

MRTASAJÑIVANTI. This is a medicinal herb to give life to those who are dead. When in the Rāma-Rāvana battle Lakṣmana and others fell dead, Śrī Rāma wanted Mṛtasaññīvani to be brought to revive them back to life. Jambavān the oldest among the monkey-warriors then instructed him how to bring the mountain Mahāmeru explaining to him the way to reach there. He said: "If you go a hundred yojanas (1200 Kilometres) from here to the north you would reach Rāmāvāra the southernmost point of Bhārata. From there if you go to the north another thousand yojanas you would reach the Himālayas which is the northernmost point of Bhārata. Himalaya is thousand yojanas high, two thousand yojanas wide and is long enough to reach the two oceans on the east and the west.

On that mountain is the marriage-dais of Pārvati and Parameśvara and you will find places where Parameśvara had sat for portraying penances. On the northern side under a big Kuva tree lie Kamadhu. This cow gives milk to the sages and tourists who go there.

1 Jīvātma-The individual soul enshrined in the human body imparting to it life, motion and sensation as opposed to Pāramātma.

2 Pāramātma-The Supreme spirit or Brahman.

3 Samsāra-The circuit of life consisting of births and rebirths with sufferings and enjoyments of woes and happiness.
Nine thousand yojanas to the north of this there are two mountains named Hemakûta and Ramakûta. The centre of that is Râbhâvastra. On a big Kârâkâstra tree there will be hanging a king with his face downwards after being cursed by the sage Durvâsas. He will be released from the curse by you. If one eats the fruits of this tree one will be free from graying of hairs and rugosity.

If you go four thousand yojanas north from Hemakûta you will reach Râbhâvastra. There is a lake there. If one bathes there one will be granted all prosperity by Kârâkâstra. Farther to the north is situated Mahâmeru. The greatness of this mountain is indescribable.

Mahâmeru has got four supporting mountain pillars named Mandara, Merumâdara, Supârśva and Kunûda. The abode of the three deities is on the top of this mountain. On a peak in the centre is living Brahmah with his wife Vâni, Gâyatrî and Sêvitrî as creator of the universe. This place is called Satyalokas and to the west of it is Sûrya’s abode of Mahâvâsakya. Mûdèvī and Bhûdèvī are his two wives. He is the god who protects us all. To the east of Satyaloka is Kûllasa, the abode of Sûrya. There lives there with him his brothers Gânat and Parvati and sons Cûnâ and Subrahmanyas. To the south of Satyaloka is the city Sûryanâvâ and to the west of it is the wonderful Drâvaloka. There lives Indra, his wife Sûdidevi and son Jayanta with thirty-three crores of Devas. Celestial nymphs like Urvatî, Rambî and Tîlottmâm live there. Kâmâdhenu, the Kâjpa tree, Airâvata, Uccâsiravâ and Cintâmanî are all there. You will find Amaçvâtî the Capital of Indra and Sudharma his court there.

On the northern side of Meru is a tall Aventha tree. To the north of that is the Nila-mahâgiri (the great blue mountain). Kâlîya has installed a deity named Svetavarāhâmurti there. Beyond that is the Râshabhâdri (ox-shaped mountain). It is believed that a divine ox became a mountain there. Its two horns are like two peaks. This mountain contains many divine medicines of which Sâvyâhûrâni, Vîkâlayâkarâni, Sandhanâkarâni and Mrtasahijvâni are the most important.

Once the asuras defeated the Devas. Then Paramesvara and Mahâvasu gave the Devas these four medicinal herbs. They planted them here and watered them from the Milk-Sea. Around these precious plants stand guarding the parshads of Sûrya and the Discus Sudharma of Vînu.” (Yuddha Kanda, Kamba Râmâyana).

There is another statement in the Mahâbârata that Sahijvani is an art, the use of a mantra. Sukrâcârya by this art brought to life all the asuras killed in a war with the devas (Śloka 8, Chapter 76, Adi Parva). Again Sukrâcârya brought to life three times his disciple Kaca whom the asuras killed three times. Sukrâcârya taught the art to Kaca. (Śloka 26, Chapter 76, Adi Parva).

MRTIKAVALI. A place of habitation in ancient Bhrâtra. (Śloka 10, Chapter 234, Vana Parva).

MRTYU. The goddess of Death. Agni Purâja gives details about the birth of Death. Hiimâ was the wife of Adharma. They got a son named Anûta and a daughter named Nikûta. From them were born Bhaya, Naraka, Mâyâ and Vedanâ. Of these Mâyâ gave birth to Mrtyu, the destroyer of matter.

Mrtyu has been described both as a god and goddess in Mahâbhârata. The statements regarding Mrtyu as a deva are as follows:

(i) Three sons were born to Nikûta, wife of Adharma. One of them was Mrtyu. Mrtyudeva has neither wife nor children because he is the destroyer of all. (Śloka 54, Chapter 66, Adi Parva).

(ii) Once the son of an old Gautam was bitten by a snake. A hunter seeing it rushed to kill the serpent but Gautam objected to it. He advised him that it was a sin to injure any living being. The serpent then said, “It is not my fault that I bit the boy. I was persuaded by the god of death to do so.” The god of death Mrtyu also appeared there then. He confirmed the snake’s statement and added that God had programmed all events beforehand and the boy’s death was not due to any mistake on anybody’s part. (Śloka 50, Chapter 1, Amaçvâtî Parva).

(iii) Once Mrtyu followed the King Sudarşan, but Mrtyudeva had to withdraw after accepting defeat because the king had been living a virtuous life of high standard. (See under Sudarşan).

The statements regarding Mrtyu as a goddess are the following:

(1) This devatâ was born from the body of Brahmah in the shape of a woman. (Śloka 17, Chapter 53, Droha Parva).

(2) Brahmah gave the work of destruction to Mrtyu. When she got the work she wept aloud. (Śloka 21, Chapter 257, Śatî Parva).

(3) The goddess of Mrtyu once did severe penance. (Śloka 17, Chapter 54, Droha Parva).

(4) Brahmah assured the goddess of death that any destruction by her would not be deemed as a sin. (Śloka 44, Chapter 54, Droha Parva).

(5) The terrible strength of Mrtyu-devatâ is described in Chapter 61, Śatî Parva, Mahâbhârata.

MUCUKUNDA. A celebrated King of the Solar dynasty.

1) Genealogy. Descending in order from Vînu — Brahmah — Marici — Kûlyapa — Vivasvan — Vaiavasvam Manu — Ikavâku — Susudhâ — Purâjâya (Kakutstha) — Anenas — Purtulâsa — Prajasenajit — Yuvanâ — Mandhâtâ — Mucukunda. Mandhâtâ got three sons named Ambaris, Mucukunda and Purûkutu and fifty daughters and all the fifty were married to a sage named Sambhâri.

2) How Mucukunda attained salvation. (For the story see para 72, under Indra).

3) Other details.

(i) Mucukunda had a daughter named Candramukhi. She was married to Sobhâna, son of Candrasena. Once, when Sobhana came to his wife’s house it was an Ekadâsî day and all were observing fasting and so Sobhana also did so. The next day Sobhana was seen living dead. The soul of Sobhana went to the valley of the mountain of Mandara and started enjoying heavenliness. One day a pilgrim from the country of Mucukunda named Sanskarâma met the soul of Sobhana and coming to know that it was the son-in-law of their King he started making enquiries about him. Sobhana then said that all his happiness was
due to his observing the Ekādāsti Vrata. On hearing the gladdening news about her husband Candramukhi became happy. (Chapter 61, Bhāga 1, Padma Purāṇa).

(ii) This Rājarṣi shines in the court of Yama. (Śloka 21, Chapter 8, Sābhā Parva).

(iii) Once being greatly pleased with him Kubera offered him all the worlds as gift. But Mucukunda refused to accept it saying that he would enjoy only what was earned by him by his own efforts. (Śloka 97, Chapter 132, Udyoga Parva).

(iv) Once Mucukunda just to try the might of Kubera attacked him. The demons sent by Kubera defeated him. He then meditated on Vaiśāhu and he was able to defeat the army of asuras of Kubera. (Śloka 4, Chapter 74, Sānti Parva).

(v) Once Parśurāma gave dharmopadēśa (instructions on morality, piety etc.) to Mucukunda. (Śloka 7, Chapter 143, Sānti Parva).

(vi) Once the King of Kāmboja gave him a sword and he gave that sword to Marutta. (Śloka 77, Chapter 166, Sānti Parva).

(vii) He believed in making gifts of cows. (Śloka 23, Chapter 26, Āgni Purāṇa).

(viii) Mucukunda hated eating flesh. (Śloka 61, Chapter 115, Anuśasana Parva).

(ix) Mucukunda is listed among those kings who are worthy of being remembered morning and evening. (Śloka 54, Chapter 165, Anuśasana Parva).

MUDĀVARTA. A King born in the line of Hehya kings. (Śloka 13, Chapter 76, Udyoga Parva).

MUDĀGALA I. A country of ancient Bhārata. This country was once conquered by Śrī Kṛṣṇa. (Śloka 16, Chapter 11, Drona Parva).

MUDĀGALA II. A serpent born of the family of Takṣaka. This serpent was burnt to death at the Sarwasatra of Janamejaya. (Śloka 10, Chapter 27, Adī Parva).

MUDĀGALA III. (MAUDGALYA). A sage of Purānic fame.

1) Mudgala and Durvāśa. Mudgala had never been provoked even once by anger. Durvāśa once came to the āśrama of Mudgala in Kurukṣetra where he was living on alms received by begging. Durvāśa came naked. Mudgala gave all that he got that day to Durvāśa. He tore his own heart’s content and smeared on his naked body what remained after his meal. Mudgala never got angry. This continued for days together and not for once did Mudgala get angry. Durvāśa was immensely pleased with this behaviour of Mudgala and he offered to send him to heaven with his body. Devas came with a Vimāna at once. Mudgala after enquiring about the conveniences and luxuries of heaven refused to go. (Chapter 261, Vana Parva).

2) Other details

(i) Mudgala, who was well versed in the Vedas, was a priest in the Sarvasatra of Janamejaya. (Śloka 9, Chapter 53, Adī Parva).

(ii) Mudgala visited Bhima lying on his bed of arrows. (Śloka 9, Chapter 47, Adī Parva).

(iii) Once Satadātmanā gave Mudgala a golden house. (Śloka 21, Chapter 137, Anuśasana Parva).

(iv) Once the King of Cola conducted a Yāga making Mudgala the chief priest. (Chapter 130, Part IV, Padma Purāṇa).

MUDGARA PĀRNAKA. A serpent of the family of Katyāya. (Śloka 13, Chapter 103, Udyoga Parva).

MUDGARAPINDAKA. A serpent born to Kauśi of Katayapaprājapati. (Śloka 9, Chapter 35, Adī Parva).

MUDITA Wife of the Agni named Saha. (Śloka 1, Chapter 222, Vana Parva).

MUDRĀŚ. When he recites the mantras a Mātrika should use different kinds of gestures with his hands to suit the recital. They are called Mudrās. The Mudrās in general are given below:

The first mudrā is called Anjalimudrā. Anjali means a cavity formed by folding the hands and joining the open hands together. If the hands thus folded are placed on the breast it becomes a Vāndini mudrā. The hands should be placed on the breast with a slight slant to the left for Vāndini mudrā. The third mudrā is called Ārddhva mudrā. Hold the left hand first in such a way that the thumb comes on the top and then with the fingers of the right hand bind the thumb of the left hand. The thumb of the right hand should also come to the top. This is called Ārddhva mudrā. The lowering of the left palm opened up is called Varāhā mudrā. (Chapter 26, Āgni Purāṇa).

MUKA I. A serpent born of the family of Takṣaka. This serpent was burnt to death at the Sasapastara of Janamejaya. (Śloka 9, Chapter 5, Adī Parva).

MUKA II. An asura. This demon once went to Arjuna who was engaged in penance in the forests. He had assumed the form of a boar and Arjuna killed him. At once Śiva appeared there in the guise of a forester and contended that the boar was killed by him. A quarrel ensued which ended in a fight between them. In the end Śiva appeared before Arjuna in his real form and granted him the viṣṇu Pāñcapatī. (See under Arjuna).

MUKA III. A Candāla devoted much to his parents. A Brahmana named Narottama went to this candāla to learn moral lessons from him. (Śrī-vyākhandi, Padma Purāṇa).

MUKHAKARAJI. A follower of Subrahmanya. (Śloka 29, Chapter 46, Sānya Parva).

MUKHAMANDIKĀ. One of the evil spirits tormenting infants. This is called Diti also. (Śloka 30, Chapter 21, Ādī Parva).

MUKHARA. A serpent of the family of Katyāya. (Śloka 16, Chapter 103, Udyoga Parva).

MUKHASECACA. A serpent born of the family of Dīrghārṣṭa. This serpent was burnt to death at the Sarvasatra of Janamejaya. (Ādī Parva, Chapter 47, Śloka 16).

MUKTĀPHALAKETU. A Vidyāchāra youth. The story of this young man who was born to kill Vidyyudhavājya, a fire-brand of an asura, is told thus in Kathā-saritāgāra.

An eminent asura of name Vidyyutprabha performed penance to propitize Brahmā to get a son. As a result of the blessings of Brahmā he got a son invincible to the Devas. He was named Vidyyudhavājya. Even from boyhood he was very brave and dashing. Once when he saw some demons standing guard to protect the asura family he said "At present our country is being protected by the hands of others. I shall, therefore, perform penance and obtain means to remove this disgrace. I will conquer our enemies." Vidyyud-
dhvaja went straight to the forests and performed penance to propitiate Brahmā. When the austerities became severe, he was fasting without break and the whole world became excited due to anxiety. So Brahmā appeared before him in person and gave him many divine weapons like Brahmiṣṭra. For Brahmiṣṭra the only counter-missile was Paṭuṣṭaṇa and so Brahmā warned him that it should be used only when it was found absolutely necessary.

Vidyuddhavajā became furious with the possession of such divine weapons and started for Indraloka with his father and his army to conquer Indra. He knew that Indra was ready to face him with a big army headed by Candraketu and Padmaśekhaṇa. The battle that ensued was very grim. Even Brahmā and Rudra came to see the fight. In a combat with Indra, Vidyuddhavajā was killed. Vidyuddhavajā saw his father killed, got furious and sent Brahmiṣṭra against Indra who in turn opposed it with Paṭuṣṭaṇa. Vidyuddhavajā fainted. Devas sounded the trumpets of victory and left the place.

After some time Vidyuddhavajā awoke from his swoon and lamented thus to those of his men who were around him: "My tapobala (strength resulting from penance) was of no use. I have deserted to die fighting against Indra. I do not want to return to a country where my father is not alive. On hearing this his aged master pointed out to him his mistake in having used the Brahmiṣṭra unthinkingly.

Vidyuddhavajā decided to attain more powers and so he went to the base of the Himalayas to perform penance by remaining in the weapon of Vidyuddhavajā. At once a voice from the air commanded, "Take away Indra from the battlefield. It is dangerous to keep him there." Vāyu came and carried him away swiftly. When Indra awoke from fainting he went to Brahmiṣṭra with all the other devas.

Vidyuddhavajā established himself in Amavāṣyā, the capital city of Indra and lived there enjoying his life as Indra. In the meantime Candraketu, King of the Viśvākuras was sitting in Vāyulokā musing thus, "How long should we remain thus displaced from our traditions? There is no waning of the power of Vidyuddhavajā. My friend Padmaśekhaṇa, King of Gandharvas, has gone to Śiva pura to perform penance. I do not know whether he has been blessed by god. Anyhow I will act after hearing from him.

As his musings came to an end Padmaśekhaṇa himself appeared before him and said: "I have come to tell you the glad news that Śiva told me. Śiva said "Son, do not grieve. You will get your country back. You will get a son and a daughter. They will be top-ranking men in all activities. The husband of your daughter will kill Vidyuddhavajā." A happy Candraketu went to Kailāsa with his wife Muktāvalī and started penance. Padmaśekhaṇa went and mentioned to the devas all that had happened. The devas then went to Mahāvīṣṇu and told him of the boons which Vidyuddhavajā had received from Śiva and how he was ruling Indraloka then. After hearing them patiently Vīṣṇu said that only Śiva could do anything in that matter. They all then went to the temple of Śivāvara and sat there meditating on Śiva.

In the meantime Bhagavān appeared before Candraketu and blessed him and said he would get a very valorous son who would kill Vidyuddhavajā and restore Devaloka to the devas. But after that he would be born as a man on earth by a curse. Padmaśekhaṇa daughter of a Gandharva King, would by the strength of her penance release him from the curse and help him to get his original state as a Gandharva. He would then marry Padmaśekhaṇa and remain as emperor of the Vidyuddhāras for ten kalpas together. Candraketu and wife came back to Vāyulokā.

At this time Śiva appeared in person to those sitting in the temple of Śivāvara and said that a son would be born to Candraketu from a part of his and that valorous youth would kill Vidyuddhavajā. Muktāvalī wife of Candraketu became pregnant at this time and soon delivered a son. He was named Muktāphalākeṭu. Even from boyhood he became an ardent devotee of Śiva and started performing penance to propitiate Śiva. Śiva appeared before him and gave him the secrets of many techniques in archery.

Vidyuddhavajā was once bathing in a river when muddy waters flowed from up the river and the arrogant demon sent a servant to find out the cause thereof. When he went up by the shores he saw an ox and an elephant bathing in the river. The demon sent his servants to capture the ox and elephant. Śiva and Indra, the elephant was the famous Airāvata. He came back and intimated to Vidyuddhavajā what he saw. The demon then ordered his people to bring the culprits to his side. But the Vāhanas killed those who went to capture them and then they went to their masters, Śiva and Indra. Hearing about this audacity of the demon-chief the Devas challenged the asuras to a fight. This time the army of the devas was led by Muktāphalākeṭu.

A Gandharva princess named Padmaśekhaṇi grew up to be a beautiful maiden at that time. She was in love with Muktāphalākeṭu. Padmaśekhaṇi was one day plucking flowers from a pond in the Gandharva land thinking about Muktāphalākeṭu who had gone to war against the asuras. A demon who was going to eat fish in the battle-field of the devas and asuras saw Padmaśekhaṇi, took her and went up. Muktāphalākeṭu coming to know of this went up with her and got back Padmaśekhaṇi who was struggling in the hands of the demoness like streaks of lightning among clouds. Then he asked her maids about her and they said, "She is the daughter of the Gandharva King Padmaśekhaṇa. Padmaśekhaṇa is her name. She is unmarried. But she is attracted to the son of Candraketu named Muktāphalākeṭu, who is born to destroy Vidyuddhavajā. She has come here to practice penance for the success of her father and Muktāphalākeṭu in this war between devas and asuras."

Padmaśekhaṇi recognised Muktāphalākeṭu from the words of his followers. But the latter had to go back to Devaloka under instructions from Indra. The Devakura war became fierce. By the valour and skill of Muktāphalākeṭu many of the asuras were killed. The war was won. Muktāphalākeṭu was given a grand reception at devaloka.
and was then sent back. Muktāpahalaketu did not seem to be happy and everybody thought that it might be due to his having killed Vidyuddhavaya. But the real cause was his separation from Padmāvati.

A sorrow-stricken Padmāvati sent her female companion Manoharikī to the country of Vidyuddhavaya to inquire about Muktāpahalaketu. What she saw there was a sad Muktāpahalaketu plining to see Padmāvati. Both now understood each other and Manoharikī returned with presents for Padmāvati from Muktāpahalaketu.

At that time Muktāpahalaketu went to see a Mahārāja named Tapodhana. Disregarding the objections of the disciple Drīghavrama who stood guard outside the āśrama Muktāpahalaketu entered the āśrama with his friend. Drīghavrama followed them. When they entered the āśrama they found the āśrama empty and at once Drīghavrama cursed them both to be born on earth as men. Padmāvati fainted when she heard the news.

When she regained her consciousness she started practising austerities sitting in a temple devoted to Gauri, wife of Siva. She meditated on her husband Muktāpahalaketu in his life on earth and performed penance to propitiate Siva. By the grace of Siva Muktāpahalaketu got his original life and he married Padmāvati and led a happy married life. (Tarāgī 2, Padmāvatālambhaka, Kālāsārītāgīrī)

MUKULA. A King of the dynasty of Pūru. Mukula, Srījaya, Byahadiso, Yavinara and Krimila were the sons of King Bāhyaśv. All these five are known as Paścālas. Of these the family of Mukula comprised of Maukulya. Mukula got a son named Paścāla. (Chapter 201, Agni Purāṇa.)

MUKUṬA. A Kṣatriya family. It was in this family that the wicked King Vīgāhāna was born. (Chapter 16, Chapter 74, Udēgā Purāṇa.)

MUKUṬIA. A follower of Subrahmanya. (Chapter 23, Chapter 46, Sānya Purāṇa.)

MŪLAKA, A son of Kumbhakarṇa. Mūlaka was born on Mula day and Kumbhakarṇa deceasing that day and the constellation inauspicious threw the baby away. The abandoned child was brought up by honey-bees giving the baby honey. When Mūlaka grew up he became a mighty demon who always tormented people. He was killed by Sītā with the help of Śrī Rama. (Ananda, Ramāyana, Rāyākānda.)

MUMUCU. A sage who lived in Dakśināḥārata. (Chapter 165, Vērī 39, Anūṭhana Purāṇa.)

MUNDA I. A warrior of the country of Mundā. In the great battle the Mundas were present in the Kaurava's army. (Chapter 9, Chapter 56, Bhīṣma Purāṇa.)

MUNDA II. An asura. (See under Gandhamūndas.)

MUNḌAKA. A forest. During his exile Śrī Rāma entered this great forest of Mundaka and paid homage to the sage Agartya. (Aranya Kanda, Kambha Ramāyana.)

MUNḌAVEDĀNGA. A serpent born of the family of Bhṛtarṣa. This serpent was burnt to death at the Sarpasētra of Janamejaya. (Chapter 17, Chapter 57, Ādi Purāṇa.)

MUNDĪ. A female follower of Subrahmanya. (Chapter 25, Chapter 55, Sānya Purāṇa.)

MUNI I. The mother of the Yakṣas. It is stated that Kaṭavaprapajāpati begot of his wife Muni, the Yakṣas. (Chapter 19, Agni Purāṇa.) The Gandharvas also were born of Muni. She gave birth to sixteen Gandharvas of which the first was named Bhimaśena. (Śloka 42, Chapter 65, Ādi Purāṇa.)

MUNI II. Son of a Vācī named Ahar (i.e. Ahā). (Śloka 23, Chapter 66, Ādi Purāṇa.)

MUNI III. Son of Kuru of the Puru line of kings. Kuru begot of his wife Vākini five sons named Avāvān, Abhīyānī, Cīdrārātha, Janamejaya and Muni. (Śloka 50, Chapter 94, Ādi Purāṇa.)

MUNI IV. One of the seven sons of a King named Dyutimān. (Mārkandeyā Purāṇa 5, 24.)

MUNDĪŚE. A country in the island of Kuṇḍūka. (Śloka 22, Chapter 12, Bhīṣma Purāṇa.)

MUNIVIRYA. One of the eternal Viśve Devās. (Śloka 31, Chapter 91, Anūṭhana Purāṇa.)

MURJA. An ancient sage of Bhārata. This sage respected Yuddhishthira very much. (Śloka 23, Chapter 25, Vana Purāṇa.)

MURJAŚE. A Kṣatriya King of ancient Bhārata. He was the re-birth of an asura called Nācendra. (Śloka 21, Chapter 67, Ādi Purāṇa.) The Pāndavas had sent an invitation to this King to participate in the great battle. (Śloka H, Chapter 4, Udyoga Purāṇa.)

MURJAŚE. A Kṣatriya King of ancient Bhārata. He was a member of the court of Yuddhishthira. (Chapter 23, Chapter 4, Sāhya Purāṇa.)

MURJAŚE. A place on a mount in the Himālayas. Rudra once practised penance sitting on this mount. (Śloka 4, Chapter 122, Śaṅti Purāṇa.)

MURJĀVĀN. A mountain. This is in the range of the Himālayas. Paramārṣa performs his frequent penances at this place. Siva freely offers for pleasure with his army of goblins in the caves and shades of trees in this place. Everyday the Sādhyas, Rūdras, Vīvādevātas, Vānus, Yānas, Varunos, Bhūses, devils, Nāsanyakas, Aśvins, Gandharvas, celestial maidens, Yakṣas, Devarśis, Aśūs, Marus, and Yuddhānas come to this mountain to worship Siva. There is neither heat nor cold here. Greying of hairs or rugosity is unknown here. There is no hunger or thirst either. None die here. On the sides of this mountain gold lies spread like sunlight. (Verse 1-12 Alvamedha Purāṇa, Chapter 8.)

MUNIĀVAṬA I. A holy place of pilgrimage devoted to Siva in the neighbourhood of Kuruṇaka. If one resides here for one night one will get the position of Ganapatī. (Śloka 22, Chapter 83, Vana Purāṇa.)

MUNIĀVAṬA II. A holy place of pilgrimage devoted to Siva on the banks of the river Ganges. If a man goes to this place and does circumambulation of the idol there singing songs in praise of Siva he would get the position of Ganapatī and if he bathes in the Ganges river also, he would be absolved of all sins. (Śloka 67, Chapter 85, Vana Purāṇa.)

MUNIĀVAṬA. A place on the Himālayas. Once Parāśurāma went to this place and calling the sages there instructed them to keep their tufts knotted together. (Śloka 3, Chapter 112, Śaṅti Purāṇa.)

MUNNU (THREE). The importance of the number three is indicated below:

1) Āṁśitva (Three agnis). The three agnis are Daksīṇa, Gārhapattya and Avasīnaya. Of these the first is in the shape of a semi-circle, the second in the shape of a full circle and the third, a square.

2) Ādhamātaya. (Three kinds of low people). The
three classes of people who are considered to have a
very low position in society are the wretched, sonless and
sexless ones.
3) Abhayajnabhatthadātaya (Three dealings with men of
equal nobility). The three important dealings which
should be had with only people of equal nobility are
marriage, marriage and betrothal.
4) Abhayajnabhatthadātaya (Three kinds of acts). The three
classes of acts are: the Haustomedaya (acts with the
hand); Angaśhūnya (acts with gestures); and Rāsāvāṇa (acts with expressions of sentiment).
5) Aṣṭaśāstra. Man lives always in any one of the
following states: Wakefulness, Dreaming, and Sleep.
6) Aṣṭaśāstrakhandaka. The three different forms in
which matter exists are: Chittam (solid), Damavat (liquid)
and Vata (gas).
7) Abhayajnabhatthadātaya. Three kinds of important postures are:
Vṛttaṃs, Padmaṃs, and Śvāsikāṃs.
8) Abhayajnabhatthadātaya. The three kinds of plots in a story are:
Prakṣayā, Upapāda and Māra.
9) Borga. The three different kinds of delicts of man are: Dava-ṟu (debts to gods), Pata-ṟu (debts to the
Manas) and Rūpa-ṟu (debts to the senses). The three
kinds of vicious desire are: Vṛttaṃsā (desire for
knowledge); Vātā (desire for wealth); and Dārasā (desire for
power).
10) Aṣṭāṅga. The three instruments of action
are: mind, speech and body.
11) Aṣṭāṅga. The three actions are: Sāttu (creation),
Sāttu (maintenance), and Sambhava (destruction).
12) Vedaṃs. The three important deities are: Vāsaka, Vṛttaṃ and Damavat.
13) Aṣṭāṅga. The three kinds of causes of
action are: knowledge, what is to be known and what
has already been known.
14) Aṣṭāṅga. Past, present and future are the
three divisions of time.
15) Āṣṭāṅga. The three main constituents of literature
are: Āṣṭāṅgini and Āṣṭāṅgini.
16) Āṣṭāṅgini. The three chief qualities of poetic
compositions are: Prasāda (clearness of style), Madhurya
(sweetness of style) and Oja (force of expression).
17) Āṣṭāṅgini. The three main attributes of poetic
compositions are: Vatsa (poet), Kīrti (diction) and
Kumāra (youth).
18) Āṣṭāṅgini. The three duties assigned to
Gandharvas are: Pājōsana (serving venerable
people worthy of worship), Kṣirajātuprājanā (study of dance, music and instrumental music) and
Śaṅgāya (goddess of learning).
19) Āṣṭāṅga. The three distinguishing proprieties of
the Manas belonging to all created beings are:
Sāttu, Rājas and Tamas. The three good
qualities (gūnas) of Man are: Sāttu (truth), Sādācha
(good conduct) and Lājā (modesty). The three results
of benefits (gūnas) to which man accrues are:
Dāna (wealth), Kīrti (fame) and Śrava (heaven).
20) Āṣṭāṅga. The three gurus are: Man (mother),
Pitt (father) and Aṣṭa (preceptor).
21) Tāṭāya. The three kinds of miseries, which
human beings have to suffer in this world are: Dāna-
mukta (of the body and mind), Aśā (inflicted by animals)
and Āśā (by fate). The other
three tāpas (agonies) are: Ānākṣarajāmabhāṣa (conversing with illiterate persons), Dusprabhūvāna
(serving arrogant masters) and Lāmāpajāvāhāra-
āṇa (embracing women with hanging breasts).
22) Āṣṭāṅga. The three constituents of triple
symphony are: Dance, Music and Instrumental music.
23) Āṣṭāṅga. The three distinguishing types of all
created beings are: Utama (best), Madhyama
(middle) and Utama (worst).
24) Āṣṭāṅga. The disorders of the three humours of
the body are: Vāta (wind), Pita ( bile) and Kapha
(phlegm). Āvāyū, Āvāyāpita and Āvāyavanaka are
also three dōsās (fallacies).
25) Āṣṭāṅga. Ājñā (knowledge), Ājñā (knowledge)
and Ājñā (the object of knowledge) are the three
postures. Subject, predicate and object are also three
postures.
26) Āṣṭāṅga. The three demons who always formed
a group are: Kārakāktas, Kārakāktas and Vidyāmānā.
27) Āṣṭāṅga. Šrava (heaven), Bhāmī (earth) and
Pittā (Netherworld) are the three bhūvaras (worlds).
28) Āṣṭāṅga. The three sweet things are: honey,
sugar and Kada (plantain fruit).
29) Āṣṭāṅga. The three Mūrtis (deities) are: Brahma,
Vīṣṇu and Mahēśvara.
30) Āṣṭāṅga. The three pūrāṇas (genres) are: Pullinga
(masculine), Stūlinga (feminine) and Nāpūrāṇa
(neuter).
31) Āṣṭāṅga. The three worlds are: Manuśyaśākta
(world of men), Puriśa (world of the Manes) and
Mañjuśrī (world of the Mara).
32) Āṣṭāṅga. The following groups of three are:
Gandharva (Vāsaka, Kīrti and Kumāra), Vṛttaṃsā (Vṛttaṃsā,
Vātā and Dārasā) and Āṣṭāṅga (Vāsaka, Kīrti and Kumāra).
33) Āṣṭāṅga. The three pralayas (floods) are:
Nāmāvātika (floods due to rains in and out of season),
Prakṛtāvātika (floods arising out of samvatāṛgini)
and Aśīvātika (floods due to heavy rains).
34) Āṣṭāṅga. The three bhūvaras are: Dāna, Āvāyū and Kīrti.
35) Āṣṭāṅga. The three kāyavātikas are: Manušya-
śākta, Vīṣṇu and Mahēśvara.
36) Āṣṭāṅga. The three Vedas are: Rgveda, Yajurveda
and Sāmveda.
37) Āṣṭāṅga. The three kinds of powers are: power
of wealth and position, power of endurance and power
of good counsel (Prabhāśakti, Uśāśakti and Mantra-
śakti).
38) Āṣṭāṅga. The three bodies or physical adjuncts of
a soul are: Sūla, Sūkṣma and Kāraka and the three
bodies of Paramātman are: Rāja, Śūtra and Virāt.
39) Āṣṭāṅga. Prabha (morning), Mahēśvara
(midday) and Saṅghā (evening) are the three
Sandhyās (union of two divisions of time).
40) Dārṣṭavya. Vāta, Pitta and Kapha are the three dārṣṭavya (disorder of the humours in a body).

41) Nāṭīṣṭhā. The three naḍīs of the body are Īḍā, Pīṅgala and Šuṣṭānā.

42) Parusāṣṭraya. The three classes of men are Uttama (best), Madhyama (mediocre) and Adhama (lowest).

43) Prāṇāyāma. The three kinds of valid knowledge are Pratyakṣa (what can be seen), Anumāṇa (what can be logically inferred) and Agama (Verbal testimony).

44) Brahmālakṣaṇātraya. Śuddha, Śiva and Śānta are the three Brahmālakṣaṇas.

45) Mūrtiṣṭhā. The celebrated trio of sages are Pāṇini, Patañjali and Kātyāyana.

46) Togastra. The three kinds of yogas are: Jānayoga, Bhāktyyoga and Karmayoga.

47) Rāttama. The three rīts are Vaidarbhī, Pāñcarāj and Gaudī.

48) Rāgāṣṭhastra. Nātya, Nṛtya and Nṛta are the three rūpākas.

49) Vaiṣṇavaṣṭhāraya. The three duties of a Vaiṣṇava are Kris (agriculture), Patañjali (Breeding of cattle) and Vaiśyā (trade).

50) Saṅgīṣṭha. Buddha, Dharma and Saṅgha are the three Saṃgrahas.

51) Siddhāstra. The following groups of three are considered to be Siddhāstrayas. (a) Karmasiddhi, Yugasiddhi and Jñānāsiddhi. (b) Aśvayajasiddhi, Jñānāsiddhi and Vairāgāsiddhi. (c) Śṛaddhā, Vīta and Bāgga. (d) Maṇi, Mantra and Autsadhā. (e) Siddhās.

52) Sārṣṭrāstra. The different kinds of vowel are three: in number namely Hrasya (short), Dirgha (long) and Pluta (prolonged). Udātta, Anudātta and Svartā are also three different kinds of accent, i.e. the acute grave and circumflexed.

MURA I. A ferocious asura.

1) Birth and acquisition of boon. Mura was the asura born to Kaśyapa-prajapati of his wife Dantu. Once Mura was shocked to find the huge heap of dead bodies of the asuras killed by the devas. Mura got afraid of death and did penance for years to propitiate his grandfather and Brahmā appeared before him and asked him to name the boon he wanted. Mura said "Lord, anybody whom I touch with my hands in a battle, even if they are immortal, should die." Brahmā the father of the universe granted him the boon. (Chapter 60, Vāmanā Purāṇa).

2) Family life. Mura became the guard of the boundaries of Prāgyojitasa, the capital city of Naraka-sura. Mura went four thousand sons. Of these ten were posted to guard the palace of the queen. Mura performed penance and obtained boons. He fenced the boundary of Prāgyojitasa with six thousand ropes and arrested the approach of the enemies. These ropes were known in Purāṇas as the Māraṇapāṇas. (Chapter 38, Dākṣiṇāṭya Pātha, Sābhā Parva)

3) Dugṣṭha. (Conquest of the quarters). Mura who became arrogant by the power of the boons he possessed went to Mahāśura and challenged the Yāsas and Gondharvas to a fight. But none dared to fight with him. Then he went to Amāra-vātī and challenged Indra. Indra also did not accept the challenge. Then he entered Amāra-vātī with a raised hand. Nobody stopped him. Going to the palace of Indra he said "Oh, thousand-eyed deva, fight with me or leave this place". On hearing it Indra left his place and came to earth. Then Mura took possession of Aīra-vata and Vajra. He lived in devāna with Maya, Tāra and other dānavas enjoying the luxuries there. Along with his wife, son and other devas Devendra established himself on the southern bank of Kālindī river.

Then one day Mura-sura came to the earth on the Aīra-vata and landed at a plain. He struck the inner Sarayā where Rāhu a king of the solar dynasty was conducting a yāga. Mura-sura went to Rāhu and said "Come on, fight with me or you should stop this yāga. You should not worship the devas." Then the great and brilliant Mātravātita said, "Don't fight, what use is there in conquering men of the earth? You should win against those who are already defeated. If you want to fight go and challenge Aītaka, the god of Death. Oh, king of asuras, that day of Aītaka would never obey your orders. If you conquer him you will have defeated all the world." On hearing the words of Vāsudha, Mura started to fight with Dharma-rāja. Yama on hearing that Mura was coming to fight him went to Mahāvīra on his buffalo as he knew he would kill him. Mahāvīra asked him to send Mura to him. Yama returned to his place and went to Mura there ready to fight. Yama told him that he would do whatever Mura ordered him and then Mura said "You should stop killing people or I will chop your head off." Dharma-rāja replied "Mura, if you had been the person who had appointed me for this job I would have willingly followed your agreement under control of somebody else," Mura asked "Who is the person superior to you? Tell me, I shall surely defeat him." Yama said "There is an individual called Visnu holding a Cakra and a Gada in his hands living in Śvetāśvāra. He is the person who has appointed me." Mura anxiously asked "Where is his abode? I shall go there myself to conquer him." And the asura replied "If you go to the ocean of Milk. It is there that Visnu, the omnipresent protector of the universe is residing." Mura said "Well, I am going to him. But you should in the meantime discontinue your work of killing people." Yama replied "Go and win him. If you defeat him I shall abide by your instructions." Mura went to fight Mahāvīra. It was at this time that Śri Kṛṣṇa the incarnation of Mahāvīra, attacked the capital city of Naraka-sura, Prāgyojita. Mura went to the help of Naraka-sura. The boundary of the city was well-fenced with ropes but Kṛṣṇa cut them all and removed the barrier. In the fight that ensued both Naraka-sura and Mura were killed by the celebrated weapon Sudarśana of Kṛṣṇa. From then Kṛṣṇa got the name of Muraśaṃkha. (10th Skandha, Bhāgavata).

MURA II. Son of Tālajāngha, an asura born of a part of Brahmā. The capital of this valorous Mura-sura was in the city of Candrasvatī.

Mura-sura who possessed the brilliance of Brahmā was a nightmare to the devas. Once Mura-sura fought against Yāvuda and in the fierce fight that took place Mura-sura was defeated and he ran away from the battlefield and started sleeping in a cave named Sumbhavati in the neighborhood of Badarkāśrama. Mura went there too. Then Mahāvīra created a Devī through his Yogamāyā and made her kill Mura.
Pleased at the slaughter of Mura, Vigna blessed her and said, "From today onwards you will be known as 'Eka-dati.' You will be capable of wiping off all sins on earth." (Padmapurana, Utsarakhandya 36, 50-80).

MURA III. (MURU). A Yadava King. He was one of the neighbors of Jarasandha. The daughter of this Yadava king called Kukumata was married to Ghatotkaca. (12, 13, Sahiba Parva and Skanda Parva).

MURASAVA. A country of ancient Bharata. A King called Bhagadatta was the King of this country. (Skota 14, Chapter 14, Sahiba Parva).

MURARI. A Sanskrit dramatist who lived in the 8th century A.D. in India. His father was Bhattacharvadhamana. Murari is the author of the drama 'Anagha-righava.' This drama has eight acts. Murari has mentioned in his works about Anagha-righava who lived in 700 A.D. and Ramakara who lived in 750 A.D. It is therefore, surmised that Murari must have lived during the later part of the 8th century. In the writing of dramas Murari has excelled the Mahaviraracita of Bhavabhuti and his verses indicate he had the style of Mihira.

MURUKA. A river. Agni originated from this river. (Skota 25, Chapter 224, Vana Parva).

MCRTI. One of the thirteen daughters of Dakaprapajapatiti. This girl was married to Dharma. Nara and Narayana are the sons born to Murti of Dharma. (4th Skanda, Bhagavata).

MOSAKA. An ancient place of habitation in Bharata. (Skota 56, Chapter 9, Bhima Parva).

MUSAKA. (MUSIKODA). A serpent born to a Kalyappapajapatiti of his wife Kadrini. This serpent sits in the court of Varuna and worships him. Once Narada introduced this naga to Maitri. (Skota 10, Chapter 9, Sahiba Parva and Skota 14, Chapter 103, Udyoga Parva).

MUSALA. A Brahmagiri son of Visvamitra. (Skota 53, Chapter 4, Anusasana Parva).

MUSIKA. An ancient merchant. In the Kathappanambaka of Kashiinarasigara a story is told to demonstrate that even without any capital, an ingenious and industrious man can earn money.

A merchant got this name by means of his industry. Once a poor man of no resources went to the house of a great merchant named Visvikhila. He was then admonishing a young man of his own caste. The merchant was saying, "See, here is a dead rat on the ground. A clever man would earn money by using this as a capital. To you I have given money for business on several occasions. Not only that you have not increased it but also you have lost it."

The poor man who went to him requested the merchant to give him the dead rat. Visvikhila greatly amused at the request gave him the rat. A rich man bought it for his cat to eat and gave him instead two measures of Bengali grain. He roasted it and made it palatable and then put a pot of water outside the city gates and sat under a tree on the road-side. Wood-cutters were passing that way carrying loads and he sold the roasted grain to them who purchased it with eagerness to ease their weariness. They gave him in exchange firewood and in the evening he took it to the market and sold it. With the money he purchased more Bengali grain and continued the trade as before and after a few days he purchased from them a great stock of firewood. Suddenly there were heavy rains and there was a scarcity of firewood in the market and he sold his stock for good price. With the money thus received he purchased some goods and started a grocery shop. Gradually his business increased and he became a big merchant.

MUSHIKA STRI. See under Pabcatata.

MUSHTIKA. A slave who was a servant of Kaptha. This asura was killed by Balabhadra. (See under Kryata).

NA. In Agni Purana, Chapter 346, the meaning of this syllable is given as 'vrnda' (collection) and 'Buddha'.

NABHA. A brother of Ikavuku, who had ten brothers named Nabha, Saryati, Diju, Dhrasta, Nariyanta, Nabhaga, Pradha, Kavi, Karuna and Vasumati. (Bhagavata, Skanda 8).

NABHA. A brother of Ikavuku. The famous Ambarsita was Nabhaga's son. After conquering all the worlds he ruled the kingdom strictly along the path of truth and righteousness. (Vana Parva, Chapter 25, Verse 12). In the evening of his life Nabhaga gifted away the whole land to Brahmanas. Since he could not leave Nabhaga, Bhimdevi herself assumed physical form and went to him on the occasion. This emperor never consumed meat. He lives in Brahmaloka according to Chapter 115, Anusasana Parva. (Santu Parva, Chapter 96, Verse 124).

NABHAGARISHAA. A son of Vaivasavata Manu. (Agni Parva, Chapter 25, Verse 17).

NABHAKAN. An androgynous woman in South India. (M.B. Brihas Parva, Chapter 9, Stanza 59).

NABHASVAYAN. A son of Narakasura. Tanara, Antariksa, Dravanika, Vani, Vihavasiva, Nabhavan and Arauna were the seven prominent sons of Narakasura. (Bhagavata, Skanda 10).

NABHODA. An eternal Vivasvata. (A class of gods concerned in the Sradh offerings to the Manes). (M.B. Anusasana Parva, Chapter 91, Stanza 34).

NACIKA. One of the Brahmagiri sons of Visvamitra. (Anusasana Parva, Chapter 4, Verse 58).

NACIKETIKA (NACIKETA). A sage of olden days. Son of Uddalaki, he lived for a long time in the Jatramas while his father, being in his old age and unable to perform vajpati. Naciketa, who was once sent into the forest for flowers etc. did not find them anywhere there and he returned to the Jatramas without them. Angry at his father, he cursed him to be taken to Yamaloka. Accordingly he went to Yamaloka. He waited at the gates for a long time to see Yama, who appeared at last when he sang the praises of Yama. The advice then given by Yama to Naciketa forms the Kathopanisad. After studying the advice he returned to his father, who was pleased to find him a great scholar. (Anusasana Parva, Chapter 71).

NACIKETAS. A famous hermit. Kathopanisad is the exhortation given by Yamadeva (God of Death) to this hermit. There is a story to substantiate this statement. The father of Naciketa was the hermit Vajrafalas. This hermit gave as alms, cows which had grown lean by old age and lack of food, at the time of sacrifices. Naciketas felt grieved at this action of his father. He went to his father and sadly asked him, "Father, to whom are you going to give at the
question of the son, and replied; "You are to be given to Yama."

On hearing these cruel words of his father, the boy went to the palace of Yama who had been away. For three days and nights the boy waited there without food and drink. When Yama returned the boy was happy and cheerful and Yama was pleased with him. Yama promised the boy three boons and asked him what boon he wanted. The first boon he asked for was, "Give me the boon that father will be pleased with me and not angry with me." The second was, "Advise me how to attain heaven." The third was, "Tell me the solution of the mystery, whether the soul remains after death." Yama granted the first two boons and said to him, "Boy, this is a difficult question. So ask for another boon such as long life, power over the world, all the pleasures of the world." The boy replied: "The things you have promised to give me are useless things because after a while the organs of sense will become fragile. The life also will end. So, please tell me. I want the answer to my question." Being greatly pleased at the reply of the boy Dharmadeva expounded to him about the impermanence of the body and the significance of things regarding God Almighty. (Kathamapisad.)

NACINA. An ancient region of the country mentioned in Chapter 38, Sabhā Parva.

NADA. See under Pāpu.

NADAGIRI. An intelligent elephant with discriminative power. Mention is made about this elephant on several occasions in Kathāsaritgāra.

NADICAKRA. The ten nāḍis where the yogi in meditation retains the five prānas form the nāḍicakra. At the bottom of the nābhi (nābhikanda) innumerable nāḍis or nerves originate or sprout up. 72,000 such nāḍis exist at the centre of the nābhi (nāvel). The whole body is filled with these nāḍis spread out in parallel and horizontal positions, and they exist in the form of circles entwined with one another. Ten nāḍis are prominent amongst them, i.e. Idā, Piṅgala, Śūṣṇā, Gāndhārī, Hṛṣijāvā, Prāṇa, Yāsā, Alambūsā, Kuhā and Satyākāmi. Any defect or harm caused to any one of these ten nāḍis may lead even to death.

There are ten Vāyu (winds) in the body. The five Prānas called Prāṇa, Apāṇa, Śūṣṇā, Udāna and Vājra, and the five Vāyas called Nāgī, Kaṭa, Nāḍa, Devadatta and Dhanājaya together constitute the ten Vāyas. Prāṇa is the most important Vāyu. This vāyu does the emptying as well as the refilling of the other nine vāyas and thus sustains life. The prāṇavāyu has its existence ever in the chest of living beings and fills the body with air through breathing in, out, coughing etc. It depends on us and it is called Prāṇavāyu as it moves or travels with life.

Apāṇa leads vāyu downwards. It is Apāṇa which directs man's food downwards. Also it keeps in its fold urin and semen. This vāyu is called Apāṇa as its function is adhonaṇya (leading downwards) as mentioned above. Samānavaṇya conveys to the different parts in the body liquids, excreta, the things which living beings eat, drink and smell as also blood, bile, phlegm and vāta. Udāna causes the shivering of lips, flushing of face and eyes and excitement of joints etc. Vājra causes the limbs to be closed and stretched, and it excites diseases. Nāga exists in nauscea, Kāma in the bulging of the eyes

Kṛkāla in food, Devadatta in yawning and Dhanājaya in sound. Dhanājaya does not quell the body even after death.

Life, Prāṇa, travels through the nāḍicakra depending on ten different courses, i.e. Saukrānti, Viṣṇu, Ahar, Rātri, the two ayanas (Daksīṇa and Uttarā), Adhīvaśa Śūra, Īnātra and Dhanā. Īnātra means hiccough, Rāja cough, Dhanā breathing and Adhīvaśa yawning. Of the two ayanas, Uttarā and Daksīṇa, the former is the course towards the left and the latter towards the right and Viṣṇu is the centre between the two. Saukrānti is the change of position of Viṣṇu. On his left side of the human body is the nāḍi called Idā, on the right side Piṅgala and between the two Śūṣṇā. The prāṇa above these three nāḍis is Ahar i.e. day and that below is Apāṇa, i.e. night. Thus every vāyu assumes ten different forms.

There are various kinds of prāṇāyāma (control of breaths). Prāṇāyāma practised with the prāṇa contained in the centre of the body is called Čandrāgrahana; that which supersedes physical principles is called Sūryagṛhana. To fill the stomach with much as desired is Pārakṣiṣṭāyāna. To remain like a full pot all breathing being cut off and having closed all the openings—doors—of the body is Kumbhāka. The yogi practising Kumbhāka should direct the vāyu upwards in one breath, and that practice is called Rācaka. He who does it should be conversant with the yogas of inhalation. Erudite people call it Japa, because when it is practised Śiva resides in one's own body and moves within Śiva, the King of yogins, chants the mantra (Japa) 2,600,000 times within the course of one day and one night. The soul chants the mantra—Gāyatri—which Brahmi, Viṣṇu and Śiva are the presiding deities, and that is called Ajapa. He who chants Ajapa will have no future births. Prāṇāyāma should be followed by Kundalininavaga, Kundalinī meaning promordial force. The force is a compound of Sun, fire and Moon and its seat is the heart, where it exists in the form of a sprout. Since creation is dependent upon this force power for creation should be invoked on it. The yogin should picture in his mind that nectar flows out of Kundalinī. He should also realise that the soul within the body possesses form while pure soul is formless. He should address this soul as 'Hamsa Hamsa.' Hamsa means Śiva. Śiva exists and possesses energy as the body just as oil is in the gingelly seed and fragrance in flower. Soul possessing form is of five kinds. Accordingly Brahmi's seat is the heart, Viṣṇu's the neck, Rudra's, the centre of the throat; Mahāvāra's the forehead; and Śiva's, the tip of the prayer. Soul without form is just contrary to the above. Its place is where the prāṇa ends. By prāṇāyāma the formless soul may be experienced. (Agri Parāśa, Chapter 214.)

NADIJA. An ancient King. In Mahābhārata, Udyoga Parva, Chapter 4, Stanza 15, it is mentioned that the Pāṇḍavas had sent an invitation to this King to take part in the Bhārata battle.

NADIJANGEHA I. A famous monk. It lives in the pond called Indradyumna as an external being, without death. (See under Indradyumna.)

NADIJANGEHA II. A kite, who was a son of Kaśyapa. A friend of Brahmi, it was known as Rājadharmaś as well. Nadijangha was once killed for food by an ungrateful brahmin. (For details see under Gantama V.)
NADVALA (a). The wife of Manu, the son of Cakrāva Manu. Ten sons named Čru, Pāru, Satadyumna, Tapavatī, S atravik, Kavi, Agniṣṭha, Atriṭra, Sūryyān and Atriṃagāya were born to Manu by Nadvala. (Agrā Parva, Chapter 16).

10. The daughter of Prajāpati Varuṇa. Manu married Varuṇa. Ten sons named Varuṇa, Śatadyumna, Tapavatī, S atravik, Sūryyān, Sutrāṇa, Atriṃagāya, Atriṭra, Sūryyān and Atriṇān were born to Nadvala from Manu. (Agrā Parva, Chapter 1, Chapter 13).

NAGA III. An asura and demon. (See under Nāgāsura).

NAGA IV. A class of serpents. It is stated in Valmiki Rāmāyana, Chanda Kuntī, Sarga 14, that of the ten daughters of Kīrtikā, the nagas and nāgas, Kālidīth, the Vṛinda (both are serpents) came into the world.

NAGADAṬTA. One of the hundred sons of Dravyastra. The Nāgadatta was killed by Bhūmaśena. (Mahābhārata, Droṇa Parva, Chapter 157, Stanza 197).

NAGAHAṆAṆARIṬHA. An ancient holy place of bath, situated on the south side of the river Saradvati. Vaiśaisya says here it was at this holy place that Vasiṣṭha was anointed as the King of the Nāgas. (M. Śāya Parva, Chapter 17, Stanza 10).

NAGAVIPA. A region inside the island Sudarsana. This region has the shape of the ear of the hare in the Moon. (M.B. Hālīra Parva, Chapter 6, Stanza 35).

NAGAṆASA. The husband of the Nāgā or Pitāla. Vasiṣṭha (Māravi Parva, Chapter 127, Verse 60). There is a pond in Nagadatta and a drink in its water bestows the strength of a thousand elephants. (Asta Parva, Chapter 127, Verse 68). Pitāla is thousands of miles away from earth. Its area exceeds a thousand yojanas and it is surrounded by magnificent forts studded with gems. The steps at the entrance of the fort are also decorated with gold and gems. There are beautiful gardens, fountains and singing birds in Pitāla. Its outer doors are hundred yojanas in length and five yojanas in breadth. (Avanveda Parva, Chapter 56, Verse 37).

NAGAPURA. A place situated on the basin of the river Gomati in Nambudurā. It is mentioned in Mahābhārata, Śant Parva, Chapter 303, Stanza 3, that in this place, a Naga named Vātu originally lived.

NAGARĀ. In ancient days there were rules and principles regulating the construction of a city. The name "garā" could be applied to them only if they conformed to the rules and principles in vogue. The principles and rules of the erection of a proper city are given below:

One yojana or a half of land should be selected as the site of the city. The planning of the city should be commenced after worshipping the deity of Vasiṣṭha. There should be four main gates on the four sides, East, West, North and South. The South gate should be in the position of Gadāhavāpada, West gate in the place of Varuṇa, the North gate in the place of Soma (Moon) and the East gate in the place of Sūryyāpada (the position of the Sun). On the south side of the gate should be wide enough for elephants etc. to pass through. The main gates should be seven rods wide.

When the city is completed goldsmiths should be settled in the Agni corner (i.e. South East). The craftsmen who live by dancing etc. should have their houses on the south side of the city. The houses of actors, those who extract oil, fisherman etc. should be in the corner of Nīrtri (South West). Sheds for chariots, weapons, swords etc. should be on the western side. Dealers in liquor, carpenters, blacksmiths, masons etc. and servants should have houses in the Vaiśāya corner i.e. North West. The houses of Brahmins, hermits, sages, saints, and such others should be on the north side. In the Jāma corner (North East) merchants of vegetables and on the eastern side, the authorities of the army should have their houses.

The army (Infantry, cavalry, chariots and elephants) should be put up in the Agni corner. On the south the goddesses who are protectors of women-folk should be consecrated. Archers should live in the Nīrtri corner. Most honourable people, Treasury officers, Leaders of the people, Brahmin groups and such others should have their abodes on the western side. So also Kṣatriyas should have their houses on the eastern side, Vaiṣāyas on the south and Śūdras on the west of the city. Vaiṣāyas and horses should be placed on all four sides. The army should be placed thus. The movable wealth should be placed on the west, the store and the funeral place on the south. The cattle etc. should be kept on the west, farmers on the north, and the outcastes on the corners. This should be the plan of a city as well as that of villages too.

On the east fort-gate of cities and villages Vaiṣāvānas and Śri Bhagavat should be consecrated. They will confer prosperity upon those who visit them. Temples dedicated to Gods should be erected on the western side facing the east. If temples are erected on the east they should face the west and those erected on the south should face the North. For the protection of the city, there should be temples dedicated to Indra, Vaiṣṇa and such other Gods. If there is no worshipping place in a city, a village, a fort, or a house, such places will be haunted by devils and troubled by diseases etc. If cities are built according to this plan they will afford both salvation and prosperity.

On the east there should be the house of Lakṣmi, in the Agni corner, the kitchen on the south, bedrooms in the Nīrtri corner the weapon-chamber, on the west the dining hall, in the Vaiśāya corner, the granary on the north, the treasury, and the place of worship in the Jāma corner.

Houses could be erected with four blocks, three blocks or only one block. Houses with four blocks could be made in two hundred and fifty-five ways by making changes in each block and the open verandas. Houses with three blocks are of four types; with two blocks are of five types; and houses of only one block are of four types. There are houses and cities with twenty-eight open verandas. There are fifty-five types of houses with four open verandas and seven open verandas. Houses with six open verandas and eight open verandas are of twenty types. In cities houses should have right open verandas (Agrā Parva, Chapter 105).

NAGARĀṆA. Minister of King Cīrāya. (For details see under Cīrāya).

NAGARI. One of the prominent children of Garuḍa.

(Udoga Parva, Chapter 101, Verse 9).

NAGASAṬA. The mountain where Pāṇḍu did tapas.
along with Kunti, Madr and others. (Aï Parva, Chapter 118, Verse 47).

NAGAŚRI. Wife of King Dharmaśātta of Kumbha. Tārādattā was her daughter (See under Dharmaśātta).

NAGASTRA. A destructive weapon (arrow). The following story about the astra is told in the Yuddha Kāanda of Kamba Rāmāyaṇa.

In olden times there was a very powerful and mean asura called Naga. Brahma resorted to virulent black magic to kill Naga, and from the fire-pit arose a terrible goblin called Nāgapāśa. It was deputed to kill Naga and the Trimūrti followed it. Nāgapāśa went to the city of Nāgāsura called Viradhendra, ascended its tower and made a terrible noise the echo of which caused abortion in all the pregnant nāgas women. Many children fainted and many died. Nāgāsura deputed his army chief Adir Virasena with an army to kill the nāga goblin. At the sight of the army the goblin raised an other terrible cry, which blew off Visravana and his army, reducing them to powder. Then Nāgāsura’s minister with a big army attacked the goblin. But the minister was devoured by him, and the army annihilated. Enraged at this defeat of his minister, Nāgāsura attacked the goblin with an army of crores of soldiers. But, within seconds the goblin devoured the mighty army. At that point Nāgapāśa and Nāgāsura engaged themselves in a duel which lasted for years. Ultimately the goblin swallowed up Nāgāsura also. Then he went to the Trimūrti and saluted them. They granted him many boons, and Sīva, in excess of joy, wore it as one of the ornaments round his neck. Some time later Nāgapāśa set out on a tour to see the fourteen worlds, and Sīva specially instructed Nāgapāśa not to visit the Śivali island. He visited the various worlds earning all knowledge and started for mount Kailāsa. On his way he saw Śivali island, the abode of nāgas, and in violation of Sīva’s instructions, he entered the island. The nāgas there did not honour him and his false pride made him tremble with rage. Then the nāgas of the island told him thus: ‘We have a powerful enemy, who visits us every month, and unless we feed him sumptuously he will devour all of us for food. He is to come today, and if you are capable enough, you defeat and drive him off and save us. If you do so, we shall crown you as our King and honour you.’

The powerful enemy of the nāgas was Garuḍa and he came. All the nāgas ran off at his sight. Garuḍa then attacked the goblin Nāgapāśa, who was standing unperturbed before him. There being no chance of victory for the goblin he ran away and took refuge with Sīva. Garuḍa also followed him, and demanded of Sīva to return to him, his enemy, the goblin. Sīva told Garuḍa thus—‘If, in future he (the goblin) interferes with anybody connected with you, you may either punish or eat him. Do not do anything with him now’.

Garuḍa agreed to the above proposal of Sīva. From that day onwards Nāgapāśa lived in Vaikuṇtha entwined with nooses. He became the arrow called nāgapāśa or nāgāsra.

NAGATIRTHA I. A holy place situated on the boundary of Karuṣa. Those who drink the water of this bath will obtain the fruit of performing an Agniṣṭoma sacrifice. (M.B. Vana Parva, Chapter 83, Stanza 14).

NAGATIRTHA II. A holy place which is situated near Guniśvara or Kanakhala and which keeps up the memory of Kapila, the King of the Nāgas. (M.B. Vana Parva, Chapter 84, Stanza 66).

NAGAVIṢHī. Daughter born to Yata, the daughter of Dakṣaprajapati. (Visnu Purāṇa, Part I, Chapter 15).

NAGAJIT. A Kaśtriya King. It is mentioned in Mahabharata, Aï Parva, Chapter 37, Stanza 21 that this King was born from a portion of an asura called Ijapāda. This Nagajit who was the King of Guntahara was killed by Karna and his sons were defeated by Sṛt Kṛṣṇa. (Mahabharata, Vana Parva, Chapter 254 and Udyoga Parva, Chapter 43).

NAGAJIT II. An asura. This asura who had been the disciple of Prahlada took rebirth as a King named Subala. (Mahabharata, Aï Parva, Chapter 63, Stanza 11).

NAGODBBHEDA. A holy place near Vinatana tirtha. Saravati is supposed to dwell here in invisible form. He who bathes here will attain nāgala. (Vana Parva, Chapter 62, Verse 12).

NAHUSI A. A famous King of the Lunar dynasty.

1) Genealogy. Descended from Visnu in the following order—Brahma—Atma—Gandha—Buddha—Parāvatas Ayu-Nahusa.

2) Birth. Ayu, the son of Parāvatas, married the princess named Indumati (Svarabhakukutam). Nahusa was the son born to the couple, thanks to the blessing of the great hermit Dvaitera. Nahusa married Aṅkauṣandari, the daughter of Siva.

There is a story about the birth and marriage of Nahusa and Aṅkauṣandari in Padma Purāṇa as given below:

Once Siva and Parāvati were engaged in love-making in Kālāsa. Parāvati requested Siva to show her the best garden ever created by Brahma. Siva took her to Nandanaśana, where she saw the Kulp tree, which was beautiful all over, and asked Siva about its special features. Siva replied that anything asked of it would be granted by the Kulp tree. Parāvati made a request to the Kulp tree for a girl just for a test. Instantly a very beautiful girl was born from the tree. Parāvati named her Aṅkauṣandari and brought her up as her daughter. Once Parāvati gave her a boon that she would become the wife of King Nahusa of the Lunar family, who would be equal to India.

One day, when the beautiful Aṅkauṣandari was walking with celestial maidens in the Nandanaśana an asura named Hunḍa the son of Vipractiti, came there. The moment his eyes fell on Aṅkauṣandari he fell in love with her. The asura spoke to her of his love, and requested her to be his wife. Not only did she refuse his request but also told him that according to the boon given by Parāvati she would become the wife of Nahusa, the King of the Lunar dynasty. Hearing this Hunḍa smiled and said: ‘That righteous man named Nahusa is yet to be born in the Lunar dynasty. You will be much older than he. He will not suit you as he will be too young. So don’t waste your blooming youth. Come and enjoy life with me.’ But Aṅkauṣandari did not concede. Hunḍa was disappointed. So he began to think about ways to get her. He disappeared from there and reappeared in the guise of a beautiful woman.
and told Alokasundari thus:—"Lady, I have taken a fast. Hunda has killed my husband. I am doing penance to return him. You may come to my hermitage on the banks of the Gaṅga."

Alokasundari believed these false words. She went with her. Both of them walked on and at last entered a palace. Then only did she understand that it was the palace of Hunda, who assumed his original form and tried to violate her chastity. Alokasundari became angry and vowed revenge that she would die at the hands of Nahuṣa, and ran away to Kāllās. Hunda was sad for two reasons. On the one hand he did not get Alokasundari and on the other hand he had incurred the curse that Nahuṣa would be his slayer. Now what was the way to get out of the trouble? He asked his minister Kampana to take Indumati, the wife of Āyu, by stealth and bring her to his palace. They decided to destroy Nahuṣa with the help of Indumati, in case it was not possible to carry her away. They waited for an opportunity.

Āyu was an emperor of righteousness. After the marriage, for a long time he was childless. Once he visited the hermit Dattātreya, in his hermitage. Dattātreya, who was the son of Ātri and the mostlearned and the holiest of all the hermits, was quite sensesless and red-eyed because of drinking, and without even the brahmaśirā, was playing with a young woman, seating her in his lap. His body was besmeared with sandalwood and ash and adorned with garlands and necklaces of pearls and he was surrounded by many women. The King seeing the divine hermit bowed and vowed around the face. The moment the hermit saw the King, he sat in deep meditation. This continued for a hundred years, at the end of which period, seeing the devotion of the King, he said, "Oh King! Why do you take this trouble, I have left off the customs and manners of Brahmins. I have no brahmaśirā (Brahmīnism). I am immersed in liquor, meat and women. So you had better go and serve another Brahmin."

At this word, all that the hermit said and requested him to bless him and that he might get a son. Finally the hermit ordered the King to bring meat and liquor in a skull. The King obeyed him. Dattātreya was pleased at the devotion and willingness to serve as a disciple and told the King that a son would be born to him; that the son would be a esoteric Devaitātra (Holy bats), that he would not be defeated by devas, āsuras, Kinnaras, gāntas, and Kaiśītīyas, that he would be the protector of his subjects and that he would be a great scholar in Vedas and Sāstras. Saying this he gave the King a fruit to be given to his wife. The King returned to his palace.

The King gave the fruit to his wife Indumati. She ate it and became pregnant. One night she gave birth to a son. When the servant-maid went out of the room of confinement Hunda entered into her body and went in. When all were asleep he took the child and ran to his palace at Kāllās. He gave the child to his wife Vipulā and asked her to make a sauce of the child for him. Vipulā gave the child to the servant woman to cook. With the rest of the cook she hid the child and prepared a sauce with some other flesh. The cook took the child to the hermitage of Vasiṣṭha and placed it at the door of the hermitage, in the night. At dawn Vasiṣṭha came out of the hermitage and seeing the child took it, named it Nahuṣa and brought him up.

The King and his wife Indumati cried for a long time over the loss of the child. At that time Nārada came there and told them that their son would return soon.

Nahuṣa was bringing Satītuss (butea-fuel) when he heard some devaśiras (heavenly singers) saying among themselves the history of Nahuṣa. Nahuṣa heard it. He told Vasiṣṭha all that he had heard. Vasiṣṭha told him all the stories from the beginning to his being kidnapped by Hunda. Nahuṣa was amazed at what he heard. He wanted to kill Hunda instantly. So he bowed before Vasiṣṭha and taking bow and arrow went away to kill Hunda.

Believing that he had eaten Nahuṣa, Hunda approached Alokasundari again and told her that he had actually eaten Nahuṣa. Alokasundari felt very sad when she heard this. At that time a Kinnara named Vidyudhārana and his wife came there. They consoled Alokasundari and told her that Nahuṣa was alive. He continued.

"Oh beautiful lady, that great sage will kill Hundaśūra and marry you, and live with you as an emperor in this world, as Śakra (Indra) in heaven. From Nahuṣa will be born to you a son named Yāṣṭi, who will be righteous, kind and loving towards his subjects and equal to Indra, and a hundred daughters who would be exceedingly beautiful and of very fine character. Then Nahuṣa will go to heaven and become Devendra. At that time your son Yāṣṭi will be the emperor and will rule his subjects with kindness. Four sons, who would possess prowess and valour, who would be second to none in archery, will be born to him. They will be known by the name Tuṣvantā, Puru, Kuśa and Yudhū. Powerful and mighty sons called Bhēja, Bhima, Andhaśa, Kukkura, Vṛṣṇi, Śrutaseṅa, Shrutiadhāra and Kālādāśāṅtra will be born to Yudhū. They will become famous by the name Yadavas. Several sons will be born to them. Thus the family of Nahuṣa and yourself will increase."

By this time Nahuṣa had arrived at the spot fully armed and ready to fight Hunda, who was killed in the terrible battle which ensued. Nahuṣa married Alokasundari in the midst of devas and after the marriage the couple reached the palace of Nahuṣa. [Padma Purāṇa, fifteen chapters from 102].

3) Nahuṣa became Indra.

Became a python by the curse of Agastya. To get remission from the sin of Brahmiṣṭya, incurred by jailing Vṛitrā, Indra hid himself in a cluster of trees in the Manasa lake. The devas who were worried due to the absence of Indra, elected Nahuṣa as Indra temporarily. Nahuṣa wanted to get Indrānt. Agastya cursed Nahuṣa and changed him into a python. At the sight of the Pāndavas he regained his original form and went back to the world of Indra. [For detailed story see under Agastya].

4) Other details.

(i) Nahuṣa had six sons: Yāti, Yāṣṭi, Śariyāti, Ayati, Ayati and Bhūra. (M.B., Adi Parva, Chapter 75, verse 30).

(ii) Nahuṣa was allowed to enter heaven because he made himself pure by performing the sacrifice Vaiṣṇava yajña. (M.B., Vana Parva, Chapter 257, Stanza 5).
(iii) Nahusa once came down to the world in the aerial chariot of Indra to see the battle of Arjuna. (M.B., Virata Parva, Chapter 56, Stanza 9). (iv) Nahusa got a famous sword from his father Ayus. (M.B., Santi Parva, Chapter 266, Stanza 7). (v) Nahusa had once a talk with the hermit Cyavan about the wealth of cows. (M.B., Amsahasana Parva, Chapter 51). (vi) On another occasion the hermit Cyavan granted Nahusa a boon. (M.B., Amsahasana Parva, Chapter 51, Stanza 44). (vii) Once Nahusa gave to Brahmins lakhs of cows as alms. (M.B., Amsahasana Parva, Chapter 81, Stanza 5). (viii) It is stated in Mahabharata, Sahibas Parva, Chapter 6, Stanza 9, that Nahusa, after death, stays in the palace of King Yama (God of death). (ix) Mention is made in the Kveda, Mandala 1, Anuvaka 7, Suktam 31, about Nahusa's becoming Indra. (x) The names Devaraja, Devarat Devendra, Jagapati, Nagas, Nagendran, Suradhapati, Surapati etc. are used in Bharata as synonyms for Nahusa.

NAHUASA II. A famous nag (serpent) born to Kaavyaparvatii by his wife Kadru. (Mahabharata, Adi Parva, Chapter 37, Stanza 9).

NAIDHRUVA. A gotra-originator of the Kaavyaparvati dynasty. He was the grandson of Maharaja Kaavya and son of Avatasa maharaj. He was one of the six Brahmagvins of the family of Kaavyaprati the other five being Kaavya, Avatasa, Kalibya, Asita and Devala. (Vayu Purana, Chapter 52; Matsyapurana, Chapter 145).

NAIGAMEYA. A younger brother of Subrahmanyat. He had three younger brothers, i.e., Sakhha, Vitaksha and Naigameya. (Vayu Purana, Part I, Chapter 13).

NAIKABAHU. A synonym of Parvati. (Agni Purana, Chapter 11).

NAIKRPASTHA. A particular region in ancient India. (Bhishma Parva, Chapter 9, Verse 41).

NAIIMS. (NAIMSARANYA).

1) General. Naimisa is very famous in the Puranas. It is considered to be a sacred place. Narmas is the modern name for the place, and it is in the Shatapatha zilla of North India. Saunaka conducted a yajna here which lasted for twelve years. All the reputed Rishis participated in it, and there Sitra (Sveta) the son of Vyasa recited the Mahabharata composed by Vyasa. (Adi Parva, Chapter 1; also see under Sitra).

2) Other information. Devas once came to this place and conducted a yajna there. (Adi Parva, Chapter 196, Verse 1).

(iii) Arjuna once visited here the river called Upalini. (Adi Parva, Chapter 214, Verse 6).

(iii) Half of the sin of those who visit Naimisa will at once be dispelled. The remaining portion of the sin also will be removed before they return from the place. He who stays for a month and bathes here will derive all the results of Omeda yajna. He who quits his life here by fasting will attain all the sacred lokas. (Vana Parva, Chapter 84, Verse 59).

(iv) River Gomati, Yajabhishmi of the Devas and the yakshic vessel of Surya are found at this place. (Vana Parva, Chapter 87, Verse 6).

(v) Dharmaputra once came to this place with his brothers and bathed here and made gifts of cows. (Vana Parva, Chapter 95, Verse 1).

NAIMSARANYA. An ancient sacred place on the borders of Kuruksetra. The Raja of Naimisaranya built this place. A bath here gives the same results as an agnimitrayajna. (Vana Parva, Chapter 88, Verse 108).

NAIMISEYA. A sacred place. River Sarasvati which flowed westwards changed its course here towards the east so that river might see the stages of Naimisaranya. There is a story about it in Mahabharata as follows:— The Yajna conducted by Saunaka at Naimisaranya ended in the twelfth year. The Raja who came from various parts of the country were put up in aramavas built on the banks of river Sarasvati. But, many Rasis did not get accommodation and moved eastwards. The river Sarasvati which felt sorry that the Rasis could not be accommodated also turned and moved eastwards, and thus afforded space for aramas to be built on her banks. (Salya Parva, Chapter 37).

NAIRKTA. An urban region in ancient India. (Bhishma Parva, Chapter 9, Verse 51).

NAK. A Raka was also known to occur in the list of the ancient gods or protectors of the world. (Santi Parva, Chapter 227, Verse 52).

NAKSA. The son born to Prithusena by his wife Akasa. Mehtou is made in Bhagavata, Sandha 5, that he had a son named Gaya of his wife Drutu.

NAKSTRAKALPA. A part of the Atharvaveda. The great hermit Mundalma had divided the Atharvaveda into five parts called Nakstrakalpa, Vedaka, Sahiniyakalpa, Agharasakalpa and Santi Kalpa. Nakatra Kalpa deals with the order of worshipping the Nakstras (stars). Vedaka deals with the activities of Brahman as a Rtvik (family priest), the Santi Kalpa, the mantras (spells and incantations), in Udgrinas, Kalpa sorcery and enchantment, and in Sahini Kalpa, Sants (Ascetics or gurus) of holy elephant etc. are given. (Visnu Purana, Anu 3, Chapter 6).

NAKSTRAYOGA. It is ordained in the Puranas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakstrayoga. The Nakstrayoga of each star is given below:—

1) Arogay— Those who give horses and chariots as alms on this day, would be born again in a noble family.

2) Bharanai— If lands and cows are given to Brahmins on this day, one would get a large number of cows and will become famous in heaven.

3) Kritis— If rice-pudding is given to Brahmins to their satisfaction on this day the river will attain the prominent worlds after death.

4) Rehga— If milk-rice and venison mingled with glue is given to Brahmins on this day, his indevolence to the manes would end.

5) Mrijalas— (Candra nakstrak). If a milch-cow is given as alms on this day, one would attain heaven.

6) Arth— If fat is taken and gingelly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.

7) Panu— He who gives bread on this day will be born again in a good family.

8) Purya— He who gives gold as alms on this day will enter the world of bright planets.
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9) Atrey — He who gives an ox made of silver as alms on this day, will become fearless.
10) Mahe — He who gives gingly as alms on this day will become prosperous with cows.
11) Pëthākāṣṭu — If ghee is given to Brahmins taking fast on this day, the river would become happy and prosperous.
12) Utartākāṣṭu — He who gives rice of Nivara variety mixed with milk and glue on this day will be honoured in heaven.
13) Hasta — If one gives four horses and an elephant as alms on this day, one will attain the world of bliss.
14) Cātra — He who gives oxen and perpendicular alms on this day, will enter the parks in which celestial maidens stay.
15) Śrī — He who gives any sort of wealth as alms on this day will become renowned in the world.
16) Vīrahe — He who gives as alms on this day, oxen, milch-cows, granītha, card, paddy and diamond will attain heaven.
17) Amsudha — If he who gives cloths, rice and blanket on this day will be honoured in heaven for a hundred yugas.
18) Tava — Brahmins are given yams and greens on this day one could realize one's wishes.
19) Male — The maids will be contented, if Brahmins are given roots and nuts on this day.
20) Pātcāha — If the Brahmins who are expounders of Vedas are given as alms pots of card, after observing fast, the givers will take birth again in families with many cows.
21) Utartākāṣṭu — He who gives milk and glue to wise men will be honoured in heaven.
22) Śrīvastra — Those who give cloth and rug on this day will enter a white conveyance and reach heaven.
23) Śrīma — Those who give cattle, cart and cloth on this day will enter heaven.
24) Śrīvastra — Those who give sandalwood and aloes wood on this day, will go to the world of devas (gods).
25) Pātcāha — He who gives coins on this day will reach the world of bliss.
26) Utartākāṣṭu — Those who give munition on this day will be pleasing the maids.
27) Pātcāha — If he who gives cows which could give pails of milk, could reach any world. (M.B. Antarākāṣṭu, Parva, Chapter 64).

NAKULA

1) Birth — The fourth of the Pándavas, Mādri, the second of the two wives of Pāndu, meditated on the twin gods Asvinīdevas, and recited one of the Mantras given to him by the hermit Durvasās and the two sons Nakula and Sahadeva were born to her from those gods. It is mentioned in Mahābhārata, Aṣṭī Parva, Chapter 67, Stanza 11 that Nakula and Sahadeva were immensely handsome.
2) Story of Nakula till the Bhārata battle — Naming and such other rituals after birth were performed for Nakula also as in the case of the other Pándava children, by the hermits who lived in Sātrāiga. The ceremony of investiture with the Brahmacarya was conducted by Kāya, the priest of Vāudevā. The royal hermit Suka taught Nakula archery and swordsmanship, in his boyhood. When Pāndu died, Mādri jumped into the funeral pyre and died leaving her two sons with Kunti. After this the hermits of Sātrāiga took Kunti and her five sons to Bhoṣhpura at Hastinapura.

At Hastinapura, Nakula learned archery under the great teacher Drona. According to the instruction of the teacher, Arjuna had to fight with him (teacher) on the completion of the teaching and during that fight Nakula and Sahadeva were the guards of Arjuna's chariot-wheels. As Nakula was such an expert in wielding the weapons, he got the name 'Astrātu'. (M.B. Aṣṭī Parva, Chapter 138, Stanza 30). When the last palace was completed at Vāranavāsi, the Pándavas shifted to that mansion by the instruction of Bhīṣma. When the last palace was set fire to, the Pándavas escaped by way of an underground passage and reached the banks of the Gaṅga. There Nakula and Sahadeva fell down weary and exhausted. Bhīṣma carried them on his shoulders. After Bhīṣma had killed, they proceeded to Pāṇḍapura, where at the Svayamvara (marriage) Pāṇḍali became the wife of the Pándavas. They returned to Hastinapura. A son named Śrīnālak was born to Nakula by Pāṇḍali. (M.B. Aṣṭī Parva, Chapter 95, Stanza 75).

It is said that Nakula married Karmavati, the daughter of the King of Gauri. A son named Niraiz was born to Nakula and Pāṇḍali. (M.B. Aṣṭī Parva, Chapter 95, Stanza 78).

Nakula was next sent to the kingdoms of the west for regional conquest, by Dharma-putra. The wealth of the kingdom he had conquered, was carried on ten thousand camels to the capital Hastinapura. (M.B. Aṣṭī Parva, Chapter 92). After the Rājaśāya (imperial consecration) of Vidyākṣara, Nakula went to Gandhāra to escort Subhata and his sons. After the defeat of Vidyākṣara in the game of dice, the Pándavas went to live in the forest. At that time Nakula put soil all over his body and sat on the ground because of his profound grief. In the forest, once Jataująura carried away Nakula. (See under Jatająura). Nakula killed Karmakara, Mahākṣara and Sumatra in the forest. At Dvārakā (a forest) Nakula went to a lake to fetch water and was killed by Dharma-deva who appeared in the form of a crane. At the request of Dharma-putra, who came afterwards, all the Pándavas including Nakula were brought to life again, by Dharma. During the pseudonymity of the Pándavas at the city of Vīrața, Nakula assumed the name Granthaka. When the period of pseudonymity expired, Nakula fought with the Trigartas on behalf of the King Vīrața. On the return of the Pándavas after the expiry of their forest-life and pseudonymity, when Duryodhana announced that he would give not even a single dot of land to them, Nakula was very eager to decide the matter by a battle. He proposed that the King Dru-pada should be made the chief captain of the army.

3) Nakula in the Bhārata battle — The following is the part played by Nakula in the battle of Kurukṣetra.

(i) There was a combat between Nakula and Daśārama on the first day of the battle. (M.B. Bhīṣma Parva, Chapter 55, Stanza 23).
(ii) Nakula fought with Śūlya and was wounded. (M.B. Bhīṣma Parva, Chapter 83).
(iii) He fought with Sakuni. (M.B. Bhīṣma Parva, Chapter 105, Stanza 11).
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(iv) He engaged Vikarna in a combat. (M.B. Bhiṣma Parva, Chapter 110, Stanza 11.)
(v) Nakula defeated Vikarna. (M.B. Drona Parva, Chapter 116, Stanza 12.)
(vi) Nakula defeated Sakuni. (M.B. Drona Parva, Chapter 168, Stanza 16.)
(vii) He defeated Duryodhana in a fight. (M.B. Drona Parva, Chapter 167, Stanza 30.)
(viii) Nakula killed the King of Anga. (M.B. Karṇa Parva, Chapter 22, Stanza 13.)
(ix) He retreated on being defeated by Karṇa. (M.B. Karṇa Parva, Chapter 24, Stanza 45.)
(x) He fought with Drona. (M.B. Karṇa Parva, Chapter 48, Stanza 34.)
(xi) Nakula fought with Duryodhana again and was wounded. (M.B. Karṇa Parva, Chapter 56, Stanza 7.)
(xii) He fought with Virāsaṇa. (M.B. Karṇa Parva, Chapter 61, Stanza 30.)
(xiii) Nakula killed Cūrasena, Satyasena and Susena the sons of Karṇa. (M.B. Sāya Parva, Chapter 10.)

4) After the Bhāratva battle:
(i) After the battle, Nakula explained to Yudhiṣṭhira, the duties of a householder. (M.B. Sārin Parva, Chapter 12.)
(ii) On the instruction of Yudhiṣṭhira, Nakula became the chief captain of the army. (M.B. Śārin Parva, Chapter 41, Stanza 12.)
(iii) After the battle, the palace of Dwarmasana, the son of Dhūrāśra, was given to Nakula by Dharmaputra. (M.B. Sani Parva, Chapter 44, Stanza 10.)
(iv) After the battle when Yudhiṣṭhira performed the horse sacrifice, Nakula and Bhiṣmaṇa stood as protectors of the city. (M.B. Advanečha Parva, Chapter 72, Stanza 19.)
(v) Nakula went to the forest to see Kuṭtis, who was engaged in penance during her latter days. (M.B. Advanečha a Parva, Chapter 25, Stanza 8.)

5) The end. At the 'great departure' (Mahaprasthāna) of the Pāndavas, Nakula died in the forest. It is mentioned in Mahābhārata, Svargārohana Parva, Chapter 4, Stanza 9, that after death Nakula and Sahadeva attained the position of the Āsvinidevās.

6) The name Nakula. It is stated in Mahābhārata, Viṣṇupāda Parva, Chapter 5, Stanza 25 that the name 'Nakula' was given to him because there were none more handsome than he in the family (Kula) of the Pāṇḍavas.

NĀKULA. An ancient country in India. (M.B. Bhiṣma Parva, Chapter 30, Stanza 53)

NĀLA 1. Nala the King of Nisadha. (As the history of Nala is included under the word Damayantī, some points which are not given here, are mentioned here).
(i) Nala was the son of Virāsaṇa, the King of Nisadha. (M.B. Vana Parva, Chapter 52, Stanza 56.)
(ii) Once the hermit Bhuddaśva came to the palace of Virāsaṇa and praised Nala a good deal and spoke highly of his good qualities to his father. (M.B. Vana Parva, Chapter 53, Stanza 2.)
(iii) When Nala was playing in the garden some swans with golden wings flew to the lake in the garden. Nala caught hold of one of them just for fun. The swan said to Nala, "If you will let me off, I will tell Damayantī about you." So it was released. As a reward it flew to the country of Vatātila and persuaded Damayantī to go to Nala. (M.B. Vana Parva, Chapter 53.)
(iv) After death Nala sat in the ancestral chariot of India and witnessed the battle fought by Arjuna with the Kauravas at the end of the forest life of the Pāṇḍavas. (M.B. Vana Parva, Chapter 36, Stanza 10.)
(v) Previous births. Two different stories are narrated about the previous birth of Nala.
1) In the previous birth Nala was a Vāśya of the city of Pippala in the Gauda country. This Vāśya became abstinent and after leaving off everything he had, he went to the forest. There, according to the advice of a hermit he undertook the fast of Gaṇeśa. As a result he was born as Nala in the next birth. (Gaṇeśa Purāṇa).
2) Nala and Damayantī were foresters named Āhuka and Ahuka. Śiva was pleased with the couple. So they were born in royal families in the next birth, and Śiva in the form of a swan helped them. (Śiva Purāṇa, Satarūdra Sandha). NALA II. An ancient hermit. In Sahā Parva, Chapter 7, Stanza 17, it is mentioned that this hermit lives in the palace of Indra.

NĀL 1. A monkey. This monkey was the son of Vāvakarma. Śrī Rāma and the monkey-army went to redeem Śītā from Lankā and reached the seacoast. A bridge had to be made to cross the sea and reach Lankā. Immediately Varuna the king of the seas appeared there and said, "Nala who is in the monkey-army, is the son of Vāvakarma. His father had given him a blessing that he would become as expert an architect as his father. So let the construction of the bridge be commended under his supervision." Accordingly under the supervision of Nala, Rāma's bridge of rock was completed and Śrī Rāma and the army of monkeys reached Lankā by walking over this bridge. (Vālmiki Ramāyaṇa, Yuddha Kānda, Sarga 22).

In the battle between Rāma and Rāvana, Nala fought with the giant TAHIKA. (M.B. Vana Parva, Chapter 285, Stanza 9)

NALAKUṬĀRA. A son of Vaiśravaṇa. He had a brother called Manigriva.

1) Carving Rāvana. It was the time when Rāvana was ruling over Lankā and terrorising the fourteen worlds. As he was carrying on his conquests, once he came to a round rock near Kaḷīśa. It was night Rāmbhā had fixed a rendezvous near the rock that night with Nalakūṭāra. The full moon shone bright. The radiance of the moon rendered Kaḷīśa and its vicinity most beautiful. Filled with passion Rāvana could not sleep. At all. In the silence of that calm night he heard the tinkling of bangles. Rāvana opened his twenty eyes and looked in that direction. He saw an extremely beautiful woman clad in splendid garments and ornaments going along the way. He ran to her and caught hold of her hand. She was flurried and confused at his sudden appearance. So she said, "Oh Lord! I am the wife of Nalakūṭāra who is the son of your brother Kubera. My name is Rāmbhā. Your brother's son is your son too. So don't do any harm to your son's wife." But Rāvana did not pay any heed to her words. He lifted her up and placed her on the round rock and raped her. Before dawn Rāmbhā, who had become like the lake of lotus trodden by a mad elephant, went to Nalakūṭāra and told him everything. Nalakūṭāra
became very angry and cursed Rāvana. "You, who have become blind with lust, shall not touch a woman who does not reciprocate your love. If you do so your head will be split into seven pieces." It was because of this curse that Rāvana did not touch Sītā though she was kept in his harem. (Uttara Rāmāyaṇa; Mahābhārata, Vana Parva, Chapter 29).

2) Another wife of Nala. It is mentioned in Kathāsaritāgāra, 263, Mahabálakamba, Tarancata 3, that of the two daughters, Svanaprabhā and Somaprabhā of Maya, Somaprabhā was the wife of Nalakābara.

3) The curse of Nārada. Nalakābara and Māngirīva, the sons of Kubera were playing with celestial maidens in the Ganges in nudity, when Nārada came by that way. The hermit was returning after visiting Viṣṇu. The moment the celestial maidens saw Nārada they put on their clothes and stood aside bowing before Nārada. Nalakābara and Māngirīva did not see Nārada. They ran here and there, playing with no clothes on. At this Nārada got angry and cursed them that they would become two 'Marutu' trees (Terminalia slata) on the earth. They became very sad and requested for liberation from the curse. Nārada told them that they would get liberation from the curse when they saw Śri Kṛṣṇa, the incarnation of Viṣṇu. Accordingly Nalakābara and his brother took birth near the house of Nandagopa in Āmbāṭi, as double 'Marutu' trees. It was the period of the childhood of Śri Kṛṣṇa. Once Śri Kṛṣṇa swallowed mud, and Yāsodā tied him to a mortar. The child dragged the mortar to his tree and got himself between the double tree. Immediately the trees regained the original forms of Nalakābara and Māngirīva. They paid homage to Śri Kṛṣṇa, who blessed them, and both of them returned to Vaiśravānapпуri. (Bhāgavata, Skanda 10).

NALASETU. The rock bridge built by the monkey named Nala. The bridge over which Śri Kṛṣṇa and the monkeys crossed the river to Lankā was built under the supervision of Nala and so the bridge came to be called Nalasetu. (M.B. Vana Parva, Chapter 283, Stanza 45).

NALTANTU. One of Viṣṇu's sons who were exponents of Brahmā. (M.B. Amrīṣārana Parva, Chapter 4, Stanza 50).

NALLANGY. See under Pātanīl.

NALLANDY. JAPRABANDHAM. See under Nammāḻār.

NALIN. A branch of the Ganges. When the heavenly Garuḍa came down to the earth as a result of the presence of Bhagiratha, Śiva received it on his head. It is also in Valmicī Rāmāyaṇa, Būda Kanda, Sarga 43, that when the Garuḍa fell down from the head of Śiva it split into seven river-arms called. Hidāmini, Pāvandh, Nalini, Suckānu, Sītā, Śimdh and Gaṅgā. The Ganges which flows through North India is one of these seven river-arms.

NALOPĀKHYĀNAPARVA. A sub Parva (section) of Mahābhārata. This sub section consists of Vana Parva, Chapters 52 to 79.

NALU (FOUR). Various things mentioned in the Purāṇas having some association with four (Nīla) are given below:—

1) Four distances. In the case of an elephant one must keep a distance of 1000 kols, a horse 100 kols, horned animals 10 kols, evil people, unlimited number of kols. (1 kol is equal to a metre.)

2) Four Ādīkārīkrī. Manda (the very ordinary), Madhyama (medium standard), Uttama (best) and Uttamottama (the very best).

3) Four Anuvandhas. (Factors). In philosophy there are four factors called Viśaya (subject matter), Pratyojana (purpose), Sandhī (relationship between factors) and Adhikāra (the deserving or eligible person).

4) Four Ādīkārīkrī (Internal organs), Manas (mind), Buddha (intellect), Īśvarā (heart) and Ādīkārī (ego).

Imagination is the function of the mind, decision that of Buddha; to retain knowledge gained in orderly form is the function of Īśvarā and self-respect that of Ādīkārī.

5) Four Anuvandhas. Samvāra (truthfulness), Dama (self control), Āravam (straightforwardness) and Āravam (not to be cruel).

6) Ānanda. (Sacred offerings). Dāna (alms-giving, gifts), Adhikārī (earning) and Tapas (penance).

7) Four Ādīkārīkrī. (Not suited to the particular station or place in life). Brahmins are forbidden from receiving bribes, engaging in trade, service of Śrīdās and uttering lies.

8) Āhārya. (Acting). Āgikām (where gestures and bodily actions are used to convey ideas). Śāṅkara (Subjective feelings expressed by perpiration etc. Āhārya (extraneous), Āvikā (by words of mouth). Āhārayā (Subjects for practice and training). Viśaya (time, place, means), Damanī (control of mind), Ānandighra (controlling the senses, organs) and Bhratdayā (kindness).

9) Ānudrā. (Nector). Good wife, talk of children, present from King and honourable food.

10) Ānudrā. (Ornaments). For the stars, Moon; for women, husband; for earth, King and for all, education (learning).

11) Ānudrā. (Matter that is as it is), and Śieṣa (one word with two meanings) are the Ādīkārīkrādasīnas.

12) Ādīkārīkrī. (States, conditions). A. Saīdāvam (childhood), Kaumārī (boyhood), Yauvanam, (youth) and Vardhakya (old age). B. Jāgrat (wakefulness), Svāstikā (sleep), Susupī (sleep) and Turīya (being one with the supreme soul).

13) Ādīkārīkrī. (Objects of shooting arrows). Śvirāram, Gālām, Ādaicālām, Dvāyacālām. When the archer and the object of his shooting remain motionless the object is called Śvirāram. When the object is moving but the archer is not, the object is called Gālām. When the case is just the opposite of the above it is Ādaicālām. When both are moving it is called Dvāyacālām.

14) Ādīkārīkrī. (Factors of the novel). Kathābandha (plot or theme), Pātraprakājanam (exposition of characters), Rasasūṭi (sentiment) and Gadārṣṭi (prose style).

15) Ādīkārīkrī. (Object). For man, shape or form; for form, quality or merit; for quality, knowledge and wisdom or for wisdom, patience, or forbearance.

18) Āśrama Four. (Courting, Protection). For court the sea, for houses the compound wall, for country the King, for women chastity.
19) Āhārās Four. (Food etc.). Āhārā (food), Nināhā (Evacuation), Matihuna (sexual act), Nidrā (sleep).
20) Āhāraṇāstus Four. (eibkā). Kātikā (eaten by munching with teeth and chewing), Pēyām (that which is drunk), Lehyam (laced with the tongue and Bhojyaam [that which is not included in the above three]).
21) Āṇu Four. (Obligations, debts). Debits due to Dēvas, Rēsī, Pētra and Mēn. One pays back one's debts to Dēvas by performing jāyās. By Svādhāyā (self-study) and tapaṇi one pays the debt due to Rēsī; by procession of children and libation offerings that due to Pētra and by truthfulness, hospitality etc. that due to people are repaid.
22) Bīrēs Four. Adhāravam, Udghātā, Hatā and Brahman. The first of the four should be an erudite scholar in Yajuvṛdha, the second in Sānavēka, the third in Atharvanveda and the fourth in all the four Vedas.
23) Kaṭu Four. (Poet). He who boasts about himself in secret is called Uddāsa; he who cries down others and indulges in self-praise is known as Uddhāsa; he who preaches others' truths is called Prausā and he who shows humility is called Vīṇāla.
24) Kākukulaṃgus Four. (Treats of the Cock). To rise early in the morning, to struggle for existence, to share whatever is got with relations and to work and earn one's own food—these are the qualities of the Cock.
25) Gāyīs Four. (Acetabularia). A. Nectar even from poison, good advice even from boys, good action even from enemies and noble and chaste brides even from low families are to be welcomed.

B. Literacy (learning of alphabets) should be accepted from brahmmins, food from mother, pan from wife and bangles from king.
26) Cśarvus Four. Elephant, Horse, Chariot and Infant.
27) Āśroṣas Four. Brahmayrā (student life), Gārāsṭhyā (married life), Vānaśasthī (anchorite, forest-life) and Sanyāsā (Renunciation).
28) Ṭhugas Four. Kṛta, Tretā, Dwāpara and Kali.
29) Vargas Four. Dharma, Artha, Kāma and Mokṣa.
31) Cīhitācīpṇtus Four. (Four elements in the treatment of patients). Vāidyā (doctor), Rōgīn (patient), Aśadham (medicine) and Paričākara (attendant).
32) Jātis Four. (Costs). Brahmānca, Kṣatriya, Vāidyā and Śūdra.
33) Tājīkas Four. (things to be shunned).
   A. Horse returning after bath, elephant in its rut, love-lorn bull and wicked scholar.
   B. Evil action, unhealthy region, evil wife and bad foods.
34) Dānās Four. (Gifts). Gifts daily given without expecting return or result is Nityāśāna. Gifts given to scholars (āśramata) for the sake of alleviation of or redemption from sin is Naimittikāśāna. Gifts given for welfare and prosperity is Kāmāśāna. Offering made to propitiate God is Vīśaṇa.
37) Pravāṣas Four. (Mean of valid knowledge), Prayakaṇṭa, Anumāṇa, Upamāṇa, and Sadbha.
38) Muktas Four. (Salvation). Śālekuṇa, Sāmīpya, Sārūpya and Śānyūya.
40) Four Śatras (Enemies). Mother leading an immoral life, father who incurs debt; foolish son and beautiful wife.
41) Four Śāstra. Nitiśāstra, Turkaśāstra, Mānusmṛti and Kāmāśāstra.

NAMASUYA. A King of Yāyāti's family. (Bhāgavata, Skandha 9).

NAMBUṬIRIS. (Malayāla Brahmmins). Logan says that the Nambūṭiris were the batch of Aryans who settled down in Kerala after the Nairs. The historians like Śaṅkumān Menon and others have stated that the Nambūṭiris had come to Kerala from the banks of the rivers Godāvāri, Narmada and Kaverī. Famous historians have inferred that the progress of the Aryans to the south took place between 1000 and 325 B.C. But Thomas Fawkes thinks that the Nambūṭiris probably left South India in the time of Buddha. N.K. Datta, the author of the book "Aryanisation of India", is of opinion that during the time of the invasion of Alexander, the Ayans had spread all over India and Ceylon. Thus historians have not yet come to an agreement as to the correct period of the exodus of the Aryans to the south. Anyhow in the Geography of Ptolemy mention is made that half a degree east to the Tābāt there was a place called Brahmagāra. It may be assumed that Brahmagāra may be Brahmagārṇ (settlement of Brahmins). It has been decided definitely that the period of Ptolemy was A.D. 2nd century, and in that case the Brahmins must have settled in the south before that period.

Though the period of the 'Saṅgha poets and their works' has been assessed differently by different scholars, the majority have fixed it as the first few centuries of A.D. In these Saṅgha poems the gods of the Ayans are praised. The gods Śūrya (the Sun), Candra (the moon), Varuna (god of water), Baladeva (Śrī Kṛṣṇa's elder brother) and Visnu (Supreme God) are specially mentioned in "Gīpapadiśāra". The Saṅgha poets' "Gīpapadiśāra" is an encomium to theloyd of the Vedas and Agnihotra Brahmmins (Brahmins who maintain the holy fire by burnt offering). In those days the King carried on the administration of the country with the advice of Brahmins. Economics, Grammar and law were taught in royal palaces. Pādcākara and such other spells, reading of the scriptures, Aranyaka ways of marriage, Recitations of Purāṇic stories etc. were prevalent in those days. Nanimekkalā is stated to have reached the capital of the Cera King and learned Vedas and Saṁkhya doctrines (one of the six systems of Indian Philosophy dealing with evolution) from the prominent teachers here. The diction of both the works 'Gīpapadiśāra' and 'Manimekkalā' is, to a certain extent, indebted to Sanskrit. Many of the Sanskrit poetic traditions are used in these poems. When these proofs are taken into account, it is not wrong to presume that in the period from 1st century to 5th century A.D. Aryan civilization prevailed in south India. If, during this period, Aryan civilization
had taken root to such an extent in south India, the advent of the Aryans to south India must have taken place at least two or three centuries prior to this period. The Namboothiris of Kerala are called Malayala Brahmins. Between them and the Brahmins of other countries there are differences in manners and customs. They are given below:

1. The Brahmins of other parts of India do not perform agnistha rites (maintaining the holy fire by burnt offerings) so elaborately as the Malayala Brahmins.

2. Among the sixteen purificatory rites, Agnisvakara (or taking up of sacrificial fire) is an important item in Malabar. From Vedic period Agni (Fire) had become a prominent God. Most of the verses in Rigveda are concerned with fire. The attachment of the Brahmins of Kerala to fire shows the antiquity.

3. Much importance is attached to the learning of scriptures and priest-hood in Kerala. There were 18 Mathas and residential institutions in Kerala for giving religious education.

4. The peculiar type of recitation of the Vedas of the Malayala Brahmins and the accompanying gestures of their hands and the movements of the head at the time of recitation are considered by them to be ancient. Even today certain sounds are produced by them in the Vedic way. (For instance Samrāth—Samrā; Vasi—a—Vasā; Ie—Ie etc.).

5. In Malabar there is a customary atonement or excommunication called Vaayastoma for those Brahmins who had not undergone investiture with the sacred thread in their sanctified time. This shows the stress laid on the need of religious education.

6. The custom that all the male members of the family except the family chief should be engaged in Snaṭaka-vruti (should remain celibates even after education) is prevalent only in Malabar.

7. Much importance is attached to evening worship in Kerala. At that time the Vedic gods are not housed. But Brahmins of other places do not seem to attach so much importance to this practice.

8. The Brahmins outside Kerala repeat the mantras uttered by the priest and perform the functions, at the time of meditation and worship. But in Kerala for meditation and worship with or without incantations a priest is not necessary. This indicates the practice in vogue during the Vedic period before the priestly class became predominant.

9. The Namboothiris have recognized only three Vedas.

10. The Kerala Brahmins wear only one sacred thread. The Namboothiris became predominant in Kerala and began to have a hand in the various spheres of activities. Thus the Aryan civilization shook the customary faith and religion of Kerala from top to bottom and the Aryan religion hoisted its flag of victory here. Aryan literature also found its way into Kerala. The authors and scholars in Kerala began to imitate it. The Namboothiris erected temples in Kerala with the help of local chieftains. The sounds of alphabets, sentence pattern, grammar, poetic tradition etc. of Malayalam language underwent a thorough change. Sanskrit education spread far and wide. They spread Aryan civilization through Kalī and Kūṭyāṭṭām (Aryanisation of mythological stories with gestures etc. and collective dance) Paṭhakka and Sanghakallu (Musical lectures and dramatic performances), in connection with festivals in the temples.

They absorbed many of the customs and manners of Kerala. The Namboothiris who had adopted priest-hood as their career had amassed wealth and landed property in the capacities of priests and authorities of the temples. Some of them became Kings (e.g. King of Koppallu, King of Campakāśerī etc.). They kept up the contact with the people of the locality by means of morganatic marriages and made their positions secure. Thus these peoples, though a small minority, were able to hold sway over the people of Kerala for a long time.

Namówki. The first of the twelve great Álvins, the Saivite devotees of South India are called Nāyānanārs and the Vaishnavite devotees, Álvars. The word Álvār means, a devotee of God. The Vaishnavite religion says that the twelve Álvārs are the incarnations of Nārāyaṇa and Gaurāṇa the followers and the embodied deities of the Conch and the discus the weapons of Viṣṇu. It is mentioned in Śrīmad Bhāgavata that divine persons who are followers of Viṣṇu will incarnate on the earth in Kaliyuga and that their native places will be the banks of the holy rivers in Dvārakā such as Tāṁrapārī, Kārmāṇī (Viṣṇu), Paśupati (Pāmpānā), and Kaverī. It is stated there that these divinities will take birth in that place that they would take birth in any caste and compose Dvārakā songs and thereby propagate lofty truths. The collection of Dvārakā songs thus composed by the Álvār is called Divya Prabandha (Divine Composition).

There are four thousand songs in four parts in the Dvārakā composition and hence it has the name Nālāyira Prabandham Four thousand composition. The theme of the 1st and 2nd thousands is a secret known as Tirumantira (the divine spell). The third thousand is concerned with the Caramaṭloka (the verse of death) and in the fourth Dvārayamantira is dealt with. The Tirumantira (the divine spell) is the collection of three words Om, namah and Śrīvilvāya, which is repeated in the first thousand and the word Nārāyanāyā in the second thousand of the composition. The Caramaṭloka (the verse of death) is the last utterance of the songstress-priest. It is a propagation of the theme of seeking refuge. The individual soul has to seek refuge under the universal soul, unconditionally. This is what is called Tirappattu. Dvārayamantira (the two fold mantra) deals with the aim and the ways for the realisation of that aim. It would be possible only by the help of Laksmini Bhāgavati (the goddess Laksmini). It is a verse of only two lines.

The first and foremost among the Álvārs is Nammālvār. "Tiruvāyāsvi" is his work. It had been predicted in Vaisnavi Purāna that at the beginning of Kaliyuga, Viṣṇu Śrīnātha named Vaisvākṣena would incarnate as Nammālvār and that he would restate the Vaisnavite religion. It is hinted in Brhadānta Purāṇa that Nammālvār would incarnate in Śrīnāgarī (Tirunāgarī) on the banks of river Tāṁrapārī in the Kingdom of Pândya. As was foretold Nammālvār was born in Tirunāgarī. The present name of this place is Álvār tirunāgarī.

There is a traditional lore about the birth of Nammālvār. There was a ruling chief named Kātyārī in Tirunāgarī. Udayaśīkāṭārī was his wife. The couple once went to the Vaisnavite temple near Mahendrā mountain known as Tirukkurukkūṭi temple and prayed to the
god consecrated there called Nambī, for a son. Reply was given through the priest that the god himself would take birth as their son. Accordingly Udayanā‑kāyār gave birth to Nannālmāvār. Scholars say that the birth of Nannālmāvār was on the 43rd day of Kailyyaga that is in B.C.3102.

Nannālmāvār had another name Pārākunja. Some believe that he was the incarnation of portions of Senesā and the jewel Kauśubha. Some say that there are portions of Mahāvīṣṇu, Pānchayuddu, Adivēsa and Senesā in Nannālmāvār. The Vaisnavites have given Nannālmāvār a lofty place. The infant born to Kārīvār and Udayanā‑kāyār was not an ordinary one. Generally infants at birth are covered with a case of air called ‘Sātha’. Because of this, they lose the memory of previous birth. But Nannālmāvār had no Sātha. So he got the name ‘Sāthakopā’. The parents were amazed at the infant which lay still without beating its legs, and crying or sucking its mother’s breasts. The bright infant was taken to the Vaisnavite temple on the twelfth day. Because of his difference from ordinary infants he was named Māra. A golden cradle studded with jewels was hung on the branch of a tamarind tree and laying the child in it, the parents went home. That tamarind tree still stands there. The devotees believe that that tree also is a portion of Adivēsa.

Nannālmāvār spent sixteen years under the tamarind tree without opening the eyes or uttering a single word. In the sixteenth year a wise man who could understand the dignity of Nannālmāvār came there. The person was the Madhura Kavi Ālvar. After this Nannālmāvār sat under the tamarind tree and sang songs of praise of Nārāyana. Madhura Kavi set tunes for them and sang them. Everybody who heard them was struck with wonder and stood still. Nannālmāvār spent his days under the tamarind tree in meditation and contemplation. At the age of 35 he entered heaven.

NAMUCI I. A fierce Rākṣasa (giant). It is stated in Mahābhārarata, Ādi Parva, Chapter 65, Stanza 42, that this giant was the son of Prajapati Kasiyana by his wife Danu. This fierce giant was killed by Indra. There is a story in the Purānas describing how Namuci was killed.

Under the leadership of Namuci a great army of the giants invaded the realm of the gods. Indra came with an army of devas. Though the giants were defeated in the battle Indra was not able to kill Namuci. To save himself from the attack of Indra, Namuci got into the radiance of the Sun and hid himself there. Indra found him out and made a treaty with him, the conditions of which were as said by Indra:-

“Oh, noble giant, I will not kill you by wet thing or dry thing, in the night or in the day. What I say is true.”

According to this treaty it became impossible for Indra to kill Namuci either with wet things or with dry things and either in the day time or in the night. Only when Indra had agreed to these conditions did Namuci come out.

The battle continued and Indra drove away Sumbbha and Nkummbha the elder brothers of Namuci, who went to Pātāla. Indra ran after Namuci and in the evening Indra found him hiding on the sea shore and killed him with the foam of the sea. As Indra had violated the condition of the treaty the severed head of Namuci followed Indra. With this Indra incurred the sin of Brahma‑hatya (killing a Brahmin). To get remission from this sin Indra approached Brahmā. He was advised to bathe in Arunāchārīgame and doing so Indra got remission of his sin. From that day onwards Arunāchārīgame became a holy bath (tirtha). (M.B. Śālya Parva, Chapter 46).

NAMUCI II. An arm‑of-the-deity, of Hirayaśaka. In the battle with Indra, Namuci made him unconscious and the elephant Airāvata thrust its tusks on the ground. After that by his magic and sorcery he created many creatures. But Viṣṇu destroyed all those creatures with his discus Sudarśana. At last Indra killed Namuci.

(Padma Purāṇa, Śrītyāhanda).

NAMUCI III. Another arm‑of-the-deity of Hirayaśaka. He sent five arrows against Indra in a fierce battle. But Indra cut all the five arrows in the midway. Then by his magic and sorcery Namuci spread darkness everywhere. Indra defeated that strategy also. Then Namuci dashed forward and taking hold of the tusks of Airāvata shook Indra down. Indra stood up and cut off the head of Namuci with his sword (Padma Purāṇa, Śrīty Khandā).

NANAGĀBHU. A King of the family of Yāṣāti. (Bhagavata Skandha 9).

NANDA I. (NANDAKA). See under Nandagopa.

NANDA II. (See under Vararuci).

NANDA III. A son of Dhitaraṣṭra. In the battle of Kuruksetra, Bhimasena killed him. (M.B. Karna Parva, Chapter 51, Stanza 22).

NANDA IV. A serpent born in the family of Kaṣyapa (Mahābhārarata, Udyoga Parva, Chapter 103, Stanza 12).

NANDA V. A warrior of Subrahmanyā. (M.B. Śālya Parva, Chapter 45, Stanza 64).

NANDA VI. A synonym of Bhagavān Viṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 69).

NANDA I. Wife of Harsa the third son of Dharmadeva. (M.B. Ādi Parva, Chapter 66, Stanza 35).

NANDA II. A river. Mention is made in Mahābhārarata, Ādi Parva, Chapter 214, Stanza 6, that while Arjuna had been engaged in a pilgrimage visiting the holy places in the east, he reached the banks of the rivers Nanda and Aparanandā. Many of the scholars are of opinion that this river flowed through the eastern side of the forest Naimśīranya. When the hermit Dhaumya talks about the holy places of the east to Yudhisthira, he says as follows about the river Nanda. “The beautiful mountain 'Kugūda' is a place which abounds in roots, fruits and water. Nāla the King of Nisudha, who was weary of thirst rested here. There is a holy temple here called Devavana which is thronged by hermits. Near this temple there is a mountain through the top of which, two rivers Bāhū and Nandā flow.” (M.B. Vana Parva, Chapter 67).

During the time of the forest life of the Pāṇḍavas, Yudhisthira travelled with the hermit Lomasta, through the basin of the rivers Nanda and Aparanandā. During the Purāṇic times some deities had lived in the basin of the river Nandā, and men began to come there to visit the deities. The devas (gods) did not like this and so they rendered the place inaccessible to men. From that time onwards the river basin of Nandā and the
NANDABHAĐRA. A righteous Vaiśya. Having been childless for a long time thus Vaiśya, who was an ardent devotee of God Kapilasava, got a son in his old age. But he died after his marriage. With this calamity Nandabhadra became a man of abstinence and began to try to acquire spiritual knowledge. After a while a seven-year-old boy appeared before the Vaiśya and questioned him for spiritual knowledge. Later with meditation on Śiva and the Sun, Nandabhadra attained heaven. (Skanda Purāṇa, Chapters 1, 2 and 46).

NANDAGOPA. Foster-father of Śrī Kṛṣṇa.

1) Previous birth There are two stories about the previous birth of Nandagopa.

(i) Drona, one of the eight Vaiśus and his wife Dhrára commit suicide, and become the gods. Brahmā who found it out, cursed the couple to take birth in the family of cowherds. Drona and Dhrāra prayed for remission. Brahmā told them that Mahāviśnu would incarnate as their son as Śrī Kṛṣṇa and that after that birth they would be liberated from the curse. Accordingly Drona took birth as Nandagopa and Dhrāra as his mother. (Mahābhārata, Skanda 10).

(ii) Once a King named Candrasena sat in the Mahākāla temple in Ujjaini to perform penance. Śiva was pleased at his penance and gave him a jewel. That brilliant precious stone fulfilled all his desires. Other kings heard about this jewel and came to war to take possession of the jewel. The King came and took refuge in the temple.

At this time a childless Śrīkara was born to a cowherd in Ujjaini. He was god-fearing since childhood. Śrīkara came to Mahākāla temple and sat in worship and meditation and attained the goodwill of Śiva. The kings who came in charge of Candrasena could not approach the temple because of the unearthly brilliance that radiated from Śrīkara. Not knowing the reason the kings brought him to Śrī Mahākāla temple and submitted him before them and said, “Hear this, oh King! Śrīkara is not a mere cowherd. The God is pleased with him. In his eighth birth from today he will be born in Ambādi under the name Nandagopa. Then Mahāviśnu will incarnate as the son of Nandagopa under the name Śrī Kṛṣṇa.”

Śrī Kṛṣṇa was the eighth birth of this Śrīkara. (Śiva Purāṇa, Sanśpruḍha Mahāmya).

2) Ve una carried away Nandagopa. While Śrī Kṛṣṇa was young in Ambādi as the foster-son of Nandagopa, Nandagopa went to bathe in the river Yamunā. While he was taking a dip under the water a servant of Vaiśuva carried him away to the realm of Varuṇa. At Nandagopa’s command people of Ambādi ran here and there in grief. At last Śri Kṛṣṇa jumped into the water and reached the city of Varuṇa, who praised Śrī Kṛṣṇa and said that it was to see Śri Kṛṣṇa that he had carried Nandagopa away, and requested for pardon. Śri Kṛṣṇa pardoned Varuṇa and brought Nandagopa to Ambādi. (Hṛṣīkeśa, Skanda 10).

3) Nandagopa sustained by a great mountain-ratha. (See under Kesava, Para 21).

NANDAKA II. A sword of Mahāviśnu. (M.B. Anuśasana Parva, Chapter 147, Stanza 15).

There is a story explaining how Mahāviśnu came by this sword Nandaka. In days of old Brahmā performed a sacrifice on the banks of the heavenly Gangā on a peak of mount Mahāneru. While Brahmā was sitting in deep meditation in the sacrifice Lohiṣu was seen coming to cause disturbance to the sacrifice. Immediately a male being came into existence from the meditation of Brahmā. The being was paid homage to Brahmā and the devas (gods) because glad and they encouraged the male being. Because the gods greeted the male one, he was changed to a sword called Nandaka (that which is greeted or thanked for). That sword was received by Mahāviśnu at the request of the gods. When Mahāviśnu slowly took it Lohiṣu came near him. He was an asura of blue complexion, with thousand hands of adamantine fists. By wielding his club he drove away the god. Mahāviśnu cut down his limbs one by one and those organs became metals by the touch of the sword. Then Mahāviśnu killed the asura. Then Mahāviśnu granted Nandaka a pure body and various arms. Afterwards Nandaka became the deity of weapons on the earth. Thus Brahmā, who got rid of the disturbance by the aid of Viṣṇu, completed the sacrifice. (Agni Purāṇa, Chapter 245).

NANDANA I. Son of Hiranyakasipu. Nandana who had been ruling over the Śveta island had obtained boons from Śiva and had become invincible. He ruled over the kingdom for ten thousand years and then he pacified Kailāsa and died. (Śiva Purāṇa, Ucchāra Khaṇḍa, Chapter 2).

NANDANA II. One of the two attendants given to Skandadeva by Asvini Kumāras. (M.B. Śantí Parva, Chapter 44).

NANDANA III. A divine park in the world of devas (gods). Mention is made in Mahābhārata, Anuśasana Parva, Chapter 25, Stanza 45, that those who had brought the organs of senses under control and who had not killed any living being, would be permitted to enter this park. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

NANDI I. A Deva Gaddharva. He was present at the birth celebration of Arjuna. (M.B. Adi Parva, Chapter 12, Stanza 56).

NANDI II. One of the divine attendants of Śiva. (See under Nandikēsa).

NANDIRĀMA. It is stated in Vālimki Rāmāyaṇa, Ayodhyākanda that while Śri Rāma had been leading forest life, Bharata lived in Nandīgrāma for twelve years worshipping the sandalwood of Śri Rāma. This Nandīgrāma is situated nearly fourteen miles away from Ayodhyā. (Faizabad).

NANDIKēSA. The chief of the Bhūta Gaṇas (the attendants) of Śiva. For the story of how Nandikēsa once took the form of a monkey and cursed Rāvana, see under Rāvaṇa.

NANDIKUSANA. A holy place. In Mahābhārata, Anuśasana Parva, Chapter 25, Stanza 60, it is mentioned that the sin incurred by causing abortion will be washed away by taking a bath in this holy place. (See under Rāvaṇa).

NANDINĪ I. A cow of the world of the gods (Devas). (See under Kāraṇḍaṁu).
NANDINI II. A holy place. In this place there is a well esteemed by the gods. It is mentioned in Mahābhārata, Vana Parva, Chapter 53, stanza 15, that those who bathe in this holy well will obtain the fruits of Naramedhayajā (human sacrifice).

NANDISENA. One of the four attendants given to Subrahmanya by Brahmā. Lohitākṣa, Gantjakara and Kumudamālā were the other three attendants. (M.B. Śalva Parva, Chapter 45, Stanza 24).

NANDIVARASA. See under Nandikeśa.

NANDIVARDHANA I. The name of the couch of Śiva. (M.B. Śalva Parva, Chapter 61, Dīksināyapatīha).

NANDIVARDHANA II. A King of the solar dynasty. He was the son of Vīrada and the father of Sukuṭu. (Bīhagavata, Skanda 9).

NANDIVEGA. A Kaśtriya family of ancient India. A famous King named Śiva was born in this family. (M.B. Udyoga Parva, Chapter 74, Stanza 17).

NAPTA. An eternal god concerned with offerings to the Manes. (M.B. Anuśasana Parva, Chapter 91, Stanza 37).

NAPUMSAKA. Mention is made in Brahmapāda Purāṇa, Chapter 49, that the semen introduced into the womb of the woman at the time of coition, will get mixed with the blood in the womb, and that the issue will be male, female or eunuch according to the proportion of the mixture. In the mixture of semen and blood, if blood exceeds semen the issue will be female; if semen exceeds, it will be male child and if both are equal the child will be a eunuch.

NARA I. A hermit of divine power.

1) Birth. Brahmā created Dharmadeva from his breast, Truthful and righteous Dharma married ten daughters of Dakṣa. Several sons were born to Dharma of his ten wives. But foremost among them were Hari, Krṣṇa, Nara and Nārāyaṇa. Hari and Krṣṇa became great yogis and Nara and Nārāyaṇa became great heroes of penance. The Nara-Nārāyaṇa lived in the holy Asylum of Badurīkārma in the vicinity of the Himalayas for a thousand years performing penance to Brahmā. (Devī Bīhagavata, Skanda 4).

2) Giving birth to Urva. See under Urva I, Para 1.

3) Keeper of Amṛta (Ambrosia). The Devas (gods) and the asuras (demons) together churned the sea of milk and obtained Ambrosia (the celesial nectar of immortality). Mahāvīra took the guise of a fascinating woman and obtained the Amṛta by stealth from the asuras and gave it to the devas. The asuras waged a terrible war with the devas. At that time, at the request of the devas, Nara and Nārāyaṇa took sides with the devas, and fought against the asuras as a consequence of which the asuras were defeated. In Mahābhārata, Adi Parva, Chapter 19, Stanza 31, it is stated that from that day onwards Indra entrusted the keeping of the celestial Nectar with the hermit named Nara.

4) Dambhadhaba brought under control. See under Dambhadhabha.

5) Conflict with Śiva. Because he was not invited to the sacrifice by Dakṣa, Śiva got angry and sent his trident against Dakṣa’s sacrifice. The trident completely destroyed the sacrifice and flew through the air here and there. Then it reached Badurīkārma and hit the breast of Nārāyaṇa who was sitting engaged in penance. By the force of the utterance of the sound ‘Hum’, made by Nārāyaṇa, the trident was ejected from his breast. Not finding any accomplishe, Śiva, getting angry at this rebuff approached Nara-Nārāyaṇa with the intention of exterminating them. Nara took a grass from the ground and discharged it at Śiva. Instantly the grass became an axe. It flew round Śiva to attack him, Śiva broke the axe. From that day onwards Śiva got the name ‘Kāṇḍyakaraśu’ (one who broke the axe). In this story, it is said that the trident which had returned from the breach of Nārāyaṇa located the hair of Śiva to such an extent that they were dried as dry grass. So Śiva came to be called ‘Muniśkaśa’ (with hair having the colour of dry grass). (M.B. Śata Parva, Chapter 543).

6) Fight with Prahlāda. Once Īgyavana the son of Ilīguru went to Nākeleśvara tirtha (Bāhī) to take his bath in the river Narmadā. As soon as he got into the water, the serpent called Keka-lōkita caught hold of him. Īgyavana meditated on Viṣṇu. So the poison of the serpent did not affect him. The huge serpent dragged Īgyavana to Pārāśara (the Nether world). But as his poison did not affect the hermit, the serpent left the prey and went away. The Nāga damsels welcomed him and showed him hospitality. The Nāga damsels he travelled through Pārāśara and reached the great city of Dānavas. The asurachiefs greeted him with respect. Prahlāda met Īgyavana, and received him with pleasure. The hermit said to Prahlāda, “I came to bathe in the Mahāūra and worship Nākeleśvara. When I got into the river a serpent caught hold of me and brought me to Pārāśara, and made it possible for me to meet you.” Hearing these words of Īgyavana the King of the asuras said: “Oh good Lord! which are the holy baths in the earth, the sky and the Pārāśara? Would you be pleased to tell us?” Īgyavana replied: “Oh! powerful and mighty King! The holy baths are Naṁśa on the earth, Puṣkara on the sky and Cekaṁ tirtha in Pārāśara; there are the most important.”

The King of the Daityas decided to go to Naṁśa and said: “We must go and bathe in the Naṁśa tirtha. We could visit and worship Viṣṇu with eyes as beautiful as lotus.” Obeying the words of the King, preparations were made instantly and the asuras started from Rasitaīla for Naṁśa.

The mighty host of Daityas and Dānavas reached Naṁśa and bathed in the tirtha. After that Prahlāda went to the forest for hunting. As he was walking thus he saw the river Sarasvati. Near the river there was a Pine tree with very big branches, all of which were covered with arrows, the head of one at the tail of another. Prahlāda saw near the tree two hermias, with matted hair, clad in the hide of black antelope, performing penance. Near them were two perfectly made divine bows named Sārīga and Ajagava and two quivers which would never become empty. Prahlāda questioned them without knowing that they were Nara and Nārāyaṇa. The questioning ended in a contest. The hermit Nara stood up and taking the bow Ajagava began sending showers of arrows at Prahlāda. Prahlāda checked every one of them. The hermit saw his fight was severe. Prahlāda also Withstood it. At last pushing Nara back Nārāyaṇa came to the front. The fight between Prahlāda and Nārāyaṇa was fierce. In the end Prahlāda fell down, his breast being pierced by the arrow of Nārāyaṇa.
Prahlada realized that the hermit Nārāyaṇa was none but Viṣṇu. He praised Nārāyaṇa (Varāṇa Purāṇa, Chapter 8).

7 Other information.
(i) On the occasion of the stripping of Pāñcālī, her clothes at the palace of the Kauravas, Pāñcālī cried, calling Nara and Nārāyaṇa. (M.B. Saba Parva, Chapter 68, Stanza 46).
(ii) Arjuna and Śri Kurma were the rebirths of Nara and Nārāyaṇa. (See under Arjuna).
(iii) It is stated in Mahābhārata, Śānti Parva, Chapter 334, Stanza 9, that the hermit Nara was one of the four incarnations taken by Mahāviṣṇu in the Manusya yuga (age of man) of the Svayambhuva Manvantara.
(iv) It is mentioned in Padma Purāṇa, Uttara Khanda, Chapter 2, that, of the two vasu, Nara and Nārāyaṇa, Nara was of fair complexion and Nārāyaṇa of dark complexion.
(v) It was because of the curse of the hermit Bhūrga that Nara-Nārāyaṇa took birth as Arjuna and Kurma in the Dvāparayuṇa. (Devi Bhāgavata, Skandh 4).
(vi) The meaning of the word 'Nara' is he who is not damaged. The universal soul named Nara has created water and earth. When got the name 'Nārāyaṇa'. Because he lives in that water which has the name Nāram, the universal soul got the name Nārāyaṇa. (Manusmṛti, Chapter 1, Stanza 10).

For the other incarnations of Nara see under Nākṣata.

NĀRA II A Gandharva (Semigod). It is stated in Mahābhārata, Śānti Parva, Chapter 10, Stanza 14 that this Nara stays in the presence of Kubera.

NĀRA III A King of ancient India. He never tasted meat in his life. (M.B. Anusasan Parva, Chapter 115, Stanza 61).

NĀRA IV One of the wives of Uṣāṇa, a King of the family of the Anga Kings. Uṣāna had several wives such as Niṣṇa, Nārī, Kṛṣṇa, Daśā, Dvaddvat and so on. Niṣṇa was born from Niṣṇa, Nara from Nārī, Kṛṣṇa from Kṛṣṇa, Suvaṇṭa from Daśa and Śabi from Dvaddvat. All these sons became Kings (Agni Purāṇa, Chapter 277).

NĀRA V An ancient place in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

NĀRĀČ The particular type of arrow.

NĀRĀJ A very famous sage of the Purāṇas.

1 With. Nārada was the son of Brahmā, born from his lap. Brahmā mentally created the famous saptarishi, Mārici, Angras, Atri, Pushtya, Vasiṣṭha, Pulaha and Kārtikeya. From Brahmā’s anger was born Rudra, from his lap Nārada, from his right thumb Daksā, from his mind Sanaka and others and from his left thumb a daughter called Vṛtra. Daksā wedded Vṛtra. (Devi Bhāgavata, Skandh 3).

2 Various births of Nārāda The Purāṇas refer to more than seven prominent births of Nārada. He was first born as the son of Brahmā, and after that, on account of Brahmā’s curse he was born as the Gandharva called Upabarhaṇa. Following that he was born as the son of emperor Drupada and was named Nārada. Again born as the son of Brahmā under the name Nārada, he married Mālāti and ended his life as a monkey. He was again born as the son of Brahmā and was cursed by Daksā. Afterwards he was born as the son of Daksā and also as a worm. These births did not occur in one and the same Manusvanta. Nārada may be noticed doing something or other in connection with the various characters in the Purāṇas. There is no other character in the Purāṇas occupying so popular a place in them as Nārada. The important five births of Nārada are described below.

(i) The Gandharva called Upabarhaṇa. Nārada born from the lap of Brahmā desired to remain a celibate. But, Brahmā suggested that he should assume responsibility for propagation as his (Brahmā’s) another son like Marici and Sanaka had already become celibates. Nārada did not accept this suggestion of Brahmā at which the latter got angry and cursed Nārada to lose his knowledge and to marry fifty beautiful women. Brahmā continued:—“You will be born as a Gandharva known as Upabarhaṇa and will become a great musician. You will be unrivalled in the handling of the Vina. After your death as the Gandharva you will be born as the son of a very beautiful woman, and as such you will be a great devotee of Viṣṇu. Afterwards you will be born as my son when I will impart knowledge to you.”

There was a Gandharva called Cītrakaṇṭa, who performed penance on the banks of the Parakara lake to propitiate Śiva for a child. Śiva appeared and blessed Cītrakaṇṭa to the extent that Nārada, the son of Brahmā, would be born as his son. Accordingly the wife of Cītrakaṇṭa delivered a son whom the family priest named Upabarhaṇa. The boy grew up as a devotee of Viṣṇu. Bhagpati taught him the worship of Hari (Viṣṇu). Upabarhaṇa lived on the slopes of the Himalayas performing penance. While Upabarhaṇa was one day engaged in Sāmadhi fifty daughters of the Gandharva called Cītrakaṇṭa passed that way, and they fell in love with Upabarhaṇa, who was in Sāmadhi. He awoke from Sāmadhi on hearing the melodious songs of the fifty damsels who stood there with palms joined in reverence. Upabarhaṇa too fell in love with them, and he married all the fifty girls. He remained with them to the palace and lived there for thousands of years. Once the Gandharvas and the Apsaras were invited to sing the story of Viṣṇu in Brahmāloka. Upabarhaṇa accompanied them. He became lustful towards Rāmaḥū. The Prajapati, who noticed it, got angry, and Upabarhaṇa well-nigh died due to his curse returned home. He told his wives all that had happened to him. He spread a bhrasṭha grass on the ground and lay on it and died. Mālāti, the eldest of his wives, got ready to curse Brahmā, Yama and Mṛtyu. In great consternation they sought refuge under Viṣṇu, who comforted and sent them back to Mālāti. They saluted her. Then a brahmin, who went there questioned Brahmā about the death of Upabarhaṇa. The brahmin told him that, according to previous decision, life for another thousand years remained for Upabarhaṇa, but he died in the meantime on account of the curse of Prajapati. Immediately the brahmin assumed the form of Viṣṇu. The brahmin blessed Upabarhaṇa who woke up from death rubbing his eyes. He lived happily at home with his wives. He was blessed with children and grandchildren. Knowing that his end was near Upabarhaṇa and Mālāti spent their time in austerities on the banks of the Ganga. At last Upabarhaṇa expired, and Mālāti ended her life in his funeral pyre. (Bhāgavata, 7th Skandh).
(ii) Son of Kalavati. There lived in Kanyakukti the emperor called Drumila. He, along with his wife Kalavati, performed penance at the banks of the Ganges for an offspring. Kalavati pleased Kasyapa, by her worship and with his blessing she became pregnant. Drumila, who in the meantime had renounced everything in life, decided to spend the rest of his life in the forest itself. He gifted away all his wealth to brahmins and died in the forest. Though Kalavati got ready to follow him in the funeral pyre, a celestial voice stopped her and she refrained from committing self-murder. She returned to the village and lived as a slave in a brahmin's house. In due course of time she delivered a son. On the birth of the child it rained in the land which was suffering from failure of rains, and because of that the brahmin master of Kalavati named the child Nārada, meaning he who gives water. When the child Nārada grew up he told his mother the story about his former birth. He turned out to be a great devotee of Viṣṇu. Meanwhile, Kalavati, who went to milk the cow one night, was bitten to death by a snake, and Nārada was orphand. Śiva and three attendants of his who went there in disguise were pleased at Nārada's great devotion for Viṣṇu and his service-mentality. He lived on the left-overs given by them. He repeated songs sung by them about Viṣṇu. Gradually Nārada became perfect devotee of Viṣṇu and a unique master of music. Śiva and others imparted Bhāgavata to Nārada before they left him. Nārada who thus attained divine knowledge performed penance for many years on the banks of the Gaṅga and died there. (Bhāgavata, 7th Skandha). Nārada, who expiated on the banks of the Gaṅga was again born as the son of Brahmā. Though the father wanted the son to get married the latter preferred to spend his days in the meditation on God. Brahmā then told his son as follows:—“Why are you so much afraid of the house-holder's life? Many people have attained salvation by following the four śramas (stages in life) like that of the celibate, the householder, the ascetic and the sannyāsi. In fact, only such people will be able to serve man and God. A girl named Mālati alias Damayanti is born to maharsi Śaṅkya, and Śiva has granted her the boon that in this birth you will become her husband. You, therefore, go to Naraṇaśīśanāyanas engaged in penance on the Himalayas. They will give Mālati in marriage to you.”

Accordingly Nārada went to Badarikāśrama where in the presence of Naraṇaśīśanāyana he married Mālati. During those days Nārada and sage Parvata started on a pilgrimage in the course of which they went to the palace of emperor Śaṅkya to observe Caturmukha. The emperor left a well-furnished house at the disposal of the pilgrims. He also deputed his daughter Damayanti to serve them. The humble service of Damayanti pleased them both. But, Damayanti's devotion towards Nārada was more ardent and both of them noticed this fact. One day Parvata asked Nārada whether Damayanti did not take a special interest in him (Nārada) and to this Nārada answered “Yes, I too think so”. Parvata grew angry at this answer of Nārada and told him that:—“We had agreed at the time when we started on this tour to divulge all secrets to each other. Now you have broken that contract. Why did you not tell me about Damayanti's partiality for you? You become, therefore, a monkey”. Nārada, in turn, cursed Parvata as follows:—“You will live in hell in Yavanakoka for a hundred years.”

Accordingly Nārada became a monkey and Parvata lived in hell. At this juncture Śaṅkya's minions advised him to marry his daughter to a prince, and the news made her very sad. Śaṅkya understood the reason for his daughter's sadness from her nurse. The father had ultimately to yield to her wishes and Damayanti married Nārada, who had been turned into a monkey. Hundred years ruled by, and Parvata, the period of his curse being over, returned to the palace of Śaṅkya. Nārada treated Parvata duly well, and pleased at the treatment, he gave redemption to Nārada from the curse. Nārada lived very happily with Damayanti for a long time at the palace, and after the demise of Damayanti he attained Bhāgavatā. (Bhāgavata, 7th Skandha).

(v) Born at Dakṣa's son. After the creation of the Devas was over, Brahmā called Dakṣa to him and asked him to marry Viruti and procreate, and Dakṣa accordingly begot five thousand sons of Viruti. They were called Haryāvas. Finding that the Haryāvas also were interested in the procreation of children Nārada, the Devasi, approached and told them as follows:—“Oh! Haryāvas! You who are exceptionally vital; people seem to be trying to procreate children. But, you have not enquired as to whether there is enough space on earth for such large numbers of people. You are just like children who know nothing about the world. How will you procreate people? Since you could live absolutely free in the sky, why do you not find out the limit of the earth?”

The Haryāvas thereupon ran away in different places to find out the limit of the earth, and they have not, like the rivers which entered the ocean, returned yet. At the loss of the Haryāvas in the above manner, Dakṣa created the Sabālāyānas, whom also Nārada sent away to various parts of the earth. Dakṣa created five thousand people whom also Nārada drove away in the above manner. Angry and sad at this, Dakṣa cursed Nārada thus:—“Well, Nārada! My children roam about like this because of you. Therefore, you too in future will be roaming about without a permanent abode. Moreover, you will have retribution in my son.”

Nārada became a world-rover on account of his love curse of Dakṣa. He was also reborn as the son of Dakṣa. (Devī Bhāgavata, 7th Skandha and Viṣṇu Purāṇa, Part 1, Chapter 15).

(vi) Born as a worm. There is a story about Nārada being born as a worm. On the approach of a chariot the worm moved quickly away from its route lest its wheel should crush it to death. The King seated in the chariot burst into laughter at the above sight when the worm told him as follows:—“There is nothing to be laughed at in my action. In every birth the body is much dearer to the ātman (soul). Just as you love your body I also love and protect my body. (Mahābhārata).”

9) Viṣṇu showed Nārada the function of Māyā. See under Tīrthaṅka 1.

4) Nārada became a woman. While staying once with Kṛṣṇa at Dvārakā, Nārada and the former went out on a tour in an aerial chariot. On the way they saw a stream and Kṛṣṇa stopped the chariot there as Nārada
wanted to quench his thirst at the stream. Nārada drank water from the stream disobeying Kṛṣṇa's injunction that he should bathe before drinking water, and lo! the next moment Nārada was turned into a woman and when 'she' looked around neither Kṛṣṇa nor the chariot was to be seen. She wandered about in the forest and at last reached an Ashrama. When the Rsi of the Ashrama awoke from his samādhi he saw standing before him a beautiful woman who requested him to accept her as his disciple. The preceptor married the disciple and in due course of time she became the mother of sixty children. One day all the sixty children and their father expired together. The grief-stricken widow felt too weak to perform the obsequies of the dead. An extraordinary hunger also held her in its grip. She raised her hand to pluck a fruit from the mango tree that stood nearby but could not reach the mango above. She placed together the corpses one on the other, mounted upon the heap of dead bodies and plucked the mango-fruit. Immediately a brahmin arrived on the spot and exhorted the widow on the imperfection of taking food without bathing after the death of husband and children. Then the widow entered the stream and dived in its waves having removed the hand in which was held the mango, and lo! it was Nārada who came out from the water. Only the hand, which had been held above water and did not therefore get wet, remained like that of a woman with bangles theron. The brahmin, who stood there on the banks of the stream transformed himself into Kṛṣṇa. As ordered by Kṛṣṇa Nārada again dived with the whole of his body into the water in which was held the mango, and turned into that of a man. The mango held in the hand turned into an excellent Viṣṇu. And Kṛṣṇa told Nārada: “The Rsi who lived with you as your husband and who is no more is Kālāpuruṣa, and the sixty children are yours, Prabhāva, Vibhāva etc.

Kṛṣṇa and Nārada then returned to Dwārakā. (Bhāgavata, 7th Skandha).

5) Nārada was a woman called Bhakti. When Kalikīkā held the earth in its grip Nārada, on a particular occasion, went round the world viewing the evils of Kali, and he saw a young woman immersed in grief sitting on the banks of the Yamunā, the sportsfield of Kṛṣṇa. On both sides of her two old men were breathing in an unconscious state, and the woman, weeping her grief, restored them to consciousness. Many other women were mourning the unconscious men and trying to comfort the woman. Nārada approached the young woman when she spoke to him as follows: ‘Oh! great sage, please put an end to my grief, because your words will remove all grief. I am called Bhakti and these two old men are my sons, one of whom is known as Lakṣma (knowledge) and the other Vaiśakī (renunciation), and they have become old due to time. The others found here are sacred rivers, who have come to serve me. But, the service of nobody will do me good.

I was born in the Brāhma region, grew up in Kaṁcynthaka, lived here and there in Mahārashtra and became old at Gujarāt whereafter, atheists due to the evil of Kali inflicted wounds on me for a long time to the extent that I became very weak. I did then go with my sons to the worshipful Vṛndāvana where I regained my old form and became a young woman in the shape of a ghost. My children suffer here in an unconscious state and I have to leave this for another place. I am so very sad that my sons have become old. Why did I become a young woman when my sons were old people? We three were touring together, and how then did this difference arise with regard to us? Is it not the proper thing for the mother to be older, and her children younger? You will please explain the reason for all these.”

Nārada read out the Vedas and the Vedāṅgas to her, to no purpose. To Śāṅkara, Śāntakumāra, Śaṅkaraśrī and others (all of them the mentally diseased of Bhāmā and gifted with eternal youth) asked Nārada to read out Bhāgavata to the sons of Bhākti. Nārada did so, and they became immediately young. (Padma Purāṇa, Uttarākhaṇḍa).

6) Teṣṭa Śrī Kṛṣṇa. Kṛṣṇa was living in Dwārakā with his 16,008 wives. Nārada once wanted to know how Kṛṣṇa managed to maintain so many wives without any difficulty or quarrels among them. To test it he first went to the palace of Rukmiṇī where both Kṛṣṇa and herself welcomed and treated him duly. Nārada next visited Śāyānāśī's house where also Kṛṣṇa and herself welcomed and treated him well. In the house of all the 16,008 wives of Kṛṣṇa, Nārada had the same experience as above. He was struck by divine powers of Kṛṣṇa and returned home praising Kṛṣṇa (Bhāgavata, 10th Skandha).

7) Mahāvaṁśu put down Nārada’s haughtiness. Nārada had been very proud about his greatness as a musician. Viṣṇu decided to put an end to this conceit of Nārada for which purpose he took Nārada to a forest. There he saw many women, whose limbs had been cut, crying on account of insufferable pain. Mahāvaṁśu asked the women who they were and why their limbs were cut. They answered Viṣṇu that they were Rāginīs, the presiding deities over the various tunes and that they were reduced to their present plight by the totally erroneous singing of the tunes by Nārada.

Nārada hung his head down in shame at the above words of the women and he was cured of his conceit. (Adbhutā Rāmāyaṇa).

8) Hanumān shamed Nārada. Nārada once met Hanumān, who sang a song for him. Enjoying the music Nārada placed his Viṣṇu on a rock which had been melted by the song of Hanumān, and Nārada’s Viṣṇu sank into the melted rock. When the singing by Hanumān was over, the rock, as of old, became hard again and the Viṣṇu got stuck up with it. Hanumān asked Nārada to melt the rock again with a song of his and take away his Viṣṇu. Nārada sang and sang, all to no purpose. The rock did not melt again. Then Hanumān sang a song and the rock melted. After praising Hanumān Nārada left the place ashamed. (Adbhutā Rāmāyaṇa).

9) Śri Kṛṣṇa instructed Nārada about Māyā. Nārada once requested Kṛṣṇa to teach him about Māyā (illusion) and Kṛṣṇa told him that he would be taught sometime later. Afterwards, one day while Nārada was walking about, it began to rain and he took shelter from the rain in a hut near at hand. There was a beautiful young woman in the hut and Nārada fell in love with her. Nārada lived with her for many years and a number of children were born to them. But, a flood washed the mother and children off into the sea, and Nārada was grief-stricken. Then Kṛṣṇa appeared there and asked Nārada whether he loved Māyā. Nārada confesed that he understood
Māyā very well and requested Kṛṣṇa to save him from attachments on account of Māyā.

10) Nārāyaṇa and Śaṅkumāra. Once Nārāyaṇa went to Śaṅkumāra and requested him to instruct him in spiritual wisdom telling the latter that he had already learned the Vedas and all other scriptures and arts. Śaṅkumāra accordingly taught him about the perfect nature, without either beginning or end, of supreme bliss. He taught Nārāyaṇa thus: “Everything is God. God exists in all animate and inanimate objects, and God is superior to everything.” (Chandrakoṇi-pānadsad.)

11) Other information about Nārāyaṇa.
(1) Once Brahmā advised him sixteen names which would wash off all the evils of Kali, i.e. Hare Rāma Hare Rāma Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare. (Kalisatārāpanasad.)

(2) It was Nārāyaṇa who gave the impetus to Vālmiki for the composition of Rāmāyaṇa. Once Vālmiki asked Nārāyaṇa, who had returned after a tour of the three worlds, who the greatest of men was. Nārāyaṇa replied ‘Śrī Rāma’ and related to Vālmiki a brief history of Rāma. Nārāyaṇa departed from there and Vālmiki went to the banks of the river Tarnā. It was there that Vālmiki, at the sight of a hunter shooting down one of the Kauśika birds, sang the famous verse ‘Mānīśāda’ etc. (See under Vālmiki.)

(3) Nārāyaṇa once went to Veda Vyāsa, who was very unhappy because he had no children. Questioned by Vyāsa as to the means to have a son, Nārāyaṇa advised him to worship Parākṣaki (the supreme power). Accordingly Vyāsa worshipped Parākṣaki at Kailāsā and was gifted with the son Sūka. (Devi Bhāgasvāta, 1st Skandha.)

(4) When once Nārāyaṇa came to Vaiṣṇava Prakṛti playing on his Vīṇa, Lakṣmi-devi went bashfully into the inner apartment. In fact, she felt some love towards Nārāyaṇa who asked Vīṇa for the reason thereof. Vīṇa replied that none existed who had absolutely conquered Māyā (illusion) and that Lakṣmi-devī felt love towards Nārāyaṇa for a few moments because of the influence of Māyā. (Devi Bhāgasvāta, 6th Skandha.)

(5) Once Agastya kicked down mount Vindhyā and Nārāyaṇa had also a small share in it. Vindhyā had risen above the path of the sun as Nārāyaṇa told him querulously that the Sun was circling Mahāmeru and was ignoring Vindhyā. (Devi Bhāgasvāta, 10th Skandha.)

(6) Nārāyaṇa once went to Pātalaloka and returned after having been duly treated as guest by Prahlāda. (Brahma Purāṇa, Chapter 23.)

(7) Nārāyaṇa once cursed Nakākūbara and Mahiprīva (sons of Kubera) and turned them into two trees. They regained their former form on being touched by the mortar drawn by Kṛṣṇa as a boy. (See under Nakākūbara.)

(8) It was Nārāyaṇa who told Kṛṣṇa that Śrī Kṛṣṇa was in Ambātī. He also told Kṛṣṇa about his previous history. (Bhāgasvāta, 10th Skandha.)

(9) Vyākaraṇa once asked Nārāyaṇa who amongst the Tri-mūrtis used to be pleased most easily and Nārāyaṇa mentioned Śiva. It was therefore that the asura performed penance to Śiva and pleased him. (Bhāgasvāta, 10th Skandha.)

(10) The following story occurs in the Vīṇa Purāṇa, as to how Nārāyaṇa’s Vīṇa became the musical instrument of the world. Once Nārāyaṇa was in India’s court when the latter asked Urvāṇi to give a dance performance. She did so and in the course of the dance saw Jāyanta, son of Indra seated before her. She was swept over by a passion towards Jāyanta as a result of which some mistakes were made by her in dancing. Nārāyaṇa, who was playing his Vīṇa called Mahāśī, also committed some mistakes. Nārāyaṇa did so to attract the attention of the audience to Urvāṇi’s mistakes. Noticing the mistake Agastya, who too was present on the occasion, cursed Urvāṇi to become a bamboo. He cursed that Nārāyaṇa’s Vīṇa should become the Vīṇa of the world (Vīṇa Purāṇa).

(11) Nārāyaṇa’s curse was also one of the causes for Rāvana’s death. Rāvana once requested Nārāyaṇa to explain to him the meaning of ‘Oṁ’, and when Nārāyaṇa refused to oblige him he threatened to cut Nārāyaṇa’s tongue. Nārāyaṇa in return cursed that the ten heads of Rāvana would be cut. (Kamba Rāmāyaṇa, Yuddha Kānda.)

(12) During one Kalpa, Nārāyaṇa was born as a Devagandharva as the son of Kaṭavaya by his wife Muni. (Ādi Parva, Chapter 1 and Svarga-rōhana Parva, Chapter 5.)

(13) On one occasion Nārāyaṇa received Mahābhārata, which included three lakhs of slokas. (Mahābhārata, Ādi Parva, Chapter 1; Svarga-rohana Parva, Chapter 5.)

(14) Since he imparted Śākhyā wisdom to the sons of Daśa they renounced the world and departed for different places. (Ādi Parva, Chapter 75, Verse 7.)

(15) He was present at the birthday celebrations of Āriṇa. (Ādi Parva, Chapter 122, Verse 57.)

(16) He also was present in the company of Devas and women, who attended Pāñcālī’s Svayamvara. (Ādi Parva, Chapter 186, Verse 7.)

(17) After Pāñcālī’s Svayamvara be once went to the Pāñčālavas at Indraprastha and advised the five brothers not to quarrel over Pāñcālī. It was he, who told them the story of the Sundopasundas. He also arranged that Pāñcālī should live by turns of one year each with each of the five Pāñčālava brothers. (Ādi Parva, Chapter 207, Verse 9.)

(18) It was he who consorted and sent the apsaras called Vargā, who was in the grip of a curse, to the south. (See under Vargā.)

(19) In the form of a createch he gave advice on various topics to Dharmaputra. (Śabhā Parva, Chapter 5.)

(20) When proposals for building a palace at Indraprastha for the Pāñčālavas were under discussion Nārāyaṇa went there and gave descriptions of the courts of Indra, Yama, Varuna, Kubera and Brahmā. (Śabhā Parva, Chapters 5-11.)

(21) He related the story of Harīcandra to Dharmaputra. (Śabhā Parva, Chapter 12, Verse 27.)

(22) It was he who conveyed the information to Daśaratha that Kṛṣṇa’s grandson Aniruddha was imprisoned in the house of Bāga. (Śabhā Parva, Chapter 38.)

(23) He bathed Uddhīśhthara’s head with holy waters at the Rājasūya Yajña. (Śabhā Parva, Chapter 55, Verse 10.)
(24) He prophesied that the Kauravas would get annihilated. (Sabhā Parva, Chapter 80, Verse 31).
(25) When Pradyumna decided to kill Śālika it was Nārada who saved him. (Sabhā Parva, Chapter 19, Verse 22).
(26) Nārada too was in the company of the Gandharvas who had gone to receive Arjuna at Indraloka. (Vana Parva, Chapter 45, Verse 14).
(27) It was Nārada who informed Indra about the Shayanvar of Damayanti. (Vana Parva, Chapter 54, Verse 20).
(28) It was he who informed Sāgarā that his 60,000 children had been burnt to ashes in the fire of Kapilamuni’s anger. (Vana Parva, Chapter 107, Verse 33).
(29) On another occasion he prevented Arjuna from using divine arrows. (Vana Parva, Chapter 183, Verse 18).
(30) While the Pāṇḍavas were living in the Kāṃyaka forest Nārada went there and enjoyed bearing stories related by Sage Mūrkandeya. (Vana Parva, Chapter 183, Verse 47).
(31) Once he went to the palace of Aśvatthā the father of Śāvitrī and described the good qualities and merits of Śāvitrī as a result of which Śāvitrī was married to Satyavrā. (Vana Parva, Chapter 294, Verse 11).
(32) Once in the course of a search for a suitable husband for his daughter, Mātali was taken by Nārada to Varuna’s abode and shown many wonderful sights. (Udyoga Parva, Chapter 100).
(33) After that he took Mātali to Garuda loka. (Udyoga Parva, Chapter 101).
(34) At last he got Mātali’s daughter married by Aryaka. (Udyoga Parva, Chapter 104, Verse 1).
(35) He related Gālava’s history to Dharmaputra. (Udyoga Parva, Chapter 106).
(36) When fighting started between Bhīṣma and Parāśurāma, Nārada tried to stop them. (See under Aṃbā).
(37) He consoled Akaṃpana who was grieving over the death of his son. (Drona Parva, Chapter 52).
(38) He demanded Śatājaya’s daughter in marriage. (Drona Parva, Chapter 52, Verse 12).
(39) Sgrag Parvata cursed Nārada and he, in turn, cursed Parvata. (Drona Parva, Chapter 55, Verse 7).
(40) He blessed that a son would be born to King Śaṭivana. (Drona Parva, Chapter 55, Verse 24).
(41) He consoled Śatājaya who was sad over the absence of children by telling the story of Varuṇa. (Drona Parva, Chapter 55, Verse 26).
(42) He spoke about the charitable nature of King Suhotra in the presence of Dharmaputra, who was feeling sad about the great war. (Drona Parva, Chapter 56).
(43) He extolled the charitable nature of King Paurava. (Drona Parva, Chapter 57).
(44) He extolled the yajña conducted by emperor Śibi and also his generosity. (Drona Parva, Chapter 58).
(45) He related the story of Śrī Rāma to Yudhishṭhira. (Drona Parva, Chapter 59).
(46) He related the story of Bhagiratha. (Drona Parva, Chapter 60).
(47) He convinced Yudhishṭhira about the reasons for the prosperity of Dīlīpa. (Drona Parva, Chapter 61).
(48) He told Yudhishṭhira the stories of Māndhata, Yavātī, Aṃbanāṭa, Šatābendu, Sāha, Ranitdeva, Bhūrata, Prīthu, Parāśurāma and Śrījaya. (Drona Parva, Chapters 61-70).
(49) Nārada too was present to see the pond created with arrows by Arjuna during the great war. (Drona Parva, Chapter 99, Verse 61).
(50) He lighted the fire for the Pāṇḍavas during the great war. (Drona Parva, Chapter 163, Verse 15).
(51) He prompted Vṛddhakṣaṇāyī to get married. (See under Vṛddhakṣaṇāyī).
(52) It was he who conveyed the news about the annihilation of the Kauravas to Balaḥādārāśā. (Śalya Parva, Chapter 54, Verse 25).
(53) He prevented Arjuna and Āśvatthāmā from using Brahamāstra during the great war. (Saupitka Parva, Chapter 14, Verse 11).
(54) He informed Yudhishṭhira about the curse on Karṇa. (Śantī Parva, Chapter 2).
(55) On another occasion he related to Yudhishṭhira the story of Suvarṇāśṭhi, son of Satījaya. (Śantī Parva, Chapter 51).
(56) He was also present in the company of the sages who visited Bhīṣma on his bed of arrows. (Śantī Parva, Chapter 45, Verse 8).
(57) It was he who prompted Dharmaputra to question Bhīṣma on topics of Dharmā (righteousness) (Śantī Parva, Chapter 54, Verse 3).
(58) Once Nārada told wind that the Śalīmala tree itself to be greater than wind. The next morning wind smashed the branches and leaves of the tree. (Śantī Parva, Chapter 155, Verse 9).
(59) Once he entered into a discussion about the creation of the world with Asitadevalamaṇi. (Śantī Parva, Chapter 275, Verse 3).
(60) He gave advice to sage Gālava about the means to achieve progress and prosperity. (Śantī Parva, Chapter 287, Verse 12).
(61) Once he advised sage Śuka on topics of renunciation. (Śantī Parva, Chapter 299).
(62) He praised God once with two hundred names (Śantī Parva, Chapter 338).
(63) He once explained to the Aparā woman Pañcatāḷa the aspects and characteristics of women. (Anuṣāsana Parva, Chapter 38, Verse 6).
(64) He related to Bhīṣma the greatness of feeding people with rice. (Anuṣāsana Parva, Chapter 63, Verse 5).
(65) He advised Marutta to appoint sage Sahhvarta as his priest. (Avamēda Parva, Chapter 6, Verse 18).
(66) It was he who informed Dharmaputra about the death of Dhritarāṣṭra, Gāndhāra and Kuṭūṭi in a wild fire. (Āśramaṅgika Parva, Chapter 37).
(67) He was also present with the sages who cursed Śāmbha, son of Kṛṣṇa, to deliver an iron rod. (Mausala Parva, Chapter 1).
(68) Synonyms for Nārāya: Devarśi, Paramēṣṭhi, Pārampēṣṭhi, Paramēṣṭhiputra, Suryā etc.

NĀRADA II One of the Brahmāvāḍī sons of Vāivāmitra (Anuṣāsana Parva, Chapter 4, Verse 53). NĀRĀDĀGAMANAPARVA A sub parva of Āśramaṅgika-parva, Chapters 37-39.
NARADI. One of the Brahmavâdi sons of Viśvāmitra. (Anuśâsa Parva, Chapter 4, Verse 59).

NARADAYA PARVA. One of the eighteen Purāṇas. (See under Purāṇa).

NARAKA I. (NARAṆĀṢURA). A valiant Aṣura. 1) Birth. Once the Aṣura Hiranyakṣa was amusing himself by wading through the ocean and beating at the waves with his club. Varuṇa, the god of water, was alarmed at this and ran to Mahāvīruṇ and told him every thing. Hearing this Mahāvīruṇ got up to kill Hiranyakṣa. Hiranyakṣa, who had conspired at the time of a Boar carried the earth on his tusks and ran to Pātañl. As the goddess earth had come into contact with the tusks of Hiranyakṣa she became pregnant and gave birth to an aṣura infant of immense might and power. That infant was Naraka. Naraka, born from impurity the sad aṣura Hiranyakṣa and requested him to save the child somehow. Mahāvīruṇ pitied him and said Naraka! So long as this weapon is with you, nobody but me could kill you." Saying this he disappeared. (Bṛhadāvatā, Skanda 10).

2) Administration. Naraka ruled over the aṣuras as their emperor for a long time, all the while terrorizing the Devas. Once this aṣura raped Kātreṇḍrīya daughter of Tvaṣṭṛ. He brought sixteen thousand and one hundred maidens from the women of the earth and the world of gods. He made them captives at Audaka on the top of the mountain Mandīgarvī. He appointed four mighty and fearful aṣuras: Hayagrīva, Naurodā, Pahasanu and Mahāvīruṇ as gate-keepers of Pragjīotis. At Audaka he built a wall blocking the way up to Devayāna, nobody dared to enter Pragjīotis. The ten sons of Naraka guarded the harem. At the boundary of the country Murāṣura had tied six thousand ropes with a sword at the end of each. So enemies dared not come near the boundary. When Sungrīva gave instructions to the monkeys who were then好消息 of Śrī, about how to follow, he had mentioned about the city of Pragjīotis. Mention is made in Vālmīki Rāmāyaṇa, Kishkindhī Kāṇḍa, Sarga 42 that Sungrīva had given them special instructions to search for Sītā in Pragjīotis. (M.B. Viṣṇu Parva, Chapter 53).

3) Famous birth of Naraka. Long ago a king who was the father of sixteen thousand daughters, ruled over a country. While the father and daughters were sitting in the palace Mahāvīruṇ came there as a hermit. The sixteen thousand damsels gathered round the hermit. Their father got angry and cursed them. The daughters shed tears and entreating their father for liberation from the curse. He gave them remission and said that in the next birth he would become one of Mahāvīruṇ. Another version of this story says that the damsels had requested Brahmā for liberation from the curse according to the advice of the hermit Nārada, and that Brahmā had given them liberation from the curse. In some versions it is stated that Nārada himself gave them liberation from the curse.

It was this thing that was the father of the sixteen thousand damsels, who took birth again as Naraka. Those sixteen thousand damsels who had been born as princesses in different places were taken captives by Naraka and were kept in Audaka. (Bṛhadāvatā, Skanda 10).

4) Death. Naraka who had been causing devastation and terror in the three worlds entered the world of the gods once. The gods were not able to withstand the fury of Naraka, who carried away the ear-rings of Aditi, the mother of Indra, and the large white royal umbrella of Indra to Pragjīotis. Indra went to Devrākha and told Śrī Śrīna of the molestation he had received at the hands of Naraka. Śrī Śrīna rode on his Garuda with his wife Satyabhāma to Pragjīotis. They flew over the city and understood the lay-out of the city, and the precautions taken by Naraka. The battle began after this reconnaissance. Śrī Śrīna, Satyabhāma and Garuda fought with the aṣuras. The mighty aṣuras such as Mura, Tava, Antardīka, Śrīvaṇa, Vasi, Vibhāvatū, Nabhavāva, Aruna and others were killed. At last Naraka himself entered the battlefield. A fierce battle ensued in which Naraka was killed. The divine weapon Narayanāṣura of Naraka was given to his son Bhagadatta. After the battle Śrī Śrīna and Satyabhāma went to the world of the gods and returned the ear-rings to Aditi and the umbrella to Indra. (Bṛhadāvatā, Skanda 10).

NARAKA II. Mention is made about another Naraka who was born to Prajāpati Kasyapa by his wife Daśamukha in Mahāvīruṇa. (Śrī Parva, Chapter 63, Stanza 28). Once Indra defeated this Naraka. It is seen in Mahābhārata, Sāhā Parva, Chapter 9 that this aṣura after his death, stayed in the palace of Varuṇa worshiping him. NARAKA III. Bhagadatta the son of Naraka ruled over the part of Pātañl called Naraka, and being the ruler of Naraka, Bhagadatta seems to have been known by the name of Naraka also.

NARAKA IV. See under Kāla I.

NARANĀRĀYANAŚ. Two hermits Nara and Narāyaṇa. These two hermits had spent many thousands of centuries in Badayuvarta doing penance. Arjuna was the rebirth of Nara and Śrī Śrīna was the rebirth of Narāyaṇa. (For more details see under Nara and Narāyaṇa).

NARĀNTAKA I. A captain of the army of Rāvana. It is stated in Agni Purāṇa, Chapter 10 that the captains of Rāvana, viz., Kumbha, Nukunjha, Mahārākṣa, Mahodara, Mahāppāṭa, Matta, Umattā, Pragbha, Pāṣaṇkaṁ, Virāpaka, Devanta, Narāntaka, Trīśiras, Aśīkṣa and other Rakṣasas fought on the side of Rāvana against Śrī Śrīna and that all of them were killed. Of these Devanta, Narāntaka were mighty and valiant warriors. Aśrīda killed Narāntaka after a fierce battle. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 69).

NARĀNTAKA II. Son of Rudraketu, an aṣura. This aṣura terrorized the three worlds by his wicked and cruel deeds. When the wickedness and cruelty of this aṣura became unbearable Gaṇapati incarnated in the house of Kāśya to protect the three worlds. Knowing this Narāntaka resorted to various means to kill Gaṇapati. But his attempts were futile. Finally he was killed by Gaṇapati. (Ganeśa Purāṇa).

NARĀSTRĀ. A kingdom of ancient India. In Mahābhārata, Sāhā Parva, Chapter 31, Stanza 6, it is mentioned that Sadhava one of the Pāṇḍavas, conquered this country.

NARASIMHA. See under Avatāra.
NARAYANA. One of the two Rāis famous as Naranārayana.

1) Birth. Dharma, son of Brahmā was Nārāyaṇa’s father. Dharma married ten daughters of Dakṣa, and four sons, i.e., Harī, Kṛṣṇa, Nara and Nārāyaṇa were born to him of them. Of the four, Nara and Nārāyaṇa were incomparable, surpassing all in life, beauty and charm. It is said that they did tapas on the slopes of the Himalayas to please Brahmā for a thousand years.

2) Nārāyaṇa’s tapas. The whole world was, so to say, burnt by the intense tapas of Naranārayana. Indra was alarmed. Believing that their tapas was for the attainment of Indrahood and fearing his own displacement Indra went to Badarikāśrama mounted on Aśva to break their tapas, and told them thus: “Oh ascetics, who shine like the rising sun, I am pleased with your tapas. You may choose any boon you like.”

The Naranārayanas did not even recognise the thunder-like voice of Indra; nor did they answer him. This increased Indra’s alarm, and he decided to disturb them with Máyā, productive of fear, desire etc., and thus break their tapas. Indra transformed himself into a woman by the curse of Indra, gave birth to an extra-ordinarily beautiful girl. (For detailed story see under Kalīgāmaṇī.) That child was named Madanamājukā. Even in infancy she was surrounded by a halo of unearthly beauty. Hearing of this child, Vāsavadattā brought Kalīgāmaṇī and the infant to the palace. To the wonderment who was a lover of God, and had never seen each other and they were not satisfied how sooner long they looked at each other. The king and his wives understood this perfectly well and at the proper time their marriage was conducted.

Naravahanadatta was anointed as the Heir-apparent. Once he was playing in the garden in the spring season, with his ministers Gomukha and others, when the most beautiful Ratnaprabhā came there. (See under Ramaprabhā.)

Once Naravahanadatta went for hunting with his minister Gomukha and retinue. Somehow or other he was separated from Gomukha and army in the deep forest. Then he heard a divine song and sound of a heaz only lyre. He went in the direction from which the music came, and reached a Śaiva temple. Getting in, he saw an exceptionally beautiful damsel standing in the midst of her attendants and companions singing and playing on a lute, in praise of Śiva. At this time a grown-up Vidyādharā woman came down from the sky and getting near the damsel, gave her to Naravahanadatta. The name of the Vidyādharā damsel was Alankāravatī. (For other details see under Alankāravatī.)

As Naravahanadatta was spending his days, enjoying the pleasing company of his wife Alankāravatī, once he went for hunting, with his army. Being very tired they went in search of water, and entered a thick forest. There they saw a lake full of golden lotus flowers and fourmen plucking flowers. Naravahanadatta approached them. They said that they had been plucking flowers to worship Viṣṇu. Naravahanadatta followed them to the presence of Viṣṇu. Mahāvīra was greatly pleased at Naravahanadatta who was standing with folded hands singing praises of Viṣṇu in intense devotion and blessed him to become the emperor of the Vidyādharas. (Kathāsātrasūtra.)

NARĀYANA. A Kṣatriya King who had obtained remission of the sin of Brahmāśāya (slaughter of Brahmā) by the performance of Vaiśākha-vratas.

This man, who was a Kṣatriya of Pāṇḍāla once happened to kill a Brahmin with an arrow. To get remission of this sin, he discarded his Sacred thread, mark on the forehead and forehead and had been wandering here and there when he met a Brahmin named Mānabrāhmaṇa. Naravahanadatta told him this story. The Brahmin told him regarding the importance of the Vaiśākha fast. By taking this fast the King obtained remission of sin. (Padma Purāṇa, Chapter 88.)

NARAVĀHANA. A famous Vidyādharā. Udayanā the King of Vaiśākha had been spending his time in play and pleasure with his wives Padmāvatī and Vaiśāvatā, when once Nārāda appeared before them. The king greeted the hermit and showed hospitality. The king and the queens were childless. Nārāda told them: “Hear, oh King. Your wife Vaiśāvatā is the incarnation of Kāḍidevi blessed by Śiva. The son born to her would become the emperor of the Vidyādharas. Not long after this Vaiśāvatā conceived and gave birth to a radiant son. He was named Naravahanadatta. At that time Kāḍidevi, with a curse transformed him into a woman by the curse of Indra, gave birth to an extra-ordinarily beautiful girl. (For detailed story see under Kalīgāmaṇī.) That child was named Madanamājukā. Even in infancy she was surrounded by a halo of unearthly beauty. Hearing of this child, Vaiśāvatā brought Kāḍidevi and the infant to the palace. To the wonderment of those who were a lover of god, and had never seen each other and they were not satisfied how sooner long they looked at each other. The king and his wives understood this perfectly well and at the proper time their marriage was conducted.

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NARMADA

(iv) Narmada is the origin of Agni (fire). (M.B. Vana Parva, Chapter 224, Stanza 21).

(v) It is a king named Durvyodana, who ruled over the city called Mahishmati on the banks of the Narmada once married Devi Narmada. A daughter named Sudarshanā was born to them. She was extremely beautiful. (M.B. Anuśāsa Parva, Chapter 2, Stanza 18).

(vi) He who observes fast for two weeks bathing in the waters of Narmada will be born as a prince in the next birth. (M.B. Anuśāsa Parva, Chapter 25, Stanza 50).

(vii) Once Narmada took Purukutsa, the son of Māndhātā, as her husband. (M.B. Āśrama-vāsika Parva, Chapter 20, Stanza 12). For the importance of Narmada, see under Prakrāti.

NARMADA II. See under Puspokāri.

NARMADA III. Wife of Purukutsa, the son of Māndhātā. (Vīru Parāśa).

NARYA. A king of the age of Rgveda. It is mentioned in Rgveda, Mandala 1, Anuvāka 10, Sūkta 54, that Devendra had rescued the Kings Narya, Turvasu and Yadu.

NASAYA. One of the Āśvinikumāras. (Mahābhārata, Sānta Parva, Chapter 208, Verse 17).

NĀKA. The grandson of Lomāśā. (Bhāgavata, Skanda 9).

NĀṬAKEYA. A particular region in ancient India. (Sābha Parva, Chapter 38).

NĀṬOTINĀKA. A kind of dramatic performance in ancient Kerala. (See Tārāyāṭam).

NĀṬOTIPĀṬTU. (FOLK-SONGS). Every literature has a section known as a gum or folk songs). In Kerala (Mahāyālam) literature the period of folk songs was a golden era. Worship of deities, honouring heroes, entertainments, philosophy, science, case-professions, morals, ethics, etc., generally formed the themes for folk songs. There are a number of folk-songs in Malayalam called Thulāvarakkali, Tiyatti, Ollappākkātu, Ezhamu Kali, Kaniippattu, Nāṭippattu, Vāṭiapattu, Chakkampottu, Adayappamottu, Palavappamottu, Nizhalkkottippattu, Bhadrakkalippattu, Thirattippattu, etc. All these songs are reflective of the spiritual thoughts and ideas of the masses. Also, there is a special series of folk-songs called Vāṭakkanpattu (songs of the north). All the Vāṭakkanpattu are heroic songs. They are folk-songs eulogizing the heroic deeds and achievements of certain heroes and heroes of exceptional courage and prowess who flourished in olden days in north Malabar. Though there are more than four hundred such songs, only thirty-five of them have been printed and published yet. These songs, which call for no special training or gift for their singing or require any special knowledge in music for their appreciation, take their roots in the hearts of the common people. Almost all these songs are connected, with Kalaris (schools where gymnastics are taught), Ayava (strategic feats of the duel fight), Payattu (physical training) and Aikkam (fight). Descriptions of the challenges by heroes, clashing of arms and the way how youngsters get out of danger by their intelligence and prowess are really exciting and exhilarating to read.

Most of the heroes in the Vāṭakkanpattu lived either in Kaṭattanādu or its suburbs. A good majority of the songs sings the praises of two powerful families Purūramids house and Taccolimāṇipattu, the former a Tiya and the latter a Nāyar family. Taccolimāṇipattu house was at Meppa in Puttappanam village near Vajika in Kaṭattanādu, and most of the songs relate to the great hero Otenakkuruppu of this house. Otenakkuruppu was born in 1589 A.D. and lived for thirty-two years. Therefore, the Vāṭakkanpattu may generally be placed in the 16th and 17th centuries A.D. Āramalekavar, Āramaluni, Ātinkunnam Ātunyārēca, Taccoll Oten, Taccoll Candu, Palāṭu Komappam, Bambāy Xākti, Purāṭum Kela and Kalparanpi Katham are the chief characters in the pāṭus. Especially the song about Uniyārēca is thrilling. Brief notes about the heroes and their families in the pāṭus are given below.

1) Purūramid Vitu. (Purūramid House). Āramal Cekavar, Ātinkunnam Ātunyārēca and Āramaluni were the son of Āramalakavar and mother of Āramaluni whose father was Kaṅnanpānu. It may be understood from the song pūthramya Vaika that Āramalekavar was born to Kaṅnanpānu when he was forty-two years old. One or two songs about Āramalekavar are extant, one about his playing a game of dice and the other about his fighting the 'pūthramya Vaika'.

After the game of dice, Āramalekavar went to his uncle at Mākavā Milsaccerritavittam; an expert in the game of dice—to study the art. There he spent a night with his uncle's daughter Tumplārēca, who became pregnant by him. Though people ridiculed her at this development Āramal cekavar took her as his wife when she delivered her child. Āramal Cekavar had also another wife Kāthunūlled of Alātūr house.

With regard to the pūthramya Vaika, Āramav as the Cekavar (Svākam, one who served) of Umukkōrēca, once went to fight with Aṁtākār Candu, his father's nephew, accompanied him as his assistant. Candu hated Āramav from the day the latter stood in his way of marrying Umukkōrēca.

Aṁtākār brought over to his side Candu, assistant of Āramav. Āramav killed Aṁtākār in combat and on his way home he slept living on the lap of Candu weary after the combat when the treacherous Candu thrust heated handle of the lamp into a wound in the stomach of Āramav who managed to reach home only to die there.

2) Ātinkunnam Ātunyārēca. Umukkōrēca, overruling the opposition of her father-in-law and mother-in-law, one day went with her husband Kaṁjunāram to witness Kūttu in the Allúmar temple. When they came to Āvaṭtām market after passing Tāṇīr market certain ruffians confronted them. The coward that he was, Kaṁjunāram trembled before the ruffians, but Umukkōrēca routed them with her skill in combat.

3) Āramalunā. Āramalunā, who as a youth heard from his mother Umukkānēca the story about the treacherous killing of his uncle, Āramal Cekavar, by Candu rushed to Kolattanūlo and killed the latter in combat.

4) Taccoll Oten. Otenan was a powerful Nāyar (Kuruppu) born in Taccoll Māṇikkattu house. His father was a nāyar chief well-known both as Purūraṭuvānnumur and Ātinnambū Tānsil. His mother was Uppāṭi, daughter of a woman called Tejī. He had an elder brother called Komappan and a younger sister called Uppicīrrū (Uppicīrrū). Otenan's father begot a son (Kanṭācceri Ĉāppan) of Mākkūm, the maid-servant of Uppāṭi. Ĉāppan grew up to be a constant com-
panion of Otnan. Komappan (Komakkuruppu) brother of Otnan was a peace-loving, sedate person. Otnan mastered all the tricks of Karippayattu at the gymnasium of Matiloor Gurikkal. Otnan had also mastered the use of the Urumi (a thin sword). He was such a master in the use of the Urumi that he could, by one sweep of it, graze the throat of a man without cutting and sheathing a drop of blood. He was an expert in necromancy also. What could not be managed by the physical strength of Otnan, Čappan used to manage with his intellectual powers.

Otnan was born on the slope of a hill at Megpa one mile east of the present Vatakura railway station. Relics and remnants of Māṇikkattu family are there yet to be seen. Many songs have been composed about Otnan. One of them is his going to receive presents of cloth on Oman day from a stingy chief who, after the death of Otnan’s father, had become ‘Putuppannu Vāzhunvarav.’ Another song relates to his collecting taxes from Kotumala Kuvēkkampel on behalf of Rajā of Koṭayam. Yet another song is about his putting down the constrict and pride of Kuvēkkam of Kekki house. And, another song is about his killing Kālevi Otnan Nambyār. His fight with the mā/ppilas on behalf of the Rajā of Čirkkal forms the theme of yet another song. Another interesting song is about his making Koṭayakkal Kuvēkkal Māṇikkai, who was a bosom friend of his, though a philander put on the attire of a female and thus teaching him a good lesson in life. Another song describes the escape of Otnan, who went to see the construction of the Karimala fort, with the help of Čappan. There are also many other songs about Otnan.

The very marriage of Otnan is an interesting story. Māṭeviamma of Kāvijum cōctottu had a daughter named Čiru. Māṭeviamma went to Māṇikkattu house and requested Otnan to marry her daughter Čiru. Otnan refused to oblige her. But, Čiru grew up to be very beautiful girl, and Otnan, who saw her in that state felt a great passion for her. He sent Čappan to her for a pan (betel leaves for chewing) which she also refused. At last Čappan took Otnan disguised as a blind person to Čiru’s house. Čiru and Otnan got married without the knowledge of Čiru’s mother, who cursed them when she knew about the marriage.

There is another story about Otnan and Kattattanattu (Kattattanattu) Kuvēkkammi, the only daughter of the Rajā of Kattattanattu. A rowdy called Kēkkamp of Ponnāpurum fort forcibly carried off her. The Rajā, who tried to bring back his daughter had to return wounded. Otnan came to know that Ponnāpurum fort had once been given as dowry to his family and Kēkkamp was in illegal and forcible occupation of it. Otnan along with Čappan went and captured the fort. He released Kuvēkkammi from captivity and took Kēkkamp captive. The Rajā of Kattattanattu was very much pleased with this exploit of Otnan and married Kuvēkkammi to him.

There is also a story about Otnan fighting with the mā/ppilas of Čirkkal. The mā/ppilas did not honor the Rajā of Čirkkal during one of his tours, and the Rajā asked Otnan to put down the haughtiness of the mā/ppilas, and he did so. Kotumala Kuvēkkammi, the Rajā Pulikku, Matiloor Gurikkal and others are referred to in this story.

Katirū Gurikkal was a very powerful enemy of Otnan. The Gurikkal one day kept his new goat leaning against a jatropha fruit tree, and Otnan, in derision, commented about it thus: “Who is it that has kept the spear made of earth leaning against the tree on which usually spear made of gold is kept so?” The Gurikkal, angry at the insult challenged Otnan for a combat within three months from Wednesday, the ninth of Kumbhāla. On the appointed day Otnan went to Gurikkal’s combat field andutilus him, Pottuottukkattu and others. On his way home after the victory, Otnan remembered that he had forgotten his dagger on the platform of the peepal tree, and paying no heed to the advice of his friends he returned to the combat field and got killed there.

6) Yacondu Candu. Candu was Otnan’s nephew and was respected for his great prowess. Māṭu of Tākkattu was his wife. One day she went for worship in the Omallur temple where Kandar Menon of Tulunātum fort abducted her into his court. Candu was at the time, twenty-two years old. On hearing about his wife’s misadventure, he disguised as a Sannyāsin, entered the fort and fought single-handed against Menon and his army of 400 soldiers.

7) Pāṭiṭu Kaman. Koman Nāyar, another nephew of Otnan, son of Kuvēkkammi of Kappilippalētu, famous under the name Komappan. The family feud between the Gurikkals of Yom multitum and the Nāyars of Pāṭiṭu was a long-standing affair. There were seven Gurikkals during the days of Koman, and they had two sisters named Uninciranta and Unniamma. Koman felt a great passion towards Unniamma, who was bathing in the tank, and her brothers rushed to kill Koman. But Koman outlived all obstacles created by the seven brothers of Unniamma and the tale bearing Uninciruta because of the cleverness of the very intelligent Unniamma. Koman also got settled by Otnan the forty-two items of family quarrels and married Unniamma.

8) Pāṭiṭu Čakkuttu. In the song about Ādīṣṭa it is said Ālkkutti, an expert in the science relating to elephants, was invited for help when the seventh elephant of the Rajā escaped back into the forest. Ālkkutti hailed from Bombay. According to the song under reference Ālkkutti brought back the elephant from the forest to the Rajā, who, greatly pleased, gave his daughter, Kuvēkkammi, in marriage to him.

9) Purukkolattu Candu. Candu married a woman named Māṭu. One Vattéli Menon became Māṭu’s paramour by bribing her with a golden chain worth three thousand rupees, and she got her husband killed by this paramour. Candu had two dogs called Māti and Cokkam, and one of them kept guard over Candu’s dead body while the other went and informed Candu’s death. Kelu in great rage, rushed to the place, saw the golden chain presented to Māṭu by Menon and blinded one of her eyes.

10) Kurippamπu Kaman. This Čiva youth had a very chaste wife called Čāρu. One day when Kaman was away from home for tapping coconut palms for toddy Pottukollattu Čaja saw Čāρu, and having felt a great passion for her he presented her one night four pieces of silk and a gold ring. The next day Čāρu dressed her husband as a brahmin with the sacred thread on, and
deputed him to return to the Rājā’s wife the presents made by her husband to her (Āryā) Kapanas succeeded in his mission, but the revengeful Rāja ordered him to be executed. Āryā went to the Rājā and after various discussions with him returned home.

NAUBANDHANA. A peak of the Himalayas. The peak came to be known by this name on account of the following cause. Once upon a time Hranyakasipu stole the Vedas and with them hid in the bottom of the ocean. Mahāvīra incanted himself as fish to restore the Vedas. The word then was submerged in water and the mahārāja escaped in a boat attached to the horns of the Makara fish. On earth flood rose up to the peaks of the Himalayas. The Sapiṇḍas attached their boat to a peak of the mountain and that came to be known as Naubandhana (nau-boor; bandha=tie). (Vana Parva, Chapter 187, Verse 50).

NAUKARSI. A female attendant of Subrahmanyā. (Śalya Parva, Chapter 46, Verse 29).

NAVAGYA. The Navagyas are a group of the Angiras. In Ṛgveda, mention is made about them in several places.

NAVAKANYAKĀ(Ś). An important item of navaratri-pūja (A festival of 9 days, as observed by Saṅkti worshippers) is the worship of virgins. There are two kinds of virgins (from two to ten years in age) thus worshipped are called Navakanyakās (nine virgins). (See under Kumārīpūja).

NAVAMIVRATA. (Fast on the ninth lunar day). This is a special fast taken in the month of Tūlām (October–November) with a view to obtain ‘Bhukti’ (enjoyment or possession) and ‘Mukti’ (emancipation). The important rite of this worship is to eat fast on the ninth night of the bright lunar fortnight in the month of Tūlām and worship goddess Gaṇī. The navami is also called Gaṇinavami. Another name of this navami is Piṣṭakā navami. This name is given because on that day Piṣṭam (ground rice) is eaten and the goddess is worshipped. In the bright lunar fortnight of the month of Tūlām (Āśvinī), on the eighth night when the star is Mula and the Sun is in the zodiac of Kanya if there is the touch of Naumam it is called Aghārdanānavamī or Mahanavami.

Worship could be conducted on the days mentioned, by consecrating the goddess Durgā in nine temples or in one temple only. When the goddess is consecrated in nine temples they are meditated upon at nine separate places. In such cases Goddess Durgā should be consecrated with eighteen hands and the rest of the goddesses with sixteen hands. Of the eighteen hands one should be holding Ambā and damaru (a small drum shaped like an hourglass), and the remaining sixteen hands should hold weapons that the other goddesses hold. The nine goddesses to be worshipped are Rudrā, Ānandī, Pracāndī, Ānangī, Chandaśī, Candaśi, Candaśi, Candaśi, and Candaśi, and in the middle of these eight beings the great goddess Durgā who is Ugracandra and the slayer of Mahāśaana. Durgā is addressed with the spell ‘Om, Durgā Dur-gechāŚiva.’

Adoration, offering to ancestors and exaltation in sacrifice (Namaskāra, Svadānōkāra) and Vasākāra should be denoted by six words and the Aṅgas (organs) beginning with heart also should be imagined. This root-spell should be repeated resting the organs such as heart etc. on the fingers. He who repeats this secret spell of goddess, will never be troubled by enemies.

The goddess should be worshipped by meditating upon her as carrying the weapons such as Kapīla (skull), Khetaka (shield), Čhanta (bowl), Mirror, Tsariṣā, bow, divāna (flag), rāmaru (drum) and pāda (rope) in the left hand and Sakti (dart) Mūdāgha (trident), vajra, sword, spear, couch, wheel and Sālā (antimony) in the right hands. These weapons also should specially be worshipped.

In the worship of the goddess, a cow (sacrificial animal) should be beheaded with a sword repeating the spell Kāli Kāli and the blood and flesh of that cow should be offered as oblation to the goddess Pītā Mahā Kāli as Kāli Vajpeśvarī, lauhačāyayi namā. ’Offering to Pītā Mahā Kāli as Kāli Vajpeśvarī, lauhačāyayi namā.’ In the same way offerings of blood and flesh should be made to the goddesses Pāparakāśa in the North West corner, Cāraki in the North East corner and Vidārī in the South East corner. The same form of offerings should be made to the god Mahākāli in the South East corner. The King should bathe in front of this god Mahākāli and making an image of his enemy with rice flour, should break it. Then he should bathe with rice flour as oblation to the gods Skandā and Viṣṇu and worship the female ancestors such as Brāhma and such others in the night. As ordained in the Vedas, the Devi should be bathed in Paunārta (milk, curds, butter, honey and water) and then worship before her, uttering the spell ‘Jayanti-maṅgala Kāli, Bhadraṅkā Kapālinī, Durgā Śiva Kāśmīrī Bhatrī Śivā Śivā Namsu te.’ (Agni Purāṇa, Chapter 185).

NAVARĀTRI. (The nine precious jewels). The nine precious stones are pearl, ruby, Chrysoapras, beryl, diamond, corail, jacinth, emerald and sapphire.

Mukta - mānīkya - vaisūryā - gomeda vajra-vidrumā/Padmarāga maratāśā milaśči yudhakāramma.

NAVARĀTRI. Legend says that there were nine scholars who handled philosophy and theology in the palace of the emperor Vikramāditya. These nine scholars were known by the name Navaratnas (the nine jewels). They were Dharavantari, Kapanakuta, Amarasthita, Saṅku, Veśānātha, Ghatakapara, Kalidāsa, Varāhānūra and Vararuci.

NAVARĀTRI. Navarātrīpūjā (nine nights’ worship) is done to goddess Durgā. Though this is observed throughout the whole of India, it is more prominent in North India than anywhere else. (To know the details regarding the origin of this worship, see under Sudarśana, Śivaśākha and Vijayādāśa).

As ordained in the Vedas, the Nine nights’ worship is to be made in the seasons of spring and autumn. These two seasons are called Kålaadhunīthin (the make of seasons). Diseases and deaths occur in these seasons in excess, and so it is ordained that this fast and worship should be conducted in the months of Mēṣha (Mēṣha) and Tūlām.

Vyāsa has ordained that navarātri worship should be conducted as follows. The things necessary for the worship and oblations should be collected on the new moon day. Only clarified butter could be eaten on that day. An open temple could be erected with pillars and flag-posts in an open flat place which is pure. It will be good if the shed has a circumference of sixteen cubits. There should be sixteen pillars. The shed should
daughter. Nikumbhā was carrying since he had married her. As soon as he heard Śūrya’s words Sujihiva cursed his daughter thus: “Since the child in your womb is enveloped by fire the child born to you will be despised and rejected by people.”

Then Śūrya went to Nikumbhā and told her that though her child might be despised he would be a scholar, very well-bred and eligible for the worship of Agni. As years passed many children were born to her Śūrya. While she was living in the Sāka island Sāmbha, the son of Krāṇa, departed, she performed rites in the Śūrya temple at Śaṁbhupura. Nikumbhā’s sons were married to girls born in the Bhuja family.

NIKUMBHĀ I. A very mighty Rākṣasa. Son of Kumbhakarna (Rāvana’s brother) by his wife Vajramālī. He had an elder brother called Kumbhā. When Kumbhā was killed in the Rāma-Rāvana war Nikumbhā rushed to the front line and fought fiercely, and he was killed by Hanūmān. (Vālmiki Rāmāyana, Yuddha Kānda, Canto 77).

NIKUMBHĀ II. Third son of Prahlāda. (Adi Parva, Chapter 62, Verse 19).

NIKUMBHĀ II I. An asura born in the dynasty of Hiranyakasipu. Sundā and Uparasunda were his sons. (Adi Parva, Chapter 208, Verse 2).

NIKUMBHĀ IV. A warrior of Subrahmanyas (Salya Parva, Chapter 45, Verse 58).

NIKUMBHĀ V. A king born in the Ikṣvāku dynasty. He was the son of Haridva and the father of Sārṇhitakva (Brahmāṇḍa Purāṇa, Chapter 1).

NIKUMBHĀ VI. An asura born in the dynasty of Gaṇapati. The following story about him in the Nikumbhā state is told in Vāyu Purāṇa.

Sayaḍā, wife of Divodāsa used to worship in the Nikumbhā temple of Vārāṇasī for the sake of a child. As the worship did not yield the desired effect, Divodāsa smashed the idol in the temple into pieces. Then Nikumbhā cursed that Vārāṇasī should decline. As a result of the curse the Hēhayas like Tājānākha and others destroyed Vārāṇasī and drove Divodāsa away from there. At last the Nikumbhā temple was rebuilt and Vārāṇasī became prosperous again.

NIKUMBHILĀ. A particular spot in the forest outside Landkāpurī. (Uttara Rāmāyana).

NILA. A prominent nāga born to Kaśyapa Prājyā-yājñī of Kadrī. (Adi Parva, Chapter 83, Verse 7).

NILA II. 1) General. A King born in the Hēhayas dynasty. His was a rebirth of the asura called Krodhavaṇa. Nila was called Durudodhana also. Mahāmati was the capital of his kingdom. He attended the Śvaṇarvīrava of Draupadī. (Adi Parva, Chapter 67, Verse 61).
  2) Other Information
    (i) Once he fought a fierce battle with Sahadeva, but Ultimately yielded to the latter at the instance of Agniyodeva. (See under Agni, Parā 8).
    (ii) He gave his daughter Sudarśanā in marriage to Agniyodeva. (See under Agni, Parā 8).
    (iii) During his triumphal tour, Karna defeated Nila. (Maṇḍūkya, Chapter 254, Verse 15).
    (iv) In the battle of Kurukṣetra he fought on the side of the Kauravas. (Udyoga Parva, Chapter 19, Verse 23).
    (v) He was reckoned as one of the mahārāṣṭras on the side of Durudodhana. (Udyoga Parva, Chapter 164, Verse 4).

NIKUMBHĀ. A daughter born to Nārāṇā. (Amśūṭaka Purāṇa, Chapter 2).

NILA III. A monkey-chief, who was a dependant of Śrī Rāma. He was Agni’s son. Nila, son of Pāvaka (fire) shone forth like agni (fire). He stood foremost among the monkeys in the matter of effulgence, reputation and prowess. (Vālmiki Rāmāyana, Bālākāṇṭha, Canto 17).

This monkey-chief was also included in the set of monkeys in the Rāma-Rāvana war Nila killed Pṛamāṇī, the younger brother of the Rākṣasa called Dūṣāṇa. (Vana Parva, Chapter 287, Verse 27).

NILA IV. A warrior who fought on the Pāṇḍava side. He was king of Anuṣpadeta. He fought against Durñaya and Ādvaṭhāmā and was killed by Ādvaṭhāmā. (Drona Parva, Chapter 31, Verse 28).

NILA V. A famous king in northern Pāḍālka. The Purāṇas refer to sixteen famous kings of this royal dynasty from Nila to Pratānī.

NILA. A daughter born to Kapiṣa of Kesīni. (Brahmāṇḍa Purāṇa, Chapter 3).

NILA II. A Gopika. Śrī Kṛṣṇa was one day picnicking in Vṛndāvana with the Gopi women, and it was proved that he was not one of them. To dispel their pride Kṛṣṇa disappeared abruptly from their midst and sported with the woman called Nīla. Then she also became proud that Kṛṣṇa loved her more than the others, and she asked him to carry her on his shoulders. He stood there ready stretching his neck to carry her. But, when she stood with her legs parted to mount on Kṛṣṇa’s neck and looked for him he was missing; he had already disappeared. The Gopikās ultimately shed their pride and then Kṛṣṇa appeared before them. (Cevuśeri’s Malayalam Epic Kṛṣṇ Gathā).

NILAGIRI. Name of a mountain in the region called Līlavya of Jambū island. In Līlavya there are three chief mountains called Nilagiri, Śvetagiri and Śrīagāvan, and in their middle three Vārāṇas (regions) called Kamvakya, Hīrāmaya and Kuru. (Devī Bhāgavata, 8th Skandha).

NILAKANTHA DĪKṢITAR. A Sanskrit poet who flourished in the 17th century A.D. He was the court poet of King Tirumalā-Nāyaka. He has written works in all the branches of literature. His more important works are Śivallākṣyava, Gāṅgāvatarama, Nīlāṅkhanjavījaya, Cauṃḍī, and Kūkāvījāvījaya. Śīvatārtakavāna contains twenty-two cantos. Its theme is the sixty-four bhāṣā Divine sports) of Śiva installed at Madura. (South India.) Gāṅgāvatarama is a poem in eight cantos which describes the story of Bhagiratha bringing Gāṅgā down to the earth. In the first canto of Nīlāṅkhanjavījaya, A.D. 1638-39 is referred to as the period of its composition, and this reference helps us to determine the date of the poet.

NIL. Second wife of King Ajamśītha. Two sons called Dūṣāṇa and Paramesthi were born to him of Nīlī. (Adi Parva, Chapter 94, Verse 32).

NILINĪ. A wife of Suṇārāṇpa. A daughter called Śrīnī was born to him of Nīlī. (Adi Parva, Chapter 278).

NIMEŚA I. A son of Garuḍa. (Udyoga Parva, Chapter 104, Verse 10).

NIMEŚA II. See under Kālāmāṇa.

NIMI. A famous emperor who was the son of Ikṣvāku.
1) Genealogy. Descended from Visuṭu thus: Brahmā—
Marici—Kayāna—Vivavāna—Vaivasvata Muni—
Ikyāku—Nimi.
Among the sons of Ikyāku, Daṇḍa, Viṅkuśi and Nimi
became famous.
2) Vasiṣṭha's curse. Emperor Nimi was very generous
with his gifts. He was interested in performing yajñas.
The feasting hall that can be seen even today near the
ārama of Gauṭama Mahāarāja was built by emperor Nimi.
The emperor, a person of rājasic nature, decided to
conduct a Yajña which would take a long time to end
and which required much money for gifts, and he got
his father Ikyāku's permission for it. Arrangements
were made for the Yajña, and Rais like Bhṛgu, Aṅgiras
Vamadeva, Pulasti, Pulaha and Rekha who were
commander to perform yajña and great scholars in
the Vedas were invited for the Yajña. Lastly he met his
family preceptor Vasiṣṭha and told him thus: "Oh preceptor!
I have made all arrangements for a Yajña,
which is my desire should last for five hundred years.
You would also come with me and see that the Yajña
is duly performed."
Vasiṣṭha listened to Nimi's request with great atten-
tion. But, he had already been invited by Indra to
conduct a Yajña which would last for five hundred
years, and he would be able to oblige Nimi only after
that period of time. So Vasiṣṭha asked the emperor to
postpone his proposed yajña by five hundred years.
Nimi returned disappointed.
Nimi had no patience to wait for five hundred years.
So he started the yajña. Gautama as his preceptor.
After Indra's Yajña for 500 years was over, Vasiṣṭha
came to Nimi's Yajña hall. Nimi, at the time, was
in the inner apartment of his palace. Though his servants
went to him to tell him that his preceptor Vasiṣṭha
had come, they waited outside his chamber as he
was sleeping then. Within a few moments Vasiṣṭha
was able to wake up Indra. He raised his hands and
said to Nimi thus: "Oh Nimi! you have insulted me, your
preceptor. You disobeyed my injunction and began
the Yajña. Therefore, let your body be parted from
the soul and fall on the ground."
This curse of Vasiṣṭha alarmed the servants of Nimi
so much that they roused him from sleep and told him
all about the affair. Nimi hurried to Vasiṣṭha and pro-
strated at his feet. But, he did not shed his anger. This
made Nimi also angry. He also raised up his hands and
cursed Vasiṣṭha thus: "Oh muni! you who got angry
without reason are worse than a Candāla. Therefore
let your body also be parted from the soul and fall
to the ground."
Vasiṣṭha got alarmed at the above curse. He ran up to
and submitted his grievance to Brahmā, who told him
thus: "My son, your action was really fool-hardy.
Yet, I shall advise you a way out of your troubles. You
dissolve yourself in the effulgence of Mitra and Varuna
and remain there permanently. After sometime you
will be able to be born without being present in the
womb of a woman. Then you will remember every-
thing about your previous birth will acquire sense of
righteousness and knowledge of the Vedas will become
respected by all and will be omniscient.
The soul of Vasiṣṭha parted from his body on account
of the curse of Nimi, saluted Brahmā, went to the
ārama of Mitravārūṇa, and got mixed with their
effulgence. Meanwhile Urvashi one day came to the
ārama of Mitravārūṇa, who had seminal emission at
her sight. The semen fell into a pot. The pot duly
burst open and there emerged from it Agastya and
Vasiṣṭha.
Nimi returned to the Yajña hall and told the munis
about the curse on him of Vasiṣṭha. While the munis
were helplessly looking on, Nimi's body got separated
from the soul and fell down. The munis placed the
dead body in an uncovered coffin, kept it free from
putrefaction with the help of medicines and mantras
and continued with the Yajña. At the close of the
Yajña the Devas appeared and asked Nimi which did
he prefer to have, a human body or of a Deva. He
preferred to have a Deva body, and accordingly
accepted to Svarga along with the Devas.
As Nimi had no sons to perform his obsequies the
munis began churning the corpse repeating mantras
and there arose from it an ideal person as glowing as
Nimi. As he was created by 'māthana' (charming) the
munis named him Mithi. Again, as he was created
from a dead body he came to be known as Janaka also.
Further, as he was born from a Deva body from which
the soul had departed he was called Videha also. The
famous kingdom of Mitilā on the banks of the Gaṅga
was founded by this Janaka.
Janaka, the father of Śūra, was a King born in this
dynasty. To all the Kings born in this dynasty the
surname 'Janaka' came to be applied. This dynasty
is known as Janakavāsaṇa and Videhavāsaṇa after emperor
Mithi. (Devī Bhāgavata, 9th Skandha).
3) Other information
(i) He worshiped Sūrya's son Yama in his court.
(Sabhā Parva, Chapter 8, Verse 9).
(ii) He gave gifts of land to brahmans.
(Vana Parva, Chapter 234, Verse 26).
(iii) He did not eat flesh.
(Anuśāsana Parva, Chapter 115, Verse 65).
NIMI II. Son of Daśatrīyamuni of the Atri family.
(Anuśāsana Parva, Chapter 91, Verse 5).
NIMI III. Son of the King of Vidarbha. After
giving his daughter in marriage to Agastya he attained
heaven.
(Anuśāsana Parva, Chapter 137, Verse 11).
NIMMA. A Yadava. (Bhāgavata, 9th Skandha).
NIMROCI. A King born in the Yadava dynasty.
Nimmari, son of Bhṛgu had two brothers called Kīkāna
and Vṛṣṇi. (Bhāgavata, 9th Skandha).
NIPA I. A famous King of the Pūru dynasty. A son
called Brahmadatta was born to the King by his wife
Kṛti alias Kṛitiṇa. Brahmadatta begot hundred sons
like Kṛitiśrīdhana and all of them became famous by
the name Nipaś. (Bhāgavata, 9th Skandha).
NIPA II. An ancient kingdom in India. The King of
this place participated in Yudhishthira's Rājasuya.
(Sabhā Parva, Chapter 31, Verse 25).
NIPA III. A Kṣatriya dynasty. King Jannamjeya
belonged to this dynasty. (Udyoga Parva, Chapter 74,
Verse 13).
NIPATTHI. A Rīi exiled in the Kṛveda. He was a
Sūktrāṅastra (one who realized the Vedic hymns).
NIRĀMAYA. A King of ancient India. (Ādi Parva,
Chapter 1, Verse 237).
NIRĀMAYA. A King of ancient India. (Ādi Parva,
Chapter 1, Verse 137).
NIRĀMAYĀ  

A river, the water of which was very dear to the people of ancient India. (Bhīṣma Parva, Chapter 9, Verse 33).

NIRAMITRA I. Son of Nakula. His mother was the noble lady called Kacemunati. (Adi Parva, Chapter 95, Verse 79).

NIRAMITRA II. A Trigarta prince killed in the great war by Sāhadeva. (Drona Parva, Chapter 107, Verse 1).

NIRA VINDA. An ancient mountain. It is believed that he who bathes in the pond on this mountain will attain salvation. (Anuśāsana Parva, Chapter 137).

NIRMOCANA. The Palace of Murāsura. (Udyoga Parva, Chapter 48, Verse 45).

NIRITI I. A Deva. The Purāṇas contain the following information about him.

(i) He is one of the Aṣṭadikāpās (guardians of the eight quarters). He is in charge of the south-western corner. (See under Aṣṭadikāpās).

(ii) He is one of the Ekādasaucandra. (Adi Parva, Chapter 66, Verse 2).

(iii) Yrād was his grandfather and Śrāvaṇu his father. (Adi Parva, Chapter 66, Verse 2).

(iv) He attended the birth-day celebrations of Arjuna. (Adi Parva, Chapter 129, Verse 63).

(v) In temples his idols are installed with sword in hand and seated on an ass. (Agni Purāṇa, Chapter 51).

NIRITI II. Wife of the Deva called Adharna. She had three sons called Bhaya, Mahabhaya and Aappa. These Rāṣṭras are known as Nairitas. (Adi Parva, Chapter 66, Verse 4).

NISA. The third wife of the Agni called Bhamu. To the couple were born seven sons called Agni, Soma, Vaśvānara, Viśvapatī, Sanjñitā, Kapiṣa and Āgraṇ, and a daughter called Rōhiṇī. (Vana Parva, Chapter 211).

NISĀDA I. A forest dweller. The grand sire of the Niṣāda tribe living in forests was Nisāda. Those forest-dwellers came to be known as Niṣādas as they were the descendants of this Niṣāda. The Purāṇic story about the origin of Niṣāda is as follows:—

Once upon a time there lived a King called Vena. A very immoral ruler, he was hated by the people. As dharma declined in the country due to the misrule of Vena the maharājas killed him with darbha grass sanctified by maṇḍras. Then the maharājas saw dust rising up everywhere and people told them that the poor people, in the absence of king, had turned into thieves and the dust was formed by the onrush of the thieves. To remedy the problem thus created the maharājas charged the thigh of Vena, who had died childless, for a son, and from the thigh was born a male child, dark in colour, dwarfish and with a compressed face. Sadly he asked them what should he do. They asked him to sit (ṣīrde) and hence he became Niṣāda (forest-dweller). His descendants settled down on mount Vindhyā and they by their sinful lives divested Vena of his sins. Vena was absolved of his sins through the Niṣādas, and thus the Niṣādas became responsible for the ending of Vena’s sins. (Vīṣṇu Purāṇa, Part 1, Chapter 13).

NISĀDA II. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NISADANAREŚA. A King well known in Bharata. He was born from aspects of the daityas, Kālakaṇḍa and Krodhaṇāṇa. (Adi Parva, Chapter 67, Verse 50).

NISADHA I. A King born in Śrī Rāma’s dynasty. Kuśa was born as the son of Śrī Rāma, Aditi as Kuśa’s son and Nisadhā as Aditi’s son. This Niṣadhā was the father of King Nabhas. (Bhāgavata, 9th Skandha).

NISADHA II. A King of Bharata’s dynasty. Nisadhā was the grandson of King Puru and the fourth son of Jana mējaya. A great humanitarian, Niṣadhā ruled the country to the satisfaction of everybody. (Adi Parva, Chapter 94, Verse 56).

NISADHA III. A river near Mount Meru. During his triumphal tour, Arjuna defeated the people of this region.

NISĀKARA I. A mahārāja. Honoured even by the Devas he lived in his āśrama on the heights of Mount Vindhyā. One of those days Ṣaṭya and his elder brother Sampāti, under a bet, flew up to the Sun’s sphere. In his attempt to shield Ṣaṭya, who flew with great speed and neared the Sun’s sphere, from the scorching heat of the Sun, Sampāti’s wings got burned and he fell down on the heights of Vindhyā where he lay unconscious for six days.

Niṣākara mahārāja heard Sampāti crying and he saved the bird, which lived there for many years as the mahārājā’s slave. The mahārājā, who could foresee things told Sampāti about Śrī Rāma’s incarnation which was to happen in the future. He entered Śamādhi after finally telling Sampāti that monkeys would go there then in search of Śiśu, that Sampāti would point out to them where Śiśu was and that on that day his wings would automatically reappear and his legs would become strong. Afterwards for eight thousand years Sampāti led a solitary life in the āśrama. It was during this period that monkeys, in the course of their search for Śiśu got information about her from Sampāti. (Kamba Rāmāyaṇa; Vālmiki Rāmāyaṇa; Kiṃkhīṭha Kāṇḍa, Canto 60).

NISĀKARA II. A great munī, who attained Svarga after passing through many lives. His story is given below—

There was a great ascetic and erudite scholar in all branches of knowledge called Koṭakāra, son of muni Mudgala. Koṭakāra’s wife was Ḍharmiṣṭha, daughter of Vaiśēṣika. To them was born a son, an idiot and a deaf and dumb child, whom they foresaw at the gates of the mother’s house. At the same time an evil-minded Rākṣasa woman called Śūpākṣa, who was in the habit of lifting children came there with a lean child. She replaced Ḍharmiṣṭha’s child with the lean one and returned with it to the Śalabhanparvata where her blind husband asked her what she had brought for his food. She told him about the changelling child with her when he said as follows “Return the child at once to where it was found. The child’s father is a great man of knowledge and wisdom and when he hears about your action, he will curse us. So, return the child and bring the child of some one else.” As soon as she heard these words of her husband she rose up in the sky in great alarm. Hearing the cries of the Rākṣasa child left at their gates Ḍharmiṣṭha and her husband came out, and the child which, in its colour and shape resembled their child exactly, Koṭakāra said thus: “Oh! Ḍharmiṣṭha! this must be some ghost. Some one is lying here in the same form as our child to hoodwink and cheat us.”
Saying so he tied the child to the ground by chanting mantras with darbha grass in his hands.

Meanwhile Sarpaksi came there in invisible form. She threw Dharmaśīkhā's child from a distance into the courtyard. Kośākāra took his child. But all the attempts of the Rākṣasī to lift her child from the ground failed. The grief-stricken Rākṣasī reported the matter to her husband.

As soon as Sarpaksi left the place the magnificent Koleśa handed over the Rākṣasī child to his wife. He brought up his own child by feeding it cow's milk, curd, juice of sugar-cane etc. Both the children grew up to seven years of age. The Rākṣasī boy was named Divākara and the other child Niśākara. Both the children were invested with the sacred thread in due course of time. Divākara learned the Vedas, but Niśākara did not, and he was despised by all. His father pushed him into a neglected well and covered its mouth with stone.

Niśākara lived in the well for many years. The fruits of a cluster of plants in the well served as his food. Some ten years afterwards when Niśākara's mother found the mouth of the well closed with a big stone she asked as to who did so, and from the well came the answer, "I am the child you expelled from the well."" Alarmed at this the mother asked who was within the well, and she was answered, "Your son, Niśākara." Then she argued that her son was named Divākara and that she had no son called Niśākara. But, Niśākara told her about his past life and what had happened to him during the present life, upon which the mother roiled off the stone and Niśākara came out of the well and prostrated himself before his mother. He then went home with his mother. Questioned as to how and why these things happened by Kośākāra his son Niśākara described his previous life as follows:

Father, you would please hear about the reason why I became dumb and idiotic. In my previous life I was born in a noble family, my father being called Vrākṣapī and my mother called Vrākṣapī. My father was a king. He taught me all the Sāstras and the Vedas. I became convinced of my unique learning and erudition and began doing evil acts. Convinced of avarice, and I lost all my scholarship. I became indiscet. Having thus become a fool, I began committing sins. I had to hang myself to death on account of my association with others' women and stealing others' money. I therefore, fell into the Raurava hell. After a thousand years some sin remained attached to me as a result of which I was born as a tiger, and a King trapped and took me to his city. When I was caged Śastras about Dharma, Artha and Kāma came up in my mind.

One day the King went out wearing only one piece of cloth on his lower body. Then his wife Ajīti, a unique beauty came to me, and because of my taste in my previous life sexual desire arose in my heart. I told her about my feelings. She also felt like me. So, she unchained me and I approached her in great passion and seeing me thus the King's servants tied me to a peepal tree and thrashed me to death.

My soul again returned to hell. After a thousand years I was born as a white as in the house of a brahmin named Agnivesya, who had many wives. Then all knowledge and wisdom were reflected in my mind. My duty was to carry the brahmin women on my back. One day the brahmin's wife Vimāṇa of Navarāṣṭrā started for her father's home mounted on my back. Half-way home she got down and went to a stream to bathe. The exquisite beauty of that lady with wet clothes upset me, and I ran up to her on the stream, pushed her into the water and myself fell upon her. Then a person came and tried to tie me down. I escaped from his grip and ran southwards. While thus running the saddle slipped into my mouth and I fell down. And within six days I died thinking about her. Thus I fell again into hell. My next birth was as a pauper. A hunter caged me in the forest and he sold me to a Vāsya merchant, who put me up in the women's quarters. The young women fed me on rice and fruits. One day the wife of the Vāsya merchant hugged me to her breast and petted me. Her touch kindled my sexual feelings and I embraced her with my wings. In my hurry about the affair I slipped down and got crushed between the doors. Thus I fell again into hell.

Afterwards I was born as an ox in a camp of a Chandala. One day he yoked me to his cart and started for the forest in it with his wife. On the way the song a song, and mentally excited by it I looked back. At once I slipped my feet, fell down and died. Again I returned to hell. After another one hundred years I was born as your (Kośākāra) son in this house. All facts about my previous lives linger in my memory and now I am free from evils and am a virtuous person. I am going to the forest for tapas. Let the good boy, Divākara live here as house-holder. Niśākara thus did tapas for many years and attained Vaiṣṇava (Viṣṇu Parāśara, Chapter 91).

There is no definite evidence in the Purāṇas to establish that the Niśākara, the protector of Sampāti and the Niśākara mentioned above were the same person.

Niśāgī. A son of Dhrū vara. He was killed in the great war by Bhimaśena. (Kṛṣṇa Parva, Chapter 94, Verse 4)

Niśātha I. A prince of the Vṛṣṇi dynasty; son of Balabhadrā born of Revati. (Harivansha). Niśātha also had participated in the usavā celebrations held at Raurava mountain by the Vīśṇavas. It was Niśātha who went to Kṛṣṇa's vāsapastrī with the dowry of Subhadrā. He was present at the Asvamedha and Rajāmena of Vāsudeva. After death he was absorbed into the Viṣṇava (Śrī Parva, Chapter 238, Verse 20; Śāhā Parva, Chapter 34; Asvamedha Parva, Chapter 66; Svargaśloka Parva, Chapter 5).

Niśātha II. A King of ancient India. After death he lived in the court of Yama worshipping him. (Śāhā Parva, Chapter 9, Verse 11).

Niśīrā. A river glorified in the Purāṇas. It is well known in all the three worlds. A bath in the river is as good as performing an asvamedha yajña. Those who bathe in the confluence of Niśīrā will attain Indraloka. (Vana Parva, Chapter 84, Verse 138).

Niṣcyavana. Second son of Bhṛgpāti. He was sinless, pure and holy. (Vana Parva, Chapter 205).

Niṣṭhā. A King of Druva's dynasty. Puspāma was the son of Ukala, the son of Druva, and Niṣtha was Puspāma's son by his wife Prabhā. Niṣtha had two brothers, Pradosa and Vyūsa. (Bhāgavata, 4th Skandha).

Niśka. One palam (about one-sixth of a pound) of
god. (Manusmriti, Chapter 8).

NIŚKRṬI. An agni (fire). A son of Śrīpata, he came to be known as Niśkṛṭi as he redeemed (Niśkrṭam) people from unhappiness. (Vana Parva, Chapter 229, Verse 14).

NIŚKUMBHA. A great asura. A dependant of the asura called Vyra-parvan, Niśkumbha, took part in many Deva wars. (Bhārata Parva, Chapter 59).

NIŚKUTA. An ancient region in India. The people of the region were defeated once by Arjuna. (Śabha Parva Chapter 27, Verse 29).

NIŚKUTIKA. A female attendant of Subrahmanyam. (Salya Parva, Chapter 46, Verse 12).

NIŚṬĀNAKA. A prominent nāga (serpent) begot by Kaśyapa-prajapati by his wife Kadrā. (Aśvī Parva, Chapter 35, Verse 9).

NIŚṬHURAKA. A very prominent King, who lived in ancient times in South India. Once he had to depend on Śrīdatta, a King of North India. (See under Śrīdatta).

NIŚṬHURAKA I. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 106, Verse 12).

NIŚṬHURAKA I. A nāga. Two of the sons of Kaśyapa-prajapati by his wife Diti became notorious fellows called Sumbha and Niśumbha. They were born and brought up in Pāṭāla. But as young men they came to the earth and began rigorous tapas taking neither food nor drink. After ten thousand years Brahmā appeared and asked them to choose their boons. They requested for Sumbha and for Brahmā to grant that boon. Thence they thought of another boon, which would in effect be as good as the first one; they wanted death to come, but to come in a manner impossible to happen. So, they requested Brahmā as follows: "We shall not meet with death at the hands of males among Devas, human beings as also by birds, animals etc. In short we should be killed only by women, let women kill us not." Brahmā granted them such a boon and they returned to Pāṭāla. There they lost their head over the boon and appointed Sukra as their preceptor. Sukra was so pleased at this that he made Sumbha sit on a golden throne and crowned him King of Dāiyas. Following this, lesser Kings began coming to salute the great King and pay tributes. Great dāiyas like the Candra, etc. Bhūmās, and Raktabija etc., became attendants of Sumbha and Niśumbha.

At this having established the power of the dāiyas thus Sumbha-Niśumbha gradually turned their attention towards extending the boundaries of their kingdom. The whole earth they subjugated. Then Niśumbha with great army marched to Devaloka to conquer Indra. A Deva war started. In the fight all the Dīkṣālikas were on one side and Niśumbha alone on the other side; the latter side was slightly defeated. Smitten by Indra's Vajrāyudha Niśumbha fainted; his army was also broken. As soon as news about the defeat of his brother was reported to Sumbha with the remaining Dīnavas hurried to Devakot. In the battle that ensued the Devas were routed. Sumbha assumed Indra's hood by force and the standard (flag) of the dāiyas was hoisted on the flag-staff of Sudharmā, the prince of Indra. Sumbha captured Kanadhitana, Ātriavana, Uccāśkrēsya, etc. The Nandana garden and the shades of the Kalpaka tree were turned into resting places of the dāiyas. Fragrant flowers of the Kalpaka tree adorned the hairs of dāiyas women. Sumbha drove away Kubera and took over Alakāpūri also from him. As Yama ran away from the kingdom, Kālpapūri also came under Sumbha. All the Dīkṣālikas took refuge in forests and caves. Thousand years rolled by thus. By then the Devas worshipped Mahādevi, who appeared before them. Kaśā with the help of Mahādevi stood before the Devas. As Kaśā was dash in colour she came to be known as Kālīkā also. Mahādevi, along with Kālīkā started for the capital of Sumbha-Nīśumbha. At the capital they ascended a mountain and sat on two rocks. Mahādevi sang such a melodious song that birds and animals lost themselves in its sweetness and stood motionless. The Caṇḍamānas, who were at the time passing that way were also attracted by the music. Having understood what it all meant they hurried up to Sumbhāsura and gave him a description of the supreme beauty of Mahādevi and Kālīkā. The description kindled great interest in Sumbha and Niśumbha about the devils and then they inquired their minister Suṣrūva to bring the devils over to them. Having heard Suṣrūva's mission the devils said as follows: "We do not have any objection to becoming the wives of your masters but, in the matter of my marriage there is a special problem. While playing with my friends as a child I had accidentally taken a vow. I was at that age a bit proud about my capabilities and strength, and the vow I took was that I would marry only someone who was stronger than I am. My friends called me a fool and ridiculed me about the vow. That only hardened my stubbornness and I stand by my vow even now. Therefore, please tell Sumbha first to defeat me in fighting." When Suṣrūva carried this information to Sumbha, and Niśumbha, they felt amused that a woman challenged them to fight. But, they had no alternative but to fight. So they deputed the mighty dāiya Dīṁārakasa with an army to fight Devi, and there ensued a fierce fighting between Devi and Kālīkā on one side and the big dāiya army on the other side. The whole army and finally Dīṁārakasa too was killed. Devi then retired from the battlefield to a place nearby and blew the conch. Sumbha-Nīśumbha heard the sound from it, and the next moment a messenger came and told them about the fate of the army and of Dīṁārakasa. They then sent a much greater army under Caṇḍamānas against Devi. But Kālīkā devoured them all. Raktabija, who next encountered Devi with a great force, also became food for Kālīkā. Then Sumbha-Nīśumbha entered the battlefield and they too were killed. Deva thus victorious regained Svaragā. (Devi Bhāgavata, 5th Skandha).

NIŚUMBHĀ II. The Mahābhārata mentions another Niśumbha, a dependant of Narākiṣa. Śrī Kṛṣṇa killed this asura who towered up the path of the devas (devayāna) from the earth. (Śabha Parva, Chapter 38).

NIŚUNDA. An asura killed by Śrī Kṛṣṇa. (Vana Parva, Chapter 12).

NIṬṬAMBH. A great mahārāja. He too was present in the company of the muni, who visited Bhīma on his bed of arrows. (Amaṭāśana Parva, Chapter 26, Verse 8).
NITHA. A king born in the Vṛṣṇi dynasty. (Vana Parva, Chapter 120, Verse 9).

NITIGOTRA. A king born in the Bhrigu dynasty. (Bhāgavata, 9th Skandha).

NIVĀTAKAVACA(S). A sect of Dāityas.

1) Birth. Dāityas were the off-springs of Kaśyapaprajāpati by Diti. Two sons called Hiranyakāśi and Hiranyakasipu and a daughter called Sīhikā were born to the Prajāpati of Diti. Sīhikā was married by Viśvāsī and to them were born Rāhu and others who became famous as the Sāṁhikayās. Hiranyakasipu had four famous sons called Anuḥlāda, Hādha, Prahlāda (the great devotee of Viṣṇu) and Sāmhlāda. (Some texts refer to them as Anuhrūḍa, Hṛdā, Prahrūḍa and Samhrūḍa). Hādha’s son was called Rāda, Sāmhlāda’s sons were called Auyumān, Sībi and Bārāda, and Prahlāda’s son was called Virocana. Mahābali was Virocana’s son and Bāna was the eldest of the hundred sons of Mahābali.

Four of the sons asuras called Nivātakavacos were born in the family of Prahlāda. The army of the Asuras, which routed the Devas many a time, was formed by the Nivātakavacos and Kālikayās. (Agni Purāṇa, Chapter 19).

2) Fight against Rāvana. After securing boons from Brahmā Nivātakavaco lived in the city of Mahāpuruṣa and they were a terror to the world. Rāvana longed once to defeat them and so besieged their city with his army. The two sides fought fiercely for hundreds of years. At last Brahmā intervened and conciliated them. From that day onwards the Nivātakavacos became friends of Rāvana. (Uttara Ramāyana).

3) Asmitā. The Nivātakavacos in company with the Kālikayās attacked Devaloka. Indra, who could not withstand the attack, sent his charioteer Mātali to Arjuna and brought him down. Most of the Nivātakavacos and Kālikayās were killed in the fight by Arjuna. (See under Kālikayā).

NIVĀTAKAVAYUDDHAPARVA. A sub Parva in Vana Parva of Mahābhārata comprising of chapters 165 to 175.

NIVAT. A mantra or hymn. ‘Uktha and Nivit are recited after the offerings in a yajña. (Rgveda, Mandala 1, Anuvāka 14, Sūkta 86).

NIVITA. Brahmā’s wearing upper cloth or the sacred thread on the left shoulder and under the right hand is called Upavita; the same on the right shoulder and under the left hand is called prācinavāta and the same worn as a garland around the neck is called Nivita.

NIVRITTI. A king of the Yāsā dynasty. (Bhāgavata, 9th Skandha).

NIYATAYU. Son of Sruṣṭi. He was killed by Arjuna in the great war. (Drona Parva, Chapter 94, Verse 29).

NIYATI. A daughter called Lākṣmī and two sons called Dhātā and Vidhātā were born to mahaṛi Bhrigu of his wife Khyāti. Dhātā and Vidhātā married Ayati and Niyati, daughters of Men. A son named Prāna was born to Vidhātā, and this Prāna became father of Māyānandu and grandfather of Mārkaṇḍeya. (Viṣṇu Purāṇa, Part 1, Chapter 10).

Niyati after her death became a Devi, and she continues to worship Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 43).

NIYOGA. During the Vedic period there prevailed a system or custom which permitted either the husband or the wife who had no child by his wife or her husband to procreate a child in another woman or beget children by another man. That custom, called Niyoga fell into disuse after the Vedic period. (Agni Purāṇa, Chapter 256).

NODHIAS. A muni who lived in the Vedic period. He achieved all his desires by praising the Devas. (Rgveda).

NIKARUS. A king of the Yāyati dynasty. (Bhāgavata, 9th Skandha).

NIKAG. A king born in the dynasty of Vaivasvata Manu. 1) Genealogy. Descended from Viṣṇu thus: Brahmā—Marici—Kaśyapa—Vivasvān—Vaivasvata Manu—Mahābhārata—Pratāpika—Kṛṣṇa—Nikag. Nīka was the younger brother of Ikṣvāku. From Nīka was born Sumati, from him the king called Jyestha, from Jyestha Vasu and from Vasu Pratāp.

2) Nikag became chameleon. Nikag was an extremely righteous and generous King. Once, at Purkara he gifted away thousands of cows to brahmans. There was a brahmin called Parvata living near Purkara. He too was given a cow and it was after that the brahmin named Anāraka came. By then there remained no cow to be gifted. Anāraka came after Parvata had gone into the forest after leaving the cow at the pond (Purkara). Nikag had forgotten the fact that the cow had already been gifted away to Parvata and finding it there owner-less he gave it to Anāraka, who went away with the cow very much pleased. The King and his ministers also returned to the palace.

A very short time afterwards Parvata returned to the pond and felt very sorry to miss his cow. He searched for it here and there and at last found it at Anāraka’s house. Quarer ensued between the two, Parvata alleging that Anāraka had stolen his cow while the latter contended that it had been given to him by the King. Now, it was decided that the question should be submitted for arbitration to the King, and the contending parties went to the capital to see the King. At the palace they asked the gatekeepers to tell the King about their arrival. But, they did not tell the King, nor did he come.

Angered at this the brahmans cursed that Nikag be converted into a chameleon and live as such for a thousand years. The King heard about the curse and ran up to the brahmans and requested for absolution from it. The brahmans then said that after a thousand years Mahābhārata would incarnate as Śrī Kṛṣṇa and that as his touch Nikag, the chameleon would resume his former form as King. According to this curse Nikag was born as a chameleon in a neglected well at Dvārakā. One day Śāmba and others who happened to go near the well tried their best to take the chameleon out of it, to no purpose. At last Kṛṣṇa with his attendants came and took it out of the well. At Kṛṣṇa’s touch it resumed its form as King Nikag, and related the story of his curse to the onlookers, who stood there wondering.

3) Other information.

(i) After his death Nikag lived in Yama’s court worshiping him. (Sabhā Parva, Chapter 8, Verse 8).

(ii) Nikag once conducted a yajña on the banks of the river Payuṇa in Varāhātipatha where Indra drank soma so much as to get intoxicated, and the brahmans
danced with pleasure at the very liberal gifts made to them. (Vana Parva, Chapter 8, Verse 5).

(iii) Nrga was a King very dear to Indra. (Bhishma Parva, Chapter 9, Verse 7).

(iv) Krsna granted salvation to Nrga who changed, at his touch, from chameleon to his former form as King Nrga. (Anuśāsana Parva, Chapter 70, Verse 29).

(v) He did not eat flesh. (Anuśāsana Parva, Chapter 70, Verse 29).

NRSAD. A mahārāja, who was the father of sage Kṣapa. (Rgveda, Mandala 10).

NRESAR. A Rsi, who lived in the Rgvedic period. His son was deaf. (Rgveda, Mandala I, Anuvāka 17).

NYAGRODH. A son of Ugrasena. When Krsna killed Karna Nyagrodha fought with Kṛṣṇa and others and was killed by the blow of Bahubhirā's shield. (Bhāgavata).

NYAGRODHAṬRTHA. A holy place on the banks of the ancient river Ṛavipravati in North India. (Vana Parva, Chapter 90, Verse 11).

O. This sound signifies Brahman. (Agni Purāṇa; Chapter 346).

ODRA (M). An ancient province of Ina, Mahābhirāja, Sāthā Parva, Chapter 51, Verse 23 says that the King of this province had come to Dharmaputra with presents.

OCHARATHA. Son of the King named Oghavān. (M. Anuśāsana Parva, Chapter 2, Verse 38).

OGHAVĀN I. Grandson of King Nrga. He had a son named Oghavān and a daughter named Oghavāni. (M. Anuśāsana Parva, Chapter 2).

OGHAVĀN II. A warrior on the side of the Kauravas. (M. Karna Parva, Chapter 3, Verse 42).

OGHAVĀTĪ I. The King named Oghavān. There are seven Sarasvatī rivers in the world. These are Suprabhū, Kārīnāsūrī, Visālī, Manorānā, Sarasvatī, Oghavān, and Sūryen. In the Mahābhārata, Sālīya Parva, Chapter 38 we find that Oghavān was invited and brought to Kuruksetra. It was on the bank of this Oghavān that Bhismam fell and lay on the Saralāyā. (Bed of arrows). (M. Bāṣa Parva, Chapter 50, Verse 5).

OGHAVĀTĪ II. Daughter of the King named Oghavān. She is the son of Agni married her. (M. Anuśāsana Parva, Chapter 2).

OM. This sound is a combination of the three letters — A, U, and M. The A-sound signifies Viṣṇu. The U-sound signifies Śiva and the M-sound signifies Brahmā.

Akkro Viṣṇuruddhiṣṭa
Ukṣabramahavaraḥ
Makrāstusmitrambhirām
Pravaciṣṭātvasāmanāḥ](Vāyu Purāṇa).

The sound “Om” is called “Pranava” or “Brahman.” All mantras begin with the sound “Om.” Because of its sacredness, Śūdras and other low-caste people are not allowed to utter it or to hear it. They may pronounce it only as “Aum.” This sound includes all that has happened and all that is to happen. (Mādhyāmyamandita).

OMPĀTU. (Malayalam word for nine).

Nine grahas (nine planets), Sun, Moon, Mars, Budha (Mercury), Guru (Jupiter), Sūkra (Venus), Sāni (Saturn), Rahu and Ketu.

Nine Daivas, Gulkia, Vīṣṇu, Gandāntam, Visṇa, Uṣṇa, ekārjala, Sarpaśīras, ātman and Vaiḍūryam.

Nine Karmādāsīṁḥ. Sūrya, Ānanda, Yama, Kāla, Āka, Vāyu, Agni, Jāta and Bhūmi.


Nine Dīya. Dīya, Dīya, Dīya, Ācīr, Dīya, Sārī, Ācīr, Dhīravī, Pratśrīvānī, Lītā, Silpaśī and Svāmī.


Nine Togats. Kavi, Hari, Antariksa, Prahuśabda, Pippaliśa, Avibutra, Dharmiṣṭa, Camada and Kāra-
hṭāna.


Nine kinds of Rāja. Sārvabhauma, Adhirāja, Narendra, Pārśna, Paśupātī, Mandhata, Bhaṭṭabhaṭṭa, Bṛhadvakra and Somavān.


P. A garden. (Agni Purāṇa, Chapter 346).

PADAPĀTHA. An ancient system of studying the Vedas. (See under Gṛhāṇa).

PADĀKTRA. See uktah Padakaṅṭha.

PADĪ. One of the eight sons of Janamejaya, a King of Kuruvanta. The others are Dhrūvarṣa, Pāṇḍu, Bāhika, Nāmaka, Jāmbiadvana, Kṛṣṇodara and Vasita. (The Pāṇḍu and Dhrūvarṣa mentioned here are not the fathers of Kuruvapādavaṃśa.)

PADMA I. A serpent born to sage Kṣatapa of his wife Kesi. (Śloka 10, Chapter 35, Ādi Parva).

PADMA II. A King, This King shines in the court of Yama. (Śloka 10, Chapter 35, Śaḥb Parva).

PADMA III. A soldier of Subrahmanda. (Chapter 45, Śaḥb Parva).

PADMA IV. A nīdi (treasure). This nīdi belongs to Kubera. (Śloka 39, Chapter 10, Śaḥb Parva).

Saṅkhuṇidhi, Padmapādhi and a Puspakavīṇī were presented to Kubera by Bhrāmaṇa. (Uttara Rāmāyaṇa.)

PADMĀKARA. A character in the story in Svāyapīni describing the greatness of a Śivapīti. (See Rasabha).

PADMAKETANA. One of the children of Gaurḍa. (Chapter 101, Udyoga Parva).

PADMAKUTA. The palace where Suprābhā, wife of Śri Kṛṣṇa used to reside. (Dāksāniyā Pāta, Chapter 36, Śaḥb Parva).

PADMANABHA I. One of the hundred sons of Dhrūvarṣa. (See under Kauravas).

PADMANABHA II. A serpent. This serpent resides on the shores of the river Gomati which flows through Nārāyaṇa. This serpent once went to Bhīma and talked to him about Dharma. (Chapter 355, Śaḥb Parva).

PADMAPURĀNA. One of the eighteen Purāṇas. (See under Purāṇas).

PADMARĀGA. See under Navarcatas.
PADMASARAS. A lotus pond of Utsara Bhārata. The Pāndavas on their way from Khāndavaprastha to Girivraja met Śrī Kṛṣṇa at this place and talked with him for a long time. (Chapter 20, Saḥā Parva).

PADMASANGHIKA. A lotus pond situated near Cediṣa. During the period of the Mahābhārata a company of merchants were attacked by wild elephants at this place. This is very nicely described in Chapter 55 of Vana Parva of Mahābhārata.

PADMASEKHARA. A Gandhiva King. Padmāvati of whom many stories are told in Kathāsīrīgāra was the daughter of Padmāvekha. Padmāvatī, the daughter of Padma, the said book is entirely devoted to stories about Padmāvati.

PADMAVATI I. A river which is the incarnation of Mahākali. (See under Gaṅga).

PADMAVATI II. Wife of Emperor Udayana. (See under Udayana).

PADMAVATI III. Wife of Gandhagupta son of Sahasarmanuvaṇa. (See Sahasraṃuvaṇa).

PADMAVATI IV. A female follower of Subramanya. (Chapter 46, Salya Parva).

PADMAVATI V. Daughter of Satyakesu, King of Vidarbha. Ugrasena married her. After marriage she went and stayed once in her father's house for a short period. During that time through illegal intimacy with a messenger from Kubera named Gebbila she became pregnant. She started to fear the hostile criticism from inside a voice said "I am being born to wreak vengeance on Mahāvira for killing Kālanemi." The son born thus was Kanasa. (Śrīśikhaṇḍa, Padma Purāṇa).

PADMAVATI VI. Wife of Vaikṣya named Prajādi. Once Prajādi went to a nearby village in search of trade. Padmāvati and her companions were one day bathing in a river nearby when a Śūdra passed that way. Attracted by her dazzling beauty he remained there talking to her. The Śūdra named Dharmadhvaja was greatly enamoured of her and the companions of Padmāvati, noticing that, just to make fun of him said "If you abandon your life at the point where the rivers Gaṅga and Yamunā meet you can attain Padmāvati." Without any hesitation, thinking that what they said was true, he went and ended his life at the place suggested. Immediately he became a replica of Prajādi and stood before Padmāvati. The real Prajādi also came there then. Padmāvati was in a fix to choose the real husband. Mahāvīra appeared before them then and asked Padmāvati to accept both of them as her husbands. Padmāvati pleaded it was forbidden for women of her community to accept more than one husband and then Mahāvīra took all the three along with him to Vaiṣṇavīśī. (Kriyā Khaṇḍa, Padma Purāṇa, Chapter 4).

PAHLAVA. A place of human habitation of ancient India. This is situated in the western zone. (Śloka 60, Chapter 9, Bhīṣma Parva).

PAJIHAVANA. A 42da. This 42da conducted a grand Yajña similar to Aṅgāragyaśīva and gave as fees to priests a lakh of gold vessels. (Chapter 6, Śānti Parva).

PAILA. A disciple of Vyāsa. It was the five disciples of Vyāsa named Sumanu, Jaimini, Paila, Suka and Vaiśampāyana who gave publicity to the original Mahābhārata. (See under Gṛuparaṃparā).

He was the son of a person named Vasa and attended the Rājasya of Vadhīpira. (Śloka 35, Chapter 33, Saḥā Parva). Pails was also one among those who visited Bhīma while he was lying on his bed of arrows. (Śloka 6, Chapter 17, Śānti Parva).

PAILAGARGA. An ancient sage. Ambā, daughter of the King of Kaśi, once practised austeritys in the Āśrama of this sage. (See under Ambā).

PAIṢĀGA. A kind of marriage. (See under Vīvaha).

PAIṬHAKA. An asura. This asura was killed by Śrī Kṛṣṇa. (Chapter 38, Saḥā Parva).

PAKA. A mighty asura. Once this asura gathered a big army and went to fight against Indra. A great battle which lasted for several days took place in which the asura army was destroyed and Pāka killed. Indra got thenceforth the name Pākasāna. (Chapter 70, Vaiśu Purāṇa).

PAKAL. Malayalam word meaning Day. A story about the origin of day, night, dawn and dusk is contained in Vaiṣṇu Purāṇa. At the time of the great Deluge everything from gods down to the insects and the earth were lodged in Parabrahman (Supreme being). Brahmā sat in meditation to initiate what he termed as Jagatī, the four species of living beings like the devas, asuras, pitras and men. When the meditation proceeded, the Tamoguna in Brahmati became prominent and so first and foremost of all, the asuras were born from his waist. Then Brahmā discarded his Tamoguna and the manifestation of the discarded Tamoguna became Night. Brahmā sat again in meditation and from his face sprang out the devas, who were embodiments of sattvaguna. Brahmā discarded the sattvaguna and it then became Day. That is why asuras are powerful at night and devas by day. Then another manifestation with sattvaguna predominating sprang out from Brahmati and it was called Pitṛ. Brahmati discarded that also and it became Dusk. Brahmā sat again in meditation and then were born men who were a manifestation of Rajoguna. Brahmā discarded that also and it then became Dawn. That is why men are strong at dawn and the pitṛs strong at dusk. It is because of these that it is said that day, night, dawn and dusk are bodies of Brahmati. All the above four are an asubha of the three gunas.

Night is called Usā and day, Vyūsti. Sandhyā (dusk) is the time between Usā and Vyūsti. When the fierce and terrible Sandhyā commences, a set of ferocious demons called Mandeṣas desire to eat the Sun. A fight ensues then between the Sun and the demons and by the curse of Prajāpati the demons die daily though their bodies never perish. At that time the best of Brahmans with the sound of ‘OM’ vibrating recite the gāyatri and throw water upwards. That water transforms itself into Vajrāyūṣa and burns to death the wicked demons. The first oblation to the sacrificial fire is performed reciting the mantra which begins with “Śūryojyotiḥ”. “OM” is but Bhagavān Viṣṇu, lord of the Vedas with the luṣtra of Kṛ, Yajus and Śāma. The very utterance of the word ‘OM’ therefore, destroys the demons Mandheṣa. (Chapter 8, Aṣṭā 2, Chapter 6, Aṣṭā 1, Vaiṣṇu Purāṇa).

PAKHANDA. An ancient place of habitation in Dakṣiṇa Bhārata. Sahadeva one of the Pāndavas sent his messengers and subdued the country. (Śloka 70, Chapter 31 Subha Parva).
PAKKANÂR. Vararuci, the celebrated astronomer, got of a Candâli wife twelve sons. They were called "Paraça pêtta partikulam" (The twelve sons born of a Candâli). They were


(i) It was usual for all the sons of Vararuci excepting Vâyâlimâmânâlpan to assemble at the house of Agnihotri for the sridha of their father annually once. Once after the sridha, all of them sat together for their meals and the antarjâmâ (wife) of Agnihotri refused to serve an assembly consisting of Pâkanâr, a Candâli. When Agnihotri compelled her to do it she came to the place hiding her face with an umbrella. Pâkanâr enquired about the purpose of the umbrella and Agnihotri replied that it was the duty of chaste and devoted wives to hide their faces from other men. Then Pâkanâr asked that still the brahmin wife who hid her faces were lacking in devotion and chastity and the Candâli women were the only class of women who were chaste and devoted to their husbands. Everybody present there joined sides with Agnihotri and opposed the argument of Pâkanâr. To demonstrate the devotion of Candâli wives Pâkanâr took Agnihotri to task. On Parâcâgattan. 12. Pâkanâr, called his wife and asked "How much paddy do you have here?" "Five measures", she replied. "Pound half of it and bring it to me", Pâkanâr instructed. The dutiful wife pounded the paddy, cooked the rice and brought it to Pâkanâr. Pâkanâr asked her to throw the rice into the drain. She did it without the least hesitation. Pâkka nâr then asked his wife to pound the remaining paddy and bring the rice cooked as before. She did so and when she brought it before Pâkanâr he asked her to throw that also away into the drain. She instantly obeyed. That day both of them went without meals. They were so poor.

The next day Pâkanâr along with Agnihotri went to the tâla (house) of Agnihotri. Pâkanâr then asked Agnihotri to make his wife do exactly like what Pâkanâr's wife was made to do. Agnihotri immediately called his wife and asked her to take two and a half measures of paddy, pound it, cook it and bring it to him. "There is rice here ready in stock and so why should we pound paddy now?" Agnihotri's wife questioned. But Agnihotri insisted and so surrendering to the compulsion, she did as she was instructed. When she brought the rice before him cooked, Agnihotri asked her to throw it away into the drain. She hesitated first but when Agnihotri insisted she did so very reluctantly. Then Agnihotri asked her to take another two and a half measures of paddy, pound it and bring the cooked rice once again. The antarjânam (wife) flew into fury and showered on her husband a heap of abusiveness and hid inside and despite repeated requests from Agnihotri she never showed her face out again. Agnihotri admitted defeat and accepted Pâkanâr's view that a Candâli woman was more chaste than a brahmin woman.

(2) Once Agnihotri came to the hut of Pâkanâr. Pâkanâr called his wife to bring a 'pâlaka' (a wooden plank used for sitting) for Agnihotri to sit on. She was at that time drawing water from a well and the bucket was midway in the well with water. The instant she heard her husband call her she left the rope on the rope and rushed to the side of her husband. She did what was asked of her to do and then returned to the well. Pâkanâr followed her taking Agnihotri along with him. When they reached the well Agnihotri was dumb-founded. The bucket with water was staying in mid-air in the well exactly at the position at which Pâkanâr's wife had left it. The power of the chastity of the woman. (See under Vararuci.)

PALSA. See under Kâlamâna.

PAKSA. A female follower of Subrahmanya.

PAKSVAMSA. The Purânic version of the origin of birds is given below:

Descenting in order from Viṣṇu came Brahmâ—Marici—Kâtyâyaprajapati. The latter got of his wife Trâma (daughter of Dukha) five daughters named Kruñci, Bhûti, Sûyâ, Dhârrâjâ and Kâlki. From Kruñci were born the Uûkas, Bhûti gave birth to Bhûsas, Sûyâ to Kâmakshis and Dhârrâjâ to swans and geese. From those originated the entire bird family of the world. (Chapter 6, Aranyâ Kânda, Vâlmiki Ramâyana.)

PAKTHA. A King of Vedic times who was a protege of the Aśvins. Indra was kind to this King. In the Dâśarîthâ battle Paktha fought against Sudâs on the side of Trasadanyu. (Mândala 7, Âryâvarta.)

PÂLA. A measure of ancient times. (See under Trasara.)

PÂLA. A serpent born of the race of Viṣṇuki. This serpent committed suicide at the Sarpasatra of Jana-mejaya. (Mândala 35, Chapter 37, Adi Parva.)

PÂLAKA. A son born to the King Cândamahâsena of his wife Angâravati. Angâravati got two sons. The other son was named Gopilâka. (Kâthâmukâlalambaka, Kâthâkathâdigâra.)

PAKAVYÂ. The author of the famous book 'Hastây- yuvredasamihita'. This book contains 160 chapters dealing with Mahârâgasthana (great diseases), Kudâra- râgasthana (minor diseases), Sâlâyasthana (extractions of extraneous matter from the body) and Uttarasthana (diseases of the head). Pâlakavya taught this Ayurvedasamihita to Râmâyana, King of Angadêsa. (Agni Purâna.)

PÂLAL. One of the seven mothers of Subrahmanya. The other six are: Kâki, Halmâ, Brahmuikâ, Mâlinâ, Aryâ and Mitrâ. (Mândala 10, Chapter 228, Vana Parva.)

PÂLASAVANA. A sacred forest. Once the sage Jamadagni performed a sacrifice in this forest. On that occasion all the rivers in the world were present there carrying their water. The sage at this Yâga gave wine to all the other sages to their heart's content. (Mândala 15, Chapter 94, Vana Parva.)

PÂLT. A corrupt form of Sanskrit.

PÂLITA. A rat, a character in 'Bidâlapârâbhâ'. This rat held a conversation with Lomaśâ, a cat. (See under Bidâlapârâbhâ.)

PÂLITA. A female follower of Subrahmanya. (Mândala 30, Chapter 46, Sâlyâ Parva.)

PÂLLANYU. The name of the devotional songs sung by the Tarni devotional poet, Vînceslîtar.
According to Nyāya Vaiśeṣika-sūtras there are seven Padārthas and they comprise nine kinds of Dravyas which are the Pāṇačāhitas (five elements), Kāla (time), Dīk (space), Ātmā (soul), and Manas (mind). They are described below:

1) Prthvi (earth). The characteristic of this padartha is smell. Prthvi is of two kinds, Nitya (eternal) and Aṇiṣṭya (perishable). Nitya is in the form of atom, paramaṇa and amīti in the form of Kāraṇa. They are classified into body, sense organs and objects.

2) Jalā (water). Jalā has a cold touch. It is of two kinds Nitya and Aṇiṣṭya. Nitya is in the form of paramaṇa and Aṇiṣṭya in the form of Kāraṇa.

3) Agni (fire). It generates heat. It is of two kinds, Nitya and Aṇiṣṭya. Nitya is in the form of paramaṇa and Aṇiṣṭya in the form of Kāraṇa. There are four kinds of Agni: Fire of the earth, fire of the sky, fire of the stomach (digestive power) and the fire commonly used.

4) Vāyu (air). It is without form but with the sense of touch. It is also of two kinds. Nitya in the form of paramaṇa and Aṇiṣṭya in the form of Kāraṇa.

5) Akāra (ether). This is the carrier of sound. It is single and eternal.

6) Kāla (time). It is eternal cause for all actions embracing the elements. It is also single and eternal.

7) Dīk (space). Places like north, south, east and west which are eternal.

8) Ātmā (soul). It is related to knowledge and is of two kinds, Jīvamāṇa and Prāṇamāṇa.

9) Manas (mind). It is the sense-organ to enjoy pleasures. It is in the form of paramaṇa and eternal.

To know the views of Manu on the origin of the Pāṇačāhitas see under Srṣṣī.

Pāṇačābrahma-māśana. This is a divine cow with Brahman, Viṣṇu, Rudra and Śiva as its four legs and Nāḍāiva as the couch. Devī rests on this cow always.

7th Sandha, Devī Bhāgavata.

Pāṇača-cūdā. A nymph. Once Suka, son of Vyāsa by his magic powers entered the Akāra. Then a host of celestial maidens led by Pāṇača-cūdā stood watching him in admiration. (See under Suka).

Bhāma once told Dharmaputra that women were fickle-minded and the cause of evils. To explain his statement he pointed out to the conversation between Narada and Pāṇača-cūdā. Narada once conducted a world tour during the course of which he met Pāṇača-cūdā and asked her the characteristics of women. She replied thus: “Even beautiful, venerable and noble ladies would stoop to folly. It is not the habit of women to leave away charming men of wealth if they get them conveniently. Any woman can be tamed if you please her in the proper way. If women remain faithful to their husbands.

1 Pāṇača. One of the six principal dieties or systems of Philosophy founded by Kanādā.
2 Padārtha Anything which can be named or a category.
3 Dravya An elementary substance, the substance of properties.
4 Vaiśeṣika A characteristic or property of all substances.
5 Gunas. Motions, actions.
6 Sāmānyas. General characteristics.
7 Prakṛtis. A peculiar attribute, the eternal distinguishing factor of each of the nine dravyas.
8 Samenadi. Intimate union, inseparable inherence of existence of one thing in another.
9 Abhāsa. Nullity or negation.
10 Saṁkhya. Followers of the Saṁkhyā philosophy.
11 Vaiśeṣika. Followers of the Vaiśeṣika philosophy.
12 Pāṇačadā. The supreme being.
13 Ātmā. The individual soul contained in the body.
14 Vaiśeṣika. Brokhus.
it is because they are afraid of scandal. They will enjoy men without looking into their age or figure. The desire for men in women can be compared to that of Antaka (god of Death) for the lives of men. This is the secret of womanhood." (Chapter 38, Anuśāsana Parva).

PAñcadevis. Durūga, Rādhā, Laksunī, Saravati and Sāvitrī are the Pañcadevis. They are different forms of nature. (See under Devī and Prakṛti).

PAñcadhanus. A King of the race of Pāru. He was the son of Sṛṣṭiṣaya and the father of Somadatta. (Agni Purāṇa, Chapter 276).

PAñcagaina. An ancient kingdom of Uttarā Bhārata. During the time of the Pāndavas this country was prospering and Arjuna once conquered the ruler of this country. (Ugā 12, Chapter 27, Sābbhā Parva).

PAñcagaina. A sacred place of Uttarā Bhārata. The god of Death once sat at this place and practiced penance. From then onwards the place was considered holy. (Ugā 23, Chapter 34, Droṇa Parva).

PAñcaguni. Rohini, a daughter and Soma, a son, were born to Niśa the third wife of Manu, an Agnī. Besides them they got five sons in the form of Agnī: (fire) and those five are called Pañcaguni. They are Vatsarāma, Viśvāśrama, Sāmbhita, Kāpila and Agraṇī.

PAñcāja I. (PAñcājana). A mighty asura. This asura lived inside a conch. Sri Kṛṣṇa killed this asura. Sri Kṛṣṇa and Balabhadrārama were having their education in the Āśrama of the sage Sāndijopya. On the eve of their completing their education an asura named Pañcāja carried away the son of the sage while the child was bathing in the Prabhasāṭ烩rīta and kept him inside a conch where the asura lived. The sage, greatly grieved, asked his disciples to get him back his son as his Gurudaksinata (sees for the preceptor). Accordingly Sri Kṛṣṇa and Balarāma went to the banks of the river and prayed to Varuṇa. Varuṇa appeared before them and then they told him about the mishap. With the help of Varuṇa they killed the asura Pañcāja and got back the son of their guru. The conch in which the asura lived was taken by Kṛṣṇa. Because the conch belonged to Pañcāja the conch got the name Pañcājanyā. (10th Sandhyā, Bhāgavatī).

PAñcājaya II. Sagara of the solar race got a son named Ananatājaya of his wife Kesā. He became famous as Pañcājaya. He was the father of Ammu and grand-father of Dilipa. (Chapter 15, Harivansha).

PAñcājana. A Prājapati. He gave his daughter Pārva (Asita) in marriage to the great sage and law-giver Daksā. (5th Sandhya, Bhāgavatī).

PAñcājanas. Brahunīs, Kṣatriyas, Vaśyas and Śudras are the four castes. Nīdāsas form the fifth caste. All these five are collectively called Pañcājanas. (Sukrā 80, Anuwākā 14, Māndala 1, Rgveda).

PAñcājanya. A beautiful Lādangā of Viṣvarūpa. King Śrīvastra of the lunar race married this girl and they got five sons named Sumati, Rāstrabhrī, Sudarśana, Āvaraṇa and Dīmārakutu. (5th Sandhya, Bhāgavatī).

PAñcājanya I. The conch of Śrī Kṛṣṇa. (See under Pañcāja).

PAñcājanya II. A forest near the mountain of Raivataka. (Dāśāityā Pātha ; Chapter 38, Sābbhā Parva).

PAñcājanyā. III. An agnī (fire). It was so called because it was born of the parts of five ages. It was called Tapa also. (Chapter 220, Vana Parva).

PAñcāka. One of the two soldiers presented to Subhrāmanya by Indra for the battle between the devas and asuras. The other was named Ukritra. (Sukrā 35, Chapter 45, Sālīya Parva).

PAñcākaraṣavatsāyana. A Vedic preceptor. Because Pañcākaraṇa was born in the family of Vatsyā he got the name Vatsāyana.

In the language of Yogic treatises the seven life-winds in the human head are called the 'Saptasāvāras' (seven airs). Pañcākaraṣavatsāyana had a clear knowledge of these Saptasāvāras and has given a vivid description of them. (Taittirīya Aranyaka).

PAñcākaraṇa. An ancient county of western Bhārata. Nakula, one of the Pāndavas, conquered this country. (Chapter 32, Sābbhā Parva).

PAñcākṣaramahātmya. Namāsīvīya composed of five letters (Na māḥ—i—va—ya) is called the mantra of Pañcākṣara. There is a story in Śiva Purāṇa about the powers one can acquire by uttering this mantra. (See under Kālayāda).

PAñcāla I. An ancient village of Bhārata. (Chapter 38, Śrīma Parva).

PAñcāla II. A sage. He worshipped God according to the doctrines laid down by Vāmanda and by the blessing of God attained the Kramavibhāga in the Vedas. (Sukrā 102, Chapter 342, Śānti Parva).

PAñcāla III. An ancient county of Bhārata. Draupadi, wife of the Pāndavas, was the daughter of Drupada, King of Pañcāla. (See under Drupada).

PAñcāla I. Draupadi, wife of the Pāndavas. 1) Pātiscāla. Pañcālī had many previous births. During all these births many gods blessed her saying that she would have five husbands when she was born as the daughter of Drupada. Stories about her previous births lying scattered in the Purāṇas are given below:—

1) Māyasītā. When Rāma and Lakṣmāna were in exile in the forest with Śītā, Agni came to Rāma once and told him in private thus: "Oh Rāma, you have incarnated on earth to kill Rāvaṇa. The time for that is drawing nigh and ere long Rāvaṇa would carry away Śītā. It is not proper that Śītā, the incarnation of Lakṣā, should be touched by Rāvaṇa. Therefore I shall keep Śītā safe with me and I am giving you a phantom Śītā to be with you in her stead." Śrī Rāma took the Māyasītā from Agni without even Lakṣmāna knowing it and handed over the original Śītā to the custody of Agni.

While thus Śrī Rāma, Lakṣmāna and Māyasītā were living together in their hermitage a golden deer was seen one day in the precincts of their Āśrama. Śītā was enamoured of the beautiful deer and wanted it. So Rāma keeping Lakṣmāna to watch over Śītā went in search of the deer. Śītā Rāma tried his best to capture the deer alive. But all his efforts failed and by that time he had come far from the Āśrama following the deer. So he discharged an arrow and killed it. While falling dead the deer raised a cry imitating that of Rāma's and called Lakṣmāna for help. The deer was none other than Mākas, the uncle of Rāvaṇa. On hearing the call for help Lakṣmāna rushed to the spot from where the sound came and Śītā was left alone
for some time. Rāvana came to the Ārāma at that time and took the Māyāsīta away to Lākṣā. Rāma and Lākṣāmaṇa went to Lākṣā with an army of monkeys and after killing Rāvana took back Śītā to Ayodhya. Then Rāma in deference to public opinion put Śītā into the fire to test her purity. At that time god Agni taking back Māyāsīta gave the real Śītā to Rāma, unscathed by the fire. Then, when Māyāsīta was thus abandoned by Rāma she bowed down before Śrī Rāma and Agni and asked them thus “What am I to do now? Where should I go?” They advised her to go to Puskara and do penance there and blessed her saying that at the successful end of her penance she would become Svaragalkasi. Paripānavi was pleased by her penance and appearing before her asked her what boon she wanted. Māyāsīta who had become Svaragalkasī by then requested Śiva to give her a husband. She repeated the request ‘Pātān dehi’ (Give me a husband) five times and Śiva said that she would have five husbands in her next life as the daughter of the King of Pāṇḍava with the name Kṛṣṇa. (9th Skandha, Devī Bhāgavata).

ii) Nālāyant (Indra’s wife). Once there was an aged sage named Maudgalyā. Nālāyant alias Indrasī was the wife of Māudgalyā. Even though the wife was young and the husband old, Nālāyant was very chaste. The sage became very old, grey-haired and ruggos, skeleton-like with a foul smell emanating from his body. He was always in an angry mood. Still Nālāyant stuck to him as a chaste, loving and dutiful wife. As time passed on Māudgalyā became a leper. One day while the sage was eating, a finger of his broke and fell into the rice. With great calmness and devotion Nālāyant removed the finger from the rice and ate the rice. Greatly pleased at this act of hers the sage asked her what boon she wanted and she replied she desired to have an amorous life with him as Pāṇḍarā. Māudgalyā granted her the boon and they both travelled the world together living an amorous life. Wherever the sage took the form of a mountain Nālāyant became a river and when the sage took the shape of a flowering tree she became a creeper on it. They spent thousands of years like that and then Māudgalyā became tired of a sexual life and returned to the ascetic life. Even after such a long period of erotic life Nālāyant was still lustful and she shouted the decision of her husband to go back to the life of a hermit. She begged her husband to continue the same life for some more time. Māudgalya got cross when she thus caused hindrance to his penance and cursed her saying that she would in her next life be born as the daughter of the King of Pāṇḍava when she would have five husbands to satisfy her lust. Greatly grieved at this curse the practiced severe austerities standing in the midst of Pāṇḍarā. Pleased with her penance Śiva appeared before her and blessed her saying that she would be born in her next birth in a very noble family and she would then have five husbands, good-natured, doing godly work and equal in value to Indra. She then pleaded that she should be granted the boon to remain a virgin during the coitus with each of her husbands. Śiva granted that wish. Then Śiva sent her to the river Gaṅgā, and asked her to fetch a beautiful young man whom she would be seeing there. Accordingly she went to the river to do as she was directed.

At that time all the devas joined together and performed a Yāga at Naimiṣārṇya. Kāśī, the god of Death, was one of the chief priests for the function. The Yāga lasted for a long time and since Kāśī was consecrated for the Yāga he did not attend to his duties as the god of Death. Death came to a dead stop and then increased in alarming numbers and the devas were perplexed. They went to Brahmā and acquainted him with the frightening situation. Brahmā sent them to Naimiṣārṇya. They went there and were talking to Kāśī when they saw a few golden flowers coming down the river. Getting curious Indra walked up the river to locate the origin of these flowers. When he reached the place of origin of Gaṅgā he saw Nālāyant there. Nālāyant took the beautiful young man to Śiva. Śiva was at that time engaged in a game of dice with Pāṇḍava and Indra did not then recognize Śiva. Indra in his arrogance argued that the whole universe belonged to him. Śiva jumped up enraged and ran after Indra who ran to the mouth of a cave. Śiva caught him and said that he would show him four Indras inside that cave. Both of them entered the cave and to the amazement of Ādhiput this four other Indras sitting inside the cave. They were all the creation of Śiva and with the original Indra the number of Indras came to five. Then addressing Nālāyant who had followed them Śiva said, ‘Oh beautiful girl, do not be worried. All these five are your husbands. You will be born as the daughter of the King of Pāṇḍava. Then all these five will be born in the lunar race and will marry you.’

The Indras agreed to be born on earth and do the work of God. After that they all went to Mahāviṣṇu and requested him to give them mighty accompaniments to fulfill their mission. Then Mahāviṣṇu plucked two hairs from his body, one white and the other black, and dropped them on the ground. The black hair was born as Śrī Kṛṣṇa, the white hair was born as Balarāma, to help the Pāṇḍavas later. Pāṇḍali’s two previous births can be explained thus: Agnideva created Māyāsīta who in turn became Svaragalkasi to be born as Pāṇḍali. Sāyant was a part of Mahāviṣṇu and so also Nālāyant who became Pāṇḍali was a part of Lākṣā. Pāṇḍavas are known to be the sons of five gods and they used for the precease four the Pāṇḍavas Indrasīna (part of Indra) thus making them all Indras. (Chapters 197 and 198, Adī Parva).

2) Birth of Pāṇḍali. Pāṇḍali was born in the palace of Drupada, King of Pāṇḍava. She had a brother named Dhyātadyumna. There is a story about their birth in the Purāṇa:

Anusho Sivasānta insinuated Droṇa his classmate in the Gurukula and Droṇa kept in mind the intent to wreak vengeance on Drupada. Drupada, therefore, wanted a son to be born who would defeat Droṇa in a battle. Brahmās advised him to conduct a Yāga for that purpose. He decided to conduct one on a large scale and went about in search of a Yāja (one who performs sacrifices according to Vedic rites) and searched Kaltamārṣapin on the banks of the river Gaṅgā. There he saw a brahmin’s house where lived two sages named Yāja and Upāyāja. They were in figure and nature alike. At first Drupada went to the younger of the two, Upāyāja. He went near
him and after massaging his feet and legs requested him to officiate in a Yaga aimed at getting for his son a son to conquer Draupáda in a battle. He promised to give him ten crores of cattle for that and anything else the sage wanted. These promises did not make the sage consent to conduct the Yaga and to the King started at the śramaṇa serving the sage. A year went by and one day the sage appeared cheerful and told Drupáda thus: "Oh my brother who was walking one day in a stream saw a fruit lying on his way and ate it without ascertaining whether the fruit was pure or not. Again, I have seen him taking food from others freely and eating it. I think he is sinful about wealth and, perhaps, if you approach him he may help you."

Drapapáda went to Yaja and after serving him to please him made his request promising him much wealth. Yaja was ready to perform the Yajña. Upáyája came to them at that time and Yaja consulted his brother before going to perform the Yajña. The Yaga was successfully conducted and at the end the priest Yaja called the wife of Drupapáda and gave her hāvyā (clarified butter). Because the hāvyā was prepared by Yaja and was offered by Upáyája the sage said that the woman would get men children. While Yaja was offering oblations to the sacrificial fire a boy with a crown on his head and bearing a sword and a bow in his hands emerged from the fire. The two present there then said that, that boy would kill Draupáda. He was named Dhṛṣṭadyumna. Then from the dais of the Yaga fire emerged a beautiful lady of dazzling brilliance. Immediately a voice from heaven was heard: "Oh Yaja! You have destroyed Draupáda. He was the grand-daughter of Prásadal and Drupapáda because she was the granddaughter of Prásadal and Draupáda because she was the daughter of Draupáda and Páncālī because she was the daughter of the King of Páncāla, Páncālī grew up in the palace of Drupapáda. (Chapter 167, Adi Parva).

3) Marriage. After escaping from the lap of the Pandavas reached a village named Ekacakra after walking a long time through the forests. There they stayed in a brahmin's house. Every morning they would go in disguise for begging and return with the money in the evening. This was their daily routine. On one day while they were in their daily round they saw a group of brahmins and they said they were going to the Swayamvāra of the daughter of the King of Páncāla. The brahmins invited them also to come along with them describing in detail the beauty of the girl and the elaborate and festive arrangements made for the marriage. The Pandavas went to Páncāla along with the brahmins. On the way they met Vedavyāsa and receiving blessings from him they went to the capital city of Páncāla and took their abode in the house of a potter. Nobody knew who they were. Drupapáda placed a very costly base in the marriage hall. When all the distinguished guests were seated in the marriage hall, the King announced that his daughter would be given in marriage to him who bent the steel bow and with it shot a steel arrow, through the central aperture of a revolving disc, at a target placed above. Many valiant princes from all parts of Bharata including the Kauravas had gathered there. When it was time for the ceremonies to begin Páncālī clad in beautiful robes with a bewitching charm which excited the royal assembly entered the hall with a garland in her hands. Then Dhṛṣṭadyumna brother of Páncālī said "Hear ye, oh princes, seated in state in this assembly, here is the bow and the arrow. He who sends five arrows in succession through the hole in the wheel and unerringly hits the target shall win my sister."

Many noted princes rose one after another and tried in vain to string the bow. It was too heavy and stiff for them. Then Arjuna rose and meditating on Nabāyana, the Supreme God, strung the bow with ease and hit at the target. Páncālī then put the garland on Arjuna's neck and accepting him as her husband went with him and stayed that night at the house of the potter. Drupapáda that night went to the house of the potter to make enquiries about his daughter and son-in-law. His joy knew no bounds when he learnt that his son-in-law was none other than the celebrated Arjuna. The Pandavas then took Páncālī to their home in Ekacakra and as soon as Kuntīdevī heard the footsteps of her sons outside she said from inside asking them to share that day's alms among themselves little knowing that it was a bride that had been brought by them. Thus Páncālī became the common consort of the five Pandavas. Then the marriage of Páncālī was ceremoniously conducted after inviting friends and relatives. The Pandavas then built a new palace at Indraprastha and lived there. (Chapters 193 to 220, Adi Parva).

Śrī Kṛṣṇa was present there along with the leading members of the clan of Vṛśali. He could recognize the Pandavas in spite of their disguise. Śrī Kṛṣṇa went to the potter's house and visited them. He gave them valuable presents on the occasion of their marriage.

4) Making Draupadī naked. Once Duryodhana challenged Dharmaputra to a game of dice. Dharmaputra lost all and in despair pledged Draupadī and lost her. Immediately Duryodhana asked Vidura to bring Draupadī to his palace and make her serve as a servant maid. Vidura did not consent to that. Then Duryodhana asked Pārīkṣikā to bring her. While entering the palace of Draupadī, Pārīkṣikā was as timid as a dog about to enter the cage of a lion. He informed Draupadī of his mission. Draupadī sent him back and then Duryodhana sent another messenger. Draupadī went with him to the court of the Kauravas. As soon as Duṣṣāsana saw Draupadī he jumped at her and caught hold of her hair and dragged her to the centre of the assembly. When Duṣṣāsana dragged her thus she said in piteous tones "I am in my monthly period and I have only the lower garment on me. Please do not take me to the assembly."

Duṣṣāsana was not moved by these pleadings and he dragged her still. Kṛṣṇa could not hold himself calm against this atrocity any longer and in a roar of wrath he abused Dharmaputra for pledging Pāncālī thus and losing her. Arjuna however remained gentle with Bhima. Then to the consternation of all, Duṣṣāsana started his
shameful work of pulling at Pāñcālī’s robes to strip her of all the clothes. All earthy aid having failed, Draupadi in utter helplessness implored divine mercy and succour. Then a miracle occurred. In vain did Duṣśāsana toil to pull the garments completely and make her naked. As he pulled off each, fresh garments were seen to come from somewhere and cover her nudity. Duṣśāsana retired from his work exhausted and disappointed. Then Kuru ordained that Draupadī should be sent to the palace of Duryodhana as a servant-maid. Hearing this, Duṣśāsana once again started dragging her. Draupadi wept. Bhuja roared in fury and said that if his brother, Dharmaputra, gave him permission he would at that instant smash to death the Kauravas just like a lion killing the animals. Bhuja and Droṇa interfered and pacified him. Duryodhana stood up and striking his right thigh with his right hand challenged Bhuja to a fight. Bhumisena did not like Duryodhana exhibiting his naked thigh in front of Draupadi and angrily Bhuja declared that he would in a battle break Duryodhana’s thigh with his mace. Dhrūtarāṣṭra came to the scene and pacified both of them and turning to Duṣśāsana he said to his son, “You have not given your consent to me. I have asked you for the hand of Draupadī. In order that my son, Prativindhya, should not be called a ‘disaputra’ (son of a servant) his father Dharmaputra should be released from his servitude.” The boon was granted. Then she requested that all the other Pāṇḍavas should be set free. That was also allowed. Dhrūtarāṣṭra then asked him to name a third boon. Pāñcālī then said that all Kaurava women were entitled only to two boons and so there was no need for a third. Then Draupadi took a vow that her hair which was let loose by the wicked Duṣśāsana would be tied properly only by a hand tainted by the blood of Duṣśāsana. After that in strict obedience to the conditions of the wager the Pāṇḍavas started for the forests with Draupadi to spend twelve years in the forests and one year ignicot. (Ten Chapters from Chapter 68, Sāthā Parva.)

5) Vanavāsa of Pāñcālī. (Life in the forests). During the exile of the Pāṇḍavas in the forests Pāñcālī was involved in many events of which a few important ones are given below:

(i) Kīrmā’s attack. When the Pāṇḍavas were in the Kāanyakavāna, Kīrmā, the brother of Baka, came to the ārāma where Pāñcālī was taking rest. The demon was such a fierce-looking giant that Pāñcālī was forced to shut her eyes by fright and she became wearied like a river in the midst of five hillocks. Bhumisena immediately ran to her rescue and killed Kīrmā. (Chapter 11, Vana Parva.)

(ii) Pāñcālī comforted Dharmaputra by her soothing words. (Chapter 27, Vana Parva.)

(iii) Once when her woes became unbearable she condemned the devas. (Chapter 5, Vana Parva.)

(iv) While the Pāṇḍavas were on the mountain Gudhamādī, Pāñcālī persuaded Bhuja to bring for her the Saugandhikā flower. (See under Bhuja.)

(v) While the Pāṇḍavas were living in the Bādrikāśrama waiting for the return of Arjuna who had gone on a year’s pilgrimage, Pāñcālī was carried away by Jātāsura. (See under Jātāsura.)

(vi) After she was rescued from Jātāsura, Pāñcālī along with her husband dwelt in the hermitage of Arṣūsiṇa. (See under Arṣūsiṇa.)

(vii) Once Draupadī gave instructions on the duties of a wife to Sā)yāhbhamā who came to the forests along with Śrī Kṛṣṇa. (Chapter 233 and 234, Vana Parva.)

(viii) Once Duryodhana with his disciples came to the forest as the guests of the Pāṇḍavas. They came late and Pāñcālī had taken her food already. The Akṣavāya (the never-empty pot) could not be invoked to produce anything that day and Pāñcālī was greatly agitated and worried. She prayed to Śrī Kṛṣṇa for succour and Śrī Kṛṣṇa also coming hungry searched in the pot for something to eat and finding a bit of spinach stirring to the sides of the pot grabbed it with avidity and ate it. The guests felt as if they had enjoyed a sumptuous feast and left the place well pleased. (See para XII under Duryodhana.)

(ix) Jayaḍratha carried away Pāñcālī from the forests once. The Pāṇḍavas rescued her. (Para 4 under Jayaḍratha.)

6) Life ignicot. After their twelve years of exile in the forests the time for living in disguise for a year came and Dharmaputra and his brothers with Pāñcālī spent that period in the palace of the King Virata. Each assumed a new name and accepted different types of service under the King. Pāñcālī took the name of Sastrapriya and served as a companion and attendant to the princess. One day Kīcaka, the mighty brother-in-law of the King, tried to molest Pāñcālī and Bhumisena killed him. (See under Kīcaka.) It was at the time when the ignicot life was coming to an end that the Kaurava army was defeated by the King’s army. The King was present from the palace at that time and the prince, Uttara, had not the guts to go and attack the Kaurava army. It was Pāñcālī who then suggested sending of Bhrāntiratha of the palace (Arjuna) to serve as charioteer of Uttara. (See under Arjuna, Para 24.)

7) Subsequent events. The thirteen years of life in exile and ignicot came to an end. But the Kauravas were not prepared to give half of the kingdom to the Pāṇḍavas. The differences between them increased and it led to a great war. Śrī Kṛṣṇa agreed to go as a messenger to the court of Dhrūtarāṣṭra and ask for the share of the Pāṇḍavas. Before leaving he asked each one of the Pāṇḍavas what he should say at the court of Dhrūtarāṣṭra. Pāñcālī then approached Kṛṣṇa in private and said she desired for a war to defeat the Kauravas. She then reminded Kṛṣṇa of a vow taken by Bhumisena that he would tie her hair with his hands smeared with the blood from the thigh of Duṣśāsana. The peace-mission of Kṛṣṇa failed and the famous Kurukṣetra battle started. Many valiant warriors on both sides were killed. When Abhimanyu was killed Subhadra wept bitterly and Pāñcālī who went to console her fainted. Śrī Kṛṣṇa revived her. Pāñcālī asked Bhumisena to bring to her the inborn jewel on the head of Āstvatārama, son of Droṇa. She wanted to take revenge on him for killing her brother Dhrūtarāṣṭra.
After a fierce battle for eighteen days the Kauravas were defeated and their tribe annihilated. Pândavas took hold of Hastinápurá and Påñcákí was one among those who persuaded Dharmaputra to take charge of the administration of the state as its ruler. Dharmaputra performed an Ásvamedha-yajña and Påñcákí gave presents to Utirángáci and Usha; who were present for the function then. After the Ásvamedha Draupadi lived in Hastinápurá serving Kuntí and Gándhári alike for a long time. It was at that time that Dháparástra, Kuntí and Gándhári went to the forest and Draupadi expressed her desire to go along with them to be of help to them. But they did not allow her to do so. While the Pândavas were living in Hastinápurá as the rulers of the country eminent rishis from different parts of the country visited them and some of the Siddhas (realised souls) among them saw Påñcákí as the goddess Mahálaśtri herself. (Sloka 9, Chapter 25, Ásvamárama Parva).

8) Death of Påñcákí. At the end of their life the Pândavas crowned Pariksit as the King of Hastinápurá and started on their Mahápragyána. They travelled through the Himalayas and reached Mahámeru. At that time Påñcákí fell down dead. Yudhishthira asked Yudhishthira why without any particular ailment Påñcákí died. Yudhishthira replied that it was because she showed special interest in Arjuna The Pândavas walked on and all of them excepting Dharmaputra died on the way one by one. Even before Dharmaputra entered Svarája Påñcákí and the four brothers had reached there. (Chapters 1 to 4, Mahápragyána Parva).

9) Sons of Påñcákí. Påñcákí had five sons one each from each of the five husbands. She got Pratávidhánya of Yudhishthira, Shrutahsana of Bhimasena, Shrutakrti of Arjuna, Saññikála of Nakula and Shrutakarma of Sahadeva. (Sloka 75, Chapter 95, Adi Parva).

PÅNCÁLIKA (PÅNCÁLÍKESA). A Yaksá who was a son of Kubera. In some parts of Bhrátra this Yaksá is worshipped as a deity. It is believed that Siva had given Påñcálíka a boon that he who worships him whether he be man or woman, young or old, would become intoxicated with vigour. There is a story behind Påñcálika obtaining this boon: —

When Sáti who was insulted at the Daksáyána was consumed by fire a bereaved Siva sat inactive and moody: a lonely place. When this continued for a long time Kámadéva (god of love) at the request of the other devas sent arrows against him and made him lustful. Siva then started running passionately calling the name of his wife and finding her nowhere jumped into the river Kálandi to commit suicide. (The waters of Kálandi became black from that time onwards). Kálandi was unable to bear the burden of the soul of Siva and so he had to get out to the shore and run again. At this time Kámadéva sent another arrow, unmádastra (arrow of intoxication) also against Siva. Siva could not bear the impact of the two arrows together and he laboured under great strain. Just then he saw Påñcálika son of Kubera coming that way. Siva then made him understand his difficulties and requested him to take charge of the force of the arrows from him. Påñcálika did so and saved Siva from his toil. Please at this Siva blessed him. He said that Påñcálika will be worshipped by people in the month of Cátuра and all those who do so will be invigorated. He added that henceforth he would be known as Påñcálíkesa also.

PÅNCALYA. An ásrama of ancient Bhrátra. This was the place where Nyagrodha, King of Påñcákí, performed penance for a long time. (Sloka 11, Chapter 90, Vana Parva).

PÅNCAMÁHYAJÁNA. For a Grahasthá-ráni (householder) the following five apparatus are unavoidable: A stifter, a grinding stone, a broom, a wooden mortar and a water-pot. It is believed that a sin is committed when each of these is used and to remove the sins thus committed the ancient sages have prescribed five yajñas and these five yajñas are called the Påncamáhyajás. They are the Brahmáyajña, Pítyajña, Deváyajña, Bhrámyajña and the Manúyajña.

Reciting of Vedas is Brahmáyajña. Pleasing the manes by offering rice or libations of water is called Pítyajña. Giving offerings to the demi-gods in the sacrificial fire is called Deváyajña and religious offerings of rice to the cows is called Bhrámyajña. Giving food for the guests is called Manúyajña. One who does not do the Påncamáhyajás is worse than dead. Some scholars have classified the Påncamáhyajás as Huta, Prahu, Bráhmyaka, Práśita and Ahuta.

Japo huto huto lorton //
Prahu bhautilo bali //
Bráhmyaka hutau dvijjñyarnaca //
Práśita pítryapraman //
Ahuta is Brahmáyajña, huta is deváyajña, prahu is bhármyajña, brahmyakha is manúyajña and prasita is pítyajña. Even if at times one finds it not possible to do manúyajña one must perform daily brahmáyajña and deváyajña. The offerings given to gods in the sacrificial fire go to the Sun. The Sun sends rains to the earth which in turn make the plants flourish. Vedas say that thus living beings increase. Just as all animals and objects depend on life-breath for living, a Brahmacári, a Vánaprastha and a Sannyásí depend upon a grahastha for sustenance. Therefore, the Grahasthárama is the best of all ásrámá.

PÅNCAMI. An ancient river of Uttara Bhrátra. People used to drink water from this river. Chapter 9, Bhíma Parva.

PÅNCANÁDA I. A land of the north-western side of Bhrátra. This is at present called the Punjab. When Nakula conquered the western states he conquered Páncanáda also. (Sloka 11, Chapter 32, Mahábhárata). Five rivers of name Vipátha (Vyátha), Satadru (Sultej), Irávati (Ravi), Undrabhrágha (Chenab) and Vátasá (Jhelum) run through this place and that is why the place is called Páncanáda.

PÅNCANÁDA II. A sacred place in Kuru-ksetra. If one bathes in the holy pond of Kôjüritthá there, one would get the benefit of performing an Ásvamedha. (Chapter 83, Vana Parva).

PÅNCAPRÁNAS. The five púrañas (life breaths) of any living being are Prána, Apána, Váyána, Samána and Udána. There is a story in Devi Bhávaváta regarding the origin of the Påncapránas.

Once Sri Kṛṣṇa met Bhráhadévi at Rámañjandala and in exclusion they spent in sexual sport the period of one day of Brahmá. Then Kṛṣṇa selecting an auspicious time dropped his vital fluid into her womb at the end of the
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sexual sport. Tired by the prolonged carnal sport and shaken by the impact of the hot semen Radhādevī per- sired profusely and the exhaustion produced deep and long breaths. The whole universe was covered with her sweat and her sighs became the goddess of the life-giving breaths of all created animals. From the left side of goddess was born Vāyupati and to her born were the Paścāpāstras. Besides these, another five smaller prāṇas were also born. For the sacred Brahma was born Varuṇa and from the left side of Varuṇa was born Varuṇāṇi (9th Skandha, Devī Bhāgavata).

Maṇḍūkyaopanisad gives the following details regarding the working of the Prāṇas in the body:—Prāṇa was first used in the sense of breath. Later it got the meaning of life. Life is in fact breath to all living beings. Only when a man is awake, his mind and sense organs are active. But Prāṇa is active always both in the state of wakefulness and sleep. Therefore Prāṇa is the vigour of life. It may be said that when a man is asleep his senses merge with his mind and his mind with the prāṇa. The five factors of Prāṇa are the Paścāpāstras. The first of the five is called Prāṇa itself. It is called Maṇḍūkya-prāṇa or chief prāṇa. Just as a king appoints his ministers different places to do specific jobs, the chief Prāṇa posts the other prāṇas at different points in the body with specific purposes of their own. Prāṇa is seated in the heart and does the work of breathing. Apāṇa is seated in anus and directs the organs of excretion of the body. Vyāna is spread throughout the body and it is this life-wind which keeps one alive even when death is very near. The second prāṇa is called Āśāstrāy one by one. It will not only be unpleasant but also take a long time to complete. If we can mix all the Āśāstras cleverly and make it palatable like sweetmeats the children would take it easily. There is a suitable man also for this work in our state. He is Vīṇāśarmā, a kind-hearted scholar who is not only well-versed in all the Āśāstras but also an adept in the art of the up-bringing of children. I am sure he would make your children healthy and learned."

When the emperor heard this he sent for Vīṇāśarmā and told him everything. After understanding well the nature of his would-be disciples and the ambition of their father, Vīṇāśarmā took charge of his wards and within six months he taught the sons of the emperor the science of government. The stories which he used to teach them have since been compiled into a volume called Paścāpāstra.

2) A general idea of the book. The book contains five divisions each division illustrating one tantra (fact, diplomacy) by several stories. It contains prose and verse. The first tantra is called Mitarrabheda. Stories under this head explain the philosophy of "Divide and rule" in politics. The main characters in these stories are the two foxes named Karatāka and Damanaka. Stories under Mitarrabheda relate to how these sly foxes enjoy themselves in breaking the intimacy between a lion and an ox using slander against each other. Mitarrabha is the theme of the next tantra. It is an advice that you should select your friends with care selecting them only after studying them in detail.

The author has selected the characters in his stories for this purpose a tortoise, a deer, a crow and a rat. The third tantra is called Kakośkhyta. This deals with the evils behind an intimacy between born enemies. The main characters in the stories relating
to this are a crow and an owl. The fourth tantra is called Labdhisraṇākṣa. It describes how a man loses what has come into his possession by his foolishness. A monkey and a crocodile are the characters in this story. The fifth tantra is Aparatsaṅkāsakā. It deals with the bad side of not looking into all the possible aspects of what you hear. Several stories are there to illustrate this point.

3) Popularity of the book. Though no correct records are there in history in support of the belief, it is believed that Amarasūtra was the ruler of Mahārājapura in Deccan and that Pañcatantra must have originated from there. But Pañcatantra received a global popularity and popularity and was translated from Sanskrit into many other languages. Directed by King Kosru Amuśka, a Persian poet named Burzoe translated it into the Persian language during the period 531-575 A.D. That translation is not available at present. In the year 570 A.D., it was translated into the Syrian language by a poet named Bud. A scholar named Abdulla Ibaal Magalla in the year 750 A.D. translated it into the Arabic language. It was from this Arabic translation that the modern Arabic, Persian, and some other languages of the Greek translation appeared in the year 1080 A.D., Hebrew in 1100 A.D., Latin in 1270 A.D., German in 1480 A.D., Italian in 1582 A.D. and French in 1678 A.D. Next to the Bible this is the book which has received the greatest publicity and popularity. The great linguist Herzel says that Pañcatantra has appeared in about 200 translations in fifty different languages.

4) Period of composition. Because the translation into the Syrian language appeared in the year 570 A.D. it must have been composed earlier than that date. Again, since it takes at least two centuries for a work to get popular enough to be translated into a foreign language, the composition must have been done early in the fourth century A.D. Some believe that the work was done in Kāraṇṭhavaradsan, and others assert that it was written in Magadhā. The original title of the book is believed to be 'Kāraṇṭhavaradsan and Damanaka' by a few.

5) Two editions. Two different editions of the book are now found. One edition popular in Kashmir is known as Tantrākāsikā. The other is in the form found in Kāśīśaraṅga and Bhāratikāśīramājī. The original Sanskrit work is very rarely found. There are several editions of this in Dakśina-Bharata. Changes in the stories according to the time of the edition are also noted. (History of Classical Sanskrit Literature).

1) Coments (Stories).

1. Mitraḥkṛddha. There was once a very good merchant in the land of Mahārājapura called Vardhamāna. He was once travelling in a bullock-cart. One of the bullocks drawing the cart was named Sarīlīvaka. The leg of Sarīlīvaka broke on the way striking against a stone. Leaving the bullock to the charge of four of his attendants Vardhamāna continued his journey. When night came the attendants were frightened by the surrounding forests and so, leaving the bullock to its fate the attendants left the place. The bullock got well and it hummed about in the forests bellowing loudly. The King of the forests, Pīḷaṅgala, the lion, was frightened by the bellowing of the bullock. The lion remained in the forest without stirring out from its cave. The minister of the lion was a fox. That fox had two sons named Kāraṇṭhavaradsan and Damanaka. Damanaka wanted to know what made the lion worried and told his brother about it. Kāraṇṭhavaradsan advised him not to interfere unnecessarily with the affairs of others and told his brother Damanaka a story to stress his point.

A group of sawers were sawing wood near a temple for its construction. At lunch time one of the sawers placed a wedge on a half-sawn timber and went for his midday meal. One of the men was resting on the branch of a tree near the temple jumped on to the half-sawn timber and pulled out the wedge. His tail had fallen without his knowing into the space between the planks and when the monkey later jumped out from the timber his tail was wedged between the planks and the tail got crushed. If you poke your nose into the affairs of others without any purpose such dangers are sure to happen.

Hearing that, Damanaka said, “Brother, are we serving the lion, our master, just for our food? If we want only our food what difference is there between ourselves and the dog? Have you not seen the uproot the dogs make when they see food? A dog has no modesty, humility or self-control. Some men are as dogs. But some others are not like that. Look at the elephant. It never makes an exhibition of its happiness when it gets its food. Its majestic stand, look and gestures are worth noticing. The best of men are also like this. Everybody should keep this in mind. He who earns his livelihood without depending on others but does it by his own wit and efforts is the most revered of men. But food is not enough. As we grow older, we have to do more. So even though we are children we must try to remove the worry that hangs over our lord, the lion.”

The brother was not moved by this philosophy of Damanaka and so he said again, “Anywhere and in any venture success is difficult to achieve and failure is very easy. It is difficult to rise up but it is easy to fall down. It is a very hard labour to roll a stone up a mountain but to push it down from the top is very easy. He is blessed who can read correctly the thoughts of other people. I have, looking at the face of our King, understood that something big is worrying him.”

Kāraṇṭhavaradsan said, “Admitting what you say to be correct how are we to know the thing that worries the King? It is a dangerous task.” Damanaka said “Regarding the achievement of success, there are three kinds of people, namely, the Uttama (best), the madhyama (mediocre) and the adhama (worst). The adhama type will never start a venture fearing failure. The madhyama type would start his endeavour but would turn back at the sight of obstacles. But the Uttama type would never turn back without achieving success. They are the desirable type of men in this world. The Uttama would act according to the circumstances of the situation. If he wants to talk to another and obtain a favour from him he would not go to him at random without looking into the time, place and opportunity to do so. Even Bhrastrapi has his moods. In fact, there is nothing impossible in this world. Disappointment and failures are due to want of experience and lack of endeavours. The great ocean with its huge waves gives one a fright at first sight. But if he starts bathing in it for a long time he finds it not so unapproachable or ghastly.”

When Kāraṇṭhavaradsan heard these moral preachings of his
brother he allowed him to do what he wanted to do. Damanaka went to the cave of the lion. Far from the cave itself, Damanaka started walking humbly with his head bent down. The lion saw Damanaka walking thus to him and was immensely pleased. The King of the beasts asked him thus “Damanaka, it is a long time since I saw you and your brother. Why is it that you both, sons of my minister, do not come and see me as often as your father?”

Damanaka replied very humbly “Oh mighty King, of what use can we insignificant creatures be to you? Yet, if one thinks over it, even little things can also be of use at times to great people.” Damanaka then recited to the King a poem in which substance was thus: “Even grass over which we tramp while walking, is of use as fodder to the cattle. Some are used for cleaning the teeth and still some, dry and brittle, to tickle the ear when it itches badly. Great men retain their greatness even when they fall. A burning torch would send its flame only upwards even when you keep it upside down. Similarly all things will shine only in their proper places. An ornamental waistbelt would shine round a neck nor would bangles shine on one’s ears. Anyhow let me ask your highness one question. Is it true that when your highness went to drink water something happened to make your highness worry?”

Pūgalaka the lion said: “What you say is correct. When I went today to drink water in the river I heard the horrifying bellow of a fierce animal and was frightened. I am thinking of leaving this forest and going to some other place.”

Damanaka said: “Oh lord, be not frightened. Appearance are often deceptive and cannot be believed. I shall tell you the story of a fox who mistook an ordinary drum for an animal with good flesh. Once a fox saw a drum lying in a battlefield. It was making a sound when the wind blew over it. The fox mistook it for an animal with plenty of flesh and blood. Rejoicing at the prospect of having a hearty meal the fox muttered encouraging words while he cut it open and ate its flesh. Only then could it understand its blunder.”

The King liked the story very much. So he sent Damanaka to enquire where the bellow came from. Damanaka found out Satījivaca, the ox and told him everything and added that he had been sent by the King to fetch him to his presence. Satījivaca was at first afraid to go but the consoling words of Damanaka gave him courage and it went to the lion. The lion and the ox became great friends and gradually the intimacy developed to such an extent that the King of the beasts started becoming indifferent to the welfare of the other beasts in the forest. The subjects of the King Pūgalaka were in trouble.

Feeling sorry for his own actions Damanaka went to his brother and said, “All this happened because of my own fault. I shall tell you a story about a self-made calamity. Once an ascetic named Devasaṃmaññā was afraid of robbers. So he stuffed into his robes all the money he possessed. Somehow a robber named Āśādhabbhūti came to know of it and he made friends with the ascetic and acted as his servant pretending to be very faithful. Devasaṃmaññā got confidence in him and one day he went to bathe hanging over all his guarded wealth into the hands of Āśādhabbhūti. On his way back from the river after his bath Devasaṃmaññā saw two goats fighting against each other. Blood was flowing from the heads of both the goats and still the fight continued. A fox came there to drink the fresh blood flowing from their heads and he went and started licking the blood that had dropped between the two fighting goats. The goats came again and hit against each other with force and the fox that was standing between the two and licking the blood greedily was crushed to death. When he returned after witnessing the fight the ascetic found that his servant had fishes away with his gold. Karatapaka liked the story very much. They then discussed ways and means of getting out of this calamity. Damanaka said that any object can be achieved by cleverness and told his brother a story to illustrate his point. He said: “Once a crow made his abode on a tree with his wife and children. After some time his wife began to lay eggs but all of them disappeared one by one. They made enquiries and found that the culprit was a big cobra living beneath the same tree. They were no match to the cobra and so they sought the advice of their friend, a fox. The fox said, “I shall suggest a way to get out of the danger. Have you not heard the story of an old fish who got his food by catching flies. The flies went to the banks of a pond feeding hungry. There were plenty of fishes in the pond. The stork stood still on the banks pretending to be sad. A crab seeing the sad-looking stork came and enquired the cause of his grief. The stork said: “You well know that we storks live on flesh, and fish. I now understand that a fisherman has planned to catch all the fish in this pond. This is the cause of my worry.” The fox then overheard this conversation between the crow and the stork before the stork frightened and requested him to save them from the fisherman somehow. The stork said: “I am not strong to fight the fisherman. But I can do what little help I can give you. I shall every day remove one by one from this pond to another one without the knowledge of the fisherman.”

The poor fishes agreed to the proposal and the stork carried away one fish everyday from the pond and ate it at a place hidden from the view of the others. This went on for one or two months without break and somehow the crab got suspicious and he requested the stork to take him also to the other pond. The stork carrying the crab reached its usual place and the crab was horrified at the sight of the fishes eaten by the stork. The crab knew its death was sure even if it did not fight with the stork and so started a fight and in the end killed the stork by crushing the neck of the stork.”

The crows crew hilariously when they heard the story of the fox. They thought there was no place to play. “When any of those who come to bathe in a pond nearby removes the necklace and places it on the shore you are to pick it up and hang it on a branch of the tree.” The crows did like that and pedestrians going that way saw the necklace hanging from the branch and took it after killing the cobra in the hole beneath the tree.”

On hearing the story told by Damanaka the idea of planting the lion heart be renewed. A fox is in Karatapaka’s mind. To confirm the idea in his brother’s mind Damanaka told another story. Damanaka said, “Once there was a lion named Madatoka. He lived in a forest harassing all the beasts that lived there,
All the subjects of King Madoukata joined together, went to him and represented to him that they would go to his cave one by one every day to be killed and eaten by him. The lion agreed to that and the beasts one by one went to his cave each day. One day it was the turn of a clever hare. The hare walked slowly and reached the lion's den late. The King was very cross at this and asked him to explain why he was late. The hare replied, "Oh, my way another lion accorded me and I had to take a round-about route to get away from that lion." The lion got angry and asked the hare to take him to the other lion who dared to come to that forest and question his authority. The hare took the lion to a well and asked his ford to peep in. When Madoukata did so he saw his own reflection in the still waters of the well and mistook it for another lion. It jumped into the well and was killed.

Karažaka had implicit confidence in Damanaka after hearing all these stories and he sent his brother to the King to create a rupture between the lion and the ox. Damanaka went to the King Píŋgala and apologised for the mistake he had committed. Then the King enquired what the mistake was. Damanaka said that the ox Śahīvakka was not such a simpleton as he took him to be. He was ambitious and wanted to snatch away the kingdom from Píŋgala. It was unwise to keep one single minister always. "After all what can an ox do? He can plough the fields. I have come to inform you all these out of my regard for you." Damanaka said.

Even saying all these, Píŋgala did not have the heart to abandon the ox. Píŋgala asked what a poor bullock could do against a lion. Damanaka then said that one would come into grief if one believed too much in any body. "Have you not heard the story of the house which believed the bug?" Damanaka asked. Then he narrated a story. "Maśadavipārśini was a house which was living happily on the silken bed of a King. A bug entered there and made friends with the house. The poor house believed the bug to be harmless and allowed it to stay that night with him. The bug said that it was very greedy to suck the blood of the King. At night the bug bit the King. The King woke up and ordered his servants to search for the thing that bit him. When lights were brought the clever bug slipped away. The royal servants conducting the search found out the house and killed it." Thus the lion liked the tale very much and yet was reluctant to dismiss the ox. The lion wanted proof that the ox was at fault. So Damanaka went straight to the ox in his house and said "We are all small people. What does the master do for our welfare? If small people seek the friendship of big people the small ones will always suffer." The ox endorsed the view and told a story to illustrate the truth. "A lion named Madoukata had a tiger, a fox and a crow as his ministers. When the ministers were once walking in the forest they saw a camel. They had never seen a camel before and so they were wondering at the animal. They went and talked with it and gathered that the curious animal had brought a load which had been carrying loads for a merchant. It had now escaped from the merchant because of the heavy work it had to do. The camel wanted to remain in hiding. The ministers took the new animal to the lion. The lion liked the camel very much and soon they became good and intimate friends. The intimacy increased and soon the King lost all interest in his other subjects. At this stage the ministers found out a plan. They advised the King to kill and eat the camel but the King refused to do so. Then the crow went before the King and requested the lion to kill and eat it. But the crow was so small a food for the lion and so it refused to kill the crow. Then the fox made a similar offer but the lion refused to kill the fox also. Then came the tiger with the offer and the lion refused to kill the tiger also. Seeing all this the camel also made a similar offer and the moment his consent was out from his mouth the fox and the tiger together killed the poor camel and ate it. So one should be careful in believing others. In my case I am sure some wicked person must have advised him against me and that is the reason why the lion is angry with me. But I will always work true to my conscience. There is no harm in fighting either for self-protection or for destroying one's enemies. So if it is necessary I will fight the lion." Hearing this Damanaka said "To go to war without knowing the strength of the enemy is foolish. Once upon a time a wise friend used to watch the crow. The crow was as big as the crow. The water fowl was living happily on the shores of an ocean with his mate. They ate the worms that lived on the shores. The fowl got pregnant and when it was time to lay her eggs she asked her mate to show her a safe place to lay the eggs. The male mate asked her to lay the eggs on the shore itself. But the she-fowl said that the waves would wash them away and so it was not wise to do so. The male fowl assured her that the ocean was not bold enough to do anything against his interests. But the she-fowl still hesitated. Then the male fowl said "I am the nearest relative responsible for your protection and welfare. If one does not heed the words of a relative one will fall into danger. I shall tell you the story of a tortoise which came to grief by not obeying the words of his friend. In olden times there lived on the banks of a pond a tortoise who had two swan-friends in the lake named Sańkāra and Vikaśa. Once the lake became empty of water and the swans decided to go to another lake with water. They never wanted to part with their friends the tortoise and so decided to take the tortoise also along with them. But the tortoise could not fly and so they found a plant to carry the tortoise to the other lake. They brought a stick and the tortoise was asked to hang at the middle of the stick clutching the stick tightly with its teeth. The swans then took the stick by its two ends each holding one end in its beak. The swans gave strict instructions that the tortoise should not open its mouth and then they rose up into the air and flew towards the other lake. On the way some children saw the funny sight in the air and so hooted and howled. The tortoise got angry and abused the children. The moment it opened its mouth it lost hold on the stick and fell down to the ground. This happened because the tortoise did not heed the words of its friends." The water fowl continued "It is cowardice and foolishness to remain sad and exposing dangers in future. Just hear this story" he said. Once in a pond there were three fishes named Anāgata, Utpannamañi and Yadhāvīya. Hearing that fishermen were coming to fish in that pond Anāgata warned them and suggested going to another
pond to escape from the fishermen. But Utpannamati and Yadhavakya did not care. They said that some plan could be found out when the danger came. But Antagata felt difficult and so he went away to another pond. Soon the fishermen came and spread their nets. Utpannamati lay still pretending to be dead. The fishermen took it and deposited it on the shore and started to fish again. The moment the fishermen turned their heads Utpannamati slipped into a mud pit nearby and remained there till the departure of the fishermen. But poor Yadhavakya could not think of any plan and so was caught and carried away by the fishermen. So just like Utpannamati I will also come across some plan when the danger comes and so you do lay your eggs on the shore of the ocean itself.

Hearing the assuring words of her husband the shrewd fowl laid her eggs on the shore. But very soon waves came and carried them away. She complained to her husband. The water fowl called a conference of all the birds living there and explained to them his mishap and all of them went on a deputation to Garuda, the best of the birds and requested him to End out a remedy. Garuda represented the matter to Mahavirsha who then sent Varuna to him side and ordered him to give back the eggs to the fowl.

After telling this story Damanaka went to the lion and told him many misleading lies about the ox. Gradually the lion and the ox became enemies. Damanaka then triumphantly went and informed his brother Karajaka of his achievement. But Karajaka said "Brother, you have done a very unjust thing. There are four methods to achieve your object namely Sama, Dharma, Danda, and Dharma. Of these Dharma is to be used only last of all. I shall tell you a story:

Once a chetty (Merchant) had two sons named Dharmabuddhi and Dusabuddhi. Once they were both traveling through a forest when Dharmabuddhi got a treasure from a hole at the base of a big tree. Dusabuddhi advised his brother not to take the treasure to the city as it was dangerous to do so and made him bury it at a place beneath the same tree. That night itself Dusabuddhi went and dug out the treasure and got it buried in his own room. After some days both of them went together to see the treasure and found the place empty of the treasure. They accused each other of stealing the treasure. Both of them complained to the King. The King asked them whether they had any witnesses and they replied that only the tree was there as a witness. The King decided that both of them should go beneath the same tree and dip their hands in burning oil to prove their innocence. Dusabuddhi went to his father and requested him that he should hide in the hollow of that tree and say that it was Dharmabuddhi who had stolen the treasure. Hearing this the father said "Child, when you think of a trick you must also think of the danger involved in it. Once there lived a stork with his wife on a tree. A serpent living in the same tree began to eat the young ones of the stork and the stork complained to his friend fox about it. The clever fox suggested to him a plan. There was a mongoose living in front of the hole of the mongoose and continue dropping fishes in a line leading to the abode of the serpent. The mongoose would thus be led to the hole of the serpent. The stork did so and when the mongoose reached the hole of the serpent it saw it and killed it. I cannot do such cruel things." But with Dusabuddhi insisted, the father half-heartedly agreed to it. Dusabuddhi hid and sat in the hollow of the tree. Next day the servants of the King came to the foot of the tree with burning oil. They asked the tree to tell the truth regarding the theft. Then there came a voice from the tree denouncing Dharmabuddhi as the culprit. Dharmabuddhi then said there was no truth in the wordless voice and requested them to fumigate the tree from above. The royal servants did so and then the father came out and confessed everything. The servants of the King nailed Dusabuddhi on a spike and killed him.

After having told the story Karajaka tried to dissuade his brother from his devious intentions. Karajaka said:— "Pitaka and Saif Sarkar are kind-hearted and simple people. There need be no treachery with them. Treachery is allowed against wicked people. I shall tell you the story of a merchant:

This merchant had as his entire wealth a thousand pounds of iron and one day he went on a pilgrimage after entrusting his entire wealth to a friend and neighbour of his on the understanding that the latter should return it on his return after the pilgrimage. After ten months the merchant returned but the friend did not give back the iron. He regretted that all the iron was eaten by rats in which his house abounded. The merchant knew that his neighbour was speaking falsehood but kept silent over the matter. After a few days the merchant somehow entered the only son of his neighbour to his house and locked the young boy in a room. The friend went in to the room and asked the merchant what had happened. The merchant said that he could not be trusted and gave the same reply he gave his friend. The king was surprised and asked the merchant whether it was believable that a boy aged eighteen would be carried away by a kite. The merchant very coolly replied that such things could happen in a country where rats can eat a thousand pounds of iron. The king asked the merchant to explain this to him. The merchant said that the merchant gave him the same reply he gave his friend. The king ordered the friend to return the iron and the merchant got back his wealth. Karajaka after telling this story added that deceit in return for deceit was no sin. Damanaka stuck on to his plan and made the lion and ox fight each other. The poor ox was killed and the lion became his old self again.

2) Subhatha. (Gaining friends). Once there lived on a tree a crow named Laghupatana. The crow saw a hunter coming and spreading a net beneath the tree. A flock of doves coming that way was caught in the net. But the doves flew up in a body and the net was carried from the ground freed of the pegs that held it. The crow followed them and when they were safely landed at another place Citravira the leader of the doves, told the crow thus "I shall now show you the benefit of gaining friends." Citravira and his doves flew again with the net and landed before the hole of a rat named Hirayuka. The rat was a friend of Citravira.
On hearing the voice of Citragupta outside, Hiranyaka came out and felt sorry for the plight of the doves. The rat pointed out that nobody should oppose fate and proved it with illustrations. He added:—“Though elephants and cobras are mightier and fiercer than men, it is because of fate that they are being controlled by smaller people than they themselves. Hiranyaka cut to pieces the threads of the net and set the doves free.

Next day the deer did not return and the crow also belonged. But the rat narrated that gratitude was a quality which was rare among any living being and generally harm was the reward for any favour done. The crow was greatly grieved to hear the words of Hiranyaka and told him that he (crow) would commit suicide if the rat did not take him as his friend. At last the rat took pity on the crow and they became friends. Time passed on and then there came a famine in the land. The crow decided to shift his abode and told the rat about it. He said he was going to a lake on the banks of which lived a friend of his, a tortoise. The tortoise, he added, would fetch him from the lake plenty of fish to eat. The rat was also affected by the famine and he also decided to accompany the crow. The crow took the rat in his beak and flew away to the lake without seeing the tortoise named Manthara. The crow introduced Hiranyaka to the tortoise and the tortoise asked him the reason why he left his previous abode.

The rat said:—“There was a bhikku (one who lives on alms) named Cudakarna living in a house in my place. He used to eat only what was required to maintain life in him. He would cook his own food and keep the remnants everyday in his kitchen. I used to eat that food and live. Then one day another Samysakam named Brhatshapi (Vindakarna) came to this house. Every night Vindakarna used to read the Puranas to Cudakarna. Cudakarna would sit and make a sound on the bowl kept nearby to drive me away. The first time he did so Vindakarna who was reading resumed the interruped sound and asked Cudakarna why he made it. He then explained that it was intended to drive away the rat coming to steal the food. I was forced to start and became lean and weak. Even rivers would go dry if there were no rains. Only those with wealth would have friends. Begging is a nuisance to others. Everywhere it is important to acquire good and faithful friends. When a good man is in danger only good men rush to help him. When an elephant falls into a pit it is always another elephant which comes to its rescue. Therefore I desire to make friends with you.”

All the three, the crow, the rat and the tortoise lived together happily. Then one day a deer named Citragupta escaping from a hunter came frightened to their midst and started living with them. One day the deer which had spent much time in search of food died and the tortoise returned even after dark and the crow went in search of the deer and found it trapped in a hunter’s net. The crow informed the rat about it and the rat immediately came and started gnawing at the strings of the net. In the meantime the tortoise desirous of knowing the plight of Citragupta crawled to the place of accident. The rat had already torn to pieces the net and the crow and the rat said that it was unwise of Manthara to have come so far crawling as there was danger from the hunter coming to the place soon. Before the deer could endorse the views of his friends the hunter came to the scene. The deer, the crow and the rat escaped. The hunter saw the crawling tortoise and caught it. Binding it with a string, the hunter placed it on the ground. In the meantime the friends of Manthara who had escaped his upon a plan to rescue the tortoise. The deer lay down pretending to be dead at a place far away from the place but within the sight of the hunter. The crow sat perched on its body as if pecking at its flesh. The hunter saw it and went to take the dead body of the deer. The moment the hunter turned away from the tortoise the rat went and cut the string binding the tortoise and set it free. Before the hunter reached the deer it ran away. So all were saved. This is the benefit of having good friends.

3) Sandhyavandana (Peace and war). We must make friends with people only after knowing them well. There was once a big banyan tree in a forest which was inhabited by many crows. Their leader was a crow named Meghavarpa. About three kilometres away from this tree was another banyan tree on which lived a number of owls. Their leader was an owl named Amardana. The crows and the owls were great enemies.

One day Amardana king of the owls with a large army of a lakh of his subjects attacked the crows at night. The crows could not see at night and so all the crows excepting a few of the top ones were killed. Meghavarpa, the king and his ministers, Udhipaka, Sandhipaka, Anudhipaka and Ciraftiji and a few other subjects were the only ones who escaped from there somehow. They sat in council at a place and thought of the ways and means to wreak vengeance on the owls. It happened that when the strength of the enemy was great it was advisable to move away to another place, or to seek the aid of mighty people or to surrender to the enemy. It was the nature of dogs to leave one’s place and go to another place. Sandhipaka said. Others also were of the same opinion. Ciraftiji alone did not express any opinion and so the king asked him why he was silent.

Ciraftiji said:—“Oh King, we became enemies of the owls because of our bad tongue. I shall tell you the story of an ass which met with its death because of its bad words. Once a washerman had a donkey to carry his load of clothes to and fro. The poor washerman did not have sufficient earnings to feed the donkey well and so he let it loose to go and eat of its own accord to appease its hunger. The donkey started going to the fields of other people and eating their grains. People started hurting the donkey and so the washerman did a clever thing. He covered the donkey with the hide of a tiger and let it loose. People mistook it for a tiger and did not dare to go near and hurt it. Then one day a farmer keeping watch over the fields at night felt suspicious of the fake tiger and covering himself with a blanket and with a bow and arrow in his hand stealthily approached the donkey. The poor donkey mistook the farmer for a she-donkey and brayed and approached
him with amorous movements of its body. The farmer knew from its voice that it was a donkey and so removed his disguise and stood before the donkey. The be-fool ed donkey got angry and abused the farmer using very vulgar language. The farmer got angry and killed him with an arrow.

Cirajñí continued:—Once upon a time a few birds joined together and decided to elect their leader. The owl was the bird selected to lead them. An aged crow condemned it. The crow said, "Are you making this ugly bird which is blind all day your leader? If only you make a worthy creature your leader you will be respected. I shall tell you a story to illustrate my point." He then narrated the following story:

Once upon a time there came a period of twelve continuous years without any rain at all on the earth. Wells, ponds, lakes and rivers were all empty. A huge herd of elephants walking in the forests represented to its leader the grave situation and the leader sent messengers to all sides to find out watering places with water. One of the messengers came back and reported that he had found out a beautiful lake full of water and that on its banks lived a number of hares. The elephants immediately went to that place and started enjoying swimming and bathing in the waters of the lake. Many rabbits on the bank of the lake died when trampled upon by the elephants. The aggrieved rabbits sat in a council to consider the steps to be taken to stop this deadly nuisance of the elephants. One of the hares, Vijaya by name, promised to handle the matter by himself. He knew it would be unwise to go anywhere near the elephants. So Vijaya climbed on to the top of a hill near the lake and when he saw the elephants coming to the lake as usual halted them from the top of the hillock. When the elephants turned their heads to the place from where the sound came they saw a hare speaking to them. The hare bawled out thus: "We are all servants of Candra, the moon-god. This lake has been given to us by him. Candra Bhagaván has deputed me to verify a report which has reached him that some elephants are making the water of the lake muddy. If you will surely be cross with you if you again enter the lake. So it is better for you to go away from this place." The elephants were frightened and they all left the place. Cirajñí added that this happened to the elephants because of the lack of a wise and proper leader.

The aged Cirajñí continued: "It is unwise to place confidence in small people. I had an experience. Near my abode on a tree there lived a bird called Kapitíjala. We became friends. One day Kapitíjala did not come home as usual. Taking advantage of it a rabbit came to Kapitíjala's abode and started living there. I did not like it and I told the rabbit about it. But the rabbit did not mind it. After four or five days Kapitíjala returned home and on finding a rabbit in his nest got angry and asked him to leave the place. The rabbit refused to go and an argument ensued. The rabbit said that lakes, rivers and trees were for all and did not belong to any particular individual. "He who has possession of it is its owner," the rabbit argued. So they decided to take the case for arbitration and for that purpose approached a cat named Dadhikarna doing penance on the banks of the river Yamuná. I followed them curious to know the decision of the ascetic cat. They did not see me. Both of them on approaching him started presenting their case before the cat. The cat pretended to be deaf and asked both of them to come nearer and talk into his ears. They moved nearer and the cat caught hold of them both and ate them. Those poor beings lost their lives by placing too much confidence in the aged cat. That is why I say that we should not select a small being like an owl as our leader.

On hearing the story of the crow the birds withdrew from their first decision of selecting an owl as their leader. The owl was offended and felt insulted and roared that his community would one day wreak vengeance on the crow. A wound made by an arrow would heal in due course and a tree would grow even if its branches are cut but any wound on the pride of an individual is never healed.

Cirajñí continued: —"This is how the crows and owls became enemies. We have to fight the owls. It is impossible to serve mean people. I shall tell you a story of what would happen if one believes in mean people:—

Once a brahmin decided to perform a Yajña to increase the prosperity of the land. He wanted a goat for the same and some wicked young people knew that he was going to buy one. They worked out a plan to deceive the poor brahmin. They sat hiding at different places on the way the brahmin was returning with the goat. As he came near the first of the wicked young men accosted the brahmin and asked him where he was taking the dog. The brahmin was surprised that the young man mistook his goat for dog and went his way. When he walked some distance more the second of the group came to him and put the same question. This time the brahmin was a bit perplexed that two people should have put the same question which he thought was absurd. When a third man put this question again he became worried and when this same question was repeated two more times the brahmin got mad and left the goat on the road and went his way. The wicked youngsters took the goat cooked it and ate it.

After narrating several such stories and maxims Cirajñí said he would lead the owls into a trap and come back. Cirajñí then went to the owls and their friends on the top of Rayáriça. Cirajñí shaved his head and smearing the blood of the dead crows on his body went and sat alone on a branch of their former abode, the banyan tree. When night came the owls came and surrounded the tree. Cirajñí made some pitiful groans and the owls took him before their king. The king questioned Cirajñí and he said thus:

"I am Cirajñí the minister of Meghavarna. Once I praised your greatness before my king and he shaved my head and dismissed me from his service. "The king of the owls asked his minions what should be done with Cirajñí. The minister of the king of owls Baka, immediately jumped from his seat and said:

"Once a fox went to steal the cow of a brahmin. On his way he met a Brahmarákṣacak and they became friends. The Brahmarákṣacak was going to kill and eat the brahmin. Both exchanged their ideas and when they reached the gate of the house of the brahmin the fox said be
would go first and eat the goat. But the Brahmarākṣasa said he would enter first and eat the brahmin. The quarrel developed into a noisy one and hearing the sound outside the brahmin came out. The fox accused the Brahmarākṣasa of having come to eat the brahmin while the Brahmarākṣasa accused the fox of having come to eat the goat. The brahmin was glad that he escaped from a danger and pardoning them sent them both with presents. This is the benefit of a split among the enemies.

The king of the owls gave refuge to Cīrāṭjīvi and the latter expressing gratitude for the favour done took a vow that he would wreak vengeance on the crows after getting himself born as an owl in his next birth. At once the king said, “Oh Cīrāṭjīvi, it is not wise to change one’s clan. Once a kite picked up a girl rat and flew up. On the way the young rat slapped from the beak of the kite and fell down into the open palm of a sage doing his sandhyāvyānam. The sage by his yogic powers made it into a beautiful girl and presented her to his wife. The girl attained womanhood and the sage was anxious to get her married to a suitable person. He first invited the Sun and the Sun replied, “You are in search of a powerful husband. Megha (cloud) is more powerful than myself: since at any time it can cast a shadow over my brilliance. So go and ask Megha about this.” The sage went to Megha and Megha said that wind which could carry him away at his will was more powerful than himself and so directed him to the wind. The sage approached the wind and it said that the wind could not grant this wish.

The mountain said that the rat which could make holes in him was more powerful and so finally the sage went to the rat. The rat agreed to marry her but asked how it could keep her in the hole which was his abode. The sage said that it was easy and changed her into a rat. This is how a girl’s name came a girl rat again. So do not change your clan by being a crook and live with me.”

Cīrāṭjīvi from that day onwards started living with the owls. During day time when the owls slept, the old crow would fly up and thither and thither and collect such easily combustible materials as hay, dry grass and cotton and stock them beneath the tree covered with dry leaves. Two months went by like this and one day when the owls were sleeping Cīrāṭjīvi set fire to the stock of dry materials beneath the tree. The owls were all burnt to death Meghāvarna and his friends congratulated Cīrāṭjīvi on his success. Cīrāṭjīvi said: To obtain difficult portions great men pass through difficult situations. If one is prepared to suffer hardships any object can be achieved. Once a cobra began to starve for want of food. It went to the land of frogs and told the king of frogs thus: “Friend, I am in difficulties. I happened to bite a brahmin boy and that boy died. The boy’s father cursed me. I asked for forgiveness and then he said:— “You must carry your enemies, the frogs, on your back from one pond to another pond and live on the food they give you.” The king of the frogs believed him and allowed his subjects to be carried away to another pond from the one in which they were then staying. The cobra ate all the frogs on the way and at last the king also was eaten. Thus to destroy the enemies one will have to carry them on one’s back sometimes. The crows were happy their enemies the owls were destroyed and they lived more happily and peacefully than before.

4) Labdhadāsa. (Taking what you got). Once a monkey named Bhalumukha separated himself from his group and came to a fig tree on the banks of a river. When he jumped from branch to branch on the tree a great many ripe figs fell into the river. Seeing this a crocodile named Sīntumāra came to the foot of the tree and started eating the fruits. This went on for a few days and then the crocodile and the monkey became good friends. One day the crocodile sat chatting with the monkey and eating fruits and did not go home. The wife of the crocodile got worried on not seeing her husband back at home and sent a maid of hers to go and enquire what happened to her husband. The maid came and reported that the crocodile was spending his time with a she-monkey. The wife of the crocodile was very sad and angry to hear this and the sent word through her maid that she was seriously ill and if he wanted to see her alive he must return to her immediately. The crocodile returned home immediately and he called a doctor to examine her. The doctor who had been previously bribed by the crocodile’s wife said that she should be given the heart of a monkey if the were to save from her the evil of blindness. The crocodile could not find a monkey in a fix. He weighed in his mind the lives of his wife and friend and then decided to take the life of his friend to save the life of his wife. The crocodile went to its place near the fig tree as usual and the monkey made enquiries about his family. Then Sīntumāra said that his wife wanted to see the monkey-friend and had asked him to come to him home. Then the crocodile came and said thus:— “Dull-witted crocodile, I am not an ass like you. Have you not heard the story of the foolish ass?” The monkey then narrated the story of the ass thus:— “Once a lion calling his minister, the fox, to his side said that he wanted to eat the flesh of an ass as a remedy for the stomach trouble he was having by drinking too much of elephant’s blood. The minister started in search of an ass and found one in the house of a washerman. The fox said that he was surprised that the ass was doing such heavy work daily with a washerman when a happy life in the palace of the lion was easily available. The ass was tempted and it went to the den of the lion. When it reached there it got frightened and taking the opportunity of the absence of the lion for his evening worship left the place in a hurry. The lion sent the fox again to fetch the ass. The fox came and laughed at the timidity of the ass. He said that the lion was of a loving nature and last time when it approached the ass
to embrace him out of affection he ran away like a fool. The lion knew that the asses were as a class good musicians and the lion himself a great lover of music was anxious to hear the ass sing. The poor ass believed the story and went to the lion along with the fox. When the ass reached the lion's den the lion was waiting for him and the ass in all simplicity bowed before the lion. The lion with one stroke killed the poor beast and leaving the carcass to the care of the fox went for his Sandhyavandanana. When the lion returned the fox had already eaten the heart of the ass. The King of the beasts not finding the heart in its place questioned the fox and the fox replied that the asses do not possess either a heart or neck.

When the monkey concluded his story by adding that never again would he be trapped like this, Simismara, the crocodile, went its way. Labdhahaana is the art of losing what came into your possession once.

3) Aapiradhayakara. This is a tale which explains the danger behind doing things adventurously without properly studying the pros and cons of an issue.

Once upon a time there lived in Gauḍadāśa a brahmin named Devaśarman. His wife Yajñāṣeṣā became pregnant. The father started saying that the son to be born would be a very fortunate boy. One day the wife of the brahmin told him thus:—“It is not good to build castles in the air. Once a brahmacāri walked home carrying the dried grain he got as his dakṣina in a pot on his head. He started thinking thus:—‘I will sell this dried grain and with the money will buy a lamb. The lamb will grow and give birth to two kids. I will then sell the goat and the kids and buy a cow. The cow will give birth to calves in a short time. I will buy some land to raise paddy. After selling the paddy I will restore my old house and then I will marry. She will deliver a beautiful son. I will name the child Somapārma. At times leaving the child alone my wife will go to milk the cow and then I will hit her like this.’” So saying the brahmacāri hit with his stick the mud pot on his head containing the dried grain. The pot broke and the whole thing inside fell on the road.

Devaśarman on hearing the story of Yajñāṣeṣā became pensive. After five or six days Yajñāṣeṣā delivered a son. Days went by and one morning Yajñāṣeṣa went for her bath in the river nearby entrusting the child to the care of her husband. Some moments later a messenger came from the palace asking him to go over there. The brahmin was in a fix. There was nobody around to whose care he could leave the child. He had a mongoose. The brahmin asked the mongoose to look after the child and went to the palace. Some time later a big cobra came creeping towards the child. The mongoose jumped at it and killed it. The mongoose was smeared with blood after that. The brahmin returned hurriedly from the palace only to see the blood-smeared mongoose waiting at the doorstep. Thinking that the mongoose must have killed his son the brahmin thrashed the poor mongoose to death. But on entering the room the brahmin found out his mistake, for there near the child was the dead body of a deadly cobra. The brahmin regretted his foolish act of doing a deed before knowing things well, when Yajñāṣeṣa came back after her bath and was greatly disturbed by the foolish deed of her husband. She said:—“Once there was in a place a very poor brahmin boy. He was an orphan with nobody to help him and he suffered from hunger daily. One night the boy had a dream. He was told that at midnight next day three beggars would come to his place and if he slew them they would turn themselves into treasure jars and that the boy could become rich by using the weight so received. Next day the brahmin boy was having his head shaved when as predicted in the dream three beggars entered his house. The brahmin boy ran away from the barber and taking a stick thrashed the three to death. All the three turned into treasure jars. The barber was astonished. The brahmin boy gave the barber a sovereign taken from the jar as his wages. The barber thought that beggars would turn themselves into treasure jars if they were thrashed to death. So he waited daily in his house for beggars to enter his house. One day after a long waiting three beggars entered his house armed with a stick which he had kept ready to start thrashing the beggars. The beggars shrieked and shouted and ran away abusing the barber. Servants of the King came on hearing this and took the barber away and by the command of the King killed him and threw him to a spike. Yajñāṣaṇa concluded by saying that even death would be the result if one does anything without properly understanding things.

PANCATIRTHA. A holy place. There is a pond at this place. Once a nymph called Vargā with her four companions lived in this pond as crocodiles as a result of a curse. Arjuna came to that pond and rescued them from their curse. From that day onwards the pond came to be known as Pañcarātra or Saubhadraśīrtha (For details see under Vargā and Saubhadraśīrtha).

PANCAVAKTRA. A soldier who fought bravely against the asuras on the side of Subrahmanyā.

PANCAVATTI. The sacred place where Śrī Raṁa built an ārāma and lived for some time with Śīfā and Lakṣmaṇa during their exile in the forests. There is a story about Pañcavattī in the Kaṇṭha Raṁyāna. Pañcavattī is on the southern bank of the Godāvāri. Five Vaiḍavaśyās (banyan trees) stand here in a circle and therefore, the place got the name Pañcavattī. There is a legend about these banyan trees. Once five Gāndharva youths encircled the sage Agastya in the forest as a sport and prevented him from moving towards any direction. The enraged sage cursed them to stand in the same position as banyan trees. Thus by obstructing the movements of a divine man they were forced to remain without movement as trees. Before they took the form of trees they begged the sage for deliverance from the curse. Agastya said, “One day Śrī Raṁa, with his wife and brother will come and stay in an ārāma built in your midst. Their holy presence will give you salvation from my curse.” Śrī Raṁa and Lakṣmaṇa when they came to that forest decided to build an ārāma in the centre of the circle formed by the five banyan trees. Lakṣmaṇa started to build the hermitage. At first he cut down one of the trees standing tall and straight and to the surprise and astonishment of all the fallen trunk of the tree disappeared and there in its place lay the dead
body of a demon youth. It was the body of Śambhu-
kumāra, son of Śūraśakī. He was doing penance there when Śrī Kāma came there with Śītā and becom-
ing lustful at the sight of Śītā he stood there as a tree. It was he who was cut down by Laksmana.
Śrī Kāma understood the thing that happened. He then explained to Śītā and Laksmana many things
about the fruqds and deceits of the demons. After that they built her hermitage there and dwelt there for a
long time. (Aranyaka Ṛg. 4, Kamba Ramayana).

PANCĀVIRA. A Sanskrit Vāivādeva (one of the ten
duties supposed to be the sons of Vāiśa). (Chapter 91,
Arāṇāsana Parva).

PANCAYAJNA. A sacred place of Bhūrata. He who
visits this place would get mokṣa. (Chapter 84, Vana
Parva).

PANCAYĀTANA. An idol of Śiva in Kāśi. This idol is
called Oukārā also. Bhagavān Paramesvara who gives
mokṣa to men dwells in this idol in the form of Pānchi-
yātana. The five souls of Śiva are the five āyatana.
They are Sāmi (tranquility), Aśtha (advanced beyond
tranquillity), Pārāparāvīdaya (Greater and small knowl-
dge), Pratiśthā (celebrity) and Niyutā (Repossession).
Because these five āyatana dwell in the idol of Śiva
at Kāśi it got the name Panchāyatana. (Chapter 34,
Padma Purāṇā).

PĀNDA. One of the sons born to Kṣaya of his wife
Āryavatī. He married Satyaśattiputra and begot sev-
ten sons. They all became in the future originators of
races. (Pratisargamatiḥ, Bhāvīrya Purāṇā).

PĀNDA. A serpent born by the race of Āriāvatī. This
serpent was burnt to death at the sarpasatra of Jana-
jaya. (Sloka 11, Chapter 57, Adi Parva).

PĀNDAVAS.

1) Origin. Śantana, a celebrated KIng of Chandravāmśa
(lunar dynasty) had two wives, Gaṅgā and Śatyanvati.
Bhīma was the son of Gaṅgā. After the birth of Bhīna
Gaṅgā his mother went to heaven. After that Śantana
married Satyavati, mother of Vyāsa. Satyavati got two
sons, Citrāngada and Vicitrīrya. Even while a
bachelor, Citrānga was killed by a Gaṅdhara of the
same name. So Vicitrīrya became King on Śantana’s death. Bhīma forcibly brought the three
dughters of the King of Kāśi named Ambā, Ambikā
and Ambalākī for Vicitrīrya to marry. But knowing
that Arjuna was in love with the King of Gaṅgā, Bhīma
let her off the way. Ambikā and Ambalākī became
the wives of Vicitrīrya. But for a long time they had
no issue.
At a later time Satyvati, mother of Vicitrīrya, sent
for Vyāsa her eldest son and asked him to beget sons
of Ambikā and Ambalākī. Ambikā got Dhrītarāṣtra
of Vyāsa and Ambalākī, Pāṇḍu, father of the Pān
davas. Dhrītarāṣtra was born blind and he married Gāndhārī.
Pāṇḍu was born pale-white in colour and he married
Kuntī mother of the Pāndavas.

Kuntī was the sister of Vasudeva, father of Śrī Kṛṣṇa.
The real name of Kuntī was Pṛthī. Sūrāśena, King of
the Yādavas, was the father of Kuntī and Vasudeva.
Because Kuntībhīma, King of Sūrāśena’s sister, a perace
had no issue Kuntī was sent to the palace of Kuntībhīma
and she grew up there. Pṛthī got the name of Kuntī be-
cause of that. Besides Kuntī, Pāṇḍu had another wife
named Mādri.

While she was living in the palace of Kuntībhīma the
sage Durvāsā came and stayed in the palace for a
long time as the king’s guest. Kuntī was a little girl then and yet she
served the sage with such care, patience and devo-
tion that the sage was greatly pleased with her and gave
her a divine mantra. He said: “If you call upon any
god repeating this mantra he will manifest himself to
you and bless you with a son equal to him in glory and
valour. You can use this only five times.” The im-
patient curiosity of youth made Kuntī give a test to the
power of the mantra and though unmarried she invoked
the Sun. The Sun immediately presented himself be-
fore her and by his grace she conceived and got a son
whom she secretly set afloat in a river. A childless
chariot named Adhiratha happened to see the child
and he took it home and brought it up. When he grew
up he was sent to Hastinapura and the sons of Dhrī-
trāṣtra took him in their service. He was Karna, the
celebrated warrior of the Kauravas. Kuntī married
Pāṇḍu after the birth of Karna.

Dhrītarāṣtra got of Gāndhārī a hundred sons and a
daughter named Dusālā. The children of Dhrītarāṣtra
were known as Kauravas or Dhārtrāṣtras. Pāṇḍu had
a curse that he would die the moment he entered into
sexual sport with his wives. (See under Kindama).
So under instructions from her husband Kuntī invited
Dhārma, Vāyu and Indra and got the sons Vuddhūrīga,
Bhīmasena and Arjuna. She gave the remaining one
choice to Mādri and Mādri invited the two Śvini-
deva, Nāsīyā and Daśā and got two sons named
Nakula and Sahadeva. All these five were accepted
as the sons of Pāṇḍu and so they got the name of
Pāndavas. (Upto Chapter 129, Adi Parva).

2) Life in Hastinapura and the lac-palace incident. After
the birth of the Pāṇḍavas, Pāṇḍu with his wife and children
spent a very long time in the forest of Satāṣṭriṇ. Kāya
Ya, the royal priest of Vasudeva, performed the
Upaṇayana (investiture with the sacred thread) and
such other religious ceremonies ordained for boyhood.
They were educated under the sage Sūka. One day in
the Spring season Pāṇḍu’s resolution broke down
under the exhilarating influence of the season and he
called hold of Mādri and embraced her despite ear-
nest and repeated protests from Mādri. At once the
curse of the sage took effect and Pāṇḍu fell
dead. It was the custom then that the wife should end
her life in the funeral pyre of her husband and so
Kuntī and Mādri came forward to do so. But Mādri
said that one of them should live to take care of the
children and so entrusting her children also to the care
of Kuntī, Mādri jumped into the funeral pyre and
ended her life. The curse of the Satāṣṭriṇ forest took
the children and Kuntī to Hastinapura and handing them
over to the charge of Dhrītarāṣtra came back.
The Pāṇḍavas grew up in Hastinapura along with the
Kauravas. But there was no real affection or intimacy
between them. The naturally strong Bhīma found it a
sport to tease and torment the Kauravas whenever he
got an opportunity. Gradually as the teachings of Bhīma
became unbearable a wicked thought of somehow putting
an end to Bhīma’s life found place in the minds of
the Kauravas. They once poisoned Bhīma and binding
him tight with ropes threw him into the ocean. But
Bhīma went to the world of the Nāga and came back.
unseathed with added Siddhis (acquired power). This annoyed the Kauravas. It was at this time that Droṇa, a renowned preceptor in archery, came to Hastinapura. Bhīṣma enrolled the Pāṇḍavas and the Kauravas as disciples of Droṇa. Arjuna became an extraordinarily brilliant bow-man. This came off as another reason for the Kauravas to drift away from the Pāṇḍavas. After the end of their course of education a contest was held in which Arjuna ranked first. The title became Droṇa's but he, 'to be fair in bulk at the end of the studies to a preceptor', Droṇa asked his disciples to bring king Druḍapada bound hand and foot before him. The Kauravas failed in that mission and the Pāṇḍavas under the leadership of Arjuna fulfilled the demand of their Guru. When the training and Gurudakṣaṇa were over, Droṇāraṇya crowned Yudhiṣṭhīra as the heir-apparent and this increased the power and status of the Pāṇḍavas in Hastinapura. The jealousy of Duryodhana knew no bounds when he found the Pāṇḍavas in the pinnacle of power and popularity. He decided to kill them. He therefore, built a new palace in a place called Vāranaśvam and with the permission of Droṇāraṇya made them change their residence to the new building. This palace was very large but was made up of a single wall built of lime and other combustible material. The wise and intelligent Vidura knew this deceit beforehand and so he had warned the Pāṇḍavas of the danger through a messenger named Kukak. The Pāṇḍavas had, therefore, made ready a secret passage by underground to escape from the building when an emergency arose. The passage was so well dug and concealed that they were not discovered. One night Parochna, a minister of Duryodhana, came stealthily and set fire to the palace. The Pāṇḍavas with their mother Kunti escaped from the palace to the forest nearby. That night a huntress and her five sons were sleeping in a part of the building and they were burnt to death. They were all sleeping, fully drunk and so could not escape from the building. Parochna also was burnt to death. Thus the Pāṇḍavas had to go away from Hastinapura for a brief period.

3) The Exile and its end. The Kauravas thought that Pāṇḍavas died in the fire and in that belief conducted the funeral rites of their brothers. The Pāṇḍavas after their escape from the fire walked a long distance through the forests and came to the banks of the river Gāḍāga. On their way a demon named Himibha attacked them and Bhīma killed him but at the request of Dharmaputra married his sister Hidimbi. After that while they were continuing their journey crossing the river a Gandharva of name Gītaratha attacked them. Gītaratha was defeated in a battle and he later became friendly with the Pāṇḍavas. He gave them many valuable presents and also narrated to them the story of Tapat-sainavāna. Then they went and stayed in the house of a brahmin in the village of Ekaṅkra. It was at that time that the Savyavās of Pāñcaḷi was held. The Pāṇḍavas went for the Savyavās and married Pāñcaḷi. The news then spread that Pāṇḍavas were not dead but still alive. Dīrrarāṣṭra then sent for them and the Pāṇḍavas returned to their palace in Hastinapura and Yudhiṣṭhīra was crowned as King of half of the country and he built his palace in a place known as Khāṇḍavaprastha. The palace was designed and built by a demon named Maya with beautiful Crystals and costly diamonds. When the Pāṇḍavas were living there Nārada went to them once. He suggested that Pāñcaḷi should remain as wife to the Pāṇḍavas in turn, one year each to one of them. They accepted the suggestion and started living like that. Yudhiṣṭhīra married Devikā, daughter of King Śibi, also. (Sloka 76, Chapter 95, Ādi Parva), Bhīmasena and Arjuna with the help of Śri Kṛṣṇa slew Jāranadha. After that they conducted a victory march over the country and established their own rule by conducting successfully a great battle against the Kauravas. Duryodhana and his brothers once visited Indraprastha, the palace of the Pāṇḍavas. They were fooled at the palace and this enraged them. Duryodhana invited Dharmaputra for a game of dice and the latter lost everything. Yet Dīrrarāṣṭra gave them back everything and sent them to Indraprastha again. Before Dharmaputra reached the palace, Duryodhana again challenged him for a game of dice. Despite protests from all sides Dharmaputra went and played and lost again everything. To fulfil the conditions of the game Yudhiṣṭhīra went to the forests with his brothers and wife to spend twelve years in exile and a year incognito. At that time Kunti lived with Vidura. It was during this period of exile that the Pāṇḍavas got the Ayākapatha (sacred prayer) put from the Sun. They dwelt first in Dvārapāla and then in Kānwakava. Then they went to the mountain of Gandhādāna and from there to Baddarikāśrama. From there they came back again to Kānwakavana and while they were living there Duryodhana and his men went to that forest to see the sufferings of the Pāṇḍavas and gloat on their condition. But when Duryodhana and his men came to the forest the Pāṇḍavas, who were living there, started teasing them. They were living there for a period which Duryodhana and his men could not handle. Duryodhana went to Āravās to tease Dharmaputra but the latter was sent back after being received duly and well-attended to earn his blessings. During their stay in that forest Jayadrathā kidnapped Pāñcaḷi but the Pāṇḍavas rescued her immediately. They went from there again to Dvārapāla. While they were living there the Pāṇḍavas were relieved after successfully fulfilling the conditions of the game. Duryodhana showed obstinate reluctance to part with even five pin-points of land in favour of the Pāṇḍavas. A peace mission of Śri Kṛṣṇa from the Pāṇḍavas to avoid a war and settle matters amicably to Dharmaputra failed and the stage was set for a great battle between the Pāṇḍavas and the Kauravas.

4) Ascension to Heaven. A great and grim battle was fought at Kurukṣetra between the Pāṇḍavas and the Kauravas lasting for eighteen days. Śri Kṛṣṇa neither fought nor took arms even once against the Kauravas but acted as the charioteer of Arjuna. When the war came to an end the Kauravas were completely annihilated. Yudhiṣṭhīra became King. He performed an Atva-medha Yāga. After a few years of reign the Pāṇḍavas crowned Parīkṣit, son of Abhimanyu, as the King and started for their Mahā-prastāhāna (departing their life). They walked in a line in the order of their age,
Dharmaputra leading and Pāñcālī following last. At first Pāñcālī fell dead, but nobody turned back. Then Sahadeva fell and nobody worried. This continued thus till Dharmaputra was left alone. A dog which followed them from their very start also remained alive with Dharmaputra. The dog was none other than Dharmadeva, father of Dharmaputra. When Dharmaputra reached the top of the Himalayas Indra was there ready with the divine car to take him to heaven. But Dharmaputra said that he would not come to heaven leaving his brothers and wife elsewhere. Then Indra informed him that they were already in heaven and so Dharmaputra went to heaven with Indra. [Only a general and succinct history of the Pāṇḍavas is given under this head. For details see under the heads of each of the Pāṇḍavas as well as Pāñcālī, Kunti, Bhīṣma and Vidura.]

PĀṆḌAPRAVEŚAPARVA. A sub-divisional Parva of Viśāṭa Parva. This includes chapters two to eighteen of Viśāṭa Parva.

PĀṆḌITAKA. One of the hundred sons of Dhrtrāśura. He was killed in the great battle by Bīma (Bīma Parva).

PĀṆḌU I. Father of the Pāṇḍavas.

1) Genealogy. Refer to the genealogy of Arjuna.

2) Birth. Śantana, a King of Candravanśa, had two wives, Gaṅgā and Satyavati. Even while Satyavati was a maiden she got the gift of the sage Parāśara a son named Vyāsa. But because of the blessing of the sage Vyāsa did not lose her maidenhood. She got of Śantana two sons, Cīrāṅgada and Vīcitrāsva. Cīrāṅgada died young. Vīcitrāsva married the two daughters, Ambikā and Ambalīkā, of the King of Kasi. Vīcitrāsva died after some years. According to Dhrtrāśura was born to Ambikā of Vyāsa and Pāṇḍu to Ambalīkā. (Chapters 63 and 105, Adi Parva)

3) How Pāṇḍu got his name. Vyāsa came to Hastināpura by the command of his mother to beget sons of Ambikā and Ambalīkā. Vyāsa was an ugly sage with matted hair and he was dressed in garments of bearskin. Satyavati that night called Ambikā to her side and commanded her to go to Vyāsa and lie with Vyāsa. She was reluctant to have a sexual union with that old and ugly sage Yet believing the orders of her mother-in-law she did so shutting her eyes during the whole period. The result was she got a child born blind who became known later as Dhrtrāśura. The next day Satyavati ordered Ambalīkā to go and lie with Vyāsa. Ambalīkā on entering the bed chamber went pale on seeing the ugly Vyāsa and the result was she got a child that was pale white in colour. That child became known as Pāṇḍu. The third day Satyavati asked her servant-maid to go and lie with Vyāsa. She did it with pleasure and she remained happy and cheerful during the whole period. The result was she got a beautiful child who became an intelligent scholar of great wisdom. He was known to her as Vidura. (Chapters 1, 63, and 105, Adi Parva)

4) Boyhood and kingship. Bhīṣma took care of Dhrtrāśura, Pāṇḍu and Vidura as his own sons. Bhīṣma taught them all the Vedas including Dhanurveda, and all warfare like mace-fight. They were trained in the use of elephants also. Bhīṣma taught them law and acquainted them with the ways of the world. Pāṇḍu became second to none in archery. The people were all happy. When the boyhood was over Pāṇḍu was crowned as Yuvāraja. Pāṇḍu was the most eligible of the three to become King, for Dhrtrāśura was a born blind man and Vidura was the son of a servant-maid. (Chapter 109, Adi Parva).

5) Marriage. One obeying the behest of Bhīṣma, Pāṇḍu married Pāṭhi, daughter of the Yādava King Śārasena. She was the sister of Vasudeva, father of Kṛṣṇa. She got the name Kurī because she grew up in the palace of King Kuntibhoja. While Kunti was staying in the palace of Kuntibhoja Durvāśa came and stayed in the palace as a guest of the King. Kunti then served the sage with such devotion and patience that Durvāśa at the time of his departure held in high esteem of Kunti and gave her the divine mantra for begetting children. The mantra was to be used only five times. If she called upon any god repeating that mantra, that god would manifest himself before her and bless her with a son equal to him in glory. Out of impatient curiosity of youth Kunti tried it before getting married. One morning, seeing the beautiful and brilliant sun in the sky she invoked him by the mantra and instantly the Sun stood in all bewitching brilliancy before her and she got of him a son who was known as Kanu later. Unmarried as she was, Kunti sent the child afloat in the river nearby. Even after a child-birth Kunti remained a virgin by the blessing of the Sun and so got married as a virgin. Many Kings were pressed for the Suyaśavrāma of Kunti and she put the wedding garland round the neck of Pāṇḍu. Once Bhīṣma went to the country of Madra. The King of Madra received Bhīṣma with respect and Bhīṣma took Mādrī daughter of Madra as a bride for Pāṇḍu. He brought her to Hastināpura and married her to Pāṇḍu. Pāṇḍu lived with his two wives happily and ruled the country well. Once the King Durvāśa came with a huge army and defeated him. Later he defeated Drīgā, King of Māgadhā. Then he conducted a victory march capturing many kingdoms like Kasi, Mithilā, Sūrma and Punja. Thus many of the Kings of Uttrārā Bharata became feudatory princes of Pāṇḍu. In conjunction with his brother Dhrtrāśura, Pāṇḍu gave all the wealth he got by his might to Satyavati and Bhīṣma. He gave enough riches to Vidura also. Then Pāṇḍu went and stayed with his wives in a forest to the south of the Himalayas. (Chapters 110 to 114, Adi Parva)

6) Curse of a sage. While Pāṇḍu was once walking with his wives in the forest he saw a couple of deer playfully running about. In his anger in him made him send an arrow against one of them. The deer was none other than the sage Kindama who in the guise of a deer was having sport with his mate. While falling dead Kindama cursed Pāṇḍu thus "Oh wretched King, you will fall dead the moment you touch your wife in amorous sport." From that day onwards Pāṇḍu could not touch his wives. (For details see under Kindama).

7) Sannyāsa and death. With the death of the innocent sage Kindama there occurred a great change in the life of Pāṇḍu. At first he thought of committing suicide.
But he changed that decision and started for the Himālaya to perform penance there. Kunti and Madri accompanied him. They gave away all their jewels and ornaments as gifts to brahmins. People followed them to the border of the forests and returned to the country weeping. Pandu and his wives visited such holy places as Nāgāpatidāri, Caimaratha, Kālikūṭa, Himālaya, Gandhamadāśa and the lake Indrayūnam. Then they went to Sāstāngā and started performing penance. Pandu and his wives visited the holy places at Nāgāpatidāri to attend a Vāyiga there. The long travel tired them much and on the way Pandu wept thinking of his pitiable state of having no issue. Then Pandu told them of his helplessness in the matter because of the curse of the sage Kindama hanging over him. Then Kunti confided in him the secret of the divine mantra in her possession. Pandu was extremely pleased and with his permission Kunti got three sons, Yudhiṣṭhira, Bhīma and Arjuna. She gave one chance to Madri and she got two sons out of it named Nakula and Sahadeva.

Pandu was living happily with his children in Sāstāngā when spring time arrived in the forest with all its blooming flowers and fragrant coniferous trees. Madri, one day walked alone with Madri enjoying the sight of the flowering plants and trees. Bees and butterflies humming around the flowers and on the branches sat the Cuckoo singing. There was a seductive fragrance all around and Pandu was excited beyond control. The resolute Pandu broke down under the exhilarating influence of the season and despite repeated protests from Madri, Pandu caught hold of her and embraced her. The curse of the sage took effect instantaneously and Pandu fell down dead.

The inhabitants of Sāstāngā assembled there weeping. In the presence of a huge crowd including the relatives who had come down from Hastinapūra the dead body of Pandu was cremated according to religious rites. Both the wives came forward to end their lives in the funeral pyre of Pandu. But Kunti was asked to remain to take care of the children and Madri leaving her children to the care of Kunti jumped into the funeral pyre and ended her life. It was the sage Kalāyapa who performed the funeral rites of Pandu. (Chapter 115 to 125, Adi Parva).

8) After the demise, Pandu’s soul is shining in the court of Yama. (Sloka 25, Chapter 7, Sahā Parva). Pandu sent a message to Yudhiṣṭhira from Devlok that Yudhīṣṭhira should conduct a Rajasāya Yajña. The message was conveyed by Nārada. (Sloka 24, Chapter 12, Sahā Parva). He lives in Indraloka with Madri and Kunti. (Sloka 15, Chapter 5, Svaragārhaṇa Parva).

9) Synonym of Pandu. Pandu is known under the following names: Bhārata, Bharatārsabha, Bharatāsattama, Kaurava, Kauravāṇandana, Kauravārasabha, Kauravya, Kauravyādyāda, Kauśalyāṇandavairābhana, Kurāvadya, Kurukuladvayā, Kuruvāṇandana, Kurupati, Kurupavrātra, Nāgarudāpīha and Nāgarudāpaṇa.

Pāṇḍu II. The second son of Janamcayya. (Chapter 94, Adi Parva).

Pāṇḍura. A soldier of Subrahmanya. (Sloka 73, Chapter 43, Sāla Parva).

Pāṇḍurastra. A place of habitation in ancient Bharata. (Sloka 44, Chapter 9, Bhīma Parva).

Pāṇḍya A. I. A King of Vidarbha who was a great devotee of Śiva. One day while he was performing Śiva-puja at dusk he heard a loud noise outside the city and before completing the worship he went out and faced the enemies who were attempting to enter the city and killed its leader. He returned after the fight and without completing the worship took his meals. It was a sin to do so and the King was therefore born in his next birth as Satyaratha, a King, and was killed by his enemies. (Satarudrasamhitā, Śiva Purāṇa).

Pāṇḍya II. (A Talmíyan dynasty of Kings.) A place of Purāṇa fame in Dakṣīṇa Bharata. The three states Cera, Cola and Pāṇḍya were from early times renowned states of Dakṣīṇa Bharata. Historically and Purāṇically Pāṇḍya was a state of eminence.

(A) Historically, The Pāṇḍya dynasty of Kings is very ancient. The exact period of its beginning is still unknown. Megasthenes who lived in the fourth century B.C. has made mention of the Pāṇḍya dynasty in his diary, Julian, an emperor of Italy, who lived in 361 A.D. is stated to have received a letter from Pāṇḍya-dēva. The Pāṇḍya dynasty was strong and elevated under the leadership of Kurukantha the 7th century A.D. From that time till the 16th century Madura was the capital of Pāṇḍya-dēva. The Uccāti dynasty which was ruling the place to the south of Tungabhadra during the period from 9th century to 15th century A.D. is believed to be a part of the Pāṇḍya-dēvam which had gone from Madura. A continuous history of the Pāṇḍya line of Kings is not available. Many Kings bear names like Jātavarnā or Māravarnā. The Pāṇḍya Kings were devotees of Śiva even from the period of the Jainas. At times they have ruled over the combined kingdoms of Cera and Cola. During the period from the 12th to the 14th century A.D. Pāṇḍya was ruled by five of the most valiant rulers and at that time the Pāṇḍyadēva included all the ports in south India up to Nellore. But the power of the Pāṇḍyas waned when the power of the Sultans who ruled Delhi spread to the south. After 1370 A.D only on rare occasions has the power of the Pāṇḍyas spread to the north of river Kaveri. In 1512 A.D. Kerāla got herself free from the hold of the Talmíyan Kings. (Pāṇḍyadēva).

(B) Purāṇic fame. The statements found in Mahābhārata about Pāṇḍya-dēva are given below —

(i) Śri Kṛṣṇa once slew a Pāṇḍya King who was the father of Malayaśvāja. Malayaśvāja who was a very valiant archer started for Dvārakā to kill Kṛṣṇa to avenge the death of his father. Friends dissuaded him from his attempt and so he dropped the idea. During the time of Mahābhārata Malayaśvāja was the King of Pāṇḍya. (Chapter 29, Droṇa Parva).

(ii) Malayaśvāja, King of Pāṇḍya was a frequent visitor to the court of Yudhīṣṭhira. (Sloka 24, Chapter 4, Sahā Parva).

(iii) The King of Pāṇḍya presented gifts at the Rajaśuya of Yudhīṣṭhira. (Sloka 35, Chapter 52, Sahā Parva).

(iv) In the Kurukṛṣṭa battle the Pāṇḍya King fought on the side of the Pāṇḍavas with a large army. (Sloka 9, Chapter 19, Udvyoga Parva).

(v) On the chariot of the Pāṇḍya King flag bearing
the insignia of ocean flew. The Pāṇḍya King wounded Droṇa. (Sloka 72, Chapter 23, Droṇa Parva).

(v) The King of Pāṇḍya fought against Vṛṣṇesuva and Āṣvathāmā. (Sloka 46, Chapter 20, Karna Parva).

PĀṆI (S). A tribe which opposed the Aryan during the time of Rṣiṇe, Yaska’s Nirūṭa states that their profession was trade and commerce.

PĀṆIKHAṬA. A holy place on the border of Kuru-Ksetra. It is situated near the sacred pond there and performs worship of the Manes one will get the benefit of conducting the three yājñas, Agniṣṭoma, Ātrikāra and Rājasya. (Sloka 39, Chapter 13, Vana Parva).

PĀṆIKEKÇA. A soldier of Subrahmanya. (Sloka 76, Chapter 45, Śalya Parva).

PĀṆINĀ. A serpent. This serpent is a member of the court of Varuṇa. (Sloka 10, Chapter 9, Śabha Parva).

PĀṆIṆI. The author of the Sanskrit Grammar, Pāṇiniya.

1) General information. There is nowhere else in this world a grammar so scientific and so complete as Pāṇiniya. The book contains about four thousand aphorisms. Pāṇinī has given the grammar and got his knowledge from Śiva. It has not been possible to gather much information about the life of such a celebrated grammarian. Patañjali believes that he was the son of Dīkṣi. He addresses Pāṇini as Aśṛya, Bhaṭṭavān and Mahārṣi. The Chinese traveler, Huen Tsang says that the grammar of all the languages in this world has its origin from Pāṇinīya. Rāmāntadradikṣaī states that Pāṇini is the author of the Sanskrit language.

2) Life period. There is difference of opinion regarding the period during which Pāṇini lived. Dr. Goldstucker and Bhandarkar believe that Pāṇini lived before 500 B.C., while Vincent Smith and Belvæiar fix the period in 700 B.C. Patañjali, the author of the celebrated ‘Mahabhyāṣya’ (commentary on Pāṇiniya) lived in 250 B.C. Patañjali has contradicted many of the views criticism made by Kātyāyana about Pāṇiniya. So Pāṇini must have lived before Kātyāyana. Pāṇini has made no reference to Buddha and so he must have lived before Buddha. Pāṇini has shown great grasp over the laws of Śrīmṛti and so he must have lived after Manu. Considering all these facts together it will be proper to fix the period of the end of the sixth century of the beginning of the seventh century B.C.

3) Birth evidence. Evidences are lacking to correctly fix the birth-place of Pāṇini. Many pandits believe that Pāṇini was born in the village of Śaḷatūra in the country of Assāco in the state of Ganderā. But Pāṇini has spent the major portion of his life in Pāṭaliputra. So some pandits are of opinion that only the ancestors of Pāṇini belonged to the village of Śaḷatūra and Pāṇini was born and brought up in Pāṭaliputra. Jainini and Bharhari have stated that Pāṇini was a Śiṣṭa. Śiṣṭas were brahmans well-versed in the Sāstras and devoid of earthly pleasures who inhabited the area surrounded by the Himālayas in the north, Kālikāvana (Bengal) in the east, Vindhya mountains in the south and the Adāra (Aravalli mountains) in the west.

4) A legend. There was a preceptor named Varṣa in Pāṭaliputra and Pāṇini had his education under him. Varṣa gradually acquired a large number of disciples and Pāṇini was the most dull-witted among them. But he was greatly devoted to his Guru and this pleased the wife of the Guru and she took great interest in Pāṇini. One day she called Pāṇini to her side and advised him to go to the Himālayas and do penance to propitiate Śiva to get knowledge from him. Pāṇini obeying instructions went and performed penance. Śiva was pleased and he granted him knowledge about a new grammar. By the time Pāṇini came back from the Himālayas with his grammar another disciple of Varṣa, Vararuci by name, had come down with a grammar from India. Pāṇini challenged Vararuci for a polemical contest. It took eight days and on the eighth day Vararuci defeated Pāṇini. At once there was a great humming sound from the sky and the grammar book of Vararuci was destroyed. After that Pāṇini defeated all his co-disciples in polemics and emerged as the greatest grammarian of the world. (Kāśībhaṭambaka, Kāśībhāṣyottara, Tārāgī 4).

5) Birth of Pāṇiniya. When Pāṇini was doing penance to propitiate Śiva the latter appeared before him and started dancing. He sounded his musical instrument jhākkā (a large double drum) fourteen times. Each of it produced a different sound as follows [1] Ṛṅ (2) Ṛ guarded Fund (3) Hā tre Kā (5) Hayavat (6) lan (7) nāmāntanam (8) jhala (9) Gadhā (10) Jāgadadāś (11) Kāphachathitācata (12) Kapay (13) Sasaśr (14) Hā. Pāṇini accepted these fourteen sounds as fourteen sūtras (aphorisms). They are called Pratyāhārasūtras. (The comprehension of several letters or affixes into one syllable effected by combining the first letter of a Sūtra with its final indravyā letter). These Sūtras are now known as Mahāvārasūtras.

Pāṇini’s grammar contains eight chapters and each chapter has got four pādas and each pāda contains many sūtras. He has taken examples from worldly and spiritual texts in literature. He has dealt with the origin of sound, the connection between two words and all such etymological details. Pāṇini’s grammar is not a mere grammar book. It is a science of language in itself.

PĀṆIṆIṆA. One of the two pāṇīs presented to Subrahmanya by a deva named Pāṣa. The name of the other pāṇīs was Kālika. (Sloka 43, Chapter 45,Śalya Parva).

PĀṆAṆIṆIṆA. A deva who fought bravely against the asuras along with Subrahmanya. (Sloka 68, Chapter 45,Śalya Parva).

PĀṆIṆAṆIṆI. Son of Garuda. (Sloka 10, Chapter 101, Uddoga Parva).

PĀṆAṆODHANA. A sacred place of Bhārata. Indra had constructed a temple there. (Tārāgī 6, Kāśībhāṣyottara).

PĀṆAṆIṆAṆI. An ancient King of Bhārata. (Sloka 234, Chapter 1, Adi Parva).

PĀṆAṆIṆAṆI. Another name for Kauśika river. (Sloka 32, Chapter 71, Adi Parva).

PĀṆABRAHMAN. The Supreme Spirit.

1) General information. Brahman is the root cause of this universe. From Brahman, originated Ākāśa (sky). From sky came air, from air came Āgni and from Āgni came water and from water was born this earth. (Chapter 377, Āgni Purāṇa).
2) General characteristics. Brahman is such that he says he knows it does not know it and he who says he does not know it, knows it. It is beyond the experiences of time and space. The chief attributes of Brahman are Sat, Cit and Ananda. Sat means existence, the really existing truth. The one and undivided existence. There are pandits who say that it was undivided, Nāstītiva (non-existence) that was at the beginning of the Universe. Since nothing can be born from ‘nothing’ the world should have started from nāstiva (existence). There is a saying in Rigveda explaining the position thus: ‘There was neither Astītiva nor Nāstītiva (existence or non-existence) at the beginning.’ It is a matter to ponder how strongly conscious was the Rśi who made the above statement about the Parabrahma’s Nirguṇa (void of attributes) and how clearly he tries to make it understandable to those who have not experienced the idea. Cit means knowledge, splendour, consciousness. Ananda means bliss. Paul Deussen writes that the ancient Upaniṣads do not include in the definition of Brahman the term ‘ananda.’

3) The two forms of Brahman. Brahman has two forms—Parabrahma and Aparabrahma. Parabrahma is Amūrtta (formless, incorporeal) and Aparabrahma is Mūrtta (embodied, corporeal). The Amūrtta Brahman is known by such names as Parabrahma, Paramātma and Nirguṇabrahma. The corporeal or material Brahman is Aparabrahma and thus this whole world is Aparabrahma.

4) The Upaniṣads about Brahman.

Aśādhiṣṭānantaṁ śaṁśaya
    Tathārgavaṁ nityamandhavacca yac
    Anādyavantaṁ mahaṁ param dhrubam
              Vicārya tanmṛtyumukhā pramucyate //

(With no sound, touch, form, taste or smell, with neither beginning nor end Brahman is imperishable). Na tatra caṣjugacchati na vāk gacchati no mano Na vidmo na vaññāmo yathāhitam anyante / Anyadeva taddhihitad utvamītadāh //

Iti suśrūma pūrvāśeṁ ye nastavyācārasīke //

(With no sound, touch, form, taste or smell, with neither beginning nor end Brahman is imperishable).

(He understands It who comprehends It not; and he understands It not who feels he has understood. It is the unknown to those who have acquired real knowledge while it is the known to those who are ignorant of true knowledge).

Yat caṣkṣuṣṇa na paṭyati
    Yena caṣkṣuṣṇa paṭyati /
Tadave bodhitaṁ jñānadviti
    Nedaṁ yathādarmamupāste //

(That which is not seen by the eye but that by which the eyes are able to see—that alone is Brahman and not that which people do worship here, do know that).

Yato vāce nivartante
    Aprāpya maṇaśa saha. (Taittyūla Upaniṣad).
Avijñātaṁ Vijñātaṁ vijñātaṁ avijñātaṁ
    (KENōpaniṣad)

(Stop all speech, ridding the breast of the mind. It is unknown to people who think they know but known to those who did not profess to know it).
Naiva vācā na maṇaśa prāptum śaksiya na caṣkṣuṣā /
    Avijñātaṁ prakṛtvāt kathāṁ tadupalakṣyate //

(KAOTHANOSAN)

(If it is not possible to reach it by speech, mind or the eyes, How is it to be identified; or described?)—Digēta-guṇadipalabhedasvaranam hi paramartham—Sat tad advayam Brahma mandabuddhiṁ āsattvā pradīpātāt //

(SATKARASĀRYA)

The sublime Truth (Brahman) is beyond time, place and attributes. Brahman is one, (not many) and it is Sat (existent) but for the dull-witted, ignorant people it is Aṣat (non-existent).

Satya-vedapāta, tadetaṁ tryakṣarasmā satyasīti; Sa nyekamukram, iva nyekamukram, prabhavottame aksare satya madhbeva. Anyantat tatraṇamramabhubayā satyaṁ pari-ghrhitam satyabhubayaṁ buddhat //

(PRABHADĪNAYAKA)

Kohamasmīti satyamīti brahyāt kim tad yat Satyamīti yaddaṁ devukhyātī pranebhyaṁ tathā/ Tatasadha yaḍdevaṁ prāṇasīca tad u-tade/ Tyāpiṣcābhivyābhīye satyamīte Tadapantaṁ sarvātīmad //

(KAUSHIKI BRDHANA)

Idam sarvam khalu brahma iti śatya upāśita Anarthadhya esa u-te śāmā maunavayā Prāṇasārāḥ bhūpace satyasākalaś ekaśāmā sarvakāmā sarvagāmā sarvambhubayāt //

(CHANDOGYA)

PĀRADA. An ancient place of Bhārata. Those who resided there were called Pāradas. The descendent of these people live in north Baluchistan. Pāradas gave Dharmaputra many valuable presents (Chapter 51, Sahā Parva). They followed Bhīma. (Chapter 87, Bhīma Parva).

PARAHAN. A king of ancient Bṛhātra (Sloka 238, Chapter 1, Adi Parva, Mahābhārata).

PARAMAKAMBOJA. A place of habitation situated on the northwestern side of Bhārata. Arjuna conquered this land. (Sloka 25, Chapter 27, Sahā Parva).

PARAMAKRODHI. One of the Śivadevas who are worthy of accepting a share of the obesquial oblations. The others are: Bālanḍī, Viśāpī, Puṇyākṣa, Pāvana, Pārashīcyama, Sāmīkī, Dīyaśānīn, Vīvāvan, Vīryavān, Hīrānī, Kriśnān, Kṛṣṇa, Śukrān, Vīryavān, Dīyaśānīt, Anukṣarman, Prati, Pradātī, Amūrtman, Sālābhī, Dīroṣī, Bhūpā, Sājja, Vajjivāri, Vīvāvan, Somāvācas, Sarvāc, Sāyāṣā, Somāṇa, Sūryāsmin, Dātūtā, Puṇḍarīyaka, Ugrākshā, Nākoda, Vīvāvan, Dīpi, Camūhara, Surela, Vīmāni, Śaṅkara, Bhavā, Ās, Kārtū, Kri, Dāka, Bhūvā, Dīyaśānīt, Gopī, Pāraśīcy, Adiṣya, Rāmaṇa, Saptārī, Somāvācas, Viśve, Kavi, Amogha, Sugpōta, Nātī and Śīvara. (Chapter 91, Amūfāsana Parva).

PARAMĀN. See under Trasarenu.

PARAMĀTMA. The Supreme Spirit. The vitality behind Jīvātmā (soul). (See under Jīvātmā and Brahman).
PARAMEŚTHI I. A king of Chandravansi (Lunar race). He was the son of Indraditya and the father of Praiñhara. (Chapter 1, Anuśaṇa I, Visnu Purāṇa.)

PARAMEŚTHI II. A Vaidikasūkṣmastra. He was a disciple of Brahmag. (Rudhravarmakopa Upānisaḍ). According to Jainini Brahmāna Parameśthi was the disciple of Praiñhara.

PARAMEŚTHI III. A king of Pāñcāladeśa. He was born to Ajanmika of Nīlī. Parameśthi and the sons of Dusyanta, his brother, are known as Pāñcālas. (Aḍī Parva, Mahābhārata.)

PARANTHA A place of habitation of ancient Bhārata. (Śloka 47, Chapter 9, Bhīṣma Parva.)

PARAPURĀÑJAYA A prince of the Heśaya race. He once sent an arrow against a sage mistaking him to be a wild animal. (See under Aṛṣiṣṭen.)

PARASARA I. 1) Geology. Descending in order from Viṣṇu—Brahmag—Vasiṣṭha—Sakti—Parāśara. 2) Birth. Sakti, son of Vasiṣṭha begot of his wife Adryānti the son named Parāśara. Even at the time of his birth he was a scholar. (For details regarding birth see under Aṛṣiṣṭen.) 3) Rākṣasa. Even before the birth of Parāśara, Kaimāṇapāda in his demonical form ate his father, Sakti. Therefore Parāśara nurtured an obstinate hatred against the Rākṣasas. So he performed a Yāga to kill all the rākṣasas. Thousands of rākṣasas were burnt to death at this yāga and Vasiṣṭha, grandfather of Parāśara, expiated the sin of rākṣasas. He approached Parāśara and said “Son, do not give way to such anger. Abandon this wrath. What harm have these poor rākṣasas done? Death was in the destiny of your father. Every one has to suffer the result of his own deeds. Anger destroys the fame and austerity which one has attained by years of toil. Therefore abandon your anger and wind up your yāga.” Parāśara accepted the advice of his grandfather. Vasiṣṭha was pleased with his grandson and at that time Pulastyaśarvasi son of Brahmag also came there. Vasiṣṭha gave arghya (water and flowers) and received him. Then Vasiṣṭha and Pulastya jointly blessed him and said he would be the author of Pañcarāṣṭra. Thus Parāśara became the best of the Gargaparāmbā (spiritual line of preceptors). (Chapter 1, Anuśaṇa I, Viṣṇu Purāṇa.) 4) Birth. Parāśara begot a son of a fisherwoman named Satyaśāla and the boy became later the celebrated Viṣṇa.

PARASARA II. 5) Other details. (i) He got the name Parāśara because even from the womb of his mother he consoled Vasiṣṭha when his son Śakti, father of Parāśara was eaten by the demoniac form of Kaimāṇapāda. (ii) See under Gargaparāmbā the status of Parāśara in that traditional line of Gurus. (iii) Among the Sūkas, Sūka 65, Anuvāka 12, Mānudā 1 of Gṛba was sung by Parāśara. (iv) Parāśara was one among the several sages who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Śantī Parva.) (v) Once Parāśara visited king Janaka and talked with him on Adhyātma topics (spiritual matters). (Chapter 290, Śantī Parva.) (vi) Chapter 150 of Anuśaṇa Parva mentions Parāśara as describing the power of Śavitrīmantra to an audience.

PARASARA II. A serpent born of the family of Dhyrārātra. This was burnt to death at the sarapatha of Janamejaya. (Śloka 18, Chapter 57, Aḍī Parva.)

PARASARA I. Viṣṇa, son of sage Parāśara. (See under Viṣṇa.)

PARASARA II. This sage is different from Viṣṇa. This Parāśara was a member of the court of Yuddhishṭhira. (Śloka 13, Chapter 7, Sāthaka Parva.) He was a member of the court of Indra also. Śri Kṛṣṇa once met him while he was going to Hastināpuram from Dwārakā. (Śloka 64, Chapter 83, Udyoga Parva.)

PARASAVA A child born to a brahmin of a śūdra woman. Viṣṇu was a son born to Viṣṇu of a śūdra woman and was therefore called Parasava. (Śloka 25, Chapter 161, Aḍī Parva.)

PARASIKA A place of human habitation in ancient Bhārata. (Śloka 25, Chapter 9, Bhīṣma Parva.)

PARASURĀMA An incarnation of Mahāviṣṇu, as man. 1) Geology. Descending in order from Mahāviṣṇu—Brahmag—Bṛgū-Cyavana—Urvā-śeika—JamadagniParasurāma.

2) Cause for incarnation. Once god Agni went to Karta- vīryārjunā and begged for food. The king allowed him to take from his vast territory as much food as he wanted from anywhere he liked. Agni started burning forests and mountains and consuming them. Deep inside one of the forests a sage named Apava was performing penance and the fire burnt the Ārama of Apava also. Enraged at this the sage cursed thus: “Kartavīryārjunā is at the root of this havoc. The arrogance of Kṣatriyas has increased beyond limits. Mahāviṣṇu would therefore be born on earth as Parasurāma to destroy this arrogance of the Kṣatriyas.” Accordingly Mahāviṣṇu was born as Parasurāma in the Bhārata race. (Chapter 40, Harivaṃśa.)

3) Birth. Parasurāma gives another version: Viṣṇu promised Bhūmideva (mother earth) that he would be born on earth as Parasurāma when Bhūmideva went to him in the form of a cow and complained to him about the atrocities of the wicked Kṣatriya kings.

4) Birth. Parasurāma was born as the son of sage Jamadagni of his wife Renukā. Their ārama was on the shores of the Narmādā river. Renukā, mother of Parasurāma, was the daughter of King Praeṣeṇajit. She had four sons even before the birth of Parasurāma (Chapter 38, Brahmagadha Purāṇa.)

4) Boyhood and education. Parasurāma spent his boyhood with his parents in the ārama. An important event in his life then was his slaying his mother at the behest of his father. (See under Jamadagni, Parva 6.) Though Parasurāma was a brahmin there is nothing on record to show that he did study the Vedas. Perhaps he might have had the Vedic instructions from his father during his life with him. He had even from the beginning shown an interest in learning Dhanurvidyā (archery). For obtaining proficiency in archery he went to the Himālayas and did penance to please Śiva for many years. Please at his pensation Śiva on several occasions extolled the virtues of Parasurāma. At that time the asuras (demons) acquired strength and attacked the devas. The devas complained to Śiva. Śiva called Parasurāma and asked him to fight with ard devat
Parasurama was without weapons and he asked Siva how he could go and fight the demons without weapons. Siva said: “Go with my blessings and you will kill your foes.” Parasurama did not wait for a moment. When Siva thus assured him of success, on he went straight to fight with the demons. He defeated the asuras and came back to Siva when the latter gave him many boons and divine weapons.

Till that time his name was only Rama and he became Parasurama because among the weapons given to him by Siva was a weapon named Parasu (axe). There is a story behind this weapon Parasu. Once Siva was not invited for a Yaga conducted by Daksa. An angered Siva threw his spike into the Yagaśilā (sacred hall). The spike spoiled the Yaga and smashed the hall and after that roamed about aimlessly for some time and then turned towards Badarāyana where at that time Nararāyana were engaged in penance. The spike went straight to the heart of sage Nārāyaṇa. Nārāyaṇa made the defiant sound “hurum” (hurūmā) and the spike turned away. Siva felt angry for thus showing disrespect to his spike and he attacked the sage. At once Nārāṣi plucked a grass and reciting a mantra threw it at Siva. The grass became a Parasu (axe) and it attacked Siva. Siva broke it into two. Then Nara-Nārāyaṇa bowed before him and worshipped him. Thereafter the two pieces of the Parasu remained with Siva. It was one of these that Siva gave to Parasurama.

When Parasurama was returning happy and glorious with boons and weapons he got on his way a disciple named Akṭavraja. (See under Akṭavraja). Guru and disciple lived in an Ārama and Parasurama became a noted Guru in dhanurveda (archery). (Chapter 34, Karna Parva; Chapter 40, Śānti Parva and Chapter 18, Anuśāsana Parva).

5) Instructions in archery. According to Purāṇas Parasurāma did not spend his life as an instructor in archery. There are statements, however, mentioning that Karna and Drona took instructions from him.

 Pretending to be a brahmin Karna commenced taking instructions in archery from Parasurama. When his education was complete Parasurama taught him Brahmāstra. One day after a long walk in the forest Parasurama took rest placing his head on the lap of Karna and soon fell asleep. At that time a beetle came and started sucking blood from the thigh of Karna. Karna remained still, bearing the pain, lest any movement of his body should disturb the sleep of his Guru. Blood was oozing from his thighs and it slowly made the body of the Guru also wet. Parasurama woke up and noticed the bleeding thigh and the calm demeanour of Karna raised doubts in him. He questioned Karna saying that no brahmin could ever bear such a pain with such calmness and Karna had to tell the truth. Then Parasurama corrected him for deceit against his Guru saying that he would never be able to remember the Brahmāstra when the time to use it came.

There is a story behind Alakā, the beetle that bit Karna. This beetle was in his previous birth a demon named Daśaśā. Daśaśā once tried to molest the wife of the sage Bhrigu. The Mahārāṣṭra cursed him and made him into a beetle. On his request for mercy he said he would get release from the curse by Parasurama. So the beetle became the Bṛhaspati again and left the place. Karna took leave of Parasurama and went to Hastinapura. (Śānti Parva, Chapter 3).

Another famous disciple of Parasurama was Drona. There is a story behind Drona getting Dhanurveda from Parasurama. After travelling throughout the world exterminating the Kṣatriya race Parasurama gave all his wealth to Kṣatriyā. On hearing that Parasurama was giving away all his riches as gifts to brahmins Drona rushed to Mahendraparvata to see Parasurama. By then Parasurama had distributed all his wealth excepting Dhanurveda. Parasurama called Drona to his side and said that only two things remained with him, his body and Dhanurveda. Drona, he added, could take anyone of the two and then Drona took Dhanurveda from him. After that Parasurama went to Mahārāṣṭra for the sake of penance. (Chapter 130, Ādi Parva).

There are some apparent inconsistencies in the above stories: it is said Drona taught Dhanurveda to Karna. Drona was the last person to receive Dhanurveda from Parasurama because the latter, surrendering his Dhanurveda in entirety, left for the forests for doing penance. Then, when did Karna learn Dhanurveda from Parasurama? Could it be before Drona went to Parasurama? Then it must be accepted that Drona had not studied under Parasurama when he was teaching the nṛ-pādas and Kaurava. He learnt it from somewhere before he became the preceptor of the Pandavas. Karna after studying under Drona for some time went to Parasurama for higher studies and Drona approached Parasurama after Karna had left him.

6) The destruction of the Kṣatriyas. The most important event of his life was the total extermination of the Kṣatriya race. The Purānic belief is that he went right across the world eighteen times to massacre the Kṣatriyas.

In many places in the Purānas it is stated that Parasurama fought against the Kṣatriyas eighteen times. But in chapter 29 of Avatāravī Parva it is stated that Parasurama fought against the Kṣatriyas twenty-one times. So it is to be surmised that Parasurama fought eighteen big battles and three minor ones.

There are some old stories to explain this revengeful enmity of Parasurama towards the Kṣatriyas.

(1) Family enmity. The Ṛṣeya dynasty was the most powerful kingly race then. Parasurama was a descendant of Bhrigu, a brahmin sage. That is why he gets the name Bhriguva. Also the Bhriguvas were the family preceptors of the Ṛṣeya kings. Taking advantage of their supreme position in the royal palace the Bhriguvas accumulated great wealth at the cost of the royal riches. Gradually the Bhriguvas rose in prosperity in inverse proportion to the decline of the Ṛṣeya wealth. It was at the time of Relka, grandfather of Parasurama that they touched the rock-bottom of their wealth and they found funds lacking even for the day-to-day administration of the state. In despair they went and requested the Relkas to lend them some money. But they hid their money and refused to give them anything. The Kṣatriya kings got angry and killed the brahmans. What stock was left of them went to the base of the Kṣatriyas. The wife of Relka who was pregnant then kept the child in her womb for twelve years afraid to bring forth the child. After that the
child came out breaking open the thigh (ūru) and so the child was called Auru. Even at the time of his birth Auru shone like a brilliant torch and not only that; the child cried aloud "Oh, wicked Kṣatriyas, I will kill every one of you. I heard from my mother’s womb the din of the swords you raised to kill my ancestors. I will never wait for another moment to wreak vengeance on you."

This frightened them from the face of Auruva burnt even Devakula. Kṣatriyas as a class came and prostrated before him. The devas came and requested him to abandon his anger and Auruva agreed. The devas picked up the fire sparks from Auruva’s face and deposited them in the ocean. From those sparks put in the ocean was born Badavāgni alias Auruva.

(ii) Cure of the sage. From Auruva was born Jamadagni and from Jamadagni was born Parasurāma. In the race of the Hēhāyas was born at that time a very valorous king named Kārttīvyārjuna. Once Kārttīvyārjuna gave a dinner to Agnihagavān. Agni began to devour all the mountains and forests in the world. The burning was so indeterminate that it burnt the Āśrama of a sage named Agni. The sage cursed Kārttīvyārjuna saying that the thousand hands of the sage would be cut off by Parasurāma born in the family of Bhārāgasvam. From that day onwards the latent feud in him against the Bhārāgasvams was roused into action.

(iii) Varuṇa’s ridicule. Kārttīvyārjuna who got a thousand hands by a boon from a sage named Dattātreyya subdued all enemies of his status and not satisfied with the gain he went to the shores of the ocean and challenged Varuṇa for a fight. Varuṇa came before him and very modestly admitted that he was incapable of meeting the challenge thrown and suggested that perhaps Jamadagni’s son, Parasurāma might accept the challenge and give him a fight. Hearing this Kārttīvyārjuna turned towards the Āśrama of Jamadagni on the shores of the Kārmrāta river.

(iv) Cause of the war (immediate). Kārttīvyārjuna went for hunting in the forests and feeling exhausted after some time went to the Āśrama of Jamadagni with his retinue. Jamadagni received them well and with the help of the Kāmādhenu (wheat-yielding cow) named Sūṣṭikā, Jamadagni gave a sumptuous feast to the King and his followers. When after the meal was over they started to take leave of the sage, Candragupta, a minister of Kārttīvyārjuna brought to the notice of the king the superior powers of the Kāmādhenu, Sūṣṭikā. The king wanted to get the cow and asked Candragupta to tell the sage about it. Though the minister told Jamadagni about the royal desire the sage refused to part with the cow. Then the minister with the help of the other royal servants took the cow by force and the sage followed the cow weeping. On the way Candragupta beat Jamadagni to death and brought the cow to the presence of the king. The king was pleased and the royal hunting party returned to the palace happy.

Jamadagni’s wife Renukā went in search of her husband and to her grief found him lying dead. Renukā wept beating her breast twentyone times and by that time her son Parāśurāma came there and he declared that he would travel round the world twentyone times, the number of times his mother beat her breast, to kill and exterminate the Kṣatriyas from this world. Then the dead body of Jamadagni was placed on a pyre and they were singing Vaisuṣṭā before placing fire on the pyre when Sukramuni appeared there and brought Jamadagni to life by invoking the art of Maṇḍava. By that time Sūṣṭikā somehow escaped from the custody of the King and came there without the calf. Then Parāśurāma vowed that he would bring the calf soon and taking with him his disciple Akṣavānaka he left for the city of Māhismati the abode of Kārttīvyārjuna. There they bought a great calf and after adorning Kārttīvyārjuna and many of his followers brought back the calf.

To avenge for the sin of this massacre Jamadagni advised his son to go and perform penance in Mahendragiri. Taking advantage of the absence of Parāśurāma from the Āśrama, Śūraena son of Kārttīvyārjuna, with his followers went to the Āśrama of Jamadagni and chopped off his head. Parāśurāma returned from Mahendragiri at once and cremated the dead body of his father. Renukā, his mother, jumped into the funeral pyre and abandoned her life. From that moment onwards started Parāśurāma’s fierce programme of mass massacre of the Kṣatriyas.

(v) Victory march. Parāśurāma’s world-tour was confined to an all-Bhārata tour. The wars of Parāśurāma are not described in detail in Mahābhārata. Information that Parāśurāma killed the Kings of Cola, Cera and Pauḍra. To stop the birth of Kṣatriyas in future Parāśurāma destroyed even the embryo in the wombs of Kṣatriya women. Then the Bhārāgasvams ancestors like Rākṣaṇa and others came to the sky and requested Parāśurāma to stop this slaughter. They said: “Oh son of Bhirā, how shall we live if you go on killing innocent Kṣatriyas?” By that time Parāśurāma had made twentyone rounds around Bhārata killing the Kṣatriyas. (Chapter 64, Ādi Parva; Chapter 30, Sābhā Parva; Chapter 116, Vana Parva; Chapter 49, Sānti Parva and 10 chapters from chapter 83 of Brahmāṇḍa Purāṇa).

7) Samantapāñcakakṣa, Samantapāñcakaka it Kurukṣetra itself where the great battle was conducted. This is a holy place and it was Parāśurāma who constructed it. He stored the blood of the Kṣatriyas he killed in the twentyone rounds of killing in five lakes in Samantapāñcakaka. He offered blood to the Manes in those lakes. The Manes led by Rākṣaṇa appeared before him and asked him to name any boon he wanted. Then Parāśurāma said, “Revered Manes, if you are pleased with me you must absolve me from the sin of this mass massacre of the Kṣatriyas and declare the five lakes where I have stored their blood as holy.” The Manes declared, “Let it be so.” From then onwards the place became holy under the name Samantapāñcakaka. At the end of the Dwāpara Yuga and the beginning of Kaliyuga a great battle lasting for eighteen days took place at this holy place between the Pândavas and the Kauravas. (Chapter 2, Ādi Parva).

8) Atoneement. To atone for the sin of slaughtering even innocent Kṣatriyas, Parāśurāma gave away all his riches as gifts to brahmans. He invited all the brahmans to Samantapāñcakaka and conducted a great Yajna there. The chief Śrīvīka (officiating priest) of the Yajna was the sage Kāsiya and Parāśurāma gave away all the lands he conquered till that time to Kāsiya. Then a platform of gold ten yards long and nine yards wide was made and Kāsiya was installed there and worshipped. After the worship was over according to the instructions
from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmā.

When Kaśyapa was asked by Paraśurāma he said thus:—"Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there." Paraśurāma walked south and requested the ocean to give him some land to live. Varuṇa then asked him to throw a winnow into the ocean. When Paraśurāma threw the sieve (Sūrpa) and the ocean gave way to land for a distance where the winnow fell from where he stood. This is the place Sūrpaṇakha now known as Keralā. (Sūrpa=Winnowing basket). After giving this land also to the brahmās, Paraśurāma went and started doing penance at Mahendragiri. (Chapter 130, Adi Parva; Chapter 117, Vana Parva and Chapter 49, Śānti Parva).

9) Other exploits of Paraśurāma.

(i) Mṛtā Śrī Rāma. Śrī Rāma and Laksmana were returning to Ayodhyā from Mithilāpurī after the marriage along with the sage Vasiṣṭha through a deep forest. Paraśurāma blocked their way and addressing Śrī Rāma said: Oh Rāma, son of Dvārakā, I heard that you broke during the marriage of Sītā the great Śaiva bow of the palace of Janaka. It was a Śaiva bow and I have now come here to test your prowess. I am giving you a Vaiśāvāvā bow now. Can you string this bow?"

Vasiṣṭha tried his best to pacify Paraśurāma. But Paraśurāma would not hear it. He started describing the story and greatness of the Śaiva bow and the Vaiśāvāvā bow. (See under Vaiśāvāvā bow). Then Śrī Rāma took the bow from Paraśurāma and started to string it. The brilliance of Śrī Rāma dazzled him and he stood dumbfounded at his skill. Paraśurāma was immensely pleased and he blessed Śrī Rāma. After that he went again to Mahendragiri to perform penance.

This story is told to show that it is very hard for Rāma to break the bow of his Guru Śiva. So an angered Paraśurāma blocked the way of Śrī Rāma and challenged him to string and take aim with the mighty Vaiśāvāvā bow he (Paraśurāma) was carrying with him then. Śrī Rāma with perfect ease took the bow, strung it, and taking the missile asked Paraśurāma to give the target. Paraśurāma was astonished and was in a fix. The missile could destroy even the entire Universe. So Paraśurāma asked Rāma to aim at the accumulated tapobala (power accrued by penance) of his self and Rāma did so. Then Paraśurāma surrendered to Śrī Rāma the Vaiśāvāvā bow and arrow and the Vaiśāvāvā tejas (divine brilliance) in him. Paraśurāma after having carried out the purpose of his incarnation gave instructions to Śrī Rāma to continue the purpose of his incarnation and then after blessing Śrī Rāma went again to do penance at his holy Śrīṇa.

This same story is told by the sage Lomāsaka to the Pāṇḍavas during their exile in the forest. This story is much told in the previous portion. When the fame that Śrī Rāma was the best of Kings spread far and wide Paraśurāma once went to see Śrī Rāma. Giving him the bow and arrow with which he had done the mass massacre of the Kṣatriyas he challenged him to string it and take aim. With a smile Śrī Rāma did so and then Paraśurāma said: Rāma should do the stringing up to his elephant Rāhu. Paraśurāma got angry and then on the face, which became fierce, by his anger, Paraśurāma saw besides himself, Aditya-Vasu-Rudras, Śādhyās, Bālakhiyās, Devarśis, oceans, mountains, the Vedas and all such things of this universe. Śrī Rāma sent out his missile from the bow. The whole universe was thrown into chaos. Thunder and lightning rocked the world. Heavy rains flooded the earth. Burning stars and meteors fell to the ground. Paraśurāma then knew that Śrī Rāma was the incarnation of Mahāviṣṇu and he stood bowing before him. Ashamed of his defeat he took leave of Śrī Rāma and went to Mahendragiri. When he reached there he found he had lost all his brilliance. Then the manes appeared and advised him to go and bathe in the river Vaiḍūryā. Accordingly Paraśurāma went and bathed in the river and regained his lost brilliance. (Chapter 99, Vana Parva).

(ii) Paraśurāma and Śrī Krṣṇa. The Purāṇas describe two important occasions when Paraśurāma met Śrī Krṣṇa.

The first meeting was at the mountain of Gomanta. On Śrī Krṣṇa and Balarāma with a view to enjoying the abundances of Nature went to the beautiful mountain of Gomanta and ascended to its top. On their way they met Paraśurāma engaged in penance there. They exchanged greetings and talked to each other for some time. Then Paraśurāma requested Śrī Krṣṇa to kill Śrīla Vaiśāvadeva, King of Karavita on the base of that mountain. Śrī Krṣṇa promised to do this. He left the place carrying with him the blessings of the sage. The second meeting was when Krṣṇa was going to the court of the Kauravas as a messenger of the Pāṇḍavas. On his way Śrī Krṣṇa saw a company of sages coming and, alighting from his chariot Krṣṇa talked with them. Paraśurāma who was in that company then embraced Krṣṇa and said that he should give him the situation to the Kauravas when he was conducting his mission. The sages blessed Krṣṇa and wished Krṣṇa all success in his mission. (Chapter 83, Udyoga Parva; 10th Skandha, Bhāgavata).

10) Other details.

(i) Paraśurāma along with a few other sages was present at the Sabhāpravāsa of Dharma-pratīkṣa. (Slokā 11, Chapter 53, Śānti Parva).

(ii) Paraśurāma was present at the court of the Kauravas when Śrī Krṣṇa was speaking to Dhṛtarāṣtrī on behalf of the Pāṇḍavas. When the Kauravas did not reply the questions put by Śrī Krṣṇa, Paraśurāma rose up to tell a story to illustrate the evils resulting from the arrogance of man. There was once a King called Dambodbhava who was very arrogant because of his great strength. He wanted to diffuse his energy by fighting and laboured much to get good opponents and roamed about in search of fighters. One day the brahmās directed him to Nara-nārāyaṇas and accordingly Dambodbhava went to their śrīṇa at Bodarika and challenged them for a fight. They refused the fight and yet the fight happened to be true. Then the sages took a few blades of the iśva grass and threw them at him. They filled the sky as great missiles and the King begged to be pardoned and prostrated before the sages. They sent back the be-
fooled King to his palace. (Chapter 96, Udyoga Parva).

(iii) Once a grim battle was waged between Parasurama and Bhishma. (See under Aham).  
(iv) Parasurama sits in the court of Yama. (Sloka 19, Chapter 9, Sabha Parva).

PARASURAMAKUNDĀ. Another name for Parasuramanāthā. Parasuramakundā comprises of five pools of blood called Samastapathaaka constructed by Parasurama on the borders of Kuruksetra. (See under Parasurama).

PARASUVANA. A forest in hell. The sinners after climbing out of Vaiśāraṇī, a river in hell in which hot blood flows, reach Asipatranva. There the bodies of the sinners are cut by the leaves of asipatra which are as sharp as a sword's edge. Leaving that they reach Parasuvana. (Sloka 32, Chapter 322, Sānti Parva).

PARATAKGANĀ. A place of habitation of ancient Bhārata. (Sloka 64, Chapter 9, Bhīṣma Parva).

PARAVĀHA. One of the seven forms of Vāyu. Prāṇavāyu has got seven forms: —

1) Praśāna. This vāyu makes lightning in the sky.  
2) Āstaka. It is by this vāyu that the stars shine and waters of the ocean go up as water-vapour and down as rains.  
3) Udāsaka. This vāyu makes movements among the clouds and produces thunder.  
4) Samudra. This vāyu beats the mountains. Sarvavāyu is also engaged in shaping the clouds and producing thunder.  
5) Pānaka. Preparing holy water in the sky and sprinkling on Kaśāyagāṇa stay there static is the work of this vāyu.  
6) Pānaka. This vāyu gives strength to one who sits in meditation.  
7) Praśāna. It is this vāyu that fans the devus to make them cool. (Chapter 329, Bhīṣma Parva).

PARAVARTANĀKĀ. One of the twentyeight hells. (See under Āśvita).

PARAVASU. Son of a sage called Raibhīya. He was the brother of Arīvasu. (See under Ārvāvasu).

PARAVATA. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 11, Chapter 57, Adi Parva).

PARAVĪDAYA. See under Aparavīdaya.

PARIJATA. One of the children of Garuḍā. (Chapter 101, Udyoga Parva).

PARIJĀTADIKAS. The inhabitants of the place called Parijātadāka. The soldiers from Parijātadāka fought on the side of Duryodhana during the great battle. (Sloka 9, Chapter 51, Bhīṣma Parva).

PARIGHA I. One of the five pārsadas presented to Subrahmanya by the devo. Anīra. The other four are — 

Vata, Bhāma, Dahati and Dahanā. (Chapter 138, Sānti Parva).

PARIGHA II. A forest. (See under Bidalopākhyaṇa).

PARIHARA. A King of the country of Kālātjara situated near Citrakūṭa. Parīhara who was an Atharvaparāśava (devoted to the Atharvaveda) ruled the country for twelve years and during his reign he gave a strong opposition to the spread of Buddhism. (Pratitarga Parva, Bhīṣma Parva).

PARIHYAÑGĀ. A mahāśi. One of the sons born to Rṣi Marici of his wife Urā. There were six sons and the five others were — Smara, Udghita, Kṛudrabhy, Agniprānta and Ghrū. In his next birth he was born as one of the relatives of Śrī Kṛṣṇa and was killed by Kamsa. (10th Skanda, Bhāgavata).

PARIJĀTĀ I. The sage who came to the court of Maya along with Nārada. (Chapter 5, Sabha Parva).

PARIJĀTĀ II. See under Kalpavṛkṣa.

PARIJĀTĀ III. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 11, Chapter 51, Adi Parva).

PARIJĀTAKA. A sage who was a brilliant member of the court of Yudhiṣṭhira. (Sloka 14, Chapter 4, Sabha Parva).

PARIKŚIT. 1. A brilliant King of Candranamī. He was the grandson of Arjuna and son of Abhimanyu. (For genealogy see under Abhimanyu).

1) Birth. Parīkṣit was the son born to Abhimanyu of Uttarā. This was a still-born child and it was Śrī Kṛṣṇa who gave it life. There is a story in Mahābhārata about this:

Uttarā, wife of Abhimanyu, was pregnant when the war between the Pāṇḍavas and Kauravas started at Kurukṣetra. Āvathāmā, son of Drona, entered the camp of the Pāṇḍavas at night and slew Īrṣyādyaūnā. He then sent the most fierce Brahmāśāstra (missile of Brahma-śāstra) to exterminate the Pāṇḍavas. To face it and oppose it Arjuna who sent an equally fierce Brahmāśāstra. The sight of two such powerful weapons opposing each other made all the sages anxious and they led by Vīśva entered the field and requested them to withdraw their missiles. It was in vain. The missile of Āvathāmā went and struck the womb of Uttarā.

Once when the Pāṇḍavas after their exile were staying in the village of Upāplavā a brahmin had predicted to Uttarā that at the frugal life of the life of the Pāṇḍavas Uttarā would bear a son who would be tested even while in her womb and that the child should be named Parīkṣit. (Parīkṣit = test).

The child in the womb died when the missile struck it. Śrī Kṛṣṇa was greatly agitated by this wicked act of Āvathāmā and he said thus: — "Oh Āvathāmā, the child now dead in its womb would surely come to life again. You will be called a sinner because of this infanticide. Because of this you will roam about on earth for three thousand years and during that time nobody will mingle with you. You will not get a seat anywhere. All diseases will find an abode in your body. But this infant would grow up into a king and rule the country for sixty years. He would become celebrated as the next Kururūja." (Saṃśīka Parva, Mahābhārata)

When the Bhāratayuddha came to an end Dharmaputra performed an aśvamedhayāga. Many prominent persons including Śrī Kṛṣṇa assembled at Hastināpurā for this purpose. Vidura received them all. At that time they were informed that Uttarā had delivered a still-born child. Parīkṣit was born when the embryo was only six months old (Sloka 82, Chapter 85, Adi Parva). Everybody assembled there was sad and depressed when they heard this news. Śrī Kṛṣṇa went in and saw the dead infant. Uttarā wept bitterly and everybody asked Śrī Kṛṣṇa to give life to the infant somehow. Śrī Kṛṣṇa did so and the child was named Parīkṣit remembering the prophetic words of the bīhmapa.

2) Marriage. Parīkṣit married a princess named Mādhavatī and got of her four sons named Janamejaya, Śrutata-
sena, Ugrasena and Riksheng. Chapters 3, 4, 5, Adi Parva).

3) Curse of a sage. Parikshit was greatly interested in hunting. Once he went to a big forest with his large retinue to hunt. While hunting he followed a deer which the king had struck with his arrow and he separated from the rest and went a long way deep into the forest. It was midday and the king was tired. Then he saw a sage sitting there and the king went in and asked him about the deer. Parikshit, engrossed in his meditation did not hear that. The king mistook his silence to be arrogance and taking the dead body of a cobra lying nearby with the tip of his bow threw it round the neck of the sage and went his way. The sage did not know even that. The king returned to the palace after the hunting.

The sage had a son named Gavijita (In many places the name Sriji is used for Gavijita). He was playing with the sons of other sages. One munikumara (son of a sage) said, "Oh Gavijita, your father is equal to Siva. Both have a serpent round their necks. But there is only one difference. The serpent round your father's neck is a dead one." Gavijita was greatly disturbed by this jeev and he immediately went to the Shrama to make enquiries to learn how an unknown person had done that foul deed. He took water in his hand and said "Whoever be the person who put this dead snake round the neck of my father will die being bitten by the fierce cobra Takshaka within seven days." Only after pronouncing this horrible curse did he find out that the perpetrator of that crime was none other than the most noble king. Parikshit, Gavijita repeated the curse and immediately sent word to the king about his curse through Gaurumukha, a munikumara. The king was a bit frightened first but then he started thinking about the way to escape from the curse. (Chapter 40, Adi Parva, and 2nd Shandha, Bhagavata).

4) Takshaka gets ready. As soon as the messenger Gaurumukha departed from the palace Parikshit called the ministers to tell them that they must find a way to escape from the cobra Takshaka. They built a building on a huge pillar and gave all protections to the building. Brahmin well-versed in all the mantras and Visvavadya (physician in the treatment of snake-poisoning) of fame were asked to sit around the pillar and the place was well-guarded. The King sat in a place and lo! the tree stood in place. On the seventh day the celebrated Visvavadya Ka yapamaharaj was on his way to the palace as the summons of the king. Takshaka was also on his way to the palace in the guise of a brahmin. They met on the way and though Ka yapa did not know him first Takshaka introduced himself when he knew that Ka yapa was going to the palace to treat the king if anything happened. He said "Oh Ka yapa, I am Takshaka and none of your arts would be able to fight against the effects of my poison. If you want to know it we shall make a trial." Saying so Takshaka went and bit a big banyan tree standing nearby, and lo! the whole tree was burnt to ashes by the strength of the poison. Ka yapa smugly recited the Visvahika mantra and sprinkled some water on the ashes but the tree stood in its place again with not a single mutilation anywhere. Takshaka was astounded. He then bribed Ka yapa. He said he would give him more than what could be expected of the king and requested him to return home. Ka yapa returned and Takshaka went to the palace.

5) Death of Parikshit. Takshaka went and inspected the palace of Parikshit. There was no way to step in and Takshaka was astonished at the perfect protection given to the king. Takshaka called all his relatives to his side and asked them to go to the King in the guise of brahmins carrying various kinds of fruits as presents. Takshaka crept inside a beautiful fruit in the shape of a worm and was carried along with the fruits taken to the king. The King, the servant of the king, the fruits brought by the brahmans to the king and the king struck by the size and beauty of a fruit among them took it and cut it open. He saw a worm inside red in colour with two black spots as eyes. The King took it in his hand and at that instant it changed into Takshaka and bit the king. After that it rose up into the air and disappeared. (Chapters 42 to 48, Adi Parva and 2nd Shandha, Devi Bhagavata).

6) Parikshit as a king. Many researches have been made to fix the period of the reign of Parikshit. "Saptarasayama maghayuktah Kalale Parikshite shavanah
to tu Parikshit kala

Maghavaran dvijotamah." (Chapter 271, Matsya Purana)

Following these statements in the Puranas, astronomers and astrologers searched for the year or years in which the Saptarashi mandala (the constellation of a group of seven stars) and the moon of Magha came into the same zodiac. It came in B.C. 3077 and then in B.C. 477. This would again occur in 2902 B.C. It was this Janamejaya who conducted the famous Asvatthama.

7) Parikshit attacked Svarga. Parikshit did not enter heaven as soon as he died. So Janamejaya at the advice of Narada conducted a yaga called Ambasya for the salvation of the spirit of his father. It was during the navaratris period that this was done. Many eminent sages took part in the ceremony. All were received well and given gifts in plenty. He made pure brahmans read the Devibhashagita with devotion in the presence of the deity to please Jagadeeswari (mother goddess), queen of all queens (Rajasee varat). When it was over, a divine brilliance like burning fire was visible in the sky and Narada appeared before Janamejaya and said "Oh Janamejaya, King of Kings, your father was lying bound by the shackles of his life on earth. But today he acquired a divine form and wearing divine apparel and ornaments went to the divine seat of Devi in a sacred Vimana from Indrapura while Indra, devas and the celestial maidens stood praising him (Skandha 12, Devi Bhagavata).

8) Other details.

(i) Parikshit ruled the country for sixty years, with all virtues and goodness. (Chapter 49, Adi Parva).
(ii) After the great battle, one day at the request of a few, Vyāsa by his yogic powers arrayed all the dead great ones of the Pándava-Kaurava company. Parīkṣit was also called then to the Gāndā where it was arranged and Janamejaya who was present to witness the show then gave an Avahāra (aubution after a sacrifice) to his father. Parīkṣit disappeared after that. (Chapter 35, Āṣrayavātikā Parvā).

(iii) The synonym of Parīkṣit are (1) Abhimanyuśuta (2) Bhāratasreṣṭha (3) Kṛiṣipālanaśayana (4) Kuruśreṣṭha (5) Kurunandana (6) Kururāja (7) Kuruvardhana (8) Pāṅgavaya.

PARĪKṢIT I. There is a story about another Parīkṣit belonging to the Ikṣvāku dynasty of kings in chapter 192 of Vana Parvā.

Once this Parīkṣit went after a deer while hunting in a forest and he traversed a long distance following it. On the way he felt tired by hunger and thirst. He saw a green grove and a river running still by its side, then. The king entered the waters of the river with his horse and after quenching the thirst of the horse and drinking some water to quench his own thirst, he found the little village on the other side of the river near the grocery. Then he heard from somewhere a melodious song. The king raised his hand and enjoying the music, waited to see the origin of it. Then a beautiful damsel appeared before him and the king talked with her and their conversation ended in the king requesting her to be his wife. The beautiful maiden consented on one condition that she should not be made to touch water. The king agreed and by that time the king's followers came and the king took her to his palace in a decorated palanquin followed by his retinue. The king took her to a secret chamber and stayed with her allowing nobody to enter the room. The chief minister came to the palace and enquired what was happening there and the maidens attending on the queen said that it was strange. The son was not visible. Then the minister arranged a garden with beautiful flowers and fruits with no water anywhere and a pond in the middle in which water was not visible from outside. He then went to the king and told him of his arrangement and the king took his wife into the garden and started having amorous sport with her there. After some time they reached the pond; water was not visible and so they entered the pond. The moment they entered the pond they touched water and the queen disappeared in the water. The king asked the water of the pond to be emptied and then he saw a frog sitting at the bottom. The king accused the frog of having eaten the maiden and he started killing all the frogs of his state. The frogs became frightened and they went to their king and complained. The frog-king in the garb of a māraṣi went and requested the king to stop this massacre of frogs but the king refused to yield saying that a frog had eaten his wife. Hearing that, the sage was shocked and revealing his identity said "Oh King, be pleased with me; I am Ayus, the king of the frogs. Your wife was my daughter. She is called Suṣobhanā and she was loved by a young girl. Even from times of old she has cheated many kings like this."

Hearing this the king pleaded to the frog-king to give him back Suṣobhanā. He gave Suṣobhanā to Parīkṣit. But he cursed his daughter that she would wear misbehaving children because of her cheating many kings before. Ayus disappeared then. Parīkṣit became the father of Suṣobhanā three princes named Svāla, Bala and Dala. When Svāla grew up Parīkṣit crowned him as king and left for the forests for doing penance. (Chapter 192, Vana Parvā).

PARĪKṢIT III. He was the son of Avikṣit, a king of the Kuru line of kings. Parīkṣit was the eldest son and he had six sons named Kṛṣṇacana, Ugrasena, Cīra, Indrasena, Sūcepa and Bhīmasena. They were all virtuous scholars and Jñānins. (Chapter 94, Ādi Parvā).

PARĪKṢIT IV. Son of Amaśvā, a king of the Kuru line of kings. His mother was Aṃśik. This Parīkṣit beget of his wife Suyāṭa a son named Bhīmasena, (Sloka 41, Chapter 95, Ādi Parvā).

PARĪKṢIT V. A king of the Kuru line of kings. (Chapter 150, Śānti Parvā).

PARĪPLA. A king of the race of Bhārata. He was the son of Nṛasya and the grandson of Nala. Parīplava got a son named Medhāvi. (10th Skanda, Bhāgavata).

PARĪPLA V. A holy place situated on the border of Kuruksetra. If anyone visits this holy place he would get the benefit of conducting an Agrajnīṣṭha Yajña and an Atriṣṭha yajña. (Sloka 12, Chapter 85, Vana Parvā).

PARĪṢRTA. A soldier of Subrahmanyā. (Chapter 45, Sāya Parvā).

PARĪVAHA. A Vāyu (wind). (See under Parīvaha).

PARĪVAYDA. One of Pushya, who lived in the western regions of Bhārata. The others were: Uṣūgī, Kuruṇa, Dhaunyā, Suṣravāṇa, Ikara, Dvīta, Tīra and Sāravatvā (Chapter 208, Śānti Parvā).

PARĪYATRA. A mountain of Purānic fame. The deity of this mountain Parīyatra was a member of the court of Kubera. The āśrama of the celebrated sage Gāṅgānātha, was on this mountain. The sage Mānirṣeṣya once saw this mountain in the belly of Bāhuṇakunda. This mountain is situated on the western side of Mahāmeru. (Sloka 115, Chapter 188, Vana Parvā).

PARJANYA. A deva. See under Devasvatī.

PARŚĀDA I. An ancient sage of Bhārata. He was a member of the court of Yuddhīśṭhīra (Sloka 18, Chapter 4, Sahā Parvā).

PARŚĀDA II. A brahmin of the country of Vidarbha. It was Parśāda who was sent out to know whether Nala was alive and he found out Nala living in disguise under the name of Bāhuka and after collecting all information about him returned to Vidarbha. (See under Damayantī).

PARŚĀDA III. A sage who acted as priest for a yāga conducted by a brahmin named Sāya, who lived in the country of Vidarbha. (Sloka 6, Chapter 275, Śānti Parvā).

PARJĀṢA. A river of western Bhārata. This river sits in the court of Varuṇa in the form of a nymph. (Sloka 9, Chapter 1, Sahā Parvā, Śrūtādyudhā, a valiant soldier who fought against Arjuna in the great Kuruksetra battle was the son of Parjāṣa. Varuṇa was the father of Śrūtādyudhā and at the time of the birth of a son for her she requested Varuṇa to grant her a boon that her son would not be killed by anybody. Varuṇa while granting her the boon gave the son a mace. That
mace had a peculiarity. If the mace was used against anybody who was not fighting, the mace would turn back and kill the user. With the help of that mace Sruṭāvyūda gave Arjuna a fierce fight and in the midst of the heat he forgot the condition stipulated by Varuna and used it against Śrī Kṛṣṇa who was standing nearby watching their fight. The mace turned back and killed Sruṭāvyūda. (Chapter 92, Droṇa Parva.)

ARYAŚĀLA. A Village situated in the valley of the mountain Yāmuna. This mountain stands between the rivers Gaṅgā and Yaṁunā. During the period of Mahābhārata this village was the abode of a great number of eminent scholars. Once there lived in that village a brahmaṇa of Agastya-gotra, well-learned, named Sarmī. One day the messengers of Kāla (god of death) came to that village and by mistake took Sarmī to Yaṁaloka. It was only when they reached there that they understood their folly and Kāla then asked his men to carry him back to earth. Then Sarmī said he would spend the balance of life due to him in Yāmuna-loka itself. But Yāma did not allow that. Kāla then told Sarmī the greatness in giving as gifts Til and Vastra (Gingelly and clothes) and sent him back to earth. (Chapter 68, Anuśāsana Parva.)

PĀRNA. A demon of Ṛṣīvedic times. He had two friends named Kāla[yā] and Vaiguṇḍa. They attacked the two Kings belonging to the group of Aryan named Anuvāka and Rāja. The asuras were defeated because of the help sent to the kings by Indra. (Sukta 54, Anuvāka 10, Mandaḷa 1, Rgyveda.)

PARKOṢA. A King of Candravānḍa. (9th Skandha, Bhāṣāvata.)

PAPOPARAṬI. See under Kāmaṭeṣṭaḥ.

PĀṢṬIKSEMA. A Viṭuvadeva. (Sloka 30, Chapter 91, Anuśāsana Parva.) (Viṭuvadevas are a particular group of deities, ten in number, supposed to be the sons of Viśvā.)

PĀṢṬVAMAULI. Another name for the demon named Maṭicaraka. There is a story behind this demon getting the name of Maṭicaraka. (See under Maṭicaraka.)

PĀṢṬVAROMA. A place of human habitation of ancient Bhārata. (Sloka 56, Chapter 5, Bhīṣma Parva.)

PĀṬHA. Son of Prthū (Kuntī). (See under Kuntī.)

PĀṬUCHEPA. A sage of Vedic times who was a Sāktadraṣṭā. He used some sounds too often in his talks. Nṛmedhas and Pāṭucheapa vied with each other in their māntric skill. One day Nṛmedhas, in great pride produced smoke from wet firewood without igniting it and then Pāṭucheapa produced fire without firewood. Nṛmedhas admitted defeat. (Taittirīya Śaṅhitā.)

PĀṬUŚTHA (PĀṬUŚTHA). A King exalted in the Rgyveda. (Mandaḷa 1, Rgyveda.)

PĀṢU. A Rākṣasa (demon). He was one among the twelve demons who supported Kharṇ when the latter fought against Śrī Rāma. (Sarga 26, Aranyā Kanda, Vālmīkī Rāmāyaṇa.)

PĀṬAṢA (S). A company of rākṣasas and devils. Parvaṇgas, Patanaṇis, Janaṇas, Kharas, Krodhaṇanas, Haris, Prāṣjas, Arūjas and Praghaṇas belonged to a group of invisible demons and they fought against Śrī Rāma on the side of Rāvṇa. (Chapter 283, Vālmīkī Rāmāyaṇa.)

PĀṬVASAṆGARHAṆAṆ ṚṇVARA. A subsidiary Parva of Ādi Parva. Chapter twenty is included in this Parva.

PĀRVATA I. A sage who was the nephew of Nārāda.

1) Genealogy. Descending in order from Viśv-Brahma-Śiva-Matīcara-Paurava-Pārvatī.

Prajāpati Matīcara got his wife Sambhūtā a son, named Paurava. Paurava got two sons, Viṇajas and Pārvatī. Pārvatī's mother was the sister of Nārāda. (Chapter 10, Anuśāsana 1, Viśv Purāṇa.)

2) Nārāda and Pārvatī. These two sages lived for a long time as inseparable friends. Once they travelled on earth in the form of human beings. They decided that each should speak out what he felt without reserve and if anybody broke the arrangement the other had the right to curse him.

During their travels they reached the palace of a King called Śrījaya (Śrījaya) and they stayed there as his guests for a long time. Damayantī (Madayantī), daughter of the King served them both and Nārāda fell in love with her. Nārāda hid this fact from Pārvatī and within a few days Pārvatī came to know it and he according to the agreement went to Nārāda to take the form of a monkey. Nārāda gave a counter curse disabling Pārvatī from attaining Sārga. Both separated from there and after some time both lost their bitterness against each other. Pārvatī met Nārāda in his monkey form in a forest. Both were sorry for their curses then and each withdrew his curse and Nārāda got his original form. He married Damayantī and started living together and Pārvatī went to Sārga. (Chapter 50, Śrīlī Parva.)

3) Other details.

(i) Pārvatamuni was a member of the assembly of sages at the Sarpaṇa曲a of Jammejaya. (Sloka 8, Chapter 53, Ādi Parva.)

(ii) Nārāda and Pārvatī were present for the Draupadiyayavanmitva (marriage of Draupadi). (Sloka 7, Chapter 156, Ādi Parva.)

(iii) Pārvatī and Nārāda were members of the court of Yudhishtīra. (Sloka 15, Chapter 4, Śabha Parva.)

(iv) This uncle-nephew combination was present in Indraasāḥ also. (Sloka 10, Chapter 7, Śabha Parva.)

(v) They were members of Kuberaasāḥ also. (Sloka 26, Chapter 10, Śabha Parva.)

(vi) When the Pāṇḍavas were living in Kāṃṣakavana, Pārvatī went there and advised them to conduct a pilgrimage. (Sloka 18, Chapter 93, Vana Parva.)

(vii) Pārvatī showed the Pāṇḍavas daylight at night one day when the great battle was going on. (Sloka 15, Chapter 163, Droṇa Parva.)

(viii) Pārvatī swore that she was not a party to the theft of the lotus of Agastya. (Sloka 34, Chapter 94, Anuśāsana Parva.)

PĀRVATA II. It is believed that in Kṛṣṇa-yuga all mountains had wings. They flew all over the world with the swiftness of Garuda or Viṣṇu. All beings including piṣ and devas lived in a state of suspense since at any moment any mountain might fly and land down on their heads. They complained to Indra and Indra asked the mountains to remain at one place which they flatly refused. Indra got angry and started cutting down the wings of the mountains with his Vajrayudha. No mountain was able to escape from this punishment; but Viṣṇuḥkasyavan carried away his bosom friend, the mountain Mainika, and put it in the ocean without anybody noticing it. So Mainika
alone did not lose its wings. It was this Mainikā which rose from the ocean and gave a resting point to Brahman when he taking the raiment of Vāyu, when he took a leap from the shores of Bhārata to Lakhī. This was but an expression of gratitude to Vāyu whose son Hanumān was, for the help he had given when Indra was cutting off the wings of all mountains. (Sarga 1, Sundara Kāṇḍa, Vālmiki Rāmāyana).

PĀRVATESVARA. A King of Vindhyadeśa. He tortured his people because of his greed for money and Yama sent him to hell when he died. In his next birth he was born as a monkey. At that time a priest of the King had taken life as a Śāra bird. One day the monkey tried to catch the bird and then the bird (priest) reminded him of his previous birth and told him that in their next birth both of them would be swans and in the birth after that they would become men again. (Uttara Khand, Padma Kīrāṇa).

PĀRVATĒYA. A rājasi (A King who is also a rāj). He was born of the species of a demon named Kāpīṭa. (Śloka 30, Chapter 67, Adi Parva).

PĀRVATĪ. Wife of Siva.

Pārvatī is known under different names and worshipped in different forms. Ṣaṃkrut (Sanskrit lexicon) gives the following synonyms for Pārvatī:


Some of these names refer to the various dispositions of Pārvatī, while a few are the names in the various incarnations of Pārvatī. The origin of Pārvatī and her other prominent births are given below:

1) Incarnation of Sati. Sīva was born from Brahmā. To make Sīva active, Sati, an aspect of Mahāmāyā, was born as the daughter of Dakṣa, one of the Prajāpatis. The 9th Skanda of Devī Bhāgavata gives the following story about the incarnation of Sati:

While Brahmā was engaged in creation a few dāityas named Hālākhas were born. They were very valiant and ferocious and they did penance to propitiate Brahmā and after obtaining boons from him conquered the three worlds and asserted their supremacy in all the three worlds. They dethroned the Trimūrti (trio of Brahmā, Viṣṇu and Sīva). Sīva and Viṣṇu in despair went to war against them. The war continued for sixty thousand years and both the dāityas and Devas were exhausted. Viṣṇu and Sīva refused to attend to their duties. Brahmā understood the situation and taking into his hands the work of Sīva and Viṣṇu also and calling his sons, Śanaaka and others to his side said "Oh sons of Śiva and Viṣṇu, you are capable of doing their work now. I have therefore, taken upon myself the charge of their duties also and hence I do not find time to do penance. You must therefore, do penance to propitiate Mahāmāyā. Let her be pleased and when she incarnates in this universe the world will be happy."

As soon as they heard this the Prajāpatis headed by Dakṣa went to the forest on the side of the Himalayas. They started doing penance within the mantra of Mahāmāyā. The penance lasted for a hundred thousand years and then the goddess was pleased. She graciously appeared before them with three eyes and four hands bearing paśa, adikūṭa, vara and abhīti. Dakṣa and others praised her and she granted them boons. She did also promise to be born as the daughter of Dakṣa. Dakṣa and others returned happy.

Mahāmāyā incarnated as Sati in the house of Dakṣa. Sati blossomed into a beautiful maiden and all the Prajāpatis joined together and made Sīva marry her. The bride and bridegroom lived in the bride's house.

At that time the sage Durvāsā worshipped Jagadānubākha seated at Ājmūṇāda meditating on her and reciting the māyahāja mantra. The devī was immensely pleased and appearing before him gave him the divine garland lying round her neck. The garland was highly perfumed. Honey flowed from it always. Wearing that garland the sage travelled through air and reached the palace of Dakṣa, father of Sati, and gave that garland to him. Dakṣa received it with great delight and took it to his bed-room and placed it there. That night Dakṣa inhaled the perfume of the divine garland and enjoyed an amorous sport with his wife. This act made the garland impure and the latent curse in it made Dakṣa hate his daughter Sati and her husband Sīva. After that Dakṣa conducted a Yāga and insulted Sīva by not inviting either him or his wife. Sati, however, attended the Yāga uninvited and she was insulted. Unable to bear the insult Sati leapt into the fire and committed suicide. From that day onwards Sīva roamed about in the world crying "Sati, Sati."

2) Sati, Pārvatī (Kāṭī). During that time a son named Vajrāṅa was born to Kāyapa of his wife Diti. This virtuous asura practised austerities for a thousand years and when he opened his eyes after his long penance he did not see his wife. Vajrāṅa started in search of her collecting fruits and roots for his food on the way. Then he came across her standing underneath a tree weeping and she said: "All the time you were doing penance, Indra was teasing me. I was living without food on the banks of the river keeping a vow of silence. Indra came there in the form of a monkey and threw away all my articles used for worship. Then he came in the form of a lion and frightened me. Then again he came in the form of a serpent and bit me. Oh lord, am I, your wife, an orphan?" Vajrāṅa got angry and decided to do penance again to find a remedy for this unjust act of Indra. Then Brahmā coming to know of the fierce decision of Vajrāṅa appeared before him and said "Why do you go in for penance again? Ask me what you want and I shall grant you." Vajrāṅa said "Oh Lord, I did penance all those thousand years to get rid of the demonic disposition of mine. But when I was engaged in meditation Indra tormented my virtuous wife very much without any reason. If you will bless me I must get a son named Tāraka to kill all the devas including Indra." Brahmā granted the boon.

Vārāghī became pregnant and after twelve months was born a son to her named Tārakāsa. Tāraka did severe penance sitting in the midst of Pañcāgni (five fires) for a long time and Brahmā was pleased and appeared before him. Tāraka then said: "If I were to die I must die at the hands of a seven-day-old babe. You must grant me a boon like that." Brahmā granted the boon. Tāraka became arrogant with that boon and joined hands with such fierce demons as Praśena, Jambha and Kālanemi to create havoc in the three worlds of Śvarga,
Bhūmi and Pāthśāla. They blessed the wicked and killed the virtuous. It was the time when Śiva was sojourn roving about in search of his lost wife Sāvatī. All the devas headed by Indra went and complained to Brahmacārya. Brahmacārya said:—“After all, this calamity is not without remedy. There is an escape from the boon I have given him. Tārākāsura himself has allowed him to be killed by a seven-year-old babe. If there should be such a babe it should be from the virility of Siva. Tārākāsura thinks that since Siva is observing Brahmacharya after the death of Sāvatī there is no chance of his wife being born to him. That was why he was prepared to allow that clause in that boon I shall therefore suggest a plan. Sāvatī herself should be born as the daughter of Himavān and Menā in the name of Kāli. Kāli should do great penance and break the vow of celibacy of Siva. If Siva accepts her as his wife and a child is born to them we can proceed further in the matter,” Bhṛṣpati said:—“No obstacle would come ever to any act of the devas. Himavān was doing penance for a long time to obtain a child and by the grace of Siva, Sāvatī has already been born as the daughter of Himavān (Śīlanda Purāṇa in its Sambhāva Kāṇḍa states thus about the birth of Sāvatī as Pārvatī). Sāvatī before jumping into the fire mediated on Śiva and prayed that she should be born in her next birth as his wife. Siva granted that request. It was at that time that Himavān along with his wife Menā went to the vicinity of Amṛtasāras and started doing penance to get a child. One day when Himavān and his wife were bathing in the saras they saw a gem of a girl in the waters and they took it. Then they found the child with four hands and asked the divinity of goddess on her. They prayed her with verses from Veda and soon the divine images faded away and Himavān gave the child to his wife.”

Brahmacārya never wanted Tārākāsura to know that the child was an incarnation of Devi and so he made the babe black by sending Nīśa to do so. Nīśa entered the womb of the pregnant Menā while she was sleeping with her mouth open. One day, the child was born in the form of a sapphire idol. Himavān was surprised to see the child. The child will do severe penance and obtain Siva as her husband, Siva and Sāvatī will never be separated in any of their births. Oh Indra now go and try to get Siva interested in a married life."

Himavān and Menā had three daughters and a son. The devas were stewing whether among the three—Rāgini, Kuṭiś and Kāli—would become the consort of Sāvatī. All the three were interested in penance. The devas took Rāgini to Brahmatikā and showed her to Brahmacārya and the latter declared that Rāgini was incapable of bearing the virility of Siva. Rāgini got angry and Brahmacārya cursed her and made her into Śundhīrājā and she took her place in the sky. Then the devas took Kuṭiś to Brahmacārya and the latter said that she was also incapable of being a mate of Siva. Kuṭiś also got angry and Brahmacārya made her into a river and kept her in Brahmatikā. Menā was greatly distressed at the loss of her two daughters and so she advised Kāli, her third daughter to go home, discontinuing the penance. She at first sojourned in Kālīś, musty-derelict, and so she got the name Pārvatī (mountain-girl) also. Kāli later went home. But after some time the natural inclination in her led her to start a severe penance again.

The young Kāli, who was only a small girl then, accompanied by two of her girl companions went to the shores of a river deep in the forests and there Siva was doing penance austerities. In summer she would sit in the midst of Paṛchāgī (five fires) and, in the rainy season she would sit in water and do penance. The penance lasted for a thousand years.

Siva who was roaming about in search of Sāvatī went once to the palace of Himavān. Siva agreed to stay there for some time at the persistent request of Himavān. During his stay there Siva understood that one of the daughters of his host was doing penance meditating on Sankara. Curious to know more about her, Siva one day went to the āśrama of Kāli. Kāli saw Siva and she stood up bowing before him. Siva was pleased with her. But before Kāli could have another look at Siva, he vanished from there. Kāli was disappointed and continued her penance again.

Years went by and one day there came to her āśrama a Vatū (a Brahmin brahmachāri). Kāli and her companions stood up and worshiped the Vatū who looked brilliant with ashes on his body and wearing rudrākṣa and aksamālā (berrry of a tree and rosary made of it) and carrying in his hand a danda (stick) and a Kamandalu (water pot). After formal introduction Kāli asked Kāli the purpose of her penance and Kāli told him all about it. Then the Vatū asked her in tones of surprise why such a beautiful girl like herself born to be the wife of a king, should go after a crudely dressed sgan man like Siva who goes on the back of a bullock always. Pārvatī recounted the statement of the Vatū and got angry with him. Then Siva appeared before her in his real form and married Pārvatī (Kāli alias Umā) in the presence of devas and mahanmātras.

3) Pārvatī changes into Gaurī. Siva and Pārvatī spent their honeymoon travelling throughout the world. Years went by like that. One day Siva in a spirit of sport called Pārvatī Kāli, Kāli. Kāli meant black one and Pārvatī was a black as sapphire. Pārvatī misunderstood Siva addressing her thus two times and thought, perhaps, Siva did not like her black body and trembling with grief said “If a wound is made by an arrow it will heal in due course; if the top of a tree is chopped off it will again blossom when the season comes; but the wound in the minds of others by harsh words is never healed. It was not my fault that I was black and I was black again come near you with this black body. I am going.” Saying thus with a firm determination she rose up into the air and travelling for some time reached a big forest. She created by her reciting the mantra of four attendants for her named Somaprabhā, Jayā, Vījāyā and Jayantī and started doing penance there. She practiced severe austerities standing on one foot for a hundred years and then Brahmacārya appeared before her and sought the reason why Pārvatī, wife of Paramāśvara should do such severe penance and then she narrated to him all that had happened. Brahmacārya after hearing her story told her thus:
“Virtuous woman, from today onwards, your black complexion would change into one of the hue of a lotus petal. Because of that ‘gaurî’ hue you would be called ‘Gaurî’.” By the time Brahman finished blessing her the colour changed into the one described by Brahman.

4) Gaurî changes into Kâtyâyani, Vindhyaśankâ, Çâjñâka and Kâmagûdha. When Devi became Gaurî her superficial skin peeled off and dropped down, it is said.

As the harem-mistress, when twanged at devas called Rambha and Karambha. They had no sons and they started severe penance. Karambha was doing penance standing in deep waters and a crocodile swallowed him. The crocodile was none other than Indra. Rambha did penance standing in the midst of fire and finding no result even after a long time decided to sacrifice himself into the fire. Agnidhara then appeared before him and blessed him thus: “Oh Rambha, you will get a mighty son of the woman you love.” Rambha stopped his penance and returned home with the boon. On the way he saw a beautiful she-buffalo and passion rose in him and he made contacts with the buffalo. The buffalo became pregnant and in due course delivered a child which later on became the notorious Mahishâsura. In the meanwhile, Rambha loved him as his mother and it attacked Rambha and gored him to death. The Yaksas burnt his dead body in a funeral pyre and the she-buffalo jumped into the pyre and abandoned her life. From that pyre there arose then another demon and he was the notorious Raktabija. Mahishâsura became the king of demons and Raktabija, Çâjñâ and Munḍa bathed his body in the river. They also decorated him with crowns and bells and drove him to exhaustion. The devas took refuge in Brahman to think of a plan to kill those asuras. Vîșnu, and Sîva took part in the conference. Vîșnu the eternal, got angry along with Sîva and became fierce like the fire of death. Brahman and the devas also became angry and from the face of everyone a brilliance emanated and all these briliances joined together and reached the holy fire. Yama, Varuna, Çandra, Sûrya and Indra emitted huge also sent out a brilliance. The ascetic brilliance joined with the divine brilliance and the combined brilliance shone like a thousand suns. Then this superior brilliance entered the pecked-off skin of Kâlî to produce the fierce and divine form of a goddess named Kâtyâyani. Each limb of the new form was made up of the brilliance from a particular god as follows: From the brilliance of Mañendra was formed the face; from Agni, the eyes; from Yama, the hair; from Vîșnu, the eighteen hands; from Indra, the central part; from Varuna, the hip and the thighs; from Brahman, the feet; from Sûrya, the toes; from Prajâpati, the teeth; from Vasû, the fingers of the hands; from Yaksas, the nose; from Vîșnu the ears and from the ascetic brilliance, the erotic eyebrows. Thus Kâtyâyani alone in the world with a figure formed with distinctive perfection.

All the gods and devas presented Kâtyâyani with gifts:—
Siva gave her a trident (trikâla); Vîșnu a discus; Varuna, a conch; Agni, a javelin; Vîșnu, a bow; Sûrya, a never-empty quiver; Indra, Vajraghâna; Yama, a danda (trick); Vaishravana, a mace; Brahman, a rosary garland; Kâlî, a sword and shield; Çandra, Ganges, white brûsh-like sin and a pearl necklace; Ocean a garland; Himavan, a lion; Vîvâkarna, a moon-discued Çûdâmaṇi, earrings and a dagger; the King of Gandharvas, a silver-plated drinking cup; the King of nágas, a nágâhâra; and the Rûṣ (seasons), never-fading flowers. The three-eyed Kâtyâyani on getting all these was highly pleased and made a roaring sound. Devi, thus worshipped and adored by all, mounted on the lion and went to the topmost peak of the Vindhya. Indra and Agni went and served Kâtyâyani thus living there. Vîșnu called Devi, Kâuśika and Agastya called her Durgâ.

Mahishâsura once went to the Vindhya after conquering all the three worlds. He was accompanied by his ministers, Raktabija, Çâjñâ, Munḍa, Gîksura and Naraka. They met there the goddess Kâtyâyani. Mahishâsura fell in love with the beautiful and well-figured Kâtyâyani and he sent Dundubhi as messenger to the goddess to make her know his desire. Dundubhi approached Kâtyâyani and told her to become the wife of Mahisâsura, the emperor of all the three worlds. Devi replied that she would accept as her husband one who defeated her and that was the custom also in her case. Mahishâsura with a huge army and heavy equipment went to war with her. But Kâtyâyani entered the field alone mounted on her lion and the devas watching her enter the battlefield without wearing even an armoured helmet. Dundubhi went forward reciting the mantra of Vîșnupâlâcikâsura given to her by Sîva and lâksâ and lâksâ of demons were killed by the adroit sword-swinging and the dinning roar of Kâtyâyani. Mahisâsura and his ministers surrounded her and Devi stepping down from the lion started to dance wielding her sword. Swinging her sword to the rhythm of her dance-steps Devi picked up the leading demons one by one and killed them. Seeing that, Mahishâsura approached her, burning with rage like the palaśâyugi. All the attendants of Devi fled. Those who remained were trampled to death by Mahishâsura. Devi at first killed the ministers and then faced Mahishâsura. Mahisâsura became an elephant and Devi cut off its trunk. The elephant became a buffalo then. Devi sent a spike and it broke. Even Devi’s arrows were also blunted but when it hit the rock-like body of Mahishâsura. Varunapâsâ, Yamâdanda and Indrâvâra were all alike fruitless against the mighty Mahishâsura. Angered Devi jumped on the buffalo form of the demon and drove it to exhaustion and when at last its power of resistance had failed, Devi plunged her spear into the ears of the buffalo and threw it down dead. Many years went by. Kâtyâyana begot of his wife Danu three great sons named Sumbha, Sûmbha and Nâmuci. All were fierce demons. Nâmuci attacked Indra but they soon came to a compromise. But Indra hid in the form of the ocean which entered the ears, nose and mouth of Nâmuci while he was playing in the ocean. Indra used his Vajrâyudha from inside and killed him. Sûmbha and Sûmbha were angry and they entered swargas and defeating everyone there, carried all the riches from there to the earth. They met Raktabija and he said “Oh Lords, I am Raktabija, minister of Mahisâsura. Kâtyâyana Devi killed virtuous Mahisâsura. His two ministers Çâjñâ and Munḍa are hiding inside the ocean afraid of Kâtyâyana devi.” While he was speaking thus Çâjñâ and Munḍa also came there. When they all exchanged ideas Sumbha called one of his men and said “Bho: Sugrivâsura, go and tell Kâtyâyana to be my wife.” Sugrivâ went to Kâtyâyana and returned disappointed and said “Lords Sûmbha and Nâmuci,
I told Devi your message and she only laughed. She said that Sumbha and Niśumbha might be mighty lords from only those who defected her could marry her.”

Enraged at the arrogance of Kātyāyani, Sumbha sent Dhumrakṣa to drag Kātyāyani down to him. Dhumrakṣa, with six Akṣubhins of soldiers went to the seat of Kātyāyani and challenged her to a fight. Devi stepped down from her seat and stood before Dhumrakṣa and the latter leaped forward to catch hold of her. But Dhumrakṣa was burnt to death by the ṛakṣaka fire of the goddess. Not only that, the ālāṅkāra sound reached the ears of Sumbha. Sumbha felt small by this prowess of the Devi but his rage increased. Sumbha then sent Cauḍa, Mṛṇḍa and the great demon Ruru also with an army of a hundred crores of demons to face Devi Kaustubha. When the enemies reached Vindhyā, the bhūtās of Devi made loud and shrill noises. The lion of Kātyāyani roared and she leaped into the midst of the army sword in hand. Lakṣha and lakṣha of asuras fell dead by the sword of the goddess. Devi once opened her mouth and lakṣha of asuras entered it and then she shut her mouth keeping in her stomach the asuras till they all died. Devi beat the demon Ruru to death. Devi plucked her matted hair and struck it on the ground and from there arose the fierce form of Cāmūṇḍi. Cauḍa and Mṛṇḍa fled but Cāmūṇḍi followed them to Pārāśara and catching hold of them chopped off their heads and presented them to Kātyāyani. Then Devi, Cāmūṇḍi and the bhūtās together tore to pieces all the remaining asuras and stored them all in their stomachs. Hearing this Sumbha made no bound and he started with an army of thirty crores of men. The army swept on like an ocean and finding it moving forward Cāmūṇḍi roared. Kātyāyani made a sound like a lion’s roar. Brahmā holding high the dagger jumped down to fight. Māheśvarī with snakes and the spike, with the three eyes open got down in fits of anger. Kaumārtī with the javelin hanging round her waist and bright eyes came on the field. Vaiṣṇavi swinging her sword and whirling the mace with many weapons rushed to the field. Vāraṇa breaking open the earth with its tusk and bearing a large wooden peice came to fight. Indrāni with diamond on her sides came to fight. Nārubhī with brushing the manes on her breast, shaking the stars and whirling the planets and making a fierce appearance came on the field. (Cāmūṇḍi, Brahmā, Māheśvarī, Vaiṣṇavi, Vāraṇa and Nārubhī are the different forms of Kātyāyani. They are called Satpratīs (seven mothers). These satpratīs were born when Kātyāyani in her wrath beat the earth with her matted hair). Cāmūṇḍi roared. The world became dark. Hearing the roar Śiva descended to the field. The asuras surrounded the Devi again. But they all fell dead with blood flowing in a stream. The dead bodies of the asuras became heaped up and in despair Sumbha and Niśumbha wept. Seeing that, Rakṣabha got angry and rushed at Devi. The Satpratīs shouted and Cāmūṇḍi opened her mouth. The lower jaw of Cāmūṇḍi touched Pārāśara when she opened her mouth from the sky Rakṣabha, wounded and bleeding by a dagger stroke of Cāmūṇḍi, fell into the mouth of Cāmūṇḍi and disappeared. Then Niśumbha interfered and the fight became one between Niśumbha and Devi. The fat and sturdy hands of Niśumbha and the mace he was carrying fell by an arrow shot by Devi. Then Devi struck him with her spike and Niśumbha was killed. Both Sumbha and Niśumbha who came to wreak vengeance on her were thus killed. (See under Lāṅkālaksana to know how Parvati became Lāṅkālaksana).

5) Parvati takes the forms of Elephant and monkey. Śiva and Parvati went about enjoying amorous sports in the forests. Śiva turned himself into a tusker and Parvati became a she-elephant then. Gāyapati was born as a result of that sport. Śiva became a monkey and Parvati became his mate and Hanumān was born as a result of that sport. (See under Gāyapati and Hanumān).

6) Parvati became Śīta. This happened when Rāma and Lakṣmanā along with Śīta were in the forest. One day Śīta went to the Gāndhāra river nearby to bring water to the Āśrama and she stayed for some time watching two swans playing in the midst of lotuses in the lake there. Hearing a sound she looked into the river and saw Śrī Rāma bathing there. She was surprised. When she left the Āśrama Rāma was sitting there. At the same time another thing happened in the Āśrama. Śrī Rāma found Śīta coming to him and when he arose to receive her she the figure disappeared. Then Śrī Rāma found bathing by Śītādevī also disappeared. When an astonished Śīta reached the Āśrama she found an equally astonished Śrī Rāma sitting there. They then told each other their experiences and Śrī Rāma on meditation understood that in the guise of Rāma and Śīta Śiva and Parvati had come from Kailāsa to know about the welfare of the princes in exile.

7) Parvati, Viṣṇu and Jālandharī. See under those names.

8) Other details.

(i) Parvati shines in the court of Brahmā. (Śloka 41, Chapter 11, Sahābh Parva).

(ii) When the Pañcāvanas were in exile Parvati guarded Arjuna always. (Vana Parva, Chapter 37, Śloka 38).

(iii) Once Parvati appeared in person and blessed Dharmapītya. (Chapter 6, Virāṭa Parva).

(iv) Once Śrī Kṛṣṇa pleased Parvati and she granted Kṛṣṇa boons. The first was that he would have sixty thousand wives. The next was a beautiful form for Kṛṣṇa and the next was love of his relatives. Another boon was that Kṛṣṇa would have the prosperity to be able to give food for seven thousand travellers daily. (Śloka 7, Chapter 15, Anuśāsana Parva).

(v) It was because of a curse of Parvati that devas do not get sons by their own wives. There is the following story behind that.

Śiva and Parvati went to the Himālayas after their marriage and started living there. Śiva and Parvati were so much engrossed in their amorous sport that they were oblivious of the happenings outside. After a long time when their sport continued without a break the devas went in and informed Śiva that the whole universe was trembling by their sport and if Śiva produced a son the world would be incapable of bearing it and so he should withdraw from the act of producing a child. Śiva agreed and drew his virile strength upwards. Parvati did not like that and she cursed the devas that they would never have sons of their own wives. (Chapter 84, Anuśāsana Parva).

(vi) Parvati once taught Gaṅgadevi the duties of women. (Śloka 33, Chapter 146, Anuśāsana Parva).

(vii) Parvati resides in the mount of Muṭhjavān in Kailāsa with Parmāṇavī. There is a mount called
Muñjavan in the Himalayas. Bhagavān Umāpati (Śiva) shines there on treetops, underneath the trees, on the
mountains and in caves. (Chapter 8, Advamedha Parva.)
(viii) The Mahābhārata uses the following synonyms for
Pārvati: Ambikā, Āryā, Umā, Bimbā, Šālāputri, Śa nasalā, Śikambhari, Sarvājī, Devī, Durgā, Gaurī, Grīśudā, Grīśudāmāja, Kālī, Mahā
bhūmi, Mahādevī, Mahākāli, Mahākāṣṭī, Pārvataṛāja,
kāṇḍā, Kṛiṣṇa, Kṛiṣṇapati and Tribhuvanevari.

PĀŚAŚI, An ancient river of Bhārata. (Śloka 22, Chapter 9, Bhūma Parva.)
PĀŚA. One of the hundred sons of Dhṛtarāṣṭra. Bhima
killed him in the great battle. (Śloka 5, Chapter 94, Kaṛṣṇa Parva.)
PĀŚIVĀTA. A place of habitation in ancient India.
(M. B. Bhūma Parva, Chapter 9, Verse 64.)
PĀŚUHOMI. The country of Nepal. The place got
the name of Paśubhumi because it is located near the
birthplace of Pārśva (Śiva). (Chapter 30, Śloka 9, Sauśā Parva.)
PĀŚUDĀ. A female follower of Subrahmanya. (Śloka
26, Chapter 45, Saśy Parva.)
PĀŚUPATA. An aged brahmin. (See under Virūpākṣa.)
PĀŚUPATA II. The missile of Śiva. Arjuna during
his exile in the forest performed penance to propitiate
Śiva and got this missile from him. Śiva has a bow named Pināka. Pāśupata is the arrow
that is used on that bow. Pināka is a serpent with the
colours of a rainbow. It has seven heads and has
canine teeth. Poison flows from them always. Thething
of the bow is wound round the neck of Śiva. The
arrow, bright like the sun and equal to the fire of
death, is the Pāśupata. It will burn all that it touches.
Neither Nārāyana, Bhakta Virūpākṣa, Agnayātra nor
Vārūpāstra can stand against this. In times of old Śiva
burnt the Tripuras (three cities of the notorious three
demons) by this arrow. Even Brāhma and Viṣṇu could
be killed by Pāśupata. (Chapter 14, Anuśāsana Parva.)
Devotes worship Pāśupata as a deity. If the Pāśupata
mantra is recited once it will remove all obstacles from
the way and if recited a hundred times it will end all
your calamities and bring success in any war for you.
PĀŚUPATA S. The bhūtāngas (Spirits and devils
attending on him) of Śiva as a class are called Pāśu-
patas. (Chapter 67, Vāmana Purāṇa.)
PĀŚUSAKHA. Husband of Gajā, servant-maid of
the saptaśrī. (See under Saptarṣī.)
PĀṬACĀRA. A place of habitation in ancient Bhā-
rata. During Purāṇic times the people of this place
migrated to south India because they were afraid of Jañ-
sandha. (Chapter 14, Sauśā Parva.) Sahadeva, one
of the Pandavas during his victory tour of the south, sub-
dued the people of this place. The pājaccaras fought
against the Kauravas on the side of the Pandavas.
(Chapter 31, Saśkha Parva.) It was an architect who
stood at the back of the Kramdo Vīsha constructed by
the Pandavas. (Chapter 50, Bhūma Parva.)
PĀṬAKI. A soldier of the Kaurava army. Duryodhana
gave instructions to Śrāni to attack Arjuna taking
Pāṭaki along with him for help. (Chapter 156, Droṇa
Parva.)
PĀṬALA. A monkey. This monkey met Śrī Rāma at
Kīrnandha when the latter was going to Lankā to meet
Viśvānātha. (Chapter 88, Śṛṇi Kṛṣṇa, Padma Purāṇa.)
PĀṬALA. The last of the seven regions or worlds
under the earth said to be populated by Nāgas. The seven
regions one below the other are: (1) Atala (2) Vītāla
(3) Sutala (4) Taśa (5) Rasāśa (6) Mahāsūta and
(7) Pāṭala. In all these regions there are nāgas-who
are the accurs who built the Maya, the great architect.
The nāgas, dānavas and nāgas live in these regions.
Pāṭala is seventy thousand yojanas high each division
being ten thousand yojanas high. The earth in these
regions is of different hue like white, black, red and yellow. It is filled with rubbles, black granite and gold. Once Nārada on his return to Svarga from Pātāla said that Pātāla was more beautiful than Svarga. The ornaments worn by nāgas are profusely studded with shining diamonds. Daytime is lighted by the Sun and the night by the Moon. There is neither heat nor cold there and the happy nāgas living contentedly do not feel the passage of time.

Under the Pātāla is Adiśeṣa, a tāmāsī form of Mahāviṣṇu, known to the Siddhas as Ananta. He has a thousand heads and SVanśa as his badge. Holding in one hand a plough and in the other a wooden pestle he sits worshipped by Śrīdevi and Vāruṇidevi. At the time of the end of the world the Saṅkarṣaṇaḥ, Rudra, is born from the face of Adiśeṣa shining brightly like poisonous fire and it consumes all the three worlds. Adiśeṣa worshipped by all gods bears this earth on his head like a crown and sits in Pātāla. When Ananta yawns the world begins to quake along with its oceans, rivers and forests. Nobody has seen an end of his qualities and that is why he is known as Ananta (no end). It was by worshipping this Ananta that the ancient sage Garga learned the truth about the results of Nimittaśāstra (predictions by omens) a division of Jyotisaśāstra.

The distinguishing characteristics of each of the seven divisions of Pātāla are given below:—

1) Ātala. The first region of Pātāla. Here lives Bala, the celebrated son of Maya. He has created nineteen kinds of magical arts capable of giving everything one desires. Those interested in magic are even now using some of these. When Bala yawns three kinds of women will come out of his mouth. Purāññalī (harlots), Svairīpas (adultresses) and Kāminis (lustful maidens). These women have a charm called Hājaka to tempt all who enter Ātala. This Hājaka is a rāskṣaṇa which will excite sexual passion in men so that the women can enjoy a sexual life with them for a prolonged period. These women after enticing the men would live with them enjoying a life of bliss produced by bewitching side glances, charming smiles, erotic embraces and exciting amorous talks. The men who live with them will be in such a state of bliss that they would say with pride “I am perfect, I am god. I am one with the might of ten thousand elephants.”

2) Vitala. This is the abode of Hājākevāra who is none other than Paramāṣīva. This god accompanied by Bhāvānidevi and surrounded by pramāthāganas (prominent demigods who attend on him) and worshipped by devas, presides over this place increasing the prajñās created by Brahmi. The semen virile of Pārvatī-Paramāṣīvaras flows there as the river Hājaki. The gold named Hājaka is what is vomited by the wind-blown Agni after drinking the rasa of that river. The wives of dāiyas wear ornaments made of this gold.

3) Sutala. This is the abode of Mahābali. Here lives Mahābali meditating on Mahāviṣṇu with more glory and grandeur than Indra. To please Indra, Mahāviṣṇu once went to Mahābali on earth and by deceit took all his possessions and binding him with Varuṇāpāśa pushed him to Sutala through a hole made on earth. Later Mahāviṣṇu felt he did a wrong in thus sending away Mahābali from earth by deceit and to remedy the sin committed he even now acts as a gatekeeper to Mahābali in Sutala. Once Rāvaṇa went to Sutala to attack Mahābali and then Mahāviṣṇu keeping watch over the palace-gate in the form of Vāmana gave Rāvaṇa a kick and sent him back.

4) Tātala. This is the place where Maya lives. This Maya is a mighty magician among demons. After the Tripurārādhana (burning the three demon tribes) Śiva blessed Maya and the latter is living at Tripurārādhapi (chief of Tripura) in Tātala. Maya is the preceptor of all demon-magicians and many fierce-looking demons worship him always.

5) Mahātala. This is the abode of Kādāraya. They got the name because they are all children of Kādṛi, the cobra. All these cobras are fierce-looking multi-headed ill-tempered ones. The prominent ones among them are Kūtaka, Taksaka, Suseṇa and Kālīya. All these are long lean serpents possessing big hoods and great strength. These bad-tempered cobras live with their family terribly afraid of Garudā.

6) Rātala. This is the residence of the notorious Nīvatākavaṇa-Kālakaṃs. They were enemies of the devas and they tormented them in many ways. The majestic authority of Mahāviṣṇu decreased their virility. They are now living in Rātala frightened by the threats and beatings with a magic wand of Saramā, a mantrārūpini (a sacred chant incantary) deputed by Indra.

7) Pātāla. This is the abode of serpents. The nāgaśākhiḍipati (chiefs of the serpent world) like Vāsu, Saṅkha, Guliṣa, Sveta, Dhanaṃjaya Mahātiha, Dhruatrastra, Saṅkhaṭhūḍa, Kambala, Alvadhara and Devadatta live here. These are all strong, long-bodied, greatly poisonous snakes with very bad temper. They all possess hoods varying in numbers from five to hundred and the lustre of the diamonds on their hoods keeps the region of Pātāla always illuminated. At the base of this Pātāla-world is a place, separated from the rest, thirty thousand yojanas in area. It is here that the tāmāsī Viṣṇukalā resides under the name Ananta. Adiśeṣa or Ananta is the manifestation of this Viṣṇukalā. Sri Ananta has got a name Saṅkarṣaṇa meaning one who proudly and arrogantly pulls at every thing that is seen and unseen.

It is well-known that all the worlds are being borne on his head by the thousand- hooded Adiśeṣa. When, while bearing the worlds like this, he feels that he should destroy the animate and inanimate objects of the worlds, he brings forth from his forehead Rudra named Saṅkarṣaṇa along with eleven demigods and weapons like trividha (trident). Ananta is very beautiful with divine brilliance. Other serpent chiefs prostrate before him and at that time they see their reflection on the diamond-mirror-like nails on the toes of Ananta and for some time the serpent chiefs lie there pleasantly looking at the reflection of their own faces in the nails. The earrings of dazzling brilliance of serpent chiefs reflect on their cheeks and the serpents feel extremely happy when they see the reflection of their faces on the nails.

The daughters of the serpent kings are all beautiful damsels with fair, spotless and lustrous bodies. They
smear their bodies with fragrant pastes made from Aloe, Sandal and Saffron. They then stood around Aḍīṣeṇa who blessed them with his movements of their bodies accompanied by erotic side glances expressing their carnal desires. The mighty, virtuous, celebrated Aḍīṣeṇa sat there surrounded by serpents for the welfare of the world. He sat there worshipped by Devas, Siddhas, Gandharvas, Vidyutakṣas and Maha-ras, bearing the divine garland ‘Vajrayanta’, and wearing fragrant flower garlands, blue apparel and ornaments in ears and neck and holding in his hand the Bājipūda. Suppressing his anger and keeping calm and serene he lectures all around with his pathetic look.

(From Skandha, Devī Brāhṇavata).

PĀṬALAKETU. A demon. This demon once carried away Mādālaśa, daughter of Vīravāna to Pāṭāla. Rādhvajārāja defeated Pāṭaliketu and rescued Mādālaśa from Pāṭāla. (See under Rādhvajārāja).

PĀṬALARĀVANA. A leader among the demons, Rāvana, the lord of Lankā, and Pāṭalārāvana are different. Pāṭalārāvana was the son of the sister of Māvyāvan. Hei, son of Brahmā, begot of his wife Bhayā a son named Vidyutakṣa. Vidyutakṣa married Śilakāṭakā and got of her Sakeśa. Sakeśa made a married Devavati and got of her three sons, Māvyāvan, Sumāki and Mālā. Of these Sumāki got Prahatya and others who were the ministers of Rāvana. Pāṭalā-Rāvana was the son of Māvyāvan's sister.

A set of demons afraid of Mahāvīra, the destroyer of demons, fled to Pāṭāla. Their leader was Pāṭalārāvana. On reaching Pāṭāla he became their leader and emperor and got the name of Pāṭalārāvana from then onwards. Pāṭalārāvana performed severe austerities to propitiate Brahmā and got from him three extraordinary boons:—

1) To travel freely in all the worlds without the use of any vehicle.
2) To be well-endowed in all magical arts.
3) To be alive till the beetle-shaped blue diamond in his possession is broken into two pieces.

Pāṭalārāvana used all these boons for the welfare and emancipation of his own people. He was interested in teasing his enemies by the power of his boons. Rāvana, king of Lankā, had an alliance with Pāṭalārāvana.

Pāṭalārāvana had a cruel and huge brother named Kumbhodara who was an adept in magic. This brother always helped Pāṭalā-Rāvana in all his activities.

The Rāma-Rāvana Yuddha was going on and Rāvana began to suffer defeat after defeat in quick succession. Rāvana then sent for Pāṭalārāvana and his brother Kumbhodara. Pāṭalārāvana felt sorry at the pitiable plight of Rākṣas and both the Rāvans sat together to discuss future plans. Though they had lost a major portion of their army, Rāvana suggested they should fight with the rest of the army and kill Rāma. Pāṭalā-rāvana was to kill Rāma and Lankā-Rāvana was to marry Sītā. Pāṭalārāvana said that it was unwise to continue the fight with a small army but promised he would make a trial by using his magic powers.

Pāṭalārāvana and Kumbhodara on leaving Lankā made themselves and travelled above the camp of Śri Rāma to investigate the strength and manoeuvres of the Rāma-army. It was night and the whole place was lit by moonlight. The monkey soldiers were taking rest in different places. Vībhīṣaṇa and Sugrīva were talking in secret about grave matters. Śri Rāma was lying resting his head on the lap of Laksmaṇa and Laksmaṇa was wildly masses by the movements of his body. Hanumān was sitting on a big dais created by his tail and keeping watch over the whole camp. Pāṭalārāvana knew from what he saw that any attempt to carry away Rāma from the surface of the ground was impossible and so he returned to Pāṭāla. From there they made a tunnel up to the base of the seat of Hanumān and from there to Rāka. There they took Hanumān and they carried Rāma and Laksmaṇa to Pāṭāla before anybody could find it out by making them smell a sam-medivadivayusadhī (divine medicine causing unconsciousness). They brought them to a temple of Mahākāli with the intention of offering them in a sacrifice to the deity the next day morning. They made all preparations for the same. Hanumān used to inspect the camp often and got back at midnight he looked at the place where Rāma and Laksmaṇa were sleeping and could not find them. He immediately woke up all and made a search and they found the big hole of a tunnel near the place where Rāma and Laksmaṇa were sleeping. All the leaders including Sugrīva and Vībhīṣaṇa assembled there and then Vībhīṣaṇa told them what had happened. He then took Sugrīva, Hanumān, Jāmbavān and Anjāna and a big army to Pāṭāla and went straight to the Mahākāli temple. There Pāṭalārāvana had already started the ceremonies for the sacrifice.

Vībhīṣaṇa then asked Hanumān to go and get the scorpion-shaped diamond of Pāṭalārāvana from a secret place in his bed chamber. He went there without Hanumān and kept it in his mouth and attacked Pāṭalārāvana who came running to slay him. Pāṭalā-Rāvana faced Hanumān in a very indifferent manner and a fight ensued. After sometime Hanumān lost patience and cracked the diamond within his mouth and the moment it cracked Pāṭalā-Rāvana fell down dead. (Yuddha Rākṣas, Kamba Rāmāyana).

PĀṬALĀVATI. A holy river of Uṭḍara Bhlāṭra. (Sloka I, Chapter 9, Bhūma Parva).

PĀṬALIPUTRA. An ancient city of Purāṇic fame in Uttrā Bhlāṭra. The former name of this city was Pāṭaliputra. There is a story behind the city getting this name:

There was once a sacred pond named Kanakbha on the banks of river Gaṅga. A brahmin from Dakṣiṇa-bhlāṭa along with his wife came to this pond and started practising severe austerities there. He got three sons while living there. After some time the parents died. The three sons went to a place named Rājaṅgha and studied there. The three were very poor and they went from there to perform penance to propitiate Subrahmanya (Kumāra uṇāi). On their way they entered the house of a brahmin named Bhojika living on the sea-coast. Bhojika had three daughters and the brahmin after knowing all details about them gave his daughters in marriage to them along with all his wealth. The brahmin went to perform penance and the three brahmin boys with their wives lived in that house. Once there occurred a famine and the three brothers left their home leaving their wives alone. The second girl was pregnant at that time and she and her sister went to the house of a friend of their father named Yajñadatta. In due course she delivered a son and all
the three women looked after the child as their common son.

Śiva and Pārvati were travelling by air once and seeing this child Śiva said thus:—"I am blessing this boy. This boy in his previous birth jointly with his wife worshipped me with great devotion. They are now born again to enjoy life. His wife in his previous birth was born as the daughter of King Mahendra. Her name was Pāṭalī and she would again be the wife of this boy in this life."

That night Paramāśīva appeared before the mother of the boy in a dream and said "You must name this boy Putraka. Everyday morning when he rises up a lakṣa of small gold coins will fall to the ground from his head."

They therefore, named the boy Putraka and every morning they would collect and store the gold coins falling from his head. When Putraka grew up he was immensely rich and started giving away his riches to brāhmaṇas as gifts. The news of this spread far and wide and brāhmaṇas from all sides began to flock to his house.

One day among the brāhmaṇas who flocked to his house were his father and his two brothers. The fathers felt envious of the extraordinary progress in wealth and fame of his son and they cleverly took the son to a lonely place in a temple in the heart of the Vindhya mountains to kill him. After engaging some murderers to kill him they left the place. Putraka bribed the murderers with his costly dresses and ornaments and escaped from there. There was a great storm then and Putraka walked through it. On his way he met the two sons of Mayāraṇa quarrelling for the three things left over to them by their father. The paternal property consisted of a stick, a pair of sandals and a pot all of which had some strange powers. If you draw on the ground with the stick you will have at that spot anything you desire. If you wear the sandals you can travel in the air. If you dip your hands into the pot you will get plenty of food.

Putraka immediately hit upon a plan and addressed the quarrelling brothers thus:—"Why do you fight like this? It is better you decide it by a competitive race. He who wins the race should have the right to get the things."
The two brothers agreed to it and leaving the things with Putraka started running. When they had gone a long distance away from the spot, Putraka put on the sandals and taking the stick and pot with him rose into the air. He landed at a city far away from the spot and started living at the house of an old woman. The King of that country had a daughter named Pāṭalī. When the old lady described to him the beauty and good qualities of Pāṭalī, Putraka wanted to marry her. So at night when everybody in the palace was asleep Putraka put on his sandals and entered the room of Pāṭalī through the windows. Pāṭalī woke up; she liked Putraka and they were married according to Gāndharva rites. Then they both went out of the palace by air with the help of the sandals and landed at a place on the shores of the Gāṅgā. Then at the request of Pāṭalī Putraka made a city there with the help of the stick and they named it Pāṭaliputra.

Pāṭalī, Pāṭalī, Pāṭalī (Kathāpithālambaka, Kathāśāriśāgūra).

PATAṆGA. A mountain. There are twenty small mountains around Mahāmuru and Pataṅga is one of them.

PATAṆJALI. A celebrated commentator in Sanskrit. Pataṅgi is one of the best commentators of Panini's Vyākaranārūtra. Pandits are of opinion that he got his name Pataṅji to mean that people should worship atjali (at his foot (pāda)). He was such an adorable person. Pandits believe that Pataṅji is the author of Yogāsūtra and Carakasaṁhitā. A few believe that Pataṅji was the incarnation of Ādīśe. But modern scholars are of opinion that Pataṅji; the commentator and Pataṅja the author of Yogāsūtras are two different persons.

In his book on Pataṅjali-caritra, Rāmābhadrāditya writes about the birth of Pataṅji:—"Once Gomikā, daughter of a sage, prayed to the Sun-god for a son. At once Ananta, King of the serpents, fell on her palm in the form of a snake. The ecstatic girl brought up that snake as her son. After some years the snake went to Cidambara and prayed to Śiva to bless him with enough knowledge and wisdom to write a commentary on Kāvyājana's Vyākaranavarttika (explanatory rules on Pāṭalīśāsūtras). Śiva blessed him and the snake wrote the commentary. Many disciples went to him to learn the commentary and the sage accepted them all as disciples and promised to teach them provided they would abide by a condition, namely, that nobody should remove a curtain he would place between him and the disciples while teaching. The teaching went on for some time. He would reply to their doubts but the replies were peculiar and ambiguous and the disciples getting disappointed, removed the curtain one day. The sage cursed them all. One of the disciples was away from the place then and the sage cursed him for leaving the place without permission during the course of study. He begged for relief and the sage was pleased. The Guru said if he could teach his commentary to one who would say logically that the Bhātākarmavacayakdanta (past participle of a verb) of the root 'Pat' was 'Pakva' he would be released from the curse. Candragupta who came from Ujajinī gave the correct answer and he was taught the Mahābhāṣya. Bhartrihari was the son born to Candragupta of a Śrīder woman. Pataṅji, according to Professor Goldstuecker, was a courtier of King Pushyamitra and was alive when Menander attacked Sākteta. This would mean that Pataṅji lived before B.C. 150.

PATAŅĀ (S). A company of devils. (Chapter 285, Vana Parva).

PATATRI. A valiant warrior who fought on the side of the Kauravas in the great battle. He lost his chariot in a fight with Bhamasena. (Chapter 48, Karna Parva).

PATOMAŚAKA. A serpent belonging to the race of Dṛṣṭarākṣa. This serpent was burnt to death at the sarpaśaatra of Janamejaya. (Chapter 57, Aśv Parva).

PATARHARAN. A raja well-possessed in Rggveda. (Śiṣka 112, Mandala 1, Rgveda).

PATAVY. A great preceptor in the tradition of ancient Gurus (See under Gurusaparampara).

PATHAKRTA. An agni. If a Yaga comes to a stop during its course this Agni is to be worshipped. (Chapter 221, Vana Parva).
PATINETTARAKKAVI (S). (Eighteen and a half wise men).

Mānāvikrama, the zamūrin who ruled the old state of Kozhikkoṭu in the beginning of the seventh century (Malayalam Era) was a talented man well-versed in all arts. He kept in his court a company of nineteen wise men whom he called by the widely known name Patinettpakkavikai meaning eighteen and a half kavis. The kavas of the zamūrin were the same Pattrakai of Payyor, the five Nambūtiris of Tiruvellarppura, Mullappalli Namūtiri, Uddanāśāstiri, Kākāśāstiri Bhāṣāstiri, Cennūs Nambūtirippādu and Punam Namūtiri. Of these eighteen were scholars in Sanskrit and the nineteenth, Punam Namūtiri was a vernacular poet and so the then zamūrin gave only half a unit value to the vernacular member and thus named the assembly as a company of eighteen and a half members.

There is another explanation given to the word ‘arākāvī’. ‘Ara’ means ‘half’, but modern pandits say that ‘ara’ was a prefix to show a sign of royalty as it is found in the words ‘araṇāma’ meaning royal man or palace of the King. So ‘arākāvī’ would mean a Kavi attached to a King. Then the question comes, which of the Kavis was not included in the original company to reduce the number to eighteen. We can leave the matter for further research.

Payyor Arcan Bhāṣaṭāippādu, the top-most of Kerala pandits, was the president of the council of Patinettpakkavikai. The illum (house) of this Bhāṣaṭāippādu belonged to the Kunnākkulam taluk near Guruvāyur of the present time and was not included in the original company to reduce the number to eighteen. Kākāśāstiri Bhāṣāstiri was born to defeat the invincible Uddanāśāstiri. Cennūs Nambūtiri was the author of Tantrasāmacchayā. Many poets and pandits were born in the family of these Kavis after their deaths. PAYYARATTAMAHATMYAPARVA. A subsidiary Parva of Vana Parva of Mahābhārata. This comprises six chapters commencing from Chapter 293 of Vana Parva.

PATRȘVARA. A sacred place. This is situated on the northern shore of the river Narmada. If one bathes in the tirtha (pond) there, one will be able to enjoy the company of celestial maidens for five thousand years. (Chândogya Upanishad 17, Padma Purâṇa)

PATṬṬṆAṆA. This was a custom which was in force in the ancient temples of Kerala from the 9th century A.D. Paṭṭa means a ‘Sanskrit pandit’ ‘Paṭṭa’ is used as its plural. To give instructions in śāstras and upaniṣads to the three upper classes and to read in public at fixed times the Purāṇas, to make people more and more religious minded, it was the custom to appoint Paṭṭas in temples in ancient Kerala. This position which was the loiest that could be attained by a pandit of those times was called by the name Paṭṭattāna. From the 9th century A.D. references are found about Pattattāna in official records. In all important temples a māvāratapatta was used to be appointed. His duty was to read and explain Mahābhārata to people. Usūlār who introduced the day to day administration of the temples and the Kollākkāri who represented the supreme authority, and the King, jointly granted the Paṭṭattāna to deserving people. Pandits used to come to temples and engage themselves in religious polemics to make themselves worthy of the grant of Paṭṭattāna. The Paṭṭas were entitled to some profits from the temples. Records of the 3rd century Malayalam Era regarding the routine expenditure in the Tiruvallūra temple mention about five nāṭkhas of rice to be given to each of the Paṭṭas within the temple. Paṭṭas also were given many lands free of tax as were given to Brāhmins. In the Manakkara order of 1236 A.D. and the Padmanābhasarma order of 1237 A.D. mention is made about these grants. Paṭṭattānas and Uraṣmattānas became hereditary after some time and began to decline in importance.

Even the meaning of the word Paṭṭattāna underwent a change. In Cochin it meant the ceremony of giving feasts followed by money-bags to invited Brahmins by the Kings to obtain punya for the dead members of the royal family. The zamūris of Calicut meant by Paṭṭattāna the act of giving fifty-one bags each containing fiftyone rupees to the successful candidates in sāstrīrthā contests held at the Tali temple during the period between Revati and Vaiśākha (Ardrā) in the month of Tulāṁ. There is a difference of opinion regarding the number of money-bags and the amount in each. Ulūr S. Parāketty’s views in his Kaṭṭappikai (page 148) states that the number of bags were 46 and the money in each was two hundred rupees. Of these, twelve bags each were sanctioned for Prabhākara Māmāṣa and Bhāṣāṣāṃūsā, nine for Vyākaraṇa, and thirteen for Vedanta. According to certain records 48 bags were given in the year 1679 A.D. Contests in Prabhākara Māmāṣa were held on the southern temple-tower gate of the Tali temple and in Vyākaraṇa on the southern platform of the northern temple tower gate of the same temple. The custom of giving hundred and one rupees each to one hundred and eight scholars in Śrī Padmanābhaśavānti temple of Trivandrum is also called Paṭṭattāna.

PATTHORA. A division of the army. (See under AṆkaṭhālai).

PATTORṆA. A Kṣatriya King. He brought gifts for the Rājaśūya of Yudhīthira. (Slokā 18, Chapter 52, Sābhā Parva).

PATTU (TEN).

A. The ten bhaktas in rhymes. (Alaṅkārarṇhasīs)
1. The Śhivādāpya of Viśvāsīha
2. The Kavyādaśā of Daṇḍi
3. Kavyayaprākṣa of Māmāṣa
4. Dasaṛṭaka of Dāmatāya
5. Kavyādāpasītvarthi of Vāmaṇa
6. Sarasvatīkāśyānai of Bhajadeva
7. Alaṅkārasārvasa of Bhāṣāha
8. Alaṅkārakāstubha of Kaviṣhāpāraka
9. Kuvalayānanda of Appaya Dikṣita
10. Candrālaka of Jayadeva.

B. Ten Indriyas. (Organs of sense). There are ten organs of sense comprising five Jñānendriyas and five Karmendriyas.

C. Ten Commandments. The commandments of Christ are ten in number. (1) There is no other God but Yeboha. (2) Do not spill innocent life. (3) Do not use God’s name vainly. (4) Do not do work on Sabbath day but observe that day as sacred. (5) Respect your parents. (6) Do not kill. (7) Do not commit adultery. (8) Do not steal. (9) Do not give false evidence. (10) Do not desire for others’ possessions.

BATTU (TEN)


F. Rāi gotras. There are ten Rāi gotras (families of sages): (1) Bujāravatā gotra (2) Kaustika gotra (3) Varasya gotra (4) Kaundinya gotra (5) Kaśyapa gotra (6) Vaiśāṣṭya gotra (7) Jamadagnya gotra (8) Vēvēmitra gotra (9) Gautama gotra (10) Ātreyā gotra. (All these ten gotras were brought down to Dakṣiṇabhārata by Parasurāma.)

G. Camaṭkāra. There are ten kinds of Camaṭkāra (poetical charm) according to the poet Kaśyapendra. (1) Avikalita ramayana (2) Vicēramnāramayana (3) Samastasūktavāyī (4) Śūklaśīlsastavāyī (5) Saṁhāta (6) Arthagata (7) Udbhayagata (8) Ālaṅkāragata (9) Vṛttagata (10) Rātagata.


I. Nāḍa. There are ten nādas (sounds) according to Harisonspanidhan. (1) Cinti (2) Cīcin (3) Kaṇṭhanāda (4) Saṁkhanāda (5) Tantināda (6) Tālānāda (7) Veṣṇuṇāda (8) Mrdāgānāda (9) Iberināda (10) Meghanāda.


N. Strength. There are ten items of strength. (1) Jāna (knowledge) (2) Prajaṭa (wisdom) (3) Virya (heroism) (4) Kṣamā (patience) (5) Śilā (uprightness) (6) Kāma (charity) (7) Bala (strength) (8) Upāya (resourcefulness) (9) Dhyāna (intuition) (10) Prajaṭa (intuition).}

III. Then there are the following ten balas: (1) Māla-balaka (strength inherent) (2) Bandhu-balaka (strength of relatives) (3) Rajāsāny-balaka (strength of the royal army) (4) Svādhyāya-balaka (strength of own army) (5) Bāhyā senā-balaka (strength of reinforcement from outside) (6) Kāṭal-balaka (strength of forest) (7) Gajā-balaka (strength of the elephants) (8) Turag-balaka (strength of horses) (9) Bandha-balaka (strength of the army of relatives) (10) Pada-balaka (strength of foot soldiers).

O. Dasomā. There are ten important medicinal roots: (1) Kumbi (Carvephal) (2) Kūvala (Sriphala—Aegle Marmelos) (3) Mṛuṭa (Sriphala—Persea Spinosa) (4) Pāṭi (Krāṇavinda Trumpet Flower Tree) (5) Falakappayani (Sonuaka-Bignonia Indica) (6) Orilla (Punica granatum—Babiius Mutabilis) (7) Mrūtula (Kala-Śrihantes Lagopodiodeis) (8) Karutucanta (Praca-dani—small egg-plant) (9) Velutampana (white praco-dant) (10) Neritjilk (Gokujata—Bariera longifolia).}


Q. Rūpāsas (dramatic compositions). There are ten classes of rūpakas: (1) Nākha (drama). The chief sentiment in a drama should be one of the following rūpakas: (1) Viraraka (sentiment of heroism) (2) Šrīgarāra (sentiment of love) (3) Kārutaraka (pathos). There should be five to ten acts. The singer should be a famous one. It must have Pāticasandhis (five junctures). Saṅkunala and Uttarārākṣa are perfect Nākhas. (2) Prakārana. In this kind of drama the plot is invented or fictitious and deals with the social life of the day. The hero of the play can be either a hero or a meek person. The heroine can be a noble lady or a harlot. The main sentiment should be Śrīgarā (love). Mālānādhava, Mṛcchakāti are examples of Prakāranas. (3) Bhūka. There is only one character and one Act in this species. The plot is fictitious and the hero is an expert humorous libertine. Lilāmādura and Mahāśīla might be examples. (4) Prakārana. This is a fictitious plot and is a satire on a low comedy. Satire is the chief sentiment of this species. (5) Dīma. This has got four Acts. The plot will be famous and the chief sentiment will be one of wrath and fiercesseness. There will be no Visakambha (interlude between Acts to give connection to the story between Acts) or Pravesaka (introducer explaining portions of the plot which may not be put on stage but an understanding of which is necessary to follow the story). There must be sixteen saudhan and excotic characters like a Deva, Gandharva, Yāka and Rākṣas. Tripurārādhana is an example. (6) Vyāsa. Female characters will be rare in this kind of drama. There will be only one Act. The sentiments of satire or love or calmness should not be predominant. The hero should be a famous divine sage. Saug-amādkarana is an example. (7) Saṃsāvādkāra. The plot should be based on a story of the devas and asuras. There will be three Acts. There
must be twelve brave heroes in it. The chief sentiment will be heroič. The tenure of a city, declaration of war or a big fire should be part of the play. Sunudrammathana is an example.
8) Vithi. This will have one Act and one actor. Any of the sentiments can be portrayed. The story must be completed by Ākāshabhāṣita (speech to which reply is given on the stage as if spoken from the sky) Candrikā is an example.
9) Aśa. This has only one Act. The heroes should be people of the prākṛta type. Pathos is the chief sentiment. This should contain the pathetic wail of many women. This is called Uṣṭṭhikāka also. Šarmištā-śayati is an example.
10) Āmaṭ. This will contain four Acts. The heroes of the play should be valiant. There must be ten Paśākā-śayakā (producers of different kinds of episodic incidents in the drama). They will be Uddhataś (haughty and excited persons).

R. Metā. There are ten chief metals: (1) Gold (2) Silver (3) Copper (4) Tin (5) Lead (6) Zinc (7) Iron (8) Steel (9) Brass (10) Mercury.
S. Astāra. The incarnations of Viṣṇu are ten. See under Avatāra.

T. Upāś. There are ten articles of worship: (1) Arghya (oblation of valuables) (2) Pāḍya (water for washing feet) (3) Acamana (water for cleansing mouth) (4) Madhuparka (a mixture of honey with four other sweet articles) (5) Paunaracanama (water for cleansing mouth again) (6) Gandha (sandal paste) (7) Puspā (flowers) (8) Dhūpā (frankincense) (9) Dīpa (light) (10) Nivedya (articles of food offerings).
U. Upās. There are many Upāṇisads of which only 108 ones are in print; of these the most important are ten in number and they are the following: (1) Īśavāya (2) Kena (3) Katha (4) Prāṇa (5) Mundā (6) Māṇḍūkya (7) Chāṇḍogya (8) Taittirīya (9) Āita-ṛaya (10) Bhṛdaśa-asya.

Pataśa. A demon. During the Rāma-Rāvaṇa battle this demon fought against Panasa a monkey warrior on the side of Rāma. (Chapter 205, Vanu Parva).
Paudanya. An ancient city of Bhārata. The founder of this city was Alva-ka son of King Sādhuśrava. Pandira believe that the present city of Paithan on the northern bank of river Godāvari was the old Paudanya.
Paulaśi. The demons born in the race of Pulaśi are called Paulaśi. They were born like the brothers of Duryodhana. Rāvaṇa born in the family of Pulaśi is also called Paulaśi. (Chapter 67, Ādi Parva).
Paoloma. A tirtha (holy place). Another name of Paudanya.
Paolomas. The sons of the demon named Pulomā.
Paolomarva. A subsidiary Parva of the Ādi Parva of Mahābhārata. (See under Bhārata).
Paolomi. Sadhavi, wife of Indra. (See under Sad).
Paunartheva. See under Bandhudyāya.
Paundra I. One of the barbaric tribes of men who had originated from the race of Nandī. (Śloka 37, Chapter 174, Ādi Parva).
Paundra II. A resident of the state of Paundra. This state was in existence during the Mahābhārata period. The king of the state was also called Paundra. Paundra was present for the marriage of Pāṇḍālī. (Chapter 186, Ādi Parva). Paundra was also present for the Rāja-

nūya conducted by Dharma-pura. During the big battle the Paundra fought against the Kauravas constructing a Kraucaśayōha (a battle array in the shape of a store). (Chapter 50, Bhīmata Parva). Kṛṣṇa and Karna on two different occasions conquered this country. (Śūnta Parva, M. B.). The Paundra were Kṣatriyas once. But the brahmans cursed them and changed them into Śūdras. (Chapter 83, Anuśāna Parva).
Paundra III. The cousin of Bhimasena. He blew his horn at the beginning of the Mahābhārata battle and also at the time when Duryodhana fell down dead. (Chapter 61, Śāya Parva).
Paundra I. A son of Nukumha. When during the Rāma-Rāvaṇa battle Nukumha died, his son Paundra took up the fight against Rāma and was killed. (Ananda Rāmāyaṇa).
Paundra II. (Paundra-kvāsudeva). A king of ancient Kāraṇā. Once he sent a messenger to Dvārakā and told Kṛṣṇa thus: “Oh Kṛṣṇa, I am the real Vāsudeva. Therefore put down all your royal emblems and robes and come and worship me at my feet.” As soon as Kṛṣṇa heard it he got angry and moved to Kāraṇā with a large army and killed Paundra-kvāsudeva. 10th Skanda, Bhāgavata).
Paundra III. The name of the buffalo which is the vehicle of Vama. (Chapter 9, Vāmana Purāṇa).
Paundra-māraṇa. A Kṣatriya king. He was the son born to the demon Vira of a woman named Danāya. (Śloka 43, Chapter 67, Ādi Parva).
Paundra I. An ancient Kāraṇā. He became Parvatsarja when he grew up after being born of the species of the deity, Śrīārāṇa. Once Arjuna defeated this king. The Pāṇḍavas invited him for the Mahābhārata battle. But he did not accept it but joined sides with the Kauravas against the Pāṇḍavas. Paundra was considered a prominent commander in the Kaurava army. In the Kurukṣetra battle he at first fought against Dṛṣṭaketu and then was wounded when he fought Bhīma. It was Arjuna who killed him in the end. (Chapter 67, Ādi Parva; Chapter 27, Śāhī Parva; Chapters 4, 128, Udyoga Parva; Chapter 116, Bhīmata Parva; Chapter 14, Droṇa Parva; Chapter 5, Kṛṣṇa Parva).
Paundra II. Those born in the Puru line of kings are as a class called Paundra. Both Kauravas and Pāṇḍavas have been mentioned as Paundra in the Puruṣas. (Chapter 172, Ādi Parva).
Paundra III. An ancient king of the kindom of Aitva. This Paundra was also one among the kings who gave money to king Śrījaya when he conducted an Avasamedha. (Chapter 57, Droṇa Parva).
Paundra IV. One of the Brahmanādī sons of Viśva-mitra. (Śloka 35, Chapter 4, Anuśāna Parva).
Paundra. A Kṣatriya tribe. These people fought against the Kauravas joining the Kaucaśayōha constructed by Dharma-pura in the great battle. (Chapter 50, Bhīmata Parva).
Paundra I. Wife of Vasudeva, father of Śrī Kṛṣṇa. He had many other wives. (9th Skanda, Bhāgavata).
Paundra II. Wife of Yudhiṣṭhira. Yudhiṣṭhira begot a son named Devaka of Paundra. (9th Skanda, Bhāgavata).
Paundra. A demon who travels along with the sun in the month of Jyesṭha. (June), 11th Skanda, Bhāgavata).
PAURIKA. A king of the ancient country Purikānagari. He was such a sinner that he was born as a jackal in his next birth. (Chapter 111, Sānti Parva.)

PAURNAMĀSA, Son of Marci. His mother was called Sambhūti. Paurnama had two sons named Viraṇa and Parvata. (Chapter 10, Aṣṭāda, Vīśṇu Purāṇa.)

PAUṢAJĪ. One of the sages belonging to the tradition of the disciples of Vīśṇa. (See under Gurruparamparā.)

PAUSĀMĀSA. The month of Pausa (January). During this month, on the full moon day the constellation Pausa and the moon join in a zodiacal sign. He who takes food only once a day during this month will get beauty, fame and prosperity. (Chapter 106, Anuśāsana Parva.)

PAUṢIṢIṆI. A sage belonging to the tradition of the disciples of Vīśṇa. (See under Gurruparamparā.)

PAUṢṬI. Wife of king Puru. Puru begot of Pauṣṭi three sons named Pravīra, Daṁra, and Raudraśa. Pauṣṭi is called Kauśalya also. (Śloka 111, Chapter 9, Adi Parva.)

PAUSYA I. A Kauriya king. The queen of this king gave her earrings as a gift to a sage called Uttanka. (See under Uttanka.)

PAUSYA II. Son of Pauṣṭa, king of Karavītra. Pauṣya had three wives and yet was not fortunate enough to get a son. At last by the grace of Śiva, he got a son named Candrakēhara. The palace of Candrakēhara was in Karaviranganagari situated near Brahmapur in the banks of the river Dṛ̸vaḍvatī. (Kālika Purāṇa, Chapter 49.)

PAUSYAPARVA. A subsidiary Parva of Adi Parva. Chapter three is included in this.

PAUSYĀṆJī. A preceptor of the tradition of the disciples of Vīśṇa. (See under Vīśṇa.)

PĀVAKA. A son of Agni. Agni got of his wife Svāhī three sons, Pāvaka, Pāvamaṇa and Suci. These three brilliant sons got together 45 sons and they were also called Agni. Thus there were 49 Agnis made up of the father, his three sons and their 45 sons. Pāvaka had another name also—Mahān (Chapter 219, Vana Parva.)

PĀVAMAṆĀ I. An Agni (fire). The eldest son of Brahmā, Agni, got of his wife Svāhī three sons, Pāvaka, Pāvamaṇa and Suci. These three got forty-five children and they are called Agnis. Thus, father, three sons and their forty-five sons constitute the 49 Agnis. (Chapter 10, Aṣṭāda I, Vīśṇu Purāṇa.)

PĀVAMAṆĀ II. A mountain. This mountain is situated near Meru. (8th Sandha, Devī Bhāgavata.)

PĀVAMAṆĀ III. One of the three sons of Vīṣṇu. He was in his previous birth an Agni but was cursed by Vasishtha to be born on earth as a man. (4th Sandha, Bhāgavata.)

PĀVANA I. Vāserdeva (one of the ten sons of Vīṣṇu). (Śloka 30, Chapter 91, Anuśāsana Parva.)

PĀVANA II. A son born to Kṛṣṇa of Mitraśvānda. (10th Sandha, Bhāgavata.)

PĀVANA III. A sacred place situated on the border of Kurukṣetra. If one worships the Devas and Manus at this place one would get the benefit of conducting an Āsvamedha. (Chapter 88, Vana Parva.)

PĀVANIRĀMA. A murmura drīha (a sacred pond) situated on the border of Kurukṣetra. If one bathes in this one would attain Vīṣṇu-loka.

PAVITRĀROPAṆA. A Puḻjividhi (a mode of worship). If you perform a Pavitropana worship you will get the benefit of worshipping Vīṣṇu for a year. This worship is to be conducted in the months of Āśāha (July), Śrāvaṇa (August), Pratikāsa (September), Āśā (October) and Kārtika (November). A sacred Pavitra (sacred thread or ring of Kūṭa grass) is to be prepared either in gold, silver, copper, cotton or silk. A specially purified cotton thread is also enough. The Pavitra is to be made of three threads woven together. The Pavitra is to be made holy by reciting 108 times the Gāyatrī mantra or even half of that number is enough. Reciting 108 times or more is considered to be Uttama (best); half if it is considered Madiyama (tolerable) and less than it is considered adhama (worst). The Pavitra should then be tied to maṇḍalas and the mantra to be recited at the time of tying it, is this:

Om Nārāyaṇya vidmahe Vāsudevaḥ Dhīmahe
tanno Vīṣṇuḥ pracoṇayāt.

(Chapter 34, Agni Purāṇa.)

PĀVITRĀṆI. A sage who spoke in the courts of both Indra and Yudhiṣṭhīra. (Śloka 15, Chapter 4, Sābhī Parva.)

PĀVASYA. Son of the sage Agirū. He had eight sons named Varunās. They were—Bṛhaspati, Utān, Paivasya, Sānti, Ghotra, Viṃula, Saṁvarta and Dvāna. (Śloka 130, Chapter 85, Anuśāsana Parva.)

PĀYODA. A female attendant of Subrahmanyā. (Śloka 28, Chapter 46, Sāiya Parva.)

PĀYOSIA. A holy river. This river starts from the Vindhyā mountains and flows to the west. Nala and Dāmāyanti walked through the banks of this river. (Chapter 61, Vana Parva.) Those who bathe in this river will get the benefit of doing a thousand godānas (gifts of cows). There is a sacred place on the shores of this river called Varāhatīthra. King Nṛga performed a Yāga at this place at which Indra came and had Sunapāna and the brahmans received dakṣina (fees) and got drunk. (Chapters 88 and 121, Vana Parva.) Even the mere contact of water-drops of Payosia river would absolve one of all sins. The musical instrument Śrīga of Śiva is in this river. Dharmaputtra once came to this river and stayed there for some time drinking its water. (Chapter 120, Vana Parva.) On another occasion Gaya son of King Agirūtāras conducted seven Āsvamedhas at this place and pleased Indra. (Chapter 21, Anuśāsana Parva.)

PĀYANNŪR PĀṬṬU. This is a work in Malayālam written during a very ancient period of Malayālam literature. A complete edition of the same has not yet been received. The plot as could be gathered from records available is the following:

Nilakačā, a woman born in a very noble family in Trivātpurin did not have any sons though she accepted many husbands for the sake of progeny. At last she decided to perform penance. She left her place alone on a pilgrimage and reached Kaccīla, a famous trading centre near Esamalā. There lived a merchant named Namboccety alias Comboccety who was the chief man of the place. He talked with Nilakeś and accepted her as his wife. She bore a son of him named Nambo∪ri Aran. Pleased at the birth of a son the parents gave a grand feast at the big Payannūr plains. At that time the brothers of Nilakeś reached the place in a ship. They climbed the fort-walls and tried to
enter the grounds. Some people objected to it and at that time Nambucery came there and beat them to death. On hearing about this Nilakal left everything behind including her son and went again on a pilgrimage. When the son grew up the father taught his son everything about trade and ships. The father gave him a new ship for trading and the son taking along with him Pândyas, Jonakas, Goliyas, Páppavas and a Yavana and a huge stock of goods put the ship into the sea and fearlessly went for trading. After passing through many ports and crossing another ocean he reached Ponnal (the mountain of gold) and bartered his goods for a heap of gold. He came back to his own land and was one day playing chess with his father when a Sannyásini (female ascetic) came there. When she was given alms she requested to be allowed to talk to the young merchant. The Sannyásini was none other than Nilakal; the mother of Nambusuri Aran, the young merchant. She requested him to come to Payyanur for a feast conducted by a woman there and he agreed to that. But the father objected to it. But when the son persisted in going, the father sent him with the sons of the ferry, a few people from Manigráma and a huge stock of goods for trade. The poem ends there thus with 104 verses.

There are different opinions about the story among literary critics and historians. Gundert writes about it thus: "This is a piece of Malayalam work most ancient of all that I have seen. This is a creation in Malayalam before that language became diluted with meaningless indescribable Sanskrit words."

According to Gundert this poem was written before the poem Rámakīrti was written and thus in the 3rd century M.E.

PEDU. A Rājārsi otherwise named Aulāvava. (Maṇḍalaj 1, Rgyveda.)

PERIYALVAR. Viṣṇuśīla, father of Aṇḍal. (See under Viṇṇatīṭār.)

PERUKA. A King of Vedic times. He was the śtraya-sūri of the rājadeva (ruler) of Bharadvāja. (Anuśvaka 63, Maṇḍalaj 9, Rgyveda.)

PFA. This letter means Jharjhaḷīva. Pha is phūṭka, a sound resembling hissing and means 'useless' also. (Chapter 348, Aṇīr Pūraṇa.)

PHALATAKSHA. A Yaks. This Yaks was a member of the court of Kubera. (Slōka 16, Chapter 10, Sābhā Parva.)

PHAI. ŚIKVANA. A sacred place. Once the devatās started practising severe austerities at this place and it lasted for a long time extending to thousands of years. From then onwards this became a holy place. (Chapter 153, Vana Parva, Slōka 86.)

PHALADAKA. A Yaks. This Yaks lives in the court of Kubera. (Chapter 10, Sābhā Parva.)

PHALGUNA. A holy river. If one visits this place one would get the benefit of doing an Aśvamedha. (Slōka 98, Chapter 83, Vana Parva.)

PHALGUNA. Another name of Arjuna. Arjuna was born in the Uttrārāghavāṇi constellation in a mount of the Himaśya. So he was called Phalgunu and also Phālguna. (Slōka 9, Chapter 44, Viṇīrā Parva.)

PHALGUNA. A month (March). It is so called because the phalguniakrṣṇa yuga occurs in that month. He who gives away as gift his meal for a time of the day will become more loved by his wife.

Not only that, the Purāṇas declare that such a man would attain Čandraloka. (Chapter 109, Anuśāna Parva.)

PHALGUTANTRA. The father of Sāgara. During the old age of Phalgunatana the Hālayas led by Tāḷaṅkhas attacked Ayodhyā and drove out the royal family from the palace. Phalgunatana fled from the palace with his wife and stayed in the śīrṣa of Auruva. The King died before long. The queen who was pregnant then delivered a son in due course and he became the celebrated Sāgara. (Chapter 3, Brahmaṇḍa Pūraṇa.)

PHALODAKA. A Yaks of the court of Kubera. (Slōka 16, Chapter 10, Sābhā Parva.)

PHENA. A King of the race of Uśinara. His son was Sutapas and his grandson Aśvinara. (Harivarṣa 1, 31, 32.)

PHENAPA. A gotra-maker of the Bhojan family. Phena is meant for the content of desirability to Yuddhisthira the greatness of cows. Phena's original name was Sunmitra. He lived on the shores of the river Kala in the mountain of Tṛīkṣuhrā drinking the foam of cow's milk alone and thus getting for him the name Phena. (Phena - foam; Phā - drink) (Anuśāna Parva, M.B.)

PIGHALA. A serpent born in the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Slōka 6, Chapter 57, Ádi Parva.)

PICGILHA. A river of Purāṇic fame which runs through Uttarā Bharata. (Slōka 29, Chapter 9, Bhitam Parva.)

PİNWAKA. The bow of Śiva. Pīnākā was formerly the three-forced spike of Śiva. Once it fell down from the hands of Śiva and on falling down took the shape of a bow. From then onwards it was used as a bow. See under Paupaśa. (Chapter 36, Sābhā Parva: Chapter 141, Anuśāna Parva; Chapter 283, Sānti Parva.)

PINAKI. One of the eleven Rudras. He was the grandson of Brahma and the son of Śtānū. Pinakhī attended the Jaṁmoṣṭhya of Arjuna. (Chapter 66, Ádi Parva; Chapter 208, Sānti Parva; Chapter 122, Ádi Parva.)

PINATI. Śiva got this name because he wields the bow named Pinakī.

PINDAHAKA. I. A serpent born in the family of Kāśyapa. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Slōka 17, Chapter 57, Ádi Parva.)

PINDARAKA II. A sacred place situated near Dvāra-kā in Saurāstra. He who bather in a holy river there would get immense gold. The place is worshipped by the sages. He who stays there for one day bathing in that river would get the benefit of conducting an Agnumoṣṭhya. (Chapter 82, Slōka 62, Vana Parva; Slōka 21, Chapter 68, Vana Parva; Slōka 57, Chapter 25, Anuśāna Parva.)

PINDEXHAKA. A serpent of the race of Tākṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Slōka 8, Chapter 57, Ádi Parva.)

PINĐIKĀ. A stool to install idols. The length of this stool should be equal to that of the idol. The breadth should be its half and the thickness equal to that is the breadth. The exact place where the idol is fixed of called Mehhala and the hole in the mehhala should
Sita on hearing this cursed Píngalá. She said "Oh beautiful woman who has approached my husband with amorous intentions, you will have three bends in your body when you are born next as the servant maid of Krsna." Píngalá, weeping bitterly craved for pardon and then Sita said that Krsna would make her perfect. (Víśāla Kúnda, Ándana Ramáyana).

Píngalárāja. A Yáska who lives in cremation grounds. He always acts as a pilot to Síva in his travels. (Siloka 51, Chapter 231, Vína Parvá).

Píngatīthā. An ancient holy place. (Chapter 62, Vína Parvá).

Pínila. A river of Purúṣa fame. The greatness of this river is described in Siloka 27, Chapter 9, Bhíma Parvá.

Pínjara. A son born to the sage Kátyápa of his wife Káfrú. (Siloka 9, Chapter 35, Ádi Parvá).

Píppala I. The youngest of the three sons born to the dáitya named Mítra of his wife Revati. (Bhaiyáva Puráṇa).

Píppala II. A brahmin born of the race of Kátyápa. Píppala did severe penance and became arrogant of the power acquired by it. Once he happened to see the eminent sage Sukármá serving with devotion his own mother and father and that made his arrogance fade a bit. (Bhúmi Kandá, Padma Puráṇa, Chapter 61).

Píppala. An ancient sage belonging to the tradition of preceptors. (See under Guropapárpak). It is said that this sage got that name because he was in the habit of eating Píppalá in large quantities daily. Pránapámarádfá tells a story of how the sage Súkhashá, Súbha, Sátakáthā (Kátyápa), Káukála, Bhaúga and Kábanáda went to Píppaládá seeking Ánámatá (spiritual knowledge) and how he gave them instructions on the same.

Píppaládá. Padma Puráṇa gives the following information regarding Píppaládá: "Once Kúrdalá, a brahmin residing in Kuruksetra, got a son named Sukármá. Sukármá's parents were old and Sukármá spent most of his time looking after his sickly aged parents. Kúrdalá taught his son all the Vedas and Sárvtas. At that time in the gona of Kátyápa was born a brahmin named Píppaládá. Controlling his senses and abandoning all passions he did severe penance in a forest called Daśákánya. The greatness of his penance made the animals of the forest leave their mutual enmity and live in perfect peace. Even the devas were astonished at the power of his penance. Píppaládá did penance sitting as majestic and motionless as a mountain for a thousand years. Ants made a sand-heap over him like a mole-hill. The sage sat inside without any motion; poisonous black cobras circled round him and yet the sage made no movement. Three thousand years went by like that and then the devas showered flowers on him. Braháma appeared and gave him the boon 'Sarvakámasváthá' (getting all that is desired) and by the blessing of Braháma he became a very learned person also.

Píppaládá became arrogant with the boon of 'Sarvákámasváthá' in his possession. One day while he was sitting on a river-bank a swan appeared before him and in clear tones said - "Píppaládá, why are you so proud of your greatness? I do not believe you have that
power of universal attraction. This art is aravâna (modern: pyâra) you do not know Prâcina because you are illiterate. You take pride unnecessarily for having done penance for three thousand years. Do you know Sukarmâ, the wise son of Kuḍâla? He is the man who has acquired this power of attraction. There is no mahâjana (one possessing spiritual knowledge) like him anywhere else in this world. Sukarmâ has given no gifts, he has not practised meditation, he has not received Prâcina's grâma as protection. He has been a pilgrim. He has not done any of these virtuous deeds and yet he is well-versed in all the śāstras and Vedas. Even though he is a child you do not possess enough knowledge to equal his. Why? Because he is always engaged in the care and welfare of his parents. You take pride in your achievements without reason.

Hearing that Pippalâda went and met Sukarmâ, Pippalâda knew that the bird was none other than Brahmarâma himself. They talked to each other for a long time and then Pippalâda admitted that Sukarmâ was a greater man than himself. (Chapters 60-62, Padma Purâṇa).

PIPPALÂDA. A division of land is joined to the Jambuddvîpa. (Sloka 37, Chapter 6, Bhishma Purâṇa).

PIHÂLÂ. One of the nine sons born to Bhâbadeva of his wife Jaya. Pippalâya was a very pious king. (4th Skandha, Bhâgavata Purâṇa).

PIŚÂCA I. (Devil, Satan)

1) Ongi. A malevolent being which is the very manifestation of evil. Everybody, everywhere in the world, from the very birth of this universe believed in the presence of such a wicked soul. According to Hindu belief Pâl is the creator of such spirits. Pâl has created the eight classes, which are called 'devils'. This word is derived from the Greek word 'diabolos'. People of the West and East equally believe that Piśâca (Satan) is an enemy of men and gods alike.

2) Bible and the Piśâca. It is not clearly stated in Bible how Satan was born but it is being referred to as several places as a wicked soul which leads men to evil.

3) The Bhûratya Saṃkalpa. Piśâca, the creation of Brahmarâma, has taken important roles in the Purânic stories. Though Piśâca is the instigator of all evil, its main manifestation appears in many contexts in the Purânas.—(i) Piśa lives in the court of Kâbra and worships him. (Sloka 16, Chapter 10, Saḥbhâ Purâṇa).

(ii) Piśa lives in the court of Brahmâ and worships him. (Sloka 49, Chapter 11, Saḥbhâ Purâṇa).

(iii) Piśa lives in the Gokânpattirîha and worships Śiva. (Sloka 25, Chapter 63, Vana Purâṇa).

(iv) Piśa is the head of all evil spirits. Marici and Angirases like him have created many evil spirits. (Sloka 46, Chapter 272, Vana Purâṇa).

(v) The bhûtras (evil spirits) made Râvana their king. (Sloka 88, Chapter 275, Vana Purâṇa).

(vi) The food of Piśa is flesh and its drink, blood. (Sloka 9, Chapter 50, Drona Purâṇa).

(vii) In the battle of Bhûrata, the horses attached to the chariot of Ałambusa were Piśâcas. (Sloka 36, Chapter 107, Drona Purâṇa).

(viii) The Piśâcas fought Karna acting as helpers to Ghatotkaca. (Sloka 109, Chapter 175, Drona Purâṇa).

(ix) Arjuna conquered the Piśâcas at the time of Khaḍgavâadanâ. (Sloka 37, Chapter 37, Karna Purâṇa).

(x) The Piśâcas were present during the fight of Arjuna with Karna (Sloka 50, Chapter 87, Karna Purâṇa).

(xi) The Piśâcas worship Āravati and Paramesvâra doing penance on the top of the mountain Muñîjvana. (Sloka 5, Chapter 5, Āravâdana Purâṇa).

(xii) During the time of Mahâbhârata many Piśâcas incarnated as kings. (Sloka 6, Chapter 31, Āsravâdana Purâṇa).

PIŚÂCA II. A Yakṣa. (Sloka 16, Chapter 10, Śaṅkha Purâṇa).

PIŚÂCA III. An inhabitant of the country of Piśâca in ancient Bhûrata. These Piśâcas fought against the Kauravas on the side of the Pâñjâvas during the great battle. It was these piśâcas that stood on the southern side of the Kauśamaṇthinâ of Yudhishthira in the great battle. (Sloka 50, Chapter 50, Bhishma Purâṇa). A few of these piśâcas were with Bhagadatta in the army of Duryodhana. (Chapter 87, Bhishma Purâṇa). Śrî Kṛṣṇa cured the piśâcas. Chapter 11, Droṇa Purâṇa).

PIŚÂNGA. A serpent born of the family of Bhûtarâ. The serpent was burnt to death at the Sarpastra of Janamejaya. (Chapter 57, Ādī Purâṇa).

PIŚÂKĀVALI. See under Nâyâvâdana.

PIŚÂMANASÅRA. A sacred place in the base of the Himalayas. If one bathes in the holy pond there one would get the benefit of doing an Agniśoṭa. (Sloka 149, Chapter 94, Vana Purâṇa).

PIṬHA. A demon. He was killed by Śrî Kṛṣṇa. (Sloka 5, Chapter 11, Droṇa Purâṇa).

PIṬHÂRA. A demon who was a member of the court of Varuna. (Sloka 13, Chapter 9, Saḥbhâ Purâṇa).

PIṬHÂRAKA (PIṬHÂRAKA). A prominent serpent born in the family of Kâśyapa. This was burnt to death in the Sarpastra of Janamejaya. (Sloka 15, Chapter 57, Ādī Purâṇa).

PIṬRA (S). Piṭras are a set of demigod. From Manu-purâṇa, son of Brahmâ, were born the Saptarâja like Marici and they in turn created the Piṭras. Besides Marici and his set many others like Virât Pûrâṇa and Brahmâ have created Piṭras. Some Purânas state that Piṭras are daily creation. Brahmâ in the beginning created three sets of Piṭras with form and four with brightness making thus seven sets. The three sets of bodid piṭras are Agniyâstas, Barhiṣadas and Somâs and the four bright ones are Yama, Ananta, Soma and Anymår (10th Skandha, Devi Bhâgavata).

"Manor hairanyâgarbhânya
ye marîjvâdayâbh samâti
Teśāratha sarveśān
pûrâṇâpitṛghâsa smârtâtya" (Sloka 194, Chapter 6, Manusmrti).

Piṭras (manes) are classified into two types: The Agniyâstas and Barhiṣadas. Of these the Agniyâstas do not perform Yâgas and the Barhiṣadas are those who perform yâgas. Besides these two major divisions they are classified into many other groups as follows:

1. Somasadayâs (S). Virât Pûrâṇa is the creator of these Piṭras. Somasadayâs are the Piṭras of Sâdhayadvas.

2. Agniyâs (S). They are the piṭras of devas.

3. Barhiṣadas. These Piṭras are the creation of the sage Atri. They are the manes of daivatas, dânavas, yakṣas, gandharvas, uragas (serpents), râkṣasas (demons), suvarpas and kinnaras.
4. Samapā (r). They are the sons of the sage Bhṛgu and are the manes of brahmans.

5. Rāmākhā (r). The sage Aṅgiras is the father of these Pitṛs who are the manes of Kṣatriyas.

6. Ājapā (r). These are the sons of the sage Pulastya and are the manes of Vaiśyas.

7. Śukālika (r). Sons of the sage Vasiṣṭha, these Pitṛs are the manes of the Śūdras.

To the seven sages like Marici were born the pitṛs and to the pitṛs were born the devaiaus (devas and asuras) and to the devas were born everything else in this universe, animate and inanimate. (Chapter 3, Manusmṛti).

Performing a Śradhā (offering obsequial oblations to the departed) is just like a yajña. The oblations should be offered in either silver or silver cum copper pots. Vīśvadevas are the guardians of the pitṛs. Therefore the oblations should be offered after worshipping the Vīśvadevas first and then the pitṛs and then Vīśvānu. (See under Śradhā).

PITRĪTHRĀ. The Kumbhikāpaka is one of the lands in the manes that is called Pitṛīthrā. There is a story about this in Devī Bhāgavatā:

Once the sage Durvāsas with his body smeared with ashes and wearing sacred berries went to Pītiśkā muttering “Sīvānākā sārāvātām bhūvanātvān vīriṣāt”. The lord of the Pītiśkāa received him with respect and worshipped him. While they were talking, Durvāsas heard cries of agony from somewhere and the sage then asked Pītiśkā thus: “Oh lord of the pitṛs, I have heard you described as a very virtuous man. How can such painfull cries of distress be heard from here? “Oh, I am dying beaten”, “Oh, I am being killed” “Oh, I am dying” and “Oh, I am being burnt” are some of the woeful shrieks I hear. What is the reason for this?”

Hearing this Dharmarāja said: “Great sage, this is in fact a land of virtuous. Nothing but righteous things are done here. I can tell you from where you hear that wail. The Yamapuri named Sānyamani is nearby. There Yama sits to punish the sinners. Yama is a dispenser of justice and he has got several cruel and mighty servants to carry out his orders. There are eighty-six halls to punish the sinners and of these Kumbhikāpaka is the most horrible. Great sinners like those who insult the gods, fornicators and those who insult their parents are put in this hall and punished. You are now hearing the cries of such sinners from that hall.”

Durvāsas was curious to see the hall and the lord of the Manes gave permission and asked his servants to show Durvāsas the Kumbhikāpakanaka. The hall was found to cahinge into a heaven. The residents were laughing, singing dancing and doing such acts of happiness. The servants of Yama were astonished and they went and reported to Yamarāja this sudden change. Yamarāja was also amazed to hear the news. He immediately rode on his vehicle, the buffalo, to the hall to learn the details personally. He could not find out the cause of the change. The place looked like the Svargeloka of Indra. King Yama sent a messenger to Indra with the news and Indra at first thought that it must be due to some māyā and so came to the place swiftly on his Airāvata. The news spread and one by one Brahmā, Viśnu, the Aṣṭalakṣaṇas (the eight guardians of the quarters) and all such people came to Kumbhikāpakanaka. Nobody could find an explanation for this change and so Mahāviṣṇu accompanied by a few devas went to Kālīśa and reported the matter to Śiva and Śiva said unusually “Oh Viśnu, all this happened because of the greatness of the holy ashes. When the sage Durvāsas bent down to have a good look at the hall, particles of ashes from his body fell into the hall. From that moment onwards Kumbhikāpakanaka became a holy place for the Manes. This hell will henceforth be known as Pitṛīthrā and those pitṛs who bathe in the holy pond there will become virtuous people. Do install on the shore of this pond an idol of mine, a Śivālinga, and by my side the idol of Umā, which is my power in an embodied form.” The devas returned and did as they were directed.

PITKVARITI. See under Brahmadātta I.

PĪVĀRĪ. Wife of Sukabrahmari, son of Vyāsa. Sukā got of Pīvārī four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devarūtra and a daughter named Kīrti. (See under Sukā).

PLAK’SADVPA. One of the seven tīvras (islands). (See under Sapatvīpa).

PLAK’SĀJĀṬA. A tributary of river Ganges. It is believed that this river is an incarnation of Sarasvati and that the sins of those who drink the water of this river will vanish. (Chapter 169, Ādi Parva).

PLAK’SĀPRASRAVANATIRTHA. The place of origin of the river Sarasvati. This is a very holy place. (Skōla 11, Chapter 54, Sāyu Parva).

PLAK’SĀVATARASA. A sacred spot at the place of origin of Yamānā. The ancient people of Bhratā used to worship this place as a gate of Heaven. (Skōla 4, Chapter 90, Vana Parva).

PLAK’SĀVATI. A river. This is referred to as a holy river in the Purāṇas. (Skōla 25, Chapter 165, Anuśāsana Parva).

PLAK’SĀYANA. A Vaiśvākaraṇa (grammarian). His opinion on Vīra agastya (a point in grammar) is described in Taititreya-pāthasāka. POTAKA. A serpent born of the family of Kaśyapa. (Skōla 13, Chapter 103, Udyoga Parva).

PRABHĀU. A brave soldier who fought against the Panḍavas on the side of the Kauravas in the great battle of Kurukṣetra. He showered arrows on Abhimanyu. (Chapter 37, Droṇa Parva).

PRABALAK’A. A Yaka. This Yaka sat in the court of Kubera and worshipped him. (Skōla 17, Chapter 10, Śānti Parva).

PRABHĀ I. A devil. This devil sits in the court of Brahmā worshipping him. (Chapter 11, Śānti Parva).

PRABHĀ II. A celestial maiden of Alakṣāpuri. Once when the sage Aṣṭalakṣaṇa went to Alakṣāpuri this maiden gave a dance performance in his honour. (Skōla 45, Chapter 19, Aṇuśāsana Parva).

PRABHĀ III. Daughter of a dānavas called Svarbhū. She was married to king Aṣvas and Aṣvas begot of her sons like Nāhuṇa and others (Brahmāṇḍa Purāṇa, 3—6—26).

PRABHĀ IV. One of the two wives of King Purpāra. (4th Skandha, Bhaṅgavata).
PRABHADRĀ. Wife of the son of Karna, King of Aṅga. She is called Bhadrāvati also. (Jaimiti Bhārata, Amarendra Parva, Chapter 63.)

PRABHADRĀKA. A special division of the army of Panḍavāra. This division comprises of Krśtavyas only. Dhṛṣṭadumna and Śiṅkhaṇḍi were its leaders. During the Kurukṣetra battle Śaiva slew many of the Prabhadrākas. The rest of the Prabhadrākas were killed by Aśvatthama while they were sleeping. (Chapter 8, Saupitika Parva; Chater 57, Uluktogha Parva; Chapter 10, Bhīma Parva, Chapter 11, Śaiva Parva.)

PRABHĀKARA. I. A serpent born of the race of Kāśyapa. (Skta 15, Chapter 33, Ādi Parva.)

PRABHĀKARA II. A great sāga born of the race of Atri. This sage married the ten daughters of Gṛhūḍi born of Raudrāśva (Bhadṛṣṭa) of the family of Pāru. The names of the daughters are Krodha, Sudrā, Maladā, Bhadrā, Malaho, Kalladā, Naladā, Surāsa, Gocapāli and Śrīraśtrakānja. Once when the Sun was in distress while he was being devoured by Rāhu, Sage Prabhākara said ‘Svasti’ to give salvation to the Sun and instantly the Sun came out from Rāhu’s hold and shone brightly as before. It was a result of this virtuous deed that the sage got the name Prabhākara. By his great knowledge and wisdom he kept glowing the fame of Arrukla earned by generations. Sage Prabhākara conducted a Yāga and on the occasion the devas presented him with great wealth and ten sons (Harvarman, I, 81-8, 17).

PRABHĀKARA III. The sixth division of the land of Kṛṣṇapura. (Skta 3, Chapter 12, Bhīma Parva.)

PRABHĀKARANIAI. The first son of Cīrāvīsana, king of Manjupura. Cīrāvīsana who was without a son for a long time did penance for obtaining a son. Śiva was pleased with his penance and he blessed him and assured him of a son soon. (Skta 29, Chapter 214, Ādi Parva.)

PRABHĀKARANII. A king. He performed Śiva-worship for ten thousand years and attained Ṛgpaśakāvā. The name of his son was Purāna. (Skta Parāna, 41, 13.)

PRABHĀKARANIAII. A Krśtavya king. Once this king killed a deer while it was breastfeeding its child and by a curse of the mother-deer Prabhākaranii had to live as a tiger for a hundred years. When the period of the curse was coming to an end, the tiger heard the advice of a cow called Nandā and got himself transformed into his original form of the king. (Chapter 18, Śrīši Khaṇḍa, Padra, Purāna.)

PRABHĀNU. A son born to Śrī Kṛṣṇa of his wife Satyābāma. (10th Skanda, Bhāgavata.)

PRABHĀNIIA. A son born to Dharmane's of his wife Prabhā. This Prabhā is considered to be one of the astavams. Prabhā's wife was the sister of Dharmaśat. He had a widely travelled virtuous woman: renowned chastity and great yogic attainments. (Skta 17, Chapter 66, Ādi Parva; Chapter 15, Amā 1, Vīṇa Purāna.)

PRABHĀNI. The sacred place called Prabhāsātīra. This place of Purānic importance is situated in Surāstra on the west coast. This is called Somūscigiri also. Some say that this tirtha from the Purānas are given below:

(i) During the pilgrimage of Arjuna he did penance for a thousand divine years standing on one foot at Prabhā. (Skta 18, Chapter 12, Vana Parva.)

(ii) Agnideva resides in this place. One who bathes in the holy pond there would get the benefit of doing Agniṣṭoma-yajña. (Skta 58, Chapter 82, Vana Parva.)

(iii) Once Yudhiṣṭhira along with his brothers came and did penance here. (Skta 15, Chapter 118, Vana Parva.)

(iv) Prabhāsātīra is dear to Indra. (Skta 7, Chapter 130, Vana Parva.)

(v) Those who bathe in the holy pond in Prabhā are taken to heaven in Vīsūras and they then by songs of praise wake up the celestial maidens there. (Skta 9, Chapter 23, Anūṣāsana Parva.)

(vi) It was at this Prabhāsātīra that the Yādava fought against one another and destroyed themselves. (Skta 10, Chapter 3, Mauṣala Parva.)

(vii) Śrī Kṛṣṇa and Balarama merged with the Supreme spirit at this place. (Chapter 4, Mauṣala Parva.)

(viii) The son of sage Śānduṣā was kidnapped by Pāchenajana while the former was bathing at this tirtha. (10th Skanda, Bhāgavata.)

PRABHĀTHA. See under Śrīti.

PRABHĀTHA. Wife of Dharmane. Dharmane begot of her two sons named Pratyūṣa and Prabhā. Both were Vasus. (Skta 17, Chapter 66, Ādi Parva.)

PRABHĀVATI I. A woman who was engaged in penance at the abode of Maṇḍara. One of the batch of monkeys that went to different places in search of Śītā met Prabhāvati. (Skta 4, Chapter 282, Vana Parva.)

PRABHĀVATI ii. The wife of Śīrveṣa. (Skta 8, Chapter 117, Udyoga Parva.)

PRABHĀVATI III. A female follower of Subrahmanya. (Skta 3, Chapter 46, Śa Parva.)

PRABHĀVATI IV. Wife of Cīraśrīa, king of Aṅga. This Prabhāvati was the eldest sister of Ruci, wife of Devavāmśa. (Skta 8, Chapter 42, Anūṣāsana Parva.)

PRABHĀVATI V. Daughter of the demon Vajrānābha. She was married to Pradyumn, son of Śrī Kṛṣṇa. There was once a very valiant demon called Vajradāha. He went into the valley of Meru and performed penance to propitiare Prabhā. Prabhā appeared before him and he got from him boon such as strength to conquer and subdue all kings, the secret of leaving the body and entering that of others etc. Empowered with these boons he made Vajranābha purusha his capital. He got a daughter named Prabhāvati. His brother Śurānābha had two daughters named Candramati and Gunavatā. While he was thus living there, he set out on a campaign of victory. He conquered the whole world and then turned his eyes towards Svarga. Going to Indraloka he told this: ‘If, son of Kṛṣṇa, I am also born of Kāśyapa. Your mother Aditi and my mother Diti are both wives of Kasyapprajapati. You ruled over Svarga till this time. Now, let me rule over it for some time,’ Indra was embarrassed by this logical challenge and could not give any reply to him. Kaśyapprajapati was then performing a long Yāga and Indra replied he would find a solution to his demand when their father returned after the Yāga. From that moment onwards Indra started thinking of plans to destroy Vajrānābhha. He went and sought help from Śrī Kṛṣṇa residing in Dwārakā. Kṛṣṇa promised to help him when the time came.
After returning to Devolaka, Indra started planning to kill Vajranabha. Vajranabha was surrounded by sky-scraping fortresses and an army inside was reposed. He, therefore, called the gaily boistering swans of Devolaka to his side and told them thus: "Look here, swan—ladies. You should go to Vajranabha and see Prabhavati and then describe to her the beauty and goodness of Pradyumna. Your description should be such that Prabhavati should fall in love with Pradyumna. After that you should go to Pradyumna and tell him about Prabhavati in a sort manner. On complete your mission you should come and report to me."

Obeying the orders of Indra the swans flew to Vajranabha. They saw Prabhavati in a secluded spot and told her just what they were asked to tell her. Then they flew to the side of Pradyumna and told him about Prabhavati. After successfully completing their mission they flew to Devolaka. The marriage of Prabhavati drew near. The swans went to Prabhavati again and made her request her father to include the performances of a dramatic troupe also in the programme of marriage festivities. Vajranabha agreed and a troupe was invited. The dramatic troupe comprised among others many Yadava soldiers, Sri Krsna, Pradyumna and his brothers, all in disguise. Their performance was marvellous. The performance was superb and even Vajranabha stood amazed at their skill. The troupe was encamped in another palace and treated as royal guests. The companion maid of Prabhavati, Subhikshukhi, united her with Pradyumna during the dark hours of the night and they spent the nights in amorous sports. The daughters of Vajranabha’s brother, Candravati and Gunavati came to know of their marriage and were distressed. On completing their mission they went to Devolaka to find out suitable persons among the Yadavas for them also to enjoy with. Prabhavati introduced them to Gada and Samba both sons of Krsna. The amorous sports of all of them continued freely during the nights.

When things progressed so far, Indra and Krsna persuaded Pradyumna to kill Vajranabha. Pradyumna started a war with Vajranabha and in the great battle that ensued Pradyumna killed Vajranabha. Pradyumna and his brothers then took the demon girls to Dvarka. Pradyumna, Gada and Samba married Prabhavati, Candravati and Gunavati respectively. By this time Kalyanaprapajati returned to Devolaka after his long yaga. (Vishnu Purana, Chapters 91 to 95).

PRABHU. A soldier of Subrahmany. (Skloka 69, Chapter 45, Salya Parva).

PRABUDDHA. A king born of the line of Priyavrata, son of Manu. (4th Skandha, Bhagavata).

PRACANDA. A demon. Pracanda fought against Kirttikeya in the fight between Paramatsava and the Tripuras. (Chapter 1, Gaya Purana).

PRACETAS. The emperor Prthu, had two virtuous sons named Antardhana and Vrdh. Antardhana got a son named Havirdhana of his wife Sikhandini. Dhushan of the race of Agni became the wife of Havirdhana. She got of Havirdhana six sons named Pracinasvaris, Sukra, Gaya, Krsna, Vrdh and Gunas. (Chapter 14, Artha 1, Vrishn Purana). Pracinasvaras had ten sons named Pracetas. They were Prapedas. Daksh was born of the ten Prapedas to Darbha alias Mriika. Therefore he got the name Pracetas. (Skloka 5, Chapter 75, Adi Parva).

PRACINAVITA. Wearing of an upper apparel or sacred thread by Brahmins on the left shoulder and sacred thread by Kshatriyas on the left shoulder and sacred thread by Vaishyas on the right shoulder and sacred thread by Shudras on the right shoulder. Pracina and vice versa is called Pracinavita. It is worn as a necklace it is called Nivitra. (Chapter 2, Skloka 63, Manusytrya).

PRACINABARHIS. A prajapati. (For genealogy see under Prthu).

Prthu got two sons named Antardhana and Vrdh who were very virtuous. A son named Havirdhana was born to Antardhana of his wife Sikhandini. Dhushan born of the family of Agni became the wife of Havirdhana and they got six sons named Pracinasvaris, Sukra, Gaya, Krsna, Vrdh and Gunas. Of these Pracinasvaris became a great Prapar. He carpeted the world with darbha grass with its head turned towards the east and thus got the name (Pracina = east; barha = bed of Kusa grass) Pracinasvaris. He performed great penance and married Savarna, daughter of the oceans. They got ten sons who were called Pracetas and who were all masters of dhanurveda (archery). They all performed penance for ten thousand years lying submerged in water. Brahma persuaded Pracinasvaris to request his sons to refrain from remaining unmarried. Pracinasvaris informed his sons about Brahma’s wish. They sat in meditation in the ocean for ten thousand years as per directions from their father and sang songs in praise of Vigna. Mahavigna was pleased and he gave darshana (vision of god) to them on the surface of the ocean itself with the brilliance of blue lotus. Pracetas went into ecstasy when they saw Brahma coming to them riding on the back of Garuda and they bowed down in great devotion before him. Mahavigna asked them what they wanted and they reported they wanted a boon for the progress and prosperity of the prajapata. Granting them the boon Mahavigna disappeared and the Pracetas went back to their father. (Chapter 14, Artha 1, Vign Purana).

PRACINVAN. A king who was the son of Janamejya and grandson of Purus. His father’s name was Ananta. The kingdom conquered in one day all the countries in the east (prac) and got his name Pracinvan. He got his wife Asmaki a son named Satyayati. (Skloka 12, Chapter 95, Adi Parva). Pracinvan got a son named Manasa. (Chapter 278, Agni Purana).

PRACA. A place of habitation of Puranic fame. (Skloka 58, Chapter 9, Bhish Parva).

PRADATI. Vatsavdeva. (Skloka 32, Chapter 91, Anusa Parva).

PRADIPAKA. A character in Paanchatnra. (See under Paanchatnra).

PRADHANA. An ancient Rajarshi. A learned woman named Sulabha was born in his family and king Janaka conducted scholarly discussions with her. (Skloka 184, Chander 320, Santi Parva).

PRADOJA. The grandson of Dhruva. Puspama, son of Dhruc, begot of his wife Prabhah three sons named Pradosa, Nishta and Vyuja. (Bhagavata, 4th Skandha).

PRADVITI. Wife of Dirghatamas. (See under Dirghatamasa).

PRADYOTA I. Vrs. He was a member of the court of Kubera. (Skloka 15, Chapter 10, Santi Parva).

PRADYOTA II. The first king of the dynasty of Pradyota. He was a son of a king called Sunaka. Pradyota is referred to as Sunakapurva in Vayu Purana.
Kasamba alias Sunaka father of Pradyota was killed by Mlecchas (a barbarous tribe). To avenge the death of his father under the advice of Naraóta decided to conduct a Mleccha Yajña and for that purpose dug a Yajñasanchaila seventeen miles long and seventeen miles wide. The Yajña started and in that Yajña different kinds of Mlecchas were burnt to death. From then onwards Pradyumna got the name ‘Mleccha-bhanga’ (killer of Mlecchas). (Bhavinya Purāṇa).

PRADYUMNA.

1) General information. A son born to Śrī Krṣṇa of his wife Rukmīṇī, Pradyumna was the rebirth of Kāma-deva. (For genealogy see under Krṣṇa).

2) Birth. It was at the time when Kāmadeva and Raitdevi were living together that Pārvatī, daughter of Himavān, started her penance to get Śiva as her husband. It was a need of the devas to get a son of Śiva to kill the fierce demon Tārakāsura. The devas employed Kāmadeva to create feelings of love in the ascetic Śiva and make him marry Pārvatī. Taking instructions from Indra, Kāmadeva took aim at Śiva with his bow and arrow. Śiva was then in deep meditation and Kāmadeva broke his concentration and Śiva got angry. He opened his third eye and burnt Kāmadeva to death.

Grief-stricken by the death of her husband Raitdevi performed penance near the Himalayas to propitiate Mahādevī. Mahādevī appeared before her and consoled her thus: “Little girl, Kāmadeva would be reborn as the son of Śrī Krṣṇa of Rukmīṇī. He would then be named Pradyumna. The devas have cursed Śambara the leader of the asuras, during the battle between the demons and the demi-gods that (Śambara) would be killed by Pradyumna. So Śambara is now searching for the infant which is a rebirth of Kāmadeva. So you abandon your present body and be born again as Māyāvati to be the wife of Śambara. Pradyumna, the reborn Kāmadeva, will kill Śambara and accept you as his wife.” Devī disappeared after saying this.

Obeving the instructions of Mahādevī, Rāti abandoned her life and was born in the world of asuras. She grew up under the name Māyāvati and became the wife of Śambara.

While Śrī Krṣṇa was living as the chief of Dvārakā his first wife Rukmīṇī was yearning for a child. Krṣṇa was deeply moved by the grief of Rukmīṇī and he flew on the back of Garuḍa to Kailāsa to obtain a boon for the birth of a child for her. On the way he alighted in the āśrama of Naraṇārāyaṇa and after obtaining the blessings of the sages there, went to Kailāsa and bowed before Śiva and explained to him the purpose of his visit. Śiva blessed him and said that Kāmadeva who was burnt to death by the fire of his third eye would take birth again as the son of Rukmīṇī. Krṣṇa returned to Dvārakā well-pleased. Rukmīṇī became pregnant and gave birth to Pradyumna, a rebirth of Kāmadeva. The demon Śambara knew of this birth and coming to Dvārakā in an invisible form carried away the infant when it was seven days old.

The demon threw the child into the ocean and a great fish swallowed it. The fishermen of the country of Śambara caught this fish and following the custom prevalent there presented the king with the fish. Śambara called his wife Māyāvati and asked her to take the fish and get it cooked. When Māyāvati cut open the fish for cooking she found to her surprise a beautiful child inside it. Even from the first sight of the child Māyāvati had a great liking for it and so she took the child and brought it up as her own child.

When Pradyumna grew into a youth all the charm and beauty of Kāmadeva were found in him. Māyāvati was excited to find a resemblance in him of her lost husband Kāmadeva. One day the great sage Naraóta came that way and calling Māyāvati to his side secretly revealed to her that Pradyumna was the incarnation of Kāmadeva and was thus her lost husband. From that day onwards Māyāvati’s affection for him was gradually changing into one of passionate love he questioned her about it. Māyāvati then told him everything that happened and Pradyumna decided to kill Śambara and take Māyāvati away.

3) War with Śambara. Pradyumna waited for an opportunity to kill Śambara. One day Pradyumna went out in the usual fashion of the king and in the royal flag of the king with an emblem of the figure of a lion emblazoned on it. He dropped it down by one stroke of his arrow. Hearing of this Śambara ordered his sons to kill Pradyumna. The seven sons of Śambara, viz., Atisesa, Citraasa, Vijayaśekha, Śrutasena, Susena, Somasaena, Akkāla, Vikāla, Kumbhaketa, Sudamastra and Kesī, attacked Pradyumna. The devas came in their vāhanas and joined sides with Pradyumna. The army of the demons teased them with various kinds of weapons like javelins, arrows, spears and battle axes. But Pradyumna cut them all by his arrows and cut to pieces all the sons of Śambara. Then Śambara sent an army against him. They were also made to flee by the arrows of Pradyumna. Then Śambara himself came on the scene. The sight became terrible. The continuous flow of arrows made it impossible for even Sun’s rays to reach the earth. Then Śambara started his magical war. But Pradyumna faced that also. Śambara sent phantom lions; but Pradyumna made them immobile. Śambara then turned into a giant taurus, a lion, a reptile and various other monsters. Pradyumna then killed Śambara. Then he rushed to Dvārakā carrying Māyāvati with him. The people of Dvārakā were astounded to see them. Pradyumna went to Śrī Krṣṇa and Rukmīṇī and told them the whole story. They were overjoyed to find them and blessed them.

Aniruddha who married Uruđa the daughter of Bāna was the son of Pradyumna. ( Chapters 103 to 108, 10th Śandha, Bṛhadāvatī).

4) Prabhāvatiṭṭhāgama. Marriage with Prabhāvati. (See under Prabhāvati).

5) Other details.

(1) Pradyumna was born of a part of Sanatkumāra. (Śloka 132, Chapter 67, Ādi Parva).

(2) Pradyumna was one among those who came to Arjuna from Dvārakā with dowry for his marriage with Subhadra. (Śloka 31, Chapter 220, Ādi Parva).

(3) Pradyumna was present for the Rājasya Yājña of Yudhishthira. (Śloka 16, Chapter 94, Shāhā Parva).

(iv) Pradyumna consoled and encouraged the Yādava
aruny which stood dumb-founded before the valorous exploits of King Śalva. (Chapter 17, Vana Parva).
(v) Pradyumna fainted during a fierce fight between himself and King Śalva. (Chapter 17, Śloka 22, Vana Parva).
(vi) Pradyumna slew King Śalva in the end. (Chapter 19, Vana Parva).
(vii) Pradyumna means the merging of Bhūtājīla during Pralaya. (Śloka 37, Chapter 340, Śantā Parva).
(vii) Pradyumna fell dead by the beatings of the Bhujas during the manusala fight. (Śloka 33, Chapter 5, Mauṣala Parva).
(ix) After his death Pradyumna took the form of Sānaktumāra. (Śloka 13, Chapter 5, Svarga-rūpa Parva).

PRĀGAI. A preceptor. He has expressed his views on Yajñas in the book Sāṅkhāyana Brāhmaṇa. Prāgai describes what should be done in case any of the Karmas is left out by mistake during a Yajña. (Sāṅkhāyana Brāhmaṇa).

PRĀGHAŚA. I. A rākṣas (demoness). She was one among the several leading demonesses who sat around Śiśu in Lanka to coax him into accepting Rāvana as her husband. An ill-tempered woman, this demoness tried several methods to win Śiśu to the side of Rāvana. (Rāṣṭra 25, Sundara Kīrti, Vaiśampāyana).

PRĀGHAŚA II. A female follower of Subrahmanya. (Śloka 16, Chapter 46, Śalya Parva).

PRĀGHAŚA (S). A tribe of rākṣasas (demons). (Chapter 285, Vana Parva).

PRĀGHOŚA. A son of Śṛṭ Kṛṣṇa. (10th Skanda, Bhāgavata).

PRĀGJYOṬIṢA. The palace of Narākṣura. Narākṣura was known as Bhūmikṣura also. After the death of this asura Bhagadatta became King there. After Bhagadatta Vajradda became ruler there. Prāgjyotaś was an invincible fortress of the asuras. (Chapter 23, Verses 28, Śabhā Parva; Chapter 46, Udyoga Parva and Chapter 73, Adbhuta Parva).

PRĀHĀSA I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Śaptaśatra of Janamejaya. (Śloka 16, Chapter 57, Adi Parva).

PRĀHĀSA II. A soldier of Subrahmanya. (Śloka 68, Chapter 45, Śalya Parva).

PRĀHĀSTA. A minister of Rāvana.
   The demon Suṣeṣa got of his wife Devavati three sons named Mālayāvata, Sumāl and Māl. Of these Sumāl got of his wife Ketumatt ten sons named Prāhāsta, Apanama, Viṣṇu, Kālakumāra, Bhūrnaka, Ćantā, Upārava, Sānkhāra, Prāvakā and Bākṣakara and four daughters named Vekā, Puspatēla, Kukkūra and Kumbhīna. Most of the sons were the ministers of Rāvana.

2) Other details.
   (i) Prāhāsta was the chief minister of Rāvana. (Uttara Rāmāyana).
   (ii) In the Rāma-Rāvana battle Prāhāsta fought against Vīśnūsena and was killed by the latter. (Śloka 4, Chapter 286, Vana Parva).

PRAHETI. I. A demon. Once Brahmā, the creator, became hungry and in his anger he produced some

PRAHLĀDA 1
able preceptors he instructed that the boy should never mutter ‘Nārāyana ya namah’ but should on the other hand chant the name of Mahāviṣṇu. Next Prahlāda, he wiped out the name of Nārāyaṇa from the land altogether. Prahlāda stayed in the house of the preceptor and studied his lessons. One day Prahlāda went to see his father along with his preceptor. Hiranyakaśipu was drunk then Prahlāda went and prostrated before his father and Hiranyakaśipu lifting the boy up from the ground asked him what he knew. He told him all the good things he had learned so far and Prahlāda quickly repeated thus:—"I bow down to Mahāviṣṇu, the root cause of all things seen and unseen, the protector of this visible universe, who is without beginning, centre and end and who is without origin, growth and decay."

The words of Prahlāda struck his father like a thunderbolt. With his lips trembling with anger Hiranyakasipu stared with his blood-red eyes at the preceptor. The frightened Guru again and again submitted that he had never taught him any of the kind the boy had repeated before his father. Then who must have taught him those things the emperor enquired. Then Prahlāda said that all those things were put into his mind by Mahāviṣṇu himself. A hot discussion then took place between Prahlāda and his father and in the end Hiranyakasipu ordered the preceptor to take away Prahlāda and make another earnest attempt to correct him and bring him round to the emperor’s liking. Prahlāda stayed for another period with the Guru serving him with devotion and studying well. After a long time Prahlāda was again with Hiranyakasipu and the latter sat meditating on Mahāviṣṇu and the pretender Hiranyakasipu said to him:—”O dāityas, Mahāviṣṇu resides in your weapons, in you all and in me also. Since that is the real truth your weapons will not injure me.” The dāityas struck him hard with their weapons but Prahlāda did not feel pain at all. Hiranyakasipu then sent thousands of poisonous serpents led by great ones like Takṣaka. When they started threatening their venomous fangs into his body, Prahlāda stood fearlessly meditating on Mahāviṣṇu and he did not even feel the bites. On the other hand the fangs of the serpents dropped out from their mouths and the gems on the heads of the big ones burst out and all the snakes felt sorry for their action.

Hiranyakasipu then sent the asādīgģajas (the eight elephants who bear the burden of this earth). Prahlāda The huge animals bigger than the biggest of mountains threw the boy to the ground and struck him with their long and pointed tusks. Prahlāda lay meditating on Mahāviṣṇu and the tusks that hit the body of Prahlāda were broken to bits. Prahlāda was then thrown into a pit of fire. But the wind-blown ferocious fire was not able to burn him and as he lay in the firepit meditating on Mahāviṣṇu he felt he was lying on a bed of lilies.

When things progressed so far the astonished priests of the palace advised the emperor to put a stop to torturing Prahlāda. Their consoling words alleviated his rage and he sent Prahlāda again to the Guru for another period of study. He sent the latter to Greece for his studies. Whenever he got leisure he taught the other inmates of the āśrama lessons in Viṣṇumārga. Hiranyakasipu was informed of this and obeying orders from him the asuras gave poison to Prahlāda. That too was of no avail. The royal priests got angry and they created a devil as fierce as the flames of fire. The devil with fifty thunders on earth dashed towards Prahlāda and hit him on his breast with its spike. The spike broke into pieces and the devil turning back cursed the priests. Then the dāityarāja took him to the top of a mountain twenty-four miles high and pushed him down from there. The boy fell down meditating on Mahāviṣṇu and the goddess of earth received him with extended bands and prevented him from touching the ground. The father, Hiranyakasipu, became furious and sent Sambāra-Sura to kill his son. Sambāra tried many magical attacks. Prahlāda without any ill-feeling towards Sambāra sat meditating on Mahāviṣṇu and the pretender Hiranyakasipu sent his Sudārṇaka wheel against the demon and he was forced to retreat. Then by orders from Hiranyakasipu the wind god entered the body of Prahlāda. Prahlāda knew it and he sat meditating on Viṣṇu and the latter entering the body of Prahlāda drank the wind inside him. When Hiranyakasipu was defeated in all his attempts to kill Prahlāda he sent his son again to his Guru. Then the preceptor taught him everything that was needed for a king and also the science of justice written by Sukrācārya. When Prahlāda completed his education and the Guru felt the boy had become humble he took him back to Hiranyakasipu.

Once again Hiranyakasipu entered into a discussion on god with his son and dissatisfied with his continued devotion to Viṣṇu decided again to kill his son. He was thrown into the ocean bound hand and foot. With every movement of Prahlāda the ocean became turbulent and water rose on all sides. There was a duel between earth and ocean. Hiranyakasipu called the dāityas to his side and said:—"Oh dāityas, bring all the mountains on earth and create a barrier round the ocean so that my wicked son cannot get out of the ocean. Fire does not kill this boy; he is not wounded by any of the weapons; wind, poison, devils, magic, falls from heights and even the dīggajas could not kill him. So let him remain in water for thousands of years together and then he will die." The dāityas and dānavas brought mountains and dropped them over Prahlāda lying inside the ocean. The mountains lay spread over thousands of miles. Lying thus in the ocean the prince boy prayed to Mahāviṣṇu and the latter appeared before him and granted him boon. Escaping from the earth Hiranyakasipu went to his father and prostrated before him. Hiranyakasipu was astounded to see him alive and taking him in his arms embraced him and with tears rolling down his cheeks for having tortured him so far asked him "My son, you are still alive, are you not?" After that he started treating him as his son. (Chapter 20, Amśā 1, Viṣṇu Purāṇa).

B) The incarnation of Narāśīvam. But as days went by Hiranyakasipu got wild again. He could not bear his son’s increasing devotion to Viṣṇu. He hated to hear Prahlāda’s chanting of Viṣṇu’s name and so one day...
while Prahlada was repeating his chantsings of Visnu's name Hiranyakasipu jumped up from his seat with sword in his hand. (7th Skandha, Bhagvad Gita, 7) Prahlada very calmly replied that Visnu was present everywhere even in stones, trees or the pillars of the palace. Hiranyakasipu in uncontrollable rage struck the nearest pillar with his sword. Then to the shocking surprise of Hiranyakasipu Mahavaishnu in the form of a fierce man-lion (Narasimha) jumped out from the pillar. The figure was terrifying to behold. It had four eyes, a dagger-like tongue with blood oozing from it, shaggy neck with trembling eyebrows, two teeth on each side curved like the crescent moon, a black face inside a cave-like heap of manes, hairs strong and pointed like diamond needles, nails white and cup-like and a body as bright and brilliant as a thousand crescent moons. Only Prahlada could stand before the figure and look at it.

The man-lion jumped on the body of Hiranyakasipu and tearing open the belly of Hiranyakasipu took the bloody intestines out and wearing it round his neck performed a naked dance. Everything happened in no time and the Narasimha changing into the form of Mahavaishnu destroyed Prahlada and then disappeared.

When Hiranyakasipu was killed Prahlada was crowned as emperor of the demons in Patala. At that time, once Cyavana the tusk of the Bhrigu, went to Nigakulevasarita to bathe in the Narmadha. He saw Mahadev there. When he entered the waters of the river a serpent Kekarakotha by name bit him and took him to Patala. Cyavana meditating on Visnu when he was bitten by the serpent and so he was not affected by the poison of the serpent. He therefore, roamed about in Patala accepting the hospitality of the serpent maidens. Travelling thus he reached the land of the Danavas. He was worshipped by the danayyas there and Prahlada finding an ascetic of great saintliness honouring and worshipping by his people received him with respect and worshipped him and enquired about him. Cyavana said :"I came today to see Nigakulevasa and bathe in the Narmadha river. But as soon as I entered the river I was caught by a serpent and was brought to Patala. I was thus able to see you." Hearing the words of Cyavana the lord of the danayyas said :"Oh, Bhriguwans, which are the same tirthas you worship here which are in the heavens and which all in Patala? Please do enlighten us." Cyavana replied ;"Mighty king, Naimisa is the best of all tirthas on earth, Puksara in the heavens and Cakravirata in Patala."

The daiya emperor turned to the danasvas and said "Make all preparations immediately. We must go to earth to bathe in the holy tirtha, Naimisa. We can then see Pundarakkasa (lions-eyed). Visnu sitting there as Pitambara (robbed in yellow)." Hearing this danaivas with heavy equipments started from Patala with their king to the earth.

All the mighty danasvas reached the forest of Naimisa and after bathing in the holy pond there went for hunting. During their wanderings they found the river Sarasvatii, flowing with many abodes. In the midst of the same they saw a pine tree covered with arrows. The arrows were sticking to it one above another. The arrows looked like serpents and the gruesome sight roused Prahlada's anger. Near that tree sat two ascetics wearing the hide of Krsna deer and matted hair on their heads. By their side were two divine bows, Sringa and Arjuna with two never-empty quivers. Prahlada mixed with them for two fake ascetics and therefore questioned them thus :"Why are you thus falsely trading on virousness? What connection is there between matted hair and penance and weapons of such supreme quality?" Then one of the two, Narayana, said: "King of daiyas, why do you think like that? If one is powerful whatever one does will be right." Prahlada jerked and said: "When I, who have fixed limits for virtue and righteousness, am here what power can you wield?" Narayana replied: "Oh, king, our ability is really supreme. There is nobody in the three worlds to conquer us in a fight." Prahlada got furious on hearing the boasting of the rsi and took a vow thus immediately: "I will fight and win against Narayana. Then the great Prahlada binding a peacock feather to his bow and made a thundering noise with it. At once Nara took his Ajagava bow and showered arrows on Prahlada with it. But Prahlada broke them all with his gold-plated matchless arrows. Nara got angry when he found all his arrows broken to pieces so easily by Prahlada and he cast unknown kinds of arrows in quick succession. But the daisy king remained with astonishing rapidity. For one arrow of Nara the daisy sent two and the fight became grim. Nara covered the whole world above with arrows and the daisy emperor smashed them all to pieces by his gold-plated ones.

The fight then turned to one with divine weapons. The daisy chief took the divine Brahmastra and then Nara took the fierce Narayanasstra. They met in the air and fell down powerless. When his Brahmastra got fused Prahlada got wild with anger and taking a mace jumped out of his chariot and rushed at Nara. When Narayana saw the daisy chief rushing towards Nara with his mace he asked Nara to step aside and face the demon himself. Prahlada then attacked Narayana and hit him with the lance. Nara fell to the earth. The daisy chief went and picked him up. When he came near to Narayana, Narayana asked Prahlada: "Is this the reason why you came here to conquer me?" Prahlada replied: "We were the sons of Dharmadeva who were invincible by weapons. They could be won over only by devotion. Hearing that Prahlada returned to Patala and entrusting the administration of his kingdom to his cousin Andhaka, son of Hiranyaksha. Prahlada returned to Badrakarama and erecting an akshara there started a performance to propitiate Narayana. When Narayana appeared before him Prahlada requested to be pardoned for fighting against them. They pardoned him and blessed him and Prahlada returned to Patala. Even after his return Prahlada did not take back the administration from Andhaka. He constructed an Akrama away from the palace and lived there performing penance. He spent many years there as an advisor to the asura Kings. (Chapters 7 and 8, Vamana Purana)."

B) Blessings of Suka. Andhaka, son of Hiranyaksha, ruled over the empire only for a short time. At that time
there was a fight between the asuras and the devas in which the asuras were defeated. After a truce with the devas Bali, son of Virocana, and grandson of Prahlāda was crowned the emperor of the asuras. Prahlāda then went to the mountain Gandhamādāna and started doing penance to increase his personal power. Bali ruled as an antagonist of the devas and so very soon a grisly battle ensued between the devas and the asuras and Mahāviśvavāma defeated them. They fled from their land and took refuge under their preceptor Sukrācārya. Sukra then told them thus: "You remain here without fear. I shall protect you by my power of mantra and medicine. I shall devolve my cogent brilliance to your advantage. It is enough if you remain here with full confidence in me."

The devas understood all these plans of the daiyās through them and they met in conference to consider their future plans. They knew that Sukrācārya was very powerful and if the daiyās attacked them with the help of Sukrācārya the defeat of the devas was sure. They feared that they might even be compelled to flee from Svargalokā. How could the daiyās under the shield of the mighty Sukra be destroyed? That was the worrying thought of the devas. They were thus worried about this when Sukrācārya went to do penance for attaining more power. The daiyās awaited the return of their acārya. In the meantime they sent Prahlāda who was, though a daiya, a friend of the devas to talk peace terms with the devas. The messenger was successful and the devas agreed to a no-war treaty. Prahlāda returned triumphant.

Sukra did severe penance to propitiate Siva and Siva appeared before Sukrācārya and when he knew that the purpose of Sukra was to defeat the devas he was a bit embarrassed. So he told him thus: "Oh sage Sukra, you take a vow and do penance with your head downwards over smoky incense for a thousand years. You will then attain power and happiness as you desire." In Sukra's thought: Siva might not be able to complete the penance and so not succeed in his plan of destroying the devas. But Sukra started the penance in right earnest.

The devas were frightened when they knew the deceit of the daiyās and the strategy of their preceptor. They decided to go to war with the daiyās immediately. The daiyās were taken by surprise. The devas thought if they fought without a help of their guru defest to them was sure. So they ran to the mother of Sukra and sought her help. The devas rebelled against Sukra's mother and she invoked the goddess of sleep and put the devas into deep slumber. Mahāviśvavāma stealthily carried away Indra lying asleep. Indra persuaded Mahāviśvavāma to kill Sukra's mother and then cut off the head of Sukra's mother by the divine discus. Sudarṣaṇa, Bṛhaumaharsi, father of Sukra, was angry at that arrogant and cruel deed of Mahāviśvavāma and cursed him saying that he would be born on earth several times as man. After that he brought to life by sprinkling water his wife lying dead with her head severed from her body. Knowing well the havoc that would be created when Sukra came back after his penance had been completed he sent his daughter Jayanti to destroy the penance of Sukra. She went in the guise of a demon girl to serve Sukrācārya. In the meantime at the request of Indra Bhīṣapati took the form of Sukrācārya and presented himself before the daiyās. The daiyās believed him to be their real guru Sukra and were pleased.

Ten years went by and one day Sukrācārya remembering the old creature left Jayanti and went to his court in the demon land. Bhīṣapati had by that time returned to devaloka fully satisfied with his mission. The devas not knowing that Sukra had returned started for a war with the daiyās. Sukra when he came back went wild when he knew that his people had been worshipping Bhīṣapati for ten years. The angered preceptor was not to be pacified by any amount of arguments and so they sent Prahlāda to Sukrācārya and Prahlāda pleaded for controlling his anger and Sukra did so.

Sukra then saw with his divine vision the maneuverings in mind of the devas and was convinced that a war with the devas at that juncture would be an utter failure. So he advised the daiyās to desist from war and assured them that during the period of Sāvani Maṇi to come, emperor Bali would become all-powerful and he would then fight and win the devas. Prahlāda returned and told the asuras the message of Sukrācārya. But the daiyās were not satisfied and compelled Prahlāda to go to war with the devas. At last Prahlāda was forced to agree and a fierce deva-deva battle ensued. Prahlāda met Indra in a single combat and it prolonged for a hundred years. In the end Prahlāda won. Indra prayed to the goddess and fearing that she might destroy the demon world, Prahlāda also prayed to her. The devil was pleased with both of them and they pacified them both and each went back to his own place.

(4th Skandha, Devī Bhāgavatī)

(ii) Once there was a fight between Prahlāda and Kāla. (Bhāgavata Parva, Chapter 59)
(iii) Once Uṣanas sang in honour of Prahlāda. (Sloka 50, Chapter 139, Sānti Parva)
(iv) Once Prahlāda taught Indra the rules of good conduct. (Sloka 29, Chapter 124, Śānti Parva)
(v) Once Prahlāda learnt the importance of Ājagaraṇi from a sage. (Chapter 175, Śānti Parva).
(vi) During the reign of emperor Prthu when the goddess of earth (Bhūmidevi) was milked, the asuras used Prahlāda as the calf to milk madaya (wine) from her. (4th Skandha, Bhāgavatī)
(vii) Prahlāda sits in the court of Varuṇa and worships him. (Sloka 12, Chapter 9, Śābhā Parva)
(viii) Prahlāda once went to the court of Brahmā to worship him. (Sloka 19, Chapter 11, Śābhā Parva)
(ix) Prahlāda acted as mediator in the controversy between Virocana and Sudhanvā. (See under Sudhanvā.)

(For knowing more details about Prahlāda please see under Virocana and Bali.)

PRAHLĀDA II. A Kṣatriya King born of the family of Bṛha. This King belonged to the line of kings under the demon king Śalabha. (Sloka 30, Chapter 57, Adi Parva).

PRAHLĀDA III. A serpent. This serpent sits in the court of Varuṇa and worships him. (Sloka 10, Chapter 9, Bhīṣma Parva).

PRAHLĀDA IV. A place of human habitation of Purāṇic fame. (Sloka 46, Chapter 9, Bhīṣma Parva).
PRAHUTA. A great yajña.

Manusmṛti states that respecting each of the following five is considered as a yajña in itself:—A devata, a guest, servants, parents, and the self. Of these the first is called Abhuta, second, bhuța, third, prahața, fourth brāhmaṇabhuta and fifth, prāśita. (Stolka 72, 73, Chapter 3, Manusmṛti).

PRAJĀGARĀ. A celestial lady. Once when Arjuna went to Indra this celestial maiden gave performance in dance at the request of Indra. (Stolka 30, Chapter 43, Vana Parva).

PRAJĀGARAPARVA. A sub-division of Udyoga Parva of Mahābhārata. This comprises chapters 33 to 40 of Udyoga Parva.

PRAJĀNGHA. A rakṣasa (demon) of the party of Rāvana. This demon was killed by Abgada. (Sarga 76, Yuddha Kanda, Valmiki Rāmāyana).

PRAJĀPATI(S). Creators of the world. With a view to making creation easy Brahmacāra at first created twentyone Prajāpatis (creators). They are Brahmacāra, Rudra, Manu, Dakṣa, Bṛhari, Dharma, Tapā, Yama Marici, Angaśa, Ātri, Pulastya, Pulaha, Kratu, Vasistha, Parasumēthi, Śūrya, Candra, Kardama, Kruco and Vikrata. (Chapter 384, Śānti Parva 50, Chapter 3, Manusmṛti).

PRAJĀPATIVEDI. This is a holy place situated in the middle of four sacred places in Kurukṣetra named Tarantuka, Aranataka, Paratuarāmukā and Macedrana. This place is called the Utāra (north) vedī of Prajāpati also. Besides this, four other places, Prajāpatispuri (with Prajāga), Kambala, Asvatarā and Bhojavati are also called Prājāpatisvedi. The aforesaid five sacred places are called Brahmacāre also. (Chapter 53, Salya Parva; Chapter 85, Vana Parva).

PRAJĀPATYA. A kind of marriage.

Sahoubāna caratāt dharmamāni vacanubhāśya ca
Kanyakapradānamabhyaracaya
Prajāpatai tvādhi smrtah
(Sarga 19, Chapter 3, Manusmṛti).

Giving in marriage to a brahmācāri one’s daughter after inviting him to his house and worshipping him is called Prajāpatya.

PRAKALA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Chapter 57, Adi Parva).

PRAKASA. A benemthin form of the family of Bṛhari. He was the son of Tamas who belonged to the race of Gṛtumasana. (Stolka 63, Chapter 30, Anusāsana Parva).

PRAKKOSALA. The place east of Kosala. Saubadēva conquered this place situated in Daksinābhadrā (Stolka 13, Chapter 31, Subhā Parva).

PRAKRTA. A Yaksha. He became very rich within twelve days. (Stolka 19, Chapter 194, Vana Parva).

PRAKRITI. PURUSA. Prakriti (matter) and Purusa (spirit) are two basic factors essential for production of the Prapāchaka (the visible world which is the scene of manifold action) as man and woman are for the production of progeny. From Purusa (male), Prakriti (female) originated and then they together created the Prapāchaka. The Vedas and Purūṇas make statements everywhere regarding Prakriti and Purusa and three of the most important ones are given below:

1) "Pra" means 'principal' and 'Kṛ' means 'creation'. Therefore the word is meant to convey the meaning 'one that is the principal factor for creation'. 'Pra' means 'sāttvic', 'Kṛ' means 'rājasic' and 'a' means 'tāmasic' and the word 'Prakṛti' thus conveys the power of the three gunas'. 'Pra' means 'before' and 'Kṛ' means creation and so Prakṛti means that which existed before creation.

Before creation Prakṛti lay merged with the Supreme Spirit without separate existence. But when the desire for creation was aroused, this Supreme Spirit divided itself into Prakṛti and Puruṣa. Then the right half becoming Puruṣa and the left half Prakṛti. Even though they are thus two yojndras (kings among sages), they see themselves as merged with the eternal One like fire and heat and assert the truth Sarvam Brahmanyam (everything is Brahma, the Supreme Spirit).

It was this basic Prakṛti that took forms as the five goddesses, Durgā, Lakṣmī, Sarasvatī, Śāvitrī and Rubhā. (Sāth Skandha 1, Devi Bhāgavata Purāṇa 2.) Prakṛti is the vital sentient Truth that sets in action the entire Prapāchaka. This Puruṣa is Supreme among the Supreme, beyond human comprehension, without form, colour, name, without origin, growth, change or end, residing in himself and that which can only be imagined to exist. This puruṣa has got two different forms, the visible and the invisible and also a third imaginary one, time. The sages call Puruṣa the Subtle prakṛti (The subtle all-pervading spirit, the supreme soul). This Sūkimaprapakṛti which cannot be measured by any unit of measure, is not attached to anything, is imperishable, is without decrepitude, is immovable and is without the senses of sound, touch smell or form. This Prakṛti endowed with the three gunas, without beginning and end is eternal, the root cause of this Prapāchaka. This Prakṛti pervaded over Prapāchaka from the beginning of the great Deluge to the beginning of creation. Brahmacāriniun who were great seers and who knew the truth of the Vedas speak about Prakṛti thus: "There was no night or day then, neither the earth nor the sky, neither light nor darkness. There was nothing but this. There was only Prakṛti merged in which were Prakṛti and Puruṣa, a brahmā which could not be understood by any of the five senses nor by intelligence. It was from the supreme being of Viṣṇu that the two forms Prakṛti and Puruṣa originated. These two were separated from Viṣṇu at the time of the great deluge and again joined together at the time of creation. The time of Viṣṇu at which this occurred was termed Time. During the last great deluge this visible Prapāchaka merged with it and so, this deluge was called Prakṛtaprapālaya. Time is eternal, having no end and so the process of Śrīti, Śhīti and Sannāhāra (creation, existence and destruction) continued without any interruption.

After that, during Prajāya (deluge), Prakṛti and Puruṣa stood apart due to equality of the gunas, Satya, Rajas and Tamas in Prakṛti. Viṣṇu in the form of Time starts the work to join them both together. Then when the time of creation came Viṣṇu, the Supreme Being, the supreme soul, the god of all living beings, omnipresent and omnipotent by his will entered the emotionless Puruṣa and emotional Prakṛti and created sensations in him. Smell is the sensation which created the substance by its nearness to it. Just like that Viṣṇu by his very presence near them created disturbances in them. It is Viṣṇu, the best of Puruṣas, who acts as Prakṛti which can disturb and which can be disturbed, which exists
in states of contraction and expansion. It is Visnu, the god of the gods, who exists in forms of Sūkṣma and Sūkṣma and as the great tattva and as the deus like Brahmā. The Mahātattva originated from Prakṛti, which was existing as emotionless due to the equalisation of the three guṇas, when at the time of creation Visnu, Truth in the form of Kṣetrajña (knower), merged with Prakṛti. The Mahātattva in its three forms, Sattva, Rajas and Tamas lay enveloped by Prakṛti just as a seed is covered by its husk. From this Mahātattva originated the three egos, Vaikārikā, Tājas and Tāması, the cause of the PāCSahājas. Because that ego contained the three guṇas it became the cause of the origin of the bhūtas (elements) and indriyas (senses). Ego pervaded the Mahātattva just as the Mahātattva pervaded (Aṣṭāda, Chapter 2, Visnu Purāṇa).

1) In the beginning during the Deluge the world was all water. Then Śiva tore open his thigh and dropped a drop of blood in the water. It became a huge egg. He broke it and from it came out Puruṣa and from Puruṣa he made Prakṛti for the creation of the Prapātana. These two, Prakṛti and Puruṣa, created the ājñatapati and they in turn created the prajās. Puruṣa seeing the vast creation going on due to his action became arrogant and Śiva chopped off his head. Śiva became repentant of his hasty deed later. To atone for his sin he took the skull in his hand and vowed that he would carry a skull in his hand and that he would cremate in cremation grounds. The two halves of the great egg became Ākāśa and bhūmi (earth and sky). (Tāranga 2, Kāthāprākṛtamā, Kṛṣṇa Purāṇa).

RALAMBA I. A notorious dānava born to Kālyapa-ājñatapati of his wife Danu (Siśka 29, Chapter 65, Adi Purāṇa).

RALAMBA II. An asura (demon). He attacked Śri Kṛṣṇa and Balarāma and was killed by Balarāma. (10th Skandha, Bhāgavata).

RALAYA (Destruction). Pralaya is of four kinds. The first is Brahmāparyaya. This is the destruction going on daily for all animate and inanimate objects born on earth. The second is Brahmāprasrālaya or naṁmitakaprayālaya. The third is Prakṛtpralaya. This is the great deluge made by prakṛti (nature) at the end of a thousand Caturyugas (four yugas). The fourth is Ayantikaprayālaya. This is the union of the soul with the Supreme Being due to Jñāna. The above the Brahmāparyaya, or naṁmitakaprayālaya happens at the end of a Kalpa or a day of Brahmā or a thousand yugas. The nature of this pralaya is as follows: At the end of a thousand yugas the world will look famished. Then there will be excessive drought for a hundred years together and everything in this world would be destroyed then. Then Mahāvisuddha is lord of everything in this universe, would present himself in the seven big rays of the Sun and drink to emptiness all the waters of all the three worlds, earth, ocean and pātāla. Then by the divine power of Mahāvisuddha the seven rays of the Sun which had grown fat by drinking this water would become seven separate Suns. These Suns would burn all the three worlds including Pātāla. Then the earth would look like the back of a tortoise (tortoishunda). That time Rudra, equal in brilliance to Kālāgni, would from beneath burn the pātāla sending breaths from Adisesa. After pātāla Kālāgnirudra would burn the earth and then the heavens. Because of this all the worlds would look like globes of fire. Then the inhabitants of these worlds would go to Mahābhūta, unable to bear the heat and from there to Janaloka. Thus Visnu in the form of Rudra would destroy everything.

Then from the face of Visnu would originate clouds and lightning in different forms. These clouds would rain incessantly for a hundred years and destroy the fire prevailing everywhere. When the rains become unbearable Vāyu would enshroud upon the seas of the Saptarṣi in the ocean and by the breath of Visnu destroy all the clouds. At that time Visnu, lord of all, would lie on the back of Adisesa in that one big ocean drinking vāyu (air). Visnu will lie thus for a period of a Kalpa in yogic slumber meditating on Vaṣudeva taking the name Madhusūdana and form of Brahmā praised by the Siddhasūrya inside the ocean. After that he would take the form of Brahmā and start creation.

In Prakṛtpralaya this whole universe would lie in extinction for a period of two parārddha. One parārddha is 10000000000000 years (one followed by seventeen zeroes) and so the period of a prakṛtpralaya is double the above number of years. The world would then come into existence, become arrogant and Śiva would break out and burn away everything in this world from Mahātattva to Viśesa. Then prompted by the desire of Visnu, pratisākṣa (back into nature) would occur. Then Jala (water) would absorb the guṇas of bhūmi like gandha (smell) and when the qualities of the earth are thus absorbed the earth would merge with pralaya. Jala is rāṣṭramahādī. Agni will absorb the rasa of jala and jala would be kindled. The guṇa of Agni is form and is in the form of Sun. Vāyu would absorb it and Agni would be destroyed. Vāyu would then become powerful and shake the world. The quality of Vāyu is touch and the ether would absorb that guṇa of Vāyu and Vāyu would be destroyed. The quality of ether is sound and it would be absorbed by the elements. If the elements are absorbed one by one the earth would merge into water (Jala) and Jala in Agni, and Agni in Vāyu and Vāyu in ether and ether in Ahākāra (ego). Ahākāra would merge in Mahātattva. This Mahātattva would be absorbed by Prakṛti. Prakṛti has got two forms: Vyākta and Avyākta (Manifest and Un-manifest). The Vyākta would merge with Avyākta. Pātāla is single, pure and without decay. But he is also part of Paramātman (the supreme Being). So Prakṛti and Pātāla would both merge into the supreme Being. There are no distinctions, fabrications in Paramātman, the lord of all. It is only an existence. It is such a Paramātman that should be known and which itself is knowledge, The Paramātman is beyond the Ātma (soul). It is in such an indescribable Paramātman that all are dissolved during a Prakṛtpralaya. (Chapter 368, Agni Purāṇa).

PRAMADA. A son of Vasiṣṭha. He was one of the Saptarṣi of Uttama Manvantara. (1st Skandha, Bhāgavata).

PRAMADVĀRA. Wife of Ruru.

1) Birth. Pramadvāra was the daughter of the nymph Menakā born of the Gandharva Vāyuvāsu. As soon as the child was born, Menakā threw the child into the forest and left for Devaloka.
Sthílakása, a sage who was engaged in penance in that forest in a hermitage heard the cry of a child and came out of his āśrama. On seeing a new-born child lying unclaimed and uncared for, he took the child to his āśrama and named her Pramadvarā and brought her up. She grew into a charming maiden and one day Prince Kuru coming that way while hunting saw her and fell in love with her. The sage was pleased to give her in marriage to the King and so fixed the date of marriage.

The day previous to her marriage she trumpeted over a poisonous snake while walking in the forest with her companions and immediately she fell dead by the bite of the serpent. Kuru’s grief was uncontrollable. He wept bitterly crying aloud “If I have from my very birth with great devotion taken vows, let Pramadvarā rise up alive.” Then a devadātu (messenger from Indra) appeared before him and said that all his wishes were of no avail since it was only in the order of things that one whose āyuṣ (period of life on earth) was over should die. Kuru then enquired of him a way of escape from this inevitable calamity and then the devadātu said that if Kuru was prepared to surrender half of his āyuṣ in favor of Pramadvarā she would come back to life. Kuru agreed and they went to Dharmarāja (god of Death) and told him of his wish. Dharmarāja brought back Pramadvarā to life and she stood beside Kuru as if just woken up from sleep. Their marriage was duly conducted. (Chapter 8 and 9, Ādi Parva).

PRAMAGANDA. The King of Kikapās mentioned in the texts the son of Câyana and Câyana of Kikapā. (Sloka 14, Anuvaka 53, Mahābhaōga 5, Igyedha).

PRAMANAKOTI. A sacred place on the banks of the river Gaṅgā. There is a great banyan tree named Pramānakotī at this place. It was at this spot of the river that Duryodhana poisoned Bhimasena and threw him into the river, bound hand and foot. The Pāndavas who went for their exile in the forest spent their first night at this spot. (Sloka 41, Chapter 1, Vana Parva).

PRAMANDHU. A Yāaka who was the custodian of the wealth of Harīcandra. Vīsāvatītira removed the bad smell of the body of this Yāaka by pouring holy water over his body. (Chapter 2, Skanda Purāṇa).

PRAMATAKA. A sage. He was one of the members of the Sarvasatās of Janamejaya. (Sloka 7, Chapter 53, Ādi Parva).

PRAMATHA I. A son of Dhrtrāṣṭra. (Sloka 13, Chapter 116, Ādi Parva).

PRAMATHA II. One of the two pārṣadas given to Subhrasena by Yamarāja. The other was named Ummātha. (Sloka 30, Chapter 45, Śalya Parva).

PRAMATHA III. A rākṣasa (demon). This rākṣasa was a minister of demons Kharana and Dīśana. (Sarva 23, Aranyakhāya, Vālmikī Rāmāyana).

PRAMATHAGAJA. Śiva’s attendants. They were well-versed in Dharmādharmas (What is virtuous and what is not). (Chapter 131, Anuśāsana Parva).

PRAMATHI. One of the hundred sons of Dhrtrāṣṭra. He was killed by Bhimasena in the great battle. (Chapter 157, Drona Parva).

PRAMATHI II. Brooer of Dīśana who was an associate of Rāvana. When Rāma and Lakṣmana were in exile in the forests they had to fight Kharanaśatāraśiras. Then the captains of their army, Mahākapāla, Sthīlakása and Pramāthi attacked Rāma-

Lakṣmana. Pramāthi attacked Lakṣmana and then Nīlakaṇṭha army-chief of the monkeys killed Pramāthi. (Sarva 26, Vālmikī Rāmāyana and Sloka 22, Chapter 287, Vana Parva).

PRAMATHI III. A rākṣasa who was a friend of Ghatotkaca. In the Kurukṣetra battle Duryodhana killed this Pramāthi. (Sloka 20, Chapter 91, Bīṣama Parva).

PRAMATHINI. A celestial woman. This woman gave a dance performance during the Janmanasava of Arjuna. (Sloka 21, Chapter 122, Ādi Parva).

PRAMATHI I. (PRAMATI).

1) General information. Great Sage Bhṛgu, got of his wife Pulomā Cāyana and Cāyana got of his wife Sukanyā, Pramati. This sage Pramati married the beautiful Prākapī and their son was Kuru.

2) Other details.

(a) Pramati visited Bīṣama while he was lying on his bed of arrows. (Sloka 5, Chapter 26, Anuśāsana Parva).

(b) Pramati is described as the son of Vīgindra born in the family of Gṛṣamadha son of Vīthavavya. (Sloka 58, Chapter 30, Anuśāsana Parva). For details see under Kuru.

PRAMATI II. Son of a brahmin named Sūra of Prayīga. During the Kuruṇga the brahmans made Pramati their army-chief and defeated the Kṣatriyas. (Vīsāvatītīra Purāṇa).

PRAMATI III. One of the four ministers of Vībhūsana. (Yuddha Kāṇḍa, Chapter 7, Verse 7, Vālmikī Rāmāyana).

PRAMITĀ. Chief of the Sūdras (country of women) in the Himalaya. The Pāndavas conducted an ṛṣāvyāga after the great battle. It was Arjuna who followed the sacrificial horse. Roaming about without anybody daring to tie it the horse reached Sīrīvāya and Pramita tied the horse. Arjuna challenged her and in the fight that ensued Pramita defeated Arjuna. At that time there was a voice from heaven which said “Arjuna, you will never be able to take back the horse after defeating Pramita. So you should not want to save the sacrificial horse, enter into a truce with her and make her your wife.” Arjuna took the advice and saved the horse after marrying Pramita. (Jaiminiṣya, Āvamodha Parva, 21-22).

PRAMŁGĀ. A nymph who enticed the sage Kanḍu. (See under Kanḍu).

PRAMODA I. A serpent born of the family of Aśvatas. This serpent was burnt to death at the Sarvasatā of Janamejaya. (Sloka 11, Chapter 57, Ādi Parva).

PRAMODA II. A soldier of Subrahmanya. (Sloka 65, Chapter 43, Śalya Parva).

PRAMODA III. One of the Mānasaputras (Spiritual sons) of Brāhmaṇa. Pramuda was born from the neck of Gajendra. (Maṅgala Purāṇa).

PRAMOHINI. A Gandharva maiden. Pramohini and four Gandharva maidens were absolved from their curses by a drop of water from the river Narmadā. The story recounted to Yuddhishṭhira by Nārada as is follows: Five Gandharva maidens Pramohini, Suṭā, Suṣvarā, Candrika and Suṭārā were friends. Pramohini was the daughter of Śukasthīgitī, Suṭā of Sūkṛtī, Suṣvarā of Haraveśī, Candrika that of Candrakeśī and Suṭārā of Suprabha. On a day in spring all the five went about collecting flowers in a forest. As they went on walking they reached the pond named Acchoda. They bathed in that pond and after that made an idol of Ambikā with
clay and adorned it with golden ornaments. Putting marks on it with Kumkum (Saffron) and Candana (Sandalwood-paste) they danced around the idol with devotional songs. As they were doing so, the eldest son of sage Vedanadhi came to bathe in the Aachoda pond. He was very charming to look at with eyes like lotus, broad chest and round and brown eyes. He looked like another Kama-deva (Cupid). He was wearing a deer-hide and around his waist was a yellow waistband of Mahi grass. The five girls were attracted by the ascetic youth and stopping their dancing they at first thought of making him their guest. But the girls took him at first not as a guest of the girls, but their mother. The girls started to approach him with amorous looks and perplexed by this move, the ascetic youth fled away from the place. The girls searched for him everywhere and was not to be found. They found an emptiness on all sides. They thought that perhaps he might be a magician. They felt themselves in the plight similar to that of the girls who searched for the missing Kama. Somehow taking courage they reached their homes and told their mother. The mothers asked them why they were so late and they replied that not the passage of time speaking with the Kinnar who arrived there. Their bodies were hot and the mothers thought that it might be due to their brisk walking for such a long distance.

Telling a lie like that to hide their secret, they lay on the ground thinking about him and him alone. They did not make the Keelamur (peacock kept far and wide) dance, did not reach the parrot in the cage, did not put the mongoose nor did they converse with their pet Srikâ. The night seemed to them like a yoga and as soon as it was morning they ran up to the Aachoda pond. The brahmin boy came there that morning also for bathing. The five girls encircled him and requested him to stay with them. He made some excuses and tried to get away from them. Then Pramohini breaking the circle went and caught hold of him by his legs, Sushila and Susvâra caught hold of his hands, Sutâr embraced him and Candrikâ kissed him on his cheeks. At last in desperation the brahmin boy cursed them and turned them into devils. The girls were not to be subdued like that. They arose and cursed him in return and made him also a devil. All the devils formed like that by curses and counter-curses lived in the same place in the forest. After a long time one day the sage Loma came that way by chance and the burning eloquence of Loma due to his severe penance made him unapproachable to the devils and they stood at a great distance from him. But the brahmin devil by the strength of his penance in his previous life knew Loma and falling before him in prostration told him everything that had happened. Loma was greatly moved by his story and he took them to the banks of the river Narmadâ. At that time a wind blew and dries of water from the river, changed them into their original forms and they stood praising Narmadâ. Then following the advice of Loma the brahmin boy married the five girls and lived on the shore of Narmadâ in the forest, drinking its water and worshipping it. They lived there for a long happily and attained Vrundâ. (Chapter 22, Padma Purâna)

PRÂMRTA. One of the ways of earning wealth. There are five ways according to Manusmrti.

Rtãntâbhyanâ, jîvettu
Mrita nama pramanena va
Satyãntâbhyanâpi va
Na savytva kâdâcena./
(Sloka 4, Chapter 4, Manusmrti.)

Râm, Amrâm, Mryntam, Prâmrtam and Satyãntam are the five ways.

Each has been described thus:
Râmaâthâlâtâ Pâyam
Amrâm yâdâkâtâ chitam
Mtyntu yâtâr bhâlksam
Pramrtam karârah smrtam;
Satyãntu vâdhyam
tena caiva jîvye;
Sevâ vâtârthâkhyaât
Tasmâ tân parivarjyaret.//
(Sloka 6, Chapter 4, Manusmrti.)

(Râma is the collection of grains from paddi fields with two fingers. Mrita is that which is obtained without begging and Mrynta is that which is obtained by begging. Wealth that is obtained by agriculture is Prâmrt and that which is obtained by trade is Satyãnta. Wealth obtained by sevâ (battery and service) is to be avoided.)

PRAMSUNKGA. A Mânu, Tâkâvakkâ, Tâbâhâga. Bhrjâ, Saryâti, Narîjânta, Prâmrtmrga, Dita, Kârâna and Prâmrtva are all Manus. (7th Skanda, Dev Bhâgavata) PRÂMUGI (PRAMUGA). A sage who lived in Daksînabhîrata. (Sloka 29, Chapter 208, Sûnti Parva.)

PRÂNA I. Grandson of sage Bhrj, Bhrj got of his wife Khyâtâ a daughter named Laksâ and two sons named Dhâta and Vridhâtâ. They married Jyoti and Nîyati respectively and they got two sons named Prâna and Mrynâ. Mrynâ was the son of Mnyâ. (Chapter 10, Am'â 1, Vîgusa Purâna.)

PRÂNA II. A son born to the Vashu named Soma of his wife Manohâra. Tis Prâna was the younger brother of Varcâs. These brothers had two other brothers named Sîsîra and Râma. (Sloka 26, Chapter 66, Adi Parva.)

PRÂNA III. Prânâvâya. The wind of life. (See under Parivâha.)

PRÂNADHARA. A carpenter of Purûnic fame.

There were two celebrated carpenters in the country of Kârî, named Prânâdharâ and Râjyadhara when King Pûla was ruling that country. They learnt many mechanical arts in carpentry and architecture from the great architect, Mayâsura. Prânâdharâ, the elder brother, became an addict to wine and women and gambling and lost all his wealth. Râjyadhara gave a portion of his wealth to his brother and before long both became poor. Then Prânâdharâ found out a plan and he both together made mechanical bird and tying a rope to its legs sent it into the treasure-house of the King through a window. The bird picked up diamonds or ornaments which it could carry in its beak and came back to them. This continued daily for some days and then Râjyadhara advised his brother to stop it acquiring him with the dangers if it was ever found out. But Prânâdharâ did not heed the advice and continued the theft. When the keeper of the treasury found things missing he was worried. He mused: "Doors are not open. Can it be rats? No, there has never been a single rat here before. Then how did it happen?" Thinking thus he went and reported the matter to the King. The
King was confident of the keeper. Soon he put guards over the treasure-house to keep watch over it at night. Little knowing that he was being fooled. Frightened, he played his bird into action that night also. The watchmen caught hold of the rope as soon as the bird came out with the booty from the treasure-house. Prânadaha knew that the trick had been found out and he rushed to his brother and told him what had happened. Immediately Prânadaha made a Vimâna and escaped from the place with his family. Sri Karuja also made a Vimâna and escaped. When he had travelled in the Vimâna for four hundred Kâtas (Kâta = four miles) he reached a sea-shore and then leaving the Vimâna there started walking. On the way getting tired he slept inside a garden. When he woke up, a man on a peacock came to his side and said “You live here. When you are hungry and feel like taking food to the second floor of this house and you will find there whatever you want.”

The visitor disappeared and he found a house in front of him. When he had finished his daily ablations he went inside the house which was empty. But when he went up he saw ample food in gold vessels arranged there. He never heard about his brother again. (Târâga, Kâhânta, Kâbhâlambaka, Katibasirianga)
PRASENAJIT III. A distant brother of Satrajit called Kava. Dakagniya, Pusha, Chapter 14, Sabbath Parva.

PRASENAJIT IV. A King who lived in the city of Svarapati. Once a very virtuous brahmin came to this city. Finding him to be a man of great virtues a Vaiśya took him to his house and kept him there worshipping him. Many rich men coming to know of the brahmin came and worshipped him with offerings of costly clothes and ornaments. Within a short time the poor brahmin got a huge sum of gold and silver. He sold all his property and lived in his own house. He used to give alms for the needy and at night without letting anybody know went and buried it in a secret place in the forest. After some days he went and looked for it and found his buried wealth missing. When the brahmin returned weeping, the host, the Vaiśya, gathered from him all that had happened. The householder conspired against the brahmin but the merrily and greedy brahmin was not to be pacified thus and he started to commit suicide. He went to a pond nearby and was about to jump into it when Prasenajit who heard about this came to the spot and told him thus:—"Do not grieve over your stolen loss. I shall make enquiries about it and if the stolen wealth is not recovered I shall give you compensation from my treasures.

After rounding the brahmin thus the King went to his palace. He pretended to be ill and called the physicians of the city to his side. He asked them about their patients, their illness and the medicines prescribed for them. One of the physicians during the enquiry said thus:—"Oh lord, Mātrədattavān is my patient. Yesterday 1 prescribed to him the root of Orca plants. The King of Kava ordered physicians to be sent for Matrədattavān and asked him who brought him the root. When Mātrədattavān replied that it was his servant the King sent for the servant and on questioning the servant—"the latter confessed having taken the hidden treasure. Thus because of the intelligence and wisdom of the King the brahmin was brought to book his wealth. (Tarapāta 7, Mahān-Acūrākśi-Uttara, 3rd Sandha, Bhagavatāvāra.)

PRAŚĪTA. One of the Patañjaliyaśajjas. The five yajñas are Abhuta, Huta, Prabha, Brahmāhya and Prāśīta. (Sūkta 73, Chapter 3, Manusmṛti.)

PRAŚKAṆYA. I A King who was the son of Medhatithi. The Kings of Prakṣānaya line were Kṣatrīyas formerly but they became brahmans later. (8th Sandha, Bhagavatāvāra.)

PRAṢKAṆYA II. A sage who was the son of Kaśyapa, the 11th of Panā, the 9th of Panā in the 9th of Panā. The sūkta 44 of anuśākī 9 of maṇḍapa of this dya was written by this sage.

PITĀṆAYA. A King of the family of Manu. (4th Sandha, Bhagavatāvāra.)

PITĀṆA. A demon. This demon was killed by Garuda. (Sūkta 12, Chapter 16, Udghata Parva.)

PRASTHĀLA I. The palace of Surṣumṛti. (See under Surṣumṛti.)

PRASTHĀLA II. A greatly condemned place. (Sūkta 47, Chapter 44, Karṇā Parva.)

PRASUHA. A country which was conquered by Bhārata during the Mahābhārata times. (Sūkta 16, Chapter 44, Karṇā Parva.)

PRASUHUTA. A King who was a descendant of Śrī Rāma. (8th Sandha, Bhagavatāvāra.)

PRASUTI. A daughter of Sāyambhava Manu, Sāyambhava Manu had two sons named Priyavrata and Uṣānāpāda and three daughters named Ākūti, Devabhūti and Prasūti. Ākūti was married to Ruciraprājapati, Devabhūti to Kardamaprājapati and Prasūti to Dakṣaprājapati. Yaśā is the son of Ākūti. Kapila is the son of Devabhūti. Prasūti got only a number of daughters. (8th Sandha, Devi Bhāgavatāvāra.)

PRATĀPA. A prince of the country of Sauriva. He stood behind the chariot of Jayadratha holding his flag. Arjunavāsī became his slave. (Sūkta 10, Chapter 265, Vana Parva.)

PRATĀPAMUKTā. Father of Vajramukta. Vajramukta is the hero in the tale of Veṣṭiakāthā described beautifully in Kathāśāstraśāstra. (See under Veṣṭā.)

PRATĀPI. Cyavanamahārī got his wife Sukunā a son named Pranati. Pratāpi is the beautiful wife of Prāṇati. Ruru is the son born to Prāṇati of Pratāpi. (8th Sandha, Bhagavatāvāra.)

PRATĀRA. I. A serpent born of the Kauravya race. This serpent was burnt to death at the Sārpaśaṭraatmeṣṭi. (Sūkta 13, Chapter 5, Aśi Parva.)

PRATĀRA II. A son born to Ādiṣṭha, the seventh Āditya, of his wife Rākṣa. (6th Sandha, Bhagavatāvāra.)

PRATARDANA.

1) General information. A King of the line of Pīrā. Pratardana who was the son of the daughter of King Yayāti ruled the country after making Kāśi his capital. Pratardana’s mother was Mādhavī, Yayāti’s daughter, and father, Divodāsa. Pratardana once found on his way his grandfather, King Yayāti, who had fallen from the Svarga. (See under Yayāti.)

2) Other details.

(i) Emperor Śibi gave Pratardana a sword. (Sūkta 60, Chapter 166, Saṃśāra Parva.)

(ii) He once gave a gift of a neva (eye) to the brahmans. (Sūkta 20, Chapter 224, Saṃśāra Parva.)

(iii) He slew the son of Visuha. (See under Vīsuha.)

(iv) Pratardana courte death after appointing his sons for the service of brahmans. (Sūkta 5, Chapter 137, Anuṣākī Parva.)

PRATIBHĀNU. A son born to Śrī Kṛṣṇa of Satya-bhānā. Bāhu, Subhānu, Svarbhānu, Prabhānu, Bhānunā, Candrabhānu, Bryadhānu, Havirbūhānu, Sribhānu and Pratibhānu are the sons born to Satya-bhānā. (10th Sandha, Bhagavatāvāra.)

PRATICYA. A King born of the race of Bhara. (5th Sandha, Bhagavatāvāra.)

PRATICYA. Wife of Pulastyaśuṭa. (Sūkta 17, Chapter 116, Udghata Parva.)

PRATIHARA. A King born of the race of Bhara. Pratihāra was the son of Parameshti and the father of Pratihārita. (Chapter 1, Aha 2, Vīṣṇu Purāṇa.)

PRATIHARTA. A King who was celebrated for his rajakarma. His father was Pratihāra and mother Suvarcalā. Pratihārta got two sons of his wife Stuti. (5th Sandha, Bhagavatāvāra.)

PRATIJNĀPARVA. A sub-divisional Parva of Droṇa-Parva. This comprises chapters 72 to 84 of Droṇa-Parva.

PRATIKA. Son of a King called Vau. (9th Sandha, Bhagavatāvāra.)

PRATIKĀMI. The charioteer of Duryodhana. It was Pratikāmi who brought Pāṇiśalī to the court of the Kauravas when the Pāṇiśals were defeated at the game of dice by the Kauravas. He was killed in the
Kurukṣetra battle by the Pāṇḍavas, (Chapter 67, Sañjā Parva; Chapter 33, Śalya Parva).

PRATIKŚATRA. A King who founded the family of Parasurāma. (9th Skanda, Bhāgavata).

PRATIMATSYA. A place of human habitation in ancient Bharata. (Chapter 9, Bhīma Parva).

PRATIṢPA. A King of Candravansi (Lunar dynasty). He was the father of King Sañtana. There is a story behind the birth of the son Sañtana to Pratipa. One day while King Pratipa was worshipping the Sun-god in the waters of the river Gaṅga, when a beautiful maiden rose from the waters and sat on the right thigh of the royal ascetic. The King was embarrassed and he told her this:—"Oh sweet girl, who are you? Do you realize what an unrighteous deed you have done? Why did you thus climb on my thigh without seeking my permission? The right thigh is for the daughter and the wife of the son. Since you have thus sat on my right thigh, you shall be the wife of my son when one is born to me."

Hearing this the maiden jumped out from the thigh of the King and left the place and the King went to his palace. After some time Pratipa got a son named Sañtana. Sañtana was none other than emperor Mahābhāsaś, who was forced to be born on earth due to a curse of Brahma. When Sañtana came of age Pratipa decided to spend the rest of his life in forests and calling his son to his side gave him all advice and added "Son, perhaps a maiden may come to you and if she comes accept her as your wife. Do not ask her about her identity. By making her your faithful wife you will acquire a high family."

Pratipa, thereafter, entrusted the kingdom to his son and after performing severe penance in the forests attained divya-loka. (2nd Skanda, Devī Bhāgavata).

PRATIPĀDA. A King of the race of Bharata. He was the son of Gandhamādana and the father of Suvairy-kala. (2) [Navama Skanda, Bhāgavata]

PRATIPRATA. King of the Pāru line of kings. Pratiratha, Dhruva and Suvayasi were the sons of King Anuśhāra. (9th Skanda, Bhāgavata).

PRATIRĪPA. An asura (demon). This demon who held sway over all the worlds also died. His story was told to illustrate that there was an end to all lives. (Sloka 34, Chapter 227, Śānti Parva).

PRATISRAVAŚA. See under Kramapaśa.

PRATISRÄVAŚA. A son born to the queen Kumāri of king Bhīmasena of the family of king Parīkṣit. Prātisravaśa had a son named Pratipa. (Sloka 42, Chapter 95, Adi Parva).

PRATJŚTHĀ. A female follower of Subrahmaṇya. (Sloka 29, Chapter 46, Śalya Parva).

PRATJŚTHĀ. The installation of deities in temples. According to Agni Purāṇa it is the installation of śiva-līnga that is called Pratīṣṭhā. Pitha is Sākṣi (Power) and Līnga is Śiva. It is the union of Sākṣi in the form of Pitha and Śiva in the form of Līnga that is called Pratīṣṭhā. This Pratīṣṭhā is attained by means of Sivamantras. There are five different kinds of Pratīṣṭhā:

1) Viśeṣ-pratīṣṭhā. Any pratīṣṭhā in which Brahmatiṣṭhā is used in combination is called Viśeṣ-pratīṣṭhā.
2) Sthāpaṇa. Fixing the liṅga on the pitha (platform) is called Sthāpaṇa.
3) Śikhasthāpana. The fixing of the liṅga (idol) on the pitha (platform) when the liṅga gets shaky on it is called Śikhasthāpana.
4) Uṭhāpana. Taking the idol from the platform and relighting it, is called Uṭhāpana.
5) Āśṭāpana. A pratīṣṭhā in which after the fixation learned priests conduct purification ceremonies, is called Āśṭāpana.

PRATIŚTHĀNAPURA. A sacred place in Prayōga. The place is so praised called śāyāni. Once this place was ruled over by a king called Yāyāni. The sage Gāeṇa accompanied by Gargu visited this king one day. (Sloka 9, Chapter 114, Udyoga Parva).

PRATIŚTA. A Viśvdeva. (Sloka 32, Chapter 92, Atriśa Parva).

PRATIVINDHYA. A son born to Pāńchali of Drona-nagrat. The details available about him from Mahābhārata are the following:

(i) Pratīvindhya was born from a part of a Viśvdeva. (Sloka 127, Chapter 37, Adi Parva).
(ii) On the first day of the Kurukṣeta battle Pratīvindhya fought against Śakuni. (Sloka 63, Chapter 42, Bhīma Parva).
(iii) Pratīvindhya was defeated in fight with Alabunda. (Sloka 39, Chapter 100, Bhīma Parva).
(iv) He fought against Aparītī. (Sloka 29, Chapter 25, Droṇa Parva).
(v) Pratīvindhya was defeated after fighting with Duryodana. (Sloka 34, Chapter 160, Droṇa Parva).
(vi) He slew King Carita in a battle. (Sloka 20, Chapter 14, Karṇa Parva).
(vii) Pratīvindhya died together with his brother Viṣṇu. (Sloka 48, Chapter 8, Śaṃśī Parva).
(viii) The synonyms found used in the Mahābhārata for Pratīvindhya are the following: Yaśodhārāni and Yādūśriḥ. PRATIVINDHYA. A violent king born of the family of Ekaśakriya. Arjuna defeated this king during his victory march. (Sloka 5, Chapter 23, Śānti Parva).

PRATYAGRAHA. An ancient king of Bhīrā. He was the second son of Uparīktravasu. (Sloka 231, Chapter 1, Adi Parva).

PRATYANGA. An ancient king of Bhūrata. (Sloka 238, Chapter 1, Adi Parva).

PRATYUYA. A son born to Drona-nagrā of his wife Pratīṣṭha. Pratīṣṭha, princess of the Asvāvas are Āpā, Dhruva, Soma, Ānta, Agni, Pratīṣṭha and Prabhāṣā. The sage Devala is the son of Pratīṣṭha. (Sloka 17, Chapter 66, Adi Parva).

PRAVAHĀ. A vāyu (wind). This wind of life in the body always moves upwards. (Sloka 27, Chapter 301, Śānti Parva).

PRAVĀHA. A soldier of Subrahmaṇya. (Sloka 64, Chapter 45, Śānti Parva).

PRAVĀHANA. A king of Pāńchāladeva. He was a contemporary of Uddālaka.

Pravāhana was a great Dhārāṇika (philosopher) and he once held a Tattva nāṭya (sermon on philosophers). With a view to defeating the king in a discussion Śvetaketu also attended the seminar. But Śvetaketu was unable to answer the five questions put to him by Pravāhana. Ashamed of the defeat Śvetaketu went to his father Uddālaka, who was his Guru in Jñānavidya also, and asked him the questions put by Pravāhana. Uddālaka also was unable to answer the questions and
they both went to Pravahana and the latter gave as a gift to these brahmans whatever knowledge he had on Tattvajñãna then (Chândogyopanishad).

PRAVÁLKA. A Yakha of the court of Kubera (Stóka 17, Chapter 10, Sabhã Parva).

PRAVARA. A Yadava. He was one of the ministers of Sri Krsma. (Chapter 71, Vígãta Purañã).

PRAVARA. A river of Purãnic fame. (Stóka 23, Chapter 9, Bhismaka Parva).

PRAVARAKA (PRAVARA). An ancient Purãnic place included in Kauñãnandvãpa. (Stóka 22, Chapter 12, Bhismaka Parva).

PRAVARAKARNA. An owl without death living in the Haimavatãs. (See under Indradyumna).

PRAVARASENA. A Sanskrit poet who lived in the sixth century A.D. He is the author of the book 'Setubandha' written in Prakrit language. This book is called 'Setu-kãva' and 'Rávkandavãhã' also.

PRAVARASANA. A peak of the mountain Gománta. Sri Krsma and Balarâma once went to its top to observe the movements of their enemy Mágadha. (10th Skandha, Bhágavatã). The mountain was named Gománta.

PRAVASU. A son born to Uliana of the Panduravins. (See under Panduránsa). He was the husband of his wife Rútâ. Pravasu had four brothers named Dusyantha, Sûra, Bhumina, and Vaiv. (Stóka 17, Chapter 94, Adi Parva).

PRAVÉN. Kanyávrna was on the shores of this river. (Stóka 11, Chapter 88, Vaña Parva).

PRAVÉPANA. A serpent of the family of Takṣãka. This serpent was burnt to death at the Sarpasthara of Janamejya. (Stóka 3, Chapter 57, Adi Parva).

PRAVÍRA I. A king of the Pûru dynasty. His father was Santvardha. He had two brothers named Dusyantha and Sûmantha. (Chapter 279, Agni Pûrãna).

PRAVÍRA II. A son of Pûru, a king of the Pûru dynasty. His mother was Paústi. He had two brothers named Rvara and Rãudrãvã. Pravira got of his wife Sûraseni a son named Manûsty. He was known by the name Janamejáya also. After conducting three asvamedhas, Pravira accepted Vánaprastha (third stage of life). (Stóka 11, Chapter 92, Adi Parva).

PRAVÍRA (S) III. A special class of Kâstriyãs. King Vrádha was born in this class. (Stóka 16, Chapter 74, Udvogyo Parva).

PRAVÍRA IV. A candâla (the lowest and most despised of all classes of people). In order to keep his word of honor, Hrásvãvañúma allowed himself to be sold to this czâéla Pravira. He was none other than Lord Śiva himself. (See under Hrásvãvañúma).

PFÁKSEVA. A place of human habitation in ancient Bhrárata. (Stóka 50, Chapter 9, Bhismaka Parva).

PRAÝRTTA. All religious ceremonies are divided into two classes, Praîrtta and Nîrvîrtta. All ceremonies connected with worldly life are classed under Praîrtta and those of a spiritual nature under Nîrvîrtta. (Chapter 292, Agni Pûrãna).

PRAÝEGA. A sacred place situated at the meeting point of Gângã and Yamunã. He who bathes at this holy spot would get the benefit of doing ten asvamedhas. (Stóka 35, Chapter 84, Vana Parva).

It is believed that at Prayâga there is the presence of Brähmã, devatã, devâkãs (guardians of the quarters), lokâkãlãkas (guardians of the world), Sûdhyas (realised souls), Purary (names), Mahârits like Sanatkumára, Ángiras, Brähmârs, Nágas, Garûla, Siddhas, Sûrâyâva and Mahâvîspa. There are three fire-pits there. The river Gângã runs through the centre of these pits. The Centre of the confluence of Gângã and Yamunã is believed to be the waist of the world. There is at Prayâga the world-famous Triveni confluence. If one bathes at that place one gets the benefit of Ásvamedha and Rajâsûya together.

The greatness of Prayâga is described thus: Prayâga-tirtha, Pratîśhâmatârtha, Kambalatârtha, Ásvaturatârtha, and Bhogavatârthata are said to be the Yâmagedha of Prâyâpata. At such a Prayâga Vedas and Yajñas live personified. If one praises it or chants its name in songs or smears the mud from it on one's body, one would be absolved of all sins. If one gives away anything in charity at this place or conducts Śrâddha (ceremony of giving offerings to deceased relatives) or does pious utterings one would get benefits of an imperishable nature. There are about seventy thousand tirthas in this world, ten thousand of one kind and sixty thousand of another kind. Prayâga has the presence of all these tirthas and so it is considered as the best of all tirthas. Here is the Bhogavatârtha of Vasuki and the tirtha called Hamsapratapa. If one bathes in the ponds there for three days together, one could get the credit of giving as libations as much as cowa. Three important places are the Gângîdîvâra, Prayâga and Gângîsâjâgambha. (Chapter 214, Agni Pûrãna).

PRAÝŚCITTA. In ancient Bhûra a sacred injunctions existed about religious rites to be performed for the amoment of sins committed. The following are a few of them:

Murder is that act which ends in loss of life. One who kills a brahmin is a Brahmaghâtaka. Even if murder is actually committed by one man, all those involved in a conspiracy for murder are murderers. If death occurs while treating a patient it is no murder. If death occurs when you punish your son, disciple or wife it is no sin. If he who has killed a brahmin or a cow commits suicide he will be absolved from his sin. Or he should go about begging with a skull and the organ of generation of any animal. If he spends twelve years begging eating little and with repentance in his heart the Brahmaghâtaka will be absolved of his sin and he will become pure. If the murder is done to serve a purpose of his he should live as a beggar for twelve years but if it is not done to gain any end of his, he need live only for six years as a beggar. If a brahmin attempts to murder another brahmin he should observe the above vow for three years. If the attempt is made by a Kâstriya he should double the period; if by a Vâjíya or Shûdra triple the period. If a brahmin kills a Kâstriya he need observe only three fourths of the prâyâscitta. If a brahmin kills a Vâjíya or Shûdra he need observe only one eighth part of the prâyâscitta. If he kills a woman he should observe the punishment fixed for killing a Shûdra.

If a brahmin does 'gohatyâ' (killing a cow) he should practise penance drinking Pâçaçayya (five products of the cow taken collectively). He should sleep in a cowshed and go about feeding the cow and should also give away cows as gift. If a gohatyâ is committed by a person of any other cast, he need observe only three fourths of the prâyâscitta. Hitting the cows by fists, piercing their body with nails and cutting their horns are to be classified under gohatyâ. If one kills a cat
mongoose, frog dog, or a bird, one should drink milk for three days. Though wine, date-palm-juice sugar-cane-juice, black-palm-juice, tamarind-juice and toddy are intoxicants they are not classified under alcoholic liquors. Real liquor or sura is made from rice flour. Drinking liquor is prohibited to Brahmins, Ksatriyas and Vaishyas. If any one of these castes drinks he should drink water after performing penance or live eating pippall (long pepper) for a year or eat of cake at night for a year. If one drinks water in a pot used for taking liquor one should observe the pravachita for seven days. If the drinker drinks from a cūndā he should observe the pravachita for six days. If one eats rice from a cūndā one should observe Cūndāyana, an expiatory penance of decreasing and then increasing food according to the waxing and waning of the moon. If one eats food in the house of a Śūdra during times of distress, one would be absolved of the sin by repentance alone. Taking another man’s property and appropriating it to himself is called theft. He who steals gold should be struck on the head by a wooden pestle by the king and killed. Alternatively he should live for twelve years without clothes or eating more than one meal a day only such things as leaves, fruits and roots and lying on earth. He who steals diamonds, pearls, corals, copper, silver, iron, bronze and granite stones should fast for twelve years. He who enjoys sexual intercourse with his father’s wife, his own sister, daughter of his preceptor or wife of the preceptor should burn himself in a hot iron pot. Alternatively he should embrace a red hot iron level of a woman and die. (Chapters 183 and 184, Agni Purāṇa).

PRAVUTA. A Devagandharva. He was born to Kasyap-prajāpati of his wife Muni. (Śloka 43, Chapter 65, Ādi Parva).

PREKSĀRGRAHA. A building for staging dramas, and conducting festivals well-designed and ornamental constructed. Drupācārya made the royal architects construct it in Sāgar for exhibiting the skill of the Pāṇḍavas and Kauravas in archery. (Śloka 11, Chapter 133, Ādi Parva).

PRETAGRANATHA. A very ancient book of the Egyptian. There are only two books which can claim to be as old as the Rygveda, the most ancient treasure-book of mankind. One of them is Pretagranatha which the Enlil people call the Book of the Dead. The other is Gilgamesh of the Babylonian.

PRITTI. Wife of sage Pulasya. Prini got a son named Dattoli of her husband Pulasya, that Dattoli was in his previous birth the Agastya of Svāyambhuva Manvantara. (Chapter 107, Amśa 17, Viṣṇu Purāṇa).

PRIYABHRTYA. An ancient King of Bharata. (Śloka 238, Chapter 1, Ādi Parva).

PRIYADARSHANA I. A soldier of Subrahmanya. (Śloka 39, Chapter 43, Salya Parva).

PRIYADARSHANA II. A son of the king Drupada. In the battle that ensued after the marriage of Draupadi, Karna killed him. (Ādi Parva, Mahābhārata).

PRIYAKA. A soldier of Subrahmanya. (Śloka 65, Chapter 45, Salya Parva).

PRIYAMALYANULPANA. A soldier of Subrahmanya. (Śloka 60, Chapter 45, Salya Parva).

PRIYAMVADĀ. A companion of Rādhikā. This girl gave all protection and service to Arjuna when the latter was conducting Jālānūṣṭhāna taking the form of a woman named Arjuni. (Chapter 74, Pāñča Kṛṣṇa, Mahābhārata).

PRIYAVARCCAS. A nymph of the court of Kuber. Arjuna saved her when she was lying as a crocodile due to a curse. (Chapter 1, Skanda Purāṇa).

PRIYAVRAVA. The eldest son of Svāyambhuva Manu. He had another son named Utanapāda and three daughters named Ākuti, Devala and Pracīti. The daughters were married to Ruci, Kardama and Daksā respectively. (8th Skanda, Devi Bhīṣagata).

Priyavāra married Barhaismālā daughter of Kardama-prajāpati. He got of her two daughters named Samāśi and Kukśi and ten sons named Agnideva, Agnibhūta, Vapumāni, Duyumāni, Medhas, Medhāthī, Bhāyava, Savana, Putra and Jyotisnān. Of these Jyotisnān was really possessing 1001 elephants. Medhas, Agnibhūta and Putra, were interested in the practice of yoga and were aware of their previous births. Priyavāra distributed seven islands to seven of his sons as follows:

Janmadīvīpa to Agnideva, Plakṣadīvīpa to Medhāthī; Sālāmadīvīpa to Vapumāni; Kuśadīvīpa to Jyotisnāna; Krautcadīvīpa to Putra; Śākadevi to Bhāyava; and Pṛukṣadīvīpa to Savana.

Agnideva had nine sons named Nādhī, Kimpuruṣa, Harivaśa, Ílvarī, Ramya, Hiraṇyā, Kun, Bhārīdrā and Ketumāla. (Chapter 1, Amśa 2, Viṣṇu Purāṇa).

Priyavāra once crested round Meru in his chariot. As he was competing with the Sun Priyavāra started his circling along with sunrise and sunset. Nine days make the nights look like day and the sun appear dim and faded. The Sun was deceived and it was at the request of the Trimūrti that Priyavāra stopped his circumambulation. It was the path of Priyavāra’s circling for seven days that later became the seven oceans of Purānic fame. (Viduddha Kanda, Kaṇtha Kaṇṭhayāna).

PROSALA. An ancient place of human habitation in western Bharata. (Śloka 61, Chapter 5, Bhīṣma Parva).

PROŚṬHA. An ancient city of Bharata. (Śloka 61, Chapter 9, Bhīṣma Parva).

PRASĀDASA. An ancient King who got a daughter from king Aśoka. (Śloka 80, Chapter 106, Sānta Parva).

PRASĀDHAKA I. The ninth son of Vaiśvānara Manu. He is described as one of the sacred and virtuous persons to be remembered during early morning. He did penance at Kurukṣetra and attained Svarga. (Śloka 11, Chapter 20, Ālameṣha Parva).

Even from boyhood Prasādha started practice of penance. He got disgust even from his own boyhood. A story is told how it happened. Once when Prasādha was studying under his Gour, a tiger entered the shed of the cows at night. Hearing the pitiful cries of the cow he went to the shed with his sword and gave a strong and fatal cut to the tiger with it. Unfortunately the stroke fell on the cow instead of the tiger and not knowing the truth in the darkness Prasādha went and slept peacefully. In the morning when he went to the shed he fully realized the cow laying dead with his sword-cut. He then knew the mistake he had made; at night and was so distressed with the accident that he at once left for Kurukṣetra and started doing penance there,
2) Birth and Coronation. Sumathi, wife of Anga, was the eldest daughter of Yama. Vena was born of her. Vena, the grandson of Yama, because of hereditary traits from his grandfather, was very wicked even from birth. When Vena was crowned king by the maharishi and he became the supreme lord of the world he announced to the world thus: “Yagas should not be performed; gifts should not be given; no kind of home should be done. There is nobody but me to accept as Yajñapurūsa the share of yajñas. I am the sole lord and consumer of yajñas.”

The sages were dumbfounded. They all approached Vena and impressed upon him the necessity of performing a Yaga to propitiate Mahāvīra. Vena who got angry at this request of the sages told them thus: “There is nobody greater than I and I have none to be worshipped. Who is Hari, your Yajñavalkya? (lord of the yāga). All such great powers who can bless and curse alike and such eminent deities and entities like Brahmā, Viṣṇu, Śiva, Indra, Vāyu, Yama, Varuna, Śūrya, Agni, Dīhātā, Pāśa, Bhūmi and Candra are merged in me, the king. Do understand this fact and obey my orders.”

Despite repeated requests Vena did not give permission to conduct a Vājnava yajña. The sages got angry and cried aloud “Kill this wicked man!”, “Kill this wicked man”. Saying thus the sages killed Vena by Kuśa grass made sacred and powerful by mantras—Vena, who was spiritually dead because of his contempt of the gods even before. Then the sages saw dust rising in columns from all sides and asked the people the cause of the same. The people said “When they knew that there was no king poor people have turned themselves into rogues and are plundering the wealth of the rich. The swift movements of these running in haste are raising dust from the ground below.”

The riot commenced together and to get a son from the dead Vena they churned the thigh of the wicked king. Then from the thigh came out a short and black (as black as a burnt pillar) man with a compressed face who stood before the sages in distress and asked “What am I to do?” The sages said “Nīśā” meaning “sit down”. He thus became Nīśāda (an illiterate forest-dweller). He went to the mountain of Vindhyā and along with him went all the sins of Vena. Nīśāda thereafter are said to be those who have destroyed the sins of Vena.

Then the sages churned the right hand of Vena and from it came out a brilliant boy of great strength and power and he was named Prthu. At the time of his birth there dropped from heaven the divine bow Ajagava and many powerful arrows and a divine armour. All animate objects of the world were happy at his birth. Vena attained svarga for having delivered such a brilliant son. For the coronation of Prthu the oceans brought very many precious diamonds and the rivers holy water. Brahmā along with Aiṅgarīs came and crowned Prthu as the emperor. Brahmā saw the line of Candra in his right hand and was, therefore, pleased to know that he was part of Mahāvīra. Thus Prthu, valiant and brilliant, was crowned their emperor by the virtuous people of Bhūrata.

He united his people by his love for them. When he travelled through the ocean the water stood still and
when he travelled on land the mountains gave way and his flag- pole was never obstructed anywhere.

3) Sūna-Māgadhā. Brahmā performed a yāga as soon as Prithu was born. From that yāga was born a very wise and intelligent demon named Sūna. A scholarly Māgadhā also was born from the yāga. The mahārājas commanded the Sūna-Māgadhā to praise Prithu and they then said “Oh revered sages, we do not know anything good or bad about this king just born. He has not earned a name or fame. Then on what basis are we to sing praises about him?” The mahārājas said that they should praise him for the qualities he should have in future. Prithu heard that and feeling elated decided to become a very virtuous emperor. When Prithu was thinking like that the Sūna-Māgadhās sang in melodious tones thus: “This king speaks the truth always, is charitable, is one who keeps his promises, is valiant and full of all good qualities.” Thus with the blessings and good wishes of all Prithu started his yāga.

4) Prithu attacks the Earth. The people were hungry for want of proper food crops. They approached Prithu and told him that during the short interval between Venā’s death and Prithu’s assuming charge the goddess of earth drew inside all her vegetation and so the people were put to great difficulties. They requested him to generate vegetation again.

Prithu got angry on hearing this and taking his bow Ajagava and several arrows went in search of the goddess of earth. The goddess got frightened and fled taking the form of a cow. She went to all lokas but Prithu followed her with his bow and arrows everywhere. At last desiring to escape from the arrows of such a valiant king Bhūmidevi went to him and trembling with fear said “Oh king, why do you make such a persistent attempt, to kill me which would be the great sin of Śivasadāna? (killing a woman)” The Rājas replied that there was no sin in killing wicked persons. The goddess asked what refuge was there for the people if the earth was destroyed. The king said that he would protect his people by the power of his yāga. Bhūmidevi was frightened and she said “Oh king, I shall give you back all I like destroyed in the form of milk. Therefore, virtuous as you are, if you are really interested in the welfare of the people I shall allow even to milk me and take back everything you want during a calf.”

5) Prithu milks the Earth. Prithu by the end of his bow put in arrangement at one place the thousands of mountains which were lying scattered over the country.

The grounds were not even and so there were no divisions in villages and towns. There were no grain-plains like paddy or wheat, no agriculture, no cow-protection and no trade. It was since the time of Prithu that all these came into being. People desired to live in places where the grounds were even. Then the people lived on fruits, leaves and roots. When they were all destroyed people found it difficult to live.

Therefore Prithu making Śvyānabha Manu as calf milked for the welfare of his people all plants from the earth. People do live even today by what was milked then. Prithu, because he gave life to Bhūmidevi, became her father and she gave him the name Prithvi.

The brahmin sages milked the cow of earth again. Then Agastya became the calf and Brhaspati milked. When the planets milked, Candra became the calf and again Brhaspati milked. The devas even now feed on the Īṣīṣvara (milk rich in food value) they got then. All the animals live because of their virtue and truth. The yāga milked truth and virtue. The manes made Yama the calf and Antaka the milkier. They milked Svadhā in a silver pot. The cobras and serpents making Takṣaka the calf milked poison making Dhṛtarāṣṭra the milkier. They live by their poison which is their great defence also. The dānis and dānavas using Virocana as calf and making the two-headed Rśvak Madhu as the milkier milked jointly courage, valour and the सर्ववर्तमानतिस्तंब् (māyā, the destroyer of all enemies). They milked in an iron pot. All their knowledge, bodily health, strength, vigour, brilliance and valour are made from this and that is why they are adept in the art of magic even now.

Yaksas milked in an iron pot milk that disappeared from the earth Rajatānabha using Vasantavāna as calf. That Yakṣarajapurana was sarvaśa (knowing all) and Sarvadharmanātha (convenient with all charitable things) with two heads and eight hands. The rakṣasas, pīkācas and wicked maruts using Rajatānabha as milkier and Bhumī as the calf milked blood in a pot made of a skull. They live on this.

The Gandharvas and nymphs using lotus as their pot, Surṣe as milkier and Citrānabha as calf milked music from her. The mountains making Mahāmuras as milkier and Himālayas as the calf milked diamonds and medicines. The sacred trees made Sala the milkier and plakṣa the calf and milked in a pot made of Gānadhāpatrophulah (the power of growing again even if cut or burnt). The sādānaghyakacakranidāyādharas also milked her each using different pots, calves and milkiers and they all got what they wanted.

6) Alambadā. Prithu’s land became rich and prosperous. Then he performed an Alambadā. The Yāga house was led by Vṛjñā, son of Prithu. India did not like Prithu conducting the yāga. Indra hit a place on the path of the yāga horse. The sage Atri helped India. Indra bound the horse and a fight ensued between Indra and Vṛjñā in which Indra was deplorably defeated and confessions his guilt he craved for pardon and Prithu granting him pardon became his great friend. (4th Skandha, 11th chapter).

7) Prithu’s rule. In the history of Bharata the period of Prithu’s rule is considered a golden period. When Prithu became the emperor, Brahmā divided the universe into several kingdoms and made a separate ruler for each of them Soma was appointed King of the stars, planets, brahmans, plants, yāgas and ancestors. He appointed Kubera as the lord of kings, Varuna as the lord of all waters, Vishu as the lord of all animals and Pāvaka as the lord of all Vayu, Dakṣa was given lordship over parasites, Indra over maruts, and Prahlāda over all dānis and dānavas. Yama, the Dharmarāja was made lord of the manes. Aruva was made King of all elephants and Garuda King of all birds. Cakrāvat was made King of all horses and Vāsālha of all cattle. The lion was made King of all beasts and Himavān the lord of all immovable things. Kapila became chief of all sages and the tiger the leader of all beasts with tails and snouts. Pāvaka was made the King of all trees.

After distributing kingdoms thus, Brahmā appointed
Dipālika will then be born as your son. Both of you will then be released from the curse. Dipālika after ruling the country for some time will also be free from this curse.” Āṭājāna and Dipālika soon disappeared by the power of the curse. Āṭājāna was born as king of Trigarta in the name of Pavrīthadora and Saudāunità became his wife. A son was born to them named Dipālika and as soon as he was born the parents were released from the curse and entered heaven. (Sāhākavatīdīnakā, Kauthāṣṭī-sāgara, Tarotā 6).

PRTHUĐARBA. A king of the race of Avīga. (Chapter 277, Agnī Purāṇa).

PRTHURĪVIRA. When Rāma and Lakṣmanā were staying in Paścavaṭī a demoness named Sūrīpankha made approaches to them and Lakṣmanā cut off her limbs and sent her away. Then a rākṣasa army came under the leadership of Kharā, Dūṣana and Trikṛas and Prthuuvīra was one of the twelve prominent soldiers of that army. (Sarga 26, Aranyā Kāṇḍa Vālmiki Rāmāyaṇa).

PRTHUKA. A devāgana of Raivata Manvantara.

PRTHULĀKSA. A King born of the race of Avīga. This king lived in the court of Yama and worshipped him. (Siśka 22, Chapter 8, Sāhā Parva).

PRTHULASVA. A king of the race of Iksvaṅku. He was the son of Prthu and father of Adra. (Chapter 1, Bṛhaṁda Purāṇa).

PRTHURĀŚMI. One of those who are named ‘Yāti’. The Yātis were a people of anti-yajñya feelings and wore all burnt to death in Indra’s fire of wrath. But three yātis, Brāhagiri, Raṅgavīra and Prthuṛāsmi were taken care of by Indra and Indra taught them Brāhmaṇḍvīrya, Kṣatrīyavīrya and Vaikoṣṭhyavīrya.

Prthuuvīra commanded Indra to grant him Kṣatrīyavīrya also along with Kṣatrīyavīrya. There is now a sāma even in the name of Prthuuvīra. (Padma-vimāṇa-Brhaṁda).

PRTHUSEMA. A king of ancient Bhrātrā. (5th Bhagavata, Bhīgavat).

PRTHUSRAVAS I. A king of Rṣideva times, Indra killed the enemies of this king. (Siśka 116, Anuvaṇa 17, Mandala 1, Rṣideva).

PRTHUSRAVAS II. Father of Kāmā, wife of king Ayunāyik. He lived in the court of Yama. (Siśka 12, Chapter 6, Sāhā Parva).

PRTHUSRAVAS III. A sage of ancient Bhrātra who was a friend of Yudhishthīra. (Siśka 22, Chapter 26, Vana Parva).

PRTHUSRAVAS IV. A soldier of Subrahmaṇya (Chapter 45, Sāhā Parva).

PRTHUSRAVAS V. A serpent. This serpent was present at Pratīṣṭhāla to carry the body of Balabhadrarāma. (Sāhā Parva 13, Chapter 4, Mātranga Parva).

PRTHUVASTRA. A female attendant of Subrahmaṇya (Chapter 46, Sāhā Parva).

PRTHUVAGA. A King of the court of Yama. (Siśka 12, Chapter 8, Sāhā Parva).

PRTHUVRĪPA. A beautiful king of a country called Pratīṣṭhāna. Once three wise yogins came to him and said “Oh King, we have travelled all around the world, there is a princess in Mātikādīpa called Rūpālata. In beauty she will be a good match for you.” On hearing this Prthuuvīra calling the court artist Kumārādadatu to his side said “Paint a picture of mine and go along with
these three sanyāsins to Muktidvipa and give the painting in private to the princess there and also bring me an exact painting of her.”

The painter went to Muktidvipa and the King coming to know of the talents of the artist Kumārādatta commissioned him to paint a picture of his daughter Rūpalatā. He did the work beautifully. The King was immensely pleased and he enquired if Kumārādatta had seen a suitable prince for Rūpalatā. Kumārādatta immediately showed him the portrait of Pratīvrūpā. The King found the prince extremely suitable and entrusted the artist himself with the task of negotiating the marriage with Pratīvrūpā. Kumārādatta returned to his King with the portrait of Rūpalatā and Pratīvrūpā was infatuated with the dazzling beauty of Rūpalatā. Before long the marriage of Pratīvrūpā with Rūpalatā was conducted in all grandeur. (AmarāvatiUttarādvara, Kaśāśvatisagara, Tatlīga 1).

PRATĪVRŪPA. A sacred pond on the borders of Kurukṣetra. He who bathes in this pond would get the benefit of doing a sahasrāgadāna (giving away at a thousand cows). (Sloka 13, Chapter 83, Vana Purāṇa).

PUCCHĀNDAKA. A serpent of the family of Taśaka. This serpent was burnt to death at the Sarpasatra of Jamnajjeyā. (Sloka 8, Chapter 57, Adi Purāṇa).

PŪJANI. A bird of superior intellect. The story of Pūjani was told by Bhima to illustrate that Kaśtriya can never be believed.

There was once a king called Bhāmakadatta in the country of Kāmpiliya. The King had a bird named Pūjani. Pūjani was very intelligent and all-knowing and the king treated her as his friend. Days went by and one day the queen delivered a son. At the same time Pūjani also got a child. The prince and the little bird grew up as great friends. The little bird used to bring to the prince whatever eatable it could take in its beak. They lived as such thick chums.

One day while Pūjani was away from the cage, the prince caught hold of the little bird and strangled it to death. When Pūjani came back she found her child missing and went about crying loudly. She then knew what had happened and got very angry. She flew and pricked blind the eyes of the prince and bade farewell to the King. The parting scene was very pathetic. Pūjani declared that Kaśtriya were not to be believed and flew away. (Chapter 139, Santi Purāṇa).

PŪJĀVIDHI. Chapter 155 of Agni Pūrāṇa states the various acts of worship that should be done daily and they are the acts of worship observed by all brahmācārins during the time of Manusmiṛti. You should rise up at Brāhmamahānta. Finish your ex- cretry routine sitting facing north during daytime and facing south during night time. If it is at dusk or dawn it should be done as during day time. It should never be done in public roads, water or grass. Wash with sand after your excretions and then wash your teeth. After that take your bath. Baths are of six kinds: Nitya- māna, Nāṁārtikamāna, Kāṇiyamāna, Kriyāmāna, Mahākārskamāna and Kriyānāma. Any religious act done without a bath is of no use. Therefore you should bathe early. Well-water is good for bathing, water from a fountain is better, water of a lake is much better, river-water is still better and water of a tirtha is still better. The water of the river Gaṅgā is the best.

After washing after excretions you should enter into the waters and wash again and then wash your body. While washing you should recite the following mantras “Hiranyavarnāḥ, Sanno devīḥ, āpo hī hāḥ idam- āpah.” You should submerge yourself in the waters and recite the mantras there under the waters. You should also recite Ahamāramcārtā sūkta or the Rk named Droupāda. Gujayāti should be chanted specially. After the Japa you should rub dry with a cloth your head and body and then offer water to the devas and manes. Then you should worship with water reciting Purāṇa- sūkta.

You should give way to anybody carrying a load, a pregnant woman and preceptors. Never look at the sun at the time of rising or setting. Never look at the reflection of the water. Never drink milk. Never do any violence to animals. Never speak injurious words. Never talk to woman. Do not sink into a well. Never trample over clothes and sacred ashes. Never enter the bedroom or the treasure room of another man. Those who rub mud blocks against mud block, cut their teeth or bite their nails will perish. Never enter a house through any other opening than its proper gate. Never interrupt when others are talking. Never talk while in food or study. Never be a fellow of a woman. Tell everybody ‘Bhadram’ ‘Bhadram’ (well well). Never speak to disguise anybody. Never walk on the shadow of an individual. Do not pass through the space between two respectable persons sitting and talking. Do not look at falling stars. Never mention the name of another river while in a river. Do not scratch your body with both your hands. Never cross a river before offering water to the devas and manes. Do not throw your excretions into the waters. Never bathe naked. After bath you should pray to gods for your welfare. Never take out a garland from your body by yourself. Avoid dust from the hooves of donkeys sticking to your body. Never laugh at low-case people, nor live with them nor live in their places. Never live in a place where there are no rivers, devarīs or manes. Nor live in a place ruled by barbarous people or a woman or by a number of people together. Never talk with women during their period of menstrues. If you have talked with them think of Viṣṇu. Never laugh, sneeze or yawn without covering your mouth. Vīma man should hide the disgrace in one way or to him- self and protect the words of the supercilious. Never encourage too much activity of the senses nor should you check the pressure of excretions. Do not belittle even the smallest of ailments or the smallest of enemies. If you walk through public roads you should wash yourself. Never walk bearing water or fire. Do not live in the presence of respectable and virtuous persons. Do not place one’s feet on the other leg. Never speak directly or indirectly things which are unpleasant to others. Avoid contempt of Vedas, Kings, sages, science and devas. Do not be jealous of women nor do place confidence in them. Always listen to virtuous talks, be devoted to the gods and observe righteous acts daily.

On your birthday worship the moon, gods and brahmās. Never take an oil bath on the fourth (caturthi), sixth (asatthi) and eighth (asamastha) days of lunar fortnight. Throw away your excretions far away from home. Never be unfriendly with venerable and noble people.
PULAHĀ. One of the Prajāpatis. The references about him in the Purāṇas are as follows:

1. Pulaha was one of the six spiritual sons of Brahmā. (Sloka 12, Chapter 204, Vana Parva.)
2. Ksāmā, wife of Pulaha, delivered three sons named Kardama, Urvārīvā and Sahishnu. (Chapter 10, Anśu 1, Vīsṇu Purāṇā.)
3. Pulaha got his wife Ksāmā, another son named Karmavṛstia (Chapter 20, Agni Purāṇā.)
4. Pulaha is included in the group of six powerful sages (Sloka 4, Chapter 65, Ādi Parva.)
5. From Pulaha were born the butterflies, lions, tigers, lambs, wolves, and Kimpurūyas. (Sloka 3, Chapter 66, Ādi Parva.)
6. Pulaha took part in the Jannottava of Arjuna. (Sloka 32, Chapter 122, Ādi Parva.)
7. Pulaha was also among the sages who dissuaded Parāśara from conducting a yāga to kill all the rākṣasas. (Sloka 9, Chapter 180, Ādi Parva.)
8. Pulaha was a member of the court of Indra. (Sloka 17, Chapter 7, Sābhā Parva.)
9. Pulaha was a worshipper of Brahmā. (Sloka 18, Chapter 7, Sābhā Parva.)
10. Pulaha did penance at a place on the shores of Alakamandā, a tributary of river Gaṇgā. (Sloka 6, Chapter 142, Vana Parva.)
11. He took part in the Jannottava of Sutrahmānya. (Sloka 9, Chapter 43, Salya Parva.)
12. Pulaha is included in the twenty-one Prajāpatis. (Sloka 33, Chapter 334, Śanti Parva.)
13. Pulaha is one among the group of Saptarṣi, called Cītrāṣkhyādīnīs. (Sloka 29, Chapter 335, Śanti Parva.)
14. Pulaha is also one of the Aṣṭa-prakṛtis. (Chapter 340, Śanti Parva.)

PULĀKA. A daitya who was transformed into an animal. There is a story in the Skanda Purāṇa about him thus—Pulaka performed penance and got from Śiva a boon that he should possess astonishing strength in his body. The demon used to entice even celestial ladies by means of his smell. He thus became a menace to the three worlds. Devas complained to Śiva. Siva got angry and commanded him to abandon his demoniac form and become an animal. Pulaka agreed to do so but requested Śiva to grant him the smell even in his state of an animal. Siva granted that.

PULASTYA. One of the Prajāpatis.

1) Birth and marriage. Pulastya is one of the six spiritual sons of Brahmā. Pulastya was born from the Kuru—i.e., of Brahmā. (Chapter 65, Ādi Parva and 1. Āgāvata.)

Pulastya had a son named Dattoli (Dambholi) of his wife Priti. This Dattoli in his previous birth was the Agastya of Sivavamūla Manvantara. (Chapter 10, Anśu 1, Vīsṇu Purāṇā.)

Pulastya had a son named Viśravas of his wife Harivṛddhi. (4th Skanda, Bhīgavac.) Mahābhārata states that Pulastya had two sons named Sandhyā and Pracīti. Harivṛddhi mother of Viśravas had another name, Manu. All these statements taken together indicate that Pulastya had four wives named Priti, Harivṛddhi, Sandhyā and Pracīti.

2) Genealogy. The race formed by Pulastya is given below: Pulastya got a son named Viśravas of his wife Havirbhhū alias Māṇi. Viśravas had two wives named Kaikast and Devavarmā alias Liśā. Kaikast had three sons, Rāvaca, Kumbhakarna, and Viṣhūṣaṇa and a daughter named Sūrya-pāgadhā. Rāvaca got of his wife Mandodari three sons, Meghamāda, Atśāyā and Akakumāra. Kumbhakarna got of his wife Vajrajāta that two sons named Kumbha and Nīkumbha. Viṣhūṣaṇa got of his wife Sārabha seven sons. Viśravas got of his wife Dāhila a son named Viśravasvāla (Kuberā). 3) Birth of Viśravas. In olden times in Tretāyuga Pulastya Mahāraja was doing penance on Mt. Meru. On a nearby hillock the sage Trāṇabindu was also doing penance. Celestial maidens, Nāga maidens and their lovers came to the Āśrama and by their erotic sports and dances vitiated the precepts of the Āśrama. Pulastya got angry and cursed all the maidens to become pregnant if they entered the Āśrama area. Without knowing this curse Māṇi, daughter of Trāṇabindu came to that spot and got pregnant of Pulastya. Pulastya then married her and the celebrated Mahāraja Viśravas was born to her.

4) How he saved Rāvana. Once Rāvana who started on a war campaign met Kārtikeyarjuna on the shores of Narmadā. Kārtikeyarjuna captured Rāvana in the former’s prison. Pulastya was grieved much to hear about the plight of his grandson and going to Kārtikeyarjuna and explaining things got the release of Rāvana. (Chapter 45, Brahmāṇḍa Purāṇa.)

5) Other details.
(i) Pulastya once blessed Parāśara, for the writing of Purāṇas. (Chapter 1, Anśu 1, Vīśṇu Purāṇā.)
(ii) Rākṣasa, Vanaras (monkeys), Kinnaras, Gandharvas and Yaksas were born from the intelligent Pulastya. (Sloka 7, Chapter 66, Ādi Parva.)
(iii) He was present for the Jannottava of Arjuna. (Sloka 52, Chapter 122, Ādi Parva.)
(iv) Parāśara once started to perform a Yāga to destroy all the rakṣasas and pulastya along with other sages went and persuaded him to withdraw from his venture. (Chapter 180, Ādi Parva.)
(v) Pulastya was a member of the court of Indra. (Sloka 17, Chapter 7, Sābhā Parva.)
(vi) Pulastya sits in the court of Brahmā and worships him. (Sloka 19, Chapter 11, Ādi Parva.)
(vii) Once Pulastya taught Bhima the importance and greatness of all the holy places of Bhārat. From then onwards Pulastya is called the Guru of Bhīma also. (Chapter 82, Vāna Parva.)
(viii) Pulastya got of his wife Gau a son named Kuberā. (Sloka 12, Chapter 274, Vana Parva.)
(ix) Viśravas was born of half of the body of Pulastya. (Chapter 274, Sloka 13, Ādi Parva.)
(x) Pulastya was present for the birth day celebrations of Sutrahmānya. (Sloka 9, Chapter 45, Salya Parva.)
(xi) Pulastya also visited Bhīmāya lying on his bed of arrows. (Sloka 10, Chapter 17, Śanti Parva.)
(xii) Pulastya was one among the twenty-one Prajāpatis. (See under Prajāpati.)
(xiii) Pulastya is included in the group of Saptarṣis, called Cītrāṣkhyādīnīs. (Sloka 29, Chapter 335, Śanti Parva.)
(siv) Pulastya is one of the Aṣṭa-prakṛtis. (Chapter 340, Śanti Parva.)
(xv) As synonyms of Pulastya the following terms are used: Brahmāra, Viṣpryag. (Mahābhārata.)
PULINDA(S) I. The people of the country of Pulinda. Information available regarding them from the Mahabharata is given below:
1) Pulindas were originally Ksatriyas. But they became Sūdras by a curse of the brahmans. (Chapter 33, Anu Asana Parva).
2) Pulindas who belong to the mlechcha tribe became rulers in Kaliyuga. (Chapter 186, Vana Parva).
3) Pulindas were born from the foam of the celestial cow Nandini of sage Vatsayana when she got enraged. (Chapter 165, Krātavanāśa Parva).
4) Bhima fought against the Pulindas and destroyed all their big cities. (Chapter 26, Sābhā Parva).
5) In the great Mahābhārata battle Pulindas fought on the side of Duryodhana. (Chapter 153, Udyağa Parva).

PULINDA(S) II. A mlechcha tribe of ancient Dakṣināmbārata. The Vāmanu Purāṇa gives some details regarding them.

PULINDI. See under Gandaka.

PULKASA. A son born to a Kśatriya woman of a Sūdra is called Pulkasa. (See under Cāturvarya).

PULOMA I. A demon. This aura belongs to the aura race born to Kṣapa of Diti. This aura fell in love with Puloni, wife of the sage Bharu. (See under Cavya, Satidevi, wife of Indra, was the daughter of Puloman. (Chapter 19, Agra Purāṇa).)

PULOMA II. (PULOMI). Wife of the sage Bharu. (See under Cavya for details).

PULOMA III. A demoness. Her sons are called Pulomideśas. Thir Pulomā had a sister named Kiśākā. Both of them together did dharma and pleased Brahma. They got a boon from Brahmā to the effect that their sons would never be killed. The Pulomās were given a golden city in the air to live and he declared that that city could never be destroyed by anyone. (Chapter 173, Vana Parva).

PUM, PUTA, PUTRA. Puta alias Put is a hell. Those who die without children go to this hell and he who saves one from this hell is called Putra (Sloka 36, Chapter 74, Ādi Parva).

Punāthānna naṣkādyastu
Trāyate pitaram suṭuḥ/
Tasāṃ putra iti prakāśai
Savayameva savayambhūva/
(See under Sloka 138, Chapter 9, Manusurta).
(Because a son of his own, by birth, saves a father from the hell called ‘Put’ he is called Putra).

There are twelve different kinds of Putras (sons).
1) Aurasaputra. A son born to a wife of his own caste begot by the husband himself is called aurashaputra.
2) Kṣetraputra. If one dies without children or is impotent or possessed of a disease, his wife is lawfully allowed to lie with the brother of the husband to get a child. The son born of such a union is called kṣetraputra.
3) Dīstaputra. When one is worrying miserably for getting a son and if, at that time a husband and wife willingly hand over a son born to them by mutual consent with the following words: ‘This son becomes your own from now with a religious sprinkling of water, such a son is called dīstaputra.
4) Kṛtrimaputra. A son adopted from one’s own caste for the purpose of doing the obsequial ceremonies for the manes is called Kṛtrimaputra.

1) Gādhopanna. A son born to one’s wife by another man is called Gādhopanna.
2) Apadmaputra. When a son is rejected by either a father or mother or by both and that son is taken care of and brought up by another man, that son becomes an apadmaputra.
3) Kṣetraputra. If a son is born to a virgin before marriage while living with her father, that son is called a Kṣetraputra.
4) Sūdramaputra. When a girl is married while pregnant the son born to her after marriage is called a Sūdramaputra.
5) Kurukṣetraputra. A son purchased and brought up by a servitor man is called Kurukṣetraputra.
6) Paunārādhana. A son born to a woman after becoming a widow or after being divorced by her husband and who willingly going with another man is called Paunārādhana.
7) Śravānirūpa. When a son after becoming an orphan or after being abandoned by his parents goes willingly to another man and remains with him as his son, that son is called śravānirūpa.
8) Śravānirūpa. A son born to a brahman as a Sūdra’s wife.

PUNARJANMA. It is the theory that the soul of a man is born again after his death. The Purāṇas and Vedas contain many statements regarding this of which the following are a few.
1) What is Death? When the Jīvātma (soul) of an individual leaves his body with all its upādhis (attributes and adjuncts) it is called Death. By upādhis are meant the following four things: (i) Mind and its senses, (ii) The five Prāṇas namely Prāna, Apana, Udāna, Vyāna and Samāna. (iii) The Śūkas arūḍa, that is, the Prānas manojñānako asaṅghāta (the subtle body that is invisible with the grosser elements) (iv) Karman (action)
All these three follow the soul even after his death. Only when the soul attains mokṣa (salvation) to the upādhi leave it. It is the soul or the ātma through dharma (speech), chāri (life), Kṛma (the dark fortnight), daksināyaka (the sun’s passage south of the equator), pūrṇālya (world of the manes) and Ākāśa (ether). He enjoys the rewards of the deeds done on earth there and reserving some to be enjoyed or suffered in his next birth the soul with the upādhis comes back to earth to enter another body. The soul comes back to earth through ether, water, air, fire, light, odour, taste, touch, sound, ether, space, āantage, vyāsa, āsante, vyāsa, Tila, Purusabija and strigarbha.

When the Jīvātma goes to Candra its padarthavā (attribute) diminishes gradually and when it comes back to earth it increases gradually. Thus the jīvātma takes
thousands of births going to and from the moon. The jívátma coming back from the moon evolves from a plant to man. Plants are the food of man and the soul entering the plant enters the puruṣaśāja (semen virile) through food. The souls coming out as rebirths do accept wombs according to a definite principle. In the order of the merit of their good deeds on earth they are born in Brahmā, Kṣitija, Vaśistha, or Śūlaka wombs. The souls with great sins are born as worms and insects. The passage of the soul from earth to Candra and vice versa is called Pitrāyana.

(ii) Āparādhyāsājas. There are some people who do not consider performance of religious rites as important but worship Brahmā. They do not treat Brahmā and jívātmā as one but view them as separate entities. Such devotees are called Āparādhyāsājas. Their souls as soon as they leave the body move towards Āparābrahman. The path to Āparābrahman is through Agni, Jyotis, dayātma, Suklāpaka (the white fortnight), Uttarāyana (the passage of the sun to the north), samvatara (year), Śūrya (sun), Candra (moon) and Vidyut (lightning). The dhātuyas (blessed ones) who attain Vidyut go to Varanaksa, Indrākṣa and Pījāpātaka and then move with Āparābrahman (the supreme being). This path is called Āparāyana. Such for both Pitrāyana and Āparāyana the jívātmā has to depend upon Candra it is to be surmised that there is some special connection between jívātmā and Candra. Those who attain Āparābrahman by the path of Āparāyana do not come back to earth. They have no rebirths. Those who have merged with Āparābrahman attain Brahmā by the end of a life.

The sect who attain Āparābrahman do not believe that jívātmā and Brahmā are one and view them separately attain Āparābrahman through the merger with Āparābrahman. This is called Kramamukti. Some sages are of opinion that those who attain Āparābrahman enjoy prosperity by mind. Those who live attached to worldly pleasures but not do things prohibited by the Vedas attain Purūksha by the path of Daksinayana. After enjoying all the accrued pūnya there, they come back again to earth to be born again.

(12) Pāțhāpānā. The jívātmā of one who does not follow the injunctions of śāstras correctly does not attain Candra-loka. It is born again as wasps and insects attaining a place called Trīyā. There is no evidence in the Purāṇas of their surviving maksa. How a soul subjected to rebirths attains maksa is described in the ‘Maksa’ (Chândogya Upaniṣad, Gītā, Bhāgavat, Śvetāṣṭara Upaniṣad).

PUN ARVASU ĀTREYA. An ancient preceptor of Ayurveda. He was the Guru of Aipindra, author of the book ‘Agniśeṣastra’ which is the basis of Caraka-samhitā and also of his classmates like Bhaṭa. 
Punarvasu was the son of the sage Atri who was one of the spiritual sons of Brahmā. In support of this statement it can be found in many places in Caraka-samhitā his name referred to as ‘Ātrimatu’ or Atri-svadana.

Atri-svadana was also a learned preceptor of Ayurveda. According to Kaśyapa-samhitā Devendra taught Ayurveda to Kaśyapa, Vaśishta, Atri and Bṛha. The incomplete work ‘Ayuṛvedaśaṅkha-sāstra’ by Atri was completed by Punarvasu according to AIPAGH śa.
Punarvasu’s mother’s name was Candrabhāgā. Getting knowledge in Ayurveda from his father and also from Brahmā, Punarvasu became an authority on Ayurveda. His important work is ‘Ātreyasaṁhitā’. There are about thirty prescriptions in his name. The prescriptions regarding ‘Balātāilā’ and ‘Anrūtātiśā’ are found in Caraka-samhitā.

PUNASANDRA. A sacred place. This is situated in the Jamadagni-vādī in Śrīparvaksiśtra. (Sūka 12, Chapter 86, Vana Parva).
PUNGU. A King of Śrīyavamsa (solar race). He was the son of Harita and father of Vijaya. (Brahmanda Purāṇa, Chapter 1).

PUNDARIKA I. A King born of the race of Śrī Rīm. He was the son of Nisadhī and father of Kṣemadhavanī. (9th Sānādha, Bṛhāvāta).

PUNDARIKA II. One of the Astadīgajas (elephants guarding the eight zones). (See under Astadīgajas).

PUNDARIKA III. A brahmin who lived during the period of Nārada. Nārada once held a scholarly conversation with him on virtue. He saw Mahāvīnu in person and attained sāntayāna (intimate union with a deity). (Chapter 124, Aṅgāśāna Parva).

PUNDARIKA IV. A great yājña. (Sūka 83, Chapter 5, Sāsā Parva).

PUNDARIKA V. A holy place situated on the border of Kuruksetra. One who bathes in a sacred pond there would get the benefit of doing a Pundarikayājña. (Sūka 83, Chapter 85, Vana Parva).

PUNDARIKA VI. A nāmph. This maiden was present for the Jamotasa of Atriya and performed a dance. (Sūka 13, Chapter 85, Atri Parva).

PUNDARIKAMUKHA. An eminent serpent King. His subjects, Pundarikamukhas, lived with him in the beautiful serpent-city surrounded on all sides by gold castles. Gandharvas and Kinnaras of both sexes lived inside the city. A Gandharva of name Lālita fell in love with a Gandharva lady named Lalitā and they lived there happily enjoying amorous sports. One day Pundarikamukha held a music concert which Lalita was asked to sing as the leading musician. His love Lalitā was absent at the assembly and Lalita could not sing or dance in proper form that day. Karkatā, a serpent chief, privately informed his King the reason for the poor display of Lalita that day. The King got angry and cursed Lalita thus: ‘Wicked one, you will be born as a man-eating rākṣasa. This is the penalty for thinking about your wife while singing for me.’ Lalita immediately became an ugly, fierce-looking demon. Lalita deeply mourned over this pitiable plight of her husband and followed him in the forests where he roamed about making loud roaring sounds. While they were thus wandering in the forests, they found a pretty āśrama in which there was an ascetic engaged in penance. Lalitā stood before him with tears rolling down her cheeks. When the sage opened his eyes Lalitā told him that she was the daughter of the Gandharva named Viradhavanī and that her husband had become a demon by the curse of the serpent King Pundarikamukha. The sage advised her to observe Ekāśa Vraja. She observed the Vraja with devotion and her husband Lalitā, was freed from the curse. He became the former handsome Gandharva once again. They then went back to Gandharvaloka. (Chapter 49, Bṛha 4, Padma Purāṇa).
PUNJARIVAKA. A Vīvadeva. (Chapter 91, Amuśāna Parva).

PUNJARI I. An ancient city in Bihāra. (Śloka 224, Chapter 1, Ādi Parva).

PUNJARI II. An ancient region of Bihāra. The region comprised then the present district of Mālāda, certain portions on the east coast of river Kosi and certain portions of Dinājpur. King Pāṇḍu conquered Punjāra. (Chapter 112, Ādi Parva). The people of Punjāra came to the Kaṇḍavas of Yudhīshthira with presents. The Pāṇḍavakāvasādava mentioned in the Bhāgavata was the King of Punjāra. Karna and Arjuna conquered this country at different times. (Chapter 32, Sābha Parva; Chapter 8, Karna Parva; Chapter 82, Āvamedhikā Parva).

PUNJIKASTHALA. A nymph. She was the servant-maid of Brāhpasi. One day she was collecting flowers for her Goddess in a garden when a set of young men and women came to the garden for amorous sports. They were roaming about in the garden in pairs doing all sorts of erotic acts and Punjikasthala stood watching them for some time with passion aroused in her. She returned to the aśrama thinking all the way about her miserable lot of having no husband to enjoy a similar life. So when she returned to the aśrama and on seeing Brāhpasi she caught hold of him by the hand and pleaded to satisfy her passion. Brāhpasi was angry at this improper request and cursed her. "You have become rotten. You have become lustful by seeing the amorous sports of others. May you be born as a monkey. Get out of this aśrama." Punjikasthala was full of grief when she returned to the aśrama and hearing this threat to her, she begged her Goddess to grant her release from the curse. She returned to him and said "Go and enjoy your full sexual life with a lover whom you like best. Then you will get a son from the virility of Siva. When that son is born you will be released from the curse and you will go to heaven." She became immediately a monkey girl named Aśojā and married a monkey named Kauhā and lived for many years increasing an amorous life. She did not get a child even after several years and then she prayed to Siva for a child.

It was at that time that Pārvatī and Paramēśvarī played amorous sports in the form of monkeys and Parvati became pregnant. Parvati expressed reluctance to be the mother of a monkey child and then Siva by his divine powers deposited his semen virile through Vayubhūṣagavān (god of wind) into the womb of Aśojā who was then praying to him for a child. Coming to know of this through Nārada and fearing that his lordship over the monkeys would be lost if such a monkey were born to Aśojā Bali poured into the belly of Aśojā molten liquid of pāñcakoṭha (five metals). Aśojā was not the least injured and she gave birth in due course to a monkey son who became the celebrated Hanumān, the life-force of the Rāma-Rāvana tussle. (Pārvatīkāla, Kamba Ramayana; Kśīkindhā Kāpila, Vālmiki Rāmāyana).

This Punjikasthala belongs to the famous set of eleven devakanyākās. They are: Menaṅā, Sahanāyā, Karmikā, Punjikasthala, Kṛṣṇakā, Ghrāci, Pārvacitti, Uloci, Pramloci, Urvaci and Viśvācī. These were the celebrated courtesans of Svaraga. (Chapter 123, Ādi Parva).

Punjikasthala was the dancer at the court of Kubera. (Chapter 10, Sābha Parva). She took part in the Kaṇḍavas of Arjuna. (Chapter 122, Ādi Parva).

PONTĀNAM NAMBUṬIRI.

1) General Information. The slām (house) of this Nambūṭiri, who was a contemporary of Meppattur Nārāyaṇa Bhāṭṭātirī, was in Nennem anadā of the taluk of Vaiṭivānādu in south Mālsār. Though some say that his original name was Brahmadattā there are no sufficient records to support the statement. His Guru according to the work Śri Kṛṣṇaśāstra was a nambūṭiri named Nīlakṣaṇa. Puntānām had only ordinary education. He worshipped Kṛṣṇa at the temple of Guriyāvā at a very long time and became a great devotee of Kṛṣṇa. He lived for ninety years. When he became very old he found it difficult to come to Guriyāvā and at one day he bade farewell to the deity. Then a voice from heaven said "Don't worry. I will be near you on your left side." He went and sat on a hill named Tirumindhia and to his astonishment ecstasy he found Kṛṣṇa sitting on his left side. He then constructed a temple there and installed his deity Kṛṣṇa there and continued his worship. That was the Vānapura (left place) of Puntānām.

2) Kṛṣṇa (Krishna). The following are the works of Puntānām: (1) Bhāṣākaraśāstra (ii) Kāmarākṣaraśāstra (iii) Janapadāvā (iv) Pathābhaktabhāva (v) Ghanasāgara (vi) Nārāyaṇakārṇa (vii) Gokulāmukhā (viii) Aṣṭahastamahāśāstra (ix) Śrīkaṇṭaśāstra (x) Aṣṭakārṇa (xi) Brahmapuraskandakārṇa (xii) Gopālakārṇa (xiii) Gautarkārṇa (xiv) Vānapuruśaśāstra (xv) Padmanābhaśāstra (xvi) Vīvahodānāśāstra (xvii) Jayaśrī (xviii) Vānapuruśaśāstra (xix) Śrī Rāma Kirtana (xx) Mukundakārṇa (xxi) Devaratnaśāstra. Besides these he has composed some philosophical songs in Tamil also.

3) Ṛṣisandha. Puntānām got a son after a long time of prayer and for the ceremony of Annaprāśana (feeding rice for the first time) all the people of his community were invited. The women who came for the function threw their upper garments on to the cradle where the little child was allocated to death. Puntānām thereafter became disgusted with life and Jñānappāna was written at that time.

4) Ṛṣisandha. Puntānām spent most of his time in the temple of Guriyāvā after the death of his child. It was at this same time that the great scholar Nārāyaṇabhāṭṭātirī, author of the famous Nārāyaṇa, was in the temple worshipping the deity there. Puntānām had written a poem Santanaopallam in the pāṇi style and he took it to the great temple Nārāyaṇa Bhāṭṭātirī for correction. With the goodness that was his nature he said "What is there for correction in a Malayalam poem? Nothing but blunders will there be in it. Especially when Puntānām is not well-versed in Sanskrit grammar. It will therefore be full of mistakes." Puntānām could not contain the rebuff and he wept bitterly. Then from the inside of the temple came a voice which said "Though Puntānām is not a grammarian like you Bhāṭṭātirī, he is a greater devotee of mine than you. His Bhakti is more appealing tome than your vibhakti." The divine voice made Bhāṭṭātirī feel sorry and ashamed of his behaviour and he begged Puntānām to grant him
pardon and immediately went through his work giving suggestions for improvement.

PUNYA II

The name of the sage Ditghatama. The story of Punya as found in Jñānaviśvāmi is the following:

There is a mountain called Mahendra in jambhūdvipa. Dīghatama, who was doing penance there, had two sons named Punya and Pavana. Punnakumāra grew up into a boy abounding in virtues. Pavana was not so beneficent. When after some time Dīghatama, the father died, Punnakumāra controlling his sorrow did not allow the funeral rites; but Pavana, unable to control his sorrow left the place and wandered in the forests weeping bitterly. After some days Punnakumāra went in search of his brother and on finding him comforted him, and told him that there was nothing to be worried about their father's death. On hearing the learned and moral teachings of Punya, Pavana also got enlightened and after living in that forest for a number of years both of them abandoned their lives.

PUNYA III

The name of the Āraṇa of the sage Vihārakanda. (Śloka 23, Chapter 110, Vana Parva.)

PURAṆJAYA

A king. The story of this king was told to king Priyavrata by Nārada to illustrate the truth that those who kill yajña cows on earth would surely suffer its consequences at one time or another.

Puraṇajaya once started on a tour after killing a few yajña cows. His aim was to build a new palace. After walking alone for a long time he reached the neighborhood of Himalaya. While wandering in the forests he saw a beautiful garden and by its side a large castle with nine tower-gates. It was the residence of the Gandharva lady Puraṇajaya. She had innumerable girl companions and her castle was guarded by a five-hooded cobra called Prayāra.

Puraṇajaya fell in love with Puraṇajaya at first sight and their greetings and subsequent talks ended in their marriage. Thus Puraṇajaya became the husband of Puraṇajaya and they lived happily an erotic life for a hundred years. Then one day the king went for hunting alone. Even that separation for a little while from Puraṇajaya was unbearable to Puraṇajaya and he returned to his palace soon. Puraṇajaya did not come to receive him. On enquiry her companions informed the king that Puraṇajaya was lying on the floor with grief unable to bear the separation from the king. Puraṇajaya consoled her and they lived again for many years in perfect happiness. Then one thing happened. Kala had a daughter named Kākānayakā who lived a very wicked and vicious life. She wanted to get married but nobody wanted to be her husband. She went about in search of a husband. Puru became her husband for some time but she was soon divorced by him. She approached a Yavana king named Bhaya who had a brother called Prayāra. Bhaya did not want to take that woman as his wife and sent her back with a boon that she could stand in hiding and enjoy all men she liked. He sent his brother Prayāra for her help. She roamed about like that for some time and came back again to Bhaya. Kākānayakā, Bhaya and Prayāra joined together and gathering a strong army attacked Puraṇajaya. A grim battle followed which lasted for several years in the end of which Puraṇajaya was defeated and taken captive. While he was being taken as a prisoner a herd of wild cows attacked Puraṇajaya and he was killed. After that he was born as a princess named Vaidarbi. Malavahāva, king of Pandy, married her and got seven celebrated sons. Agastyā married the daughter of Malayadivasa. (4th Śakhi, Bhagavata.)

PURAṆJAYA

A king of Ayodhyā. See under Kākutthā.
PURĀṆA.

1) General information. The Amarakosa describes a Purāṇa thus:

Sargas pratiṣṭhāyata
Varnā manvantaraṁ ca
VarnāṆacaritān ca
Purāṇaṁ pāñ-talakaṁyaṁ
dhārāṁ vā.

According to this definition, Purāṇa is one which describes Sarga, Pratistha, Varṇa, Manvantara and VarṇāṆacara. Among these Sarga and Pratistha are natural creation and renovation (Cosmogony). Varṇa means history of sages and patriarchs. By Manvantara is meant the period of different Manus. VarṇāṆacarita means Genealogy of kings. In the Purāṇas which are current now some of these five divisions are wanting.

Statements about Purāṇas are found even in the Bhāgavata Purāṇa. Therefore it is to be surmised that Purāṇas existed even before historic times. Mahbhārata has used the term Purāṇa to mean stories about devas and siddhas. The Upāntas have said that Purāṇas are śiṣṭhas and as such constitute the fifth Veda. Smrti says that Purāṇas are commentaries on Vedas. From all these statements it can be gathered that Purāṇas have a hoary past. The great Sanskrit scholar Rangācārya has defined Purāṇa as Purāṇa (Purāṇa = old; nava = new) meaning things which are as good as new though existing from olden times. Though there are large portions of wide imagination dealing with the human side in the Purāṇas many truths about the universe can be grasped from them. All the Purāṇas contain praises of Brahman, Viṣṇu and Mahēsvara. In most of the Purāṇas old, new additions and interpolations are seen. The Purāṇas in original were in existence before Christ.

Akhyaśāsīcāpyūpakhyānaṁ
Gāthāḥbhiḥ Kalpaśaddhīpiḥ
Purāṇāśāhātyaṁ cakre
Purāṇāśāhātyaṁ cakre
(Slokā 15, Chapter 6, Anuśa 5, Viṣṇu Purāṇa)

Aṣṭadā Purāṇaṁ
Kṛtvā Satyavattuñcaḥ
Bhāratākhyānamakhilam
Cakre tadupamaharaṁ
(Slokā 72, Chapter 53, Matsya Purāṇa)

From the above it can be gathered that it was Viṣṇu who composed all the Purāṇas, Bāna who lived in the seventh century A.D. speaks about Viṣṇu Purāṇa. Kumārila Bhaṭṭa who lived in the eighth century and Śaṅkaracārya who lived in the ninth century speak about the Purāṇas. Purāṇas must have therefore taken their present forms before the sixth or seventh century A.D.

There are eighteen major Purāṇas and another eighteen minor ones. The major Purāṇas contain over four lakhs of Slokas, All the Purāṇas are in verses like Mahābhārata. But none of them is as good as Mahābhārata as a piece of literature. Still the Purāṇas splendidly reflect the culture of Bharata. The Purāṇas are the basis of the bulk of Indian thinking on matters social, cultural, religious and political. Even the Indian art has taken form from the Purāṇas. The Purāṇas are classified into three, those pertaining to Viṣṇu and those to Śiva.

2) Viṣṇu-based Purāṇas.

(i) Viṣṇu Purāṇa. This is the most important of all the Purāṇas. This contains the five technical divisions of the Purāṇa. This is divided into six sections. This deals with the events of Vāsudeva Kṛṣṇa and contains twenty-three thousand ślokas. The theme is the ten incarnations of Mahāviṣṇu. Viṣṇu Purāṇa is the most ancient of all the Purāṇas and has got the name Purāṇatrata (gem of Purāṇas).

The method of narration is in the form of teaching the disciple Maṇḍavīya by Sage Parāśara. Since there is a reference in it to the Maurya dynasty it is to be surmised that this was composed in the first or second century A.D. The narrator himself states thus:—

"Viṣṇu an adept in the composition of Purāṇas composed this Purāṇasāntithi with śiśyānum, Upāśīyunānum, gāthānum and Kalpaśāyinānum. A Śūta named Raurahṛṣaṇa was Viṣṇu’s chief disciple. The broad-minded Viṣṇu gave that sāmyāta to that sūta. Raurahṛṣaṇa had six disciples named Sumati, Agnivasā, Mitṛvṛṣi Śāntāpyana, Akṣaravatā, and Śāvarjī. Of these Akṣavatā, Śāvarjī and Śāntāpyana have composed Purāṇasāntithi. There is yet another sāmyāta composed by Raurahṛṣaṇa which was the basis of the samhitās of his three disciples. I have composed Viṣṇu Purāṇa basing on these samhitās.

If a man gives as gift a book of Viṣṇu Purāṇa on the full-moon day in the month of Āśādha (July) with Jaladheera he will attain Viṣṇupāda.

(ii) Bhāgavata Purāṇa. This is the most popular and widely circulated of all the Purāṇas. It is dear to Viṣṇu-devotees. Divided into twelve Skandhas this contains eighteen thousand ślokas. All the incarnations of Viṣṇu are described in this. The most interesting Skanda is the tenth Skanda in which the author has described the life and activities of Śrī Kṛṣṇa. There was once a belief that it was Bāladeva who lived in the thirteenth century A.D. that had composed this Purāṇa. But this belief was smashed when it was found that Vaiśānaka of Bengal who lived in the eleventh century A.D. had made reference to this Purāṇa. Bhāgavata accepts Kapila and Buddha as incarnations of Viṣṇu. This has been translated into all Indian languages. This book has to be given as gift on the full-moon day in the month of Pṛṣṭhipada (September). Agni Purāṇa instructs that this book is to be given along with a golden image of a lion.

(iii) Nārāyaṇa Purāṇa. This is in the form of a narration by Nārada to Saṁskūta. This book of twenty-five thousand verses Nārada teaches the dharmas of Bhṛka. It is of viṣṇu gift on the full-moon day in the month of Āśādha there will be great prosperity.

(iv) Garuda Purāṇa. This is in the form of instructions for Garuda by Viṣṇu. This deals with astronomy, medicine, grammar, and with the structure and qualities of diamonds. This Purāṇa is dear to Vānayāνeś. The latter half of this Purāṇa deals with life after death. The Hindus of north-India generally read this Purāṇa while cremating the bodies of the dead. This has given great importance to the origin of Garuda. There are eight thousand verses in this book. This book can be given as gift along with an image in gold of a swan to get prosperity.

(v) Padma Purāṇa (Pādma Purāṇa). This is divided into six Khaṇḍas comprising fifty-five thousand
verses. The six Khandas are Srāvakhaṇḍa, Bhūmi-
kaṇḍa, Svargakhaṇḍa, Pāralakhaṇḍa, Uttarakhaṇḍa
and Kṛṣṇya-gaṇa. The Uttarakhaṇḍa describes
the importance of all months and also the lotus, the
seal of Brahmā. This contains the stories of Śakuntalā
and Śrī Rāma as described by Kālidāsa in his works
Śakuntalā and Rāghuvanśa which has made some believe
that this Purāṇa was written after Kālidāsa.
If this Purāṇa is given as gift with a cow in the month of
djėśā (June) it brings prosperity.
(vii) Varāhā Purāṇa. The mode of narration is in the
form of narrating the story by Varāhā, the third incar-
nation of Viṣṇu. The theme is about holy places and
mantras. It states that the goddess of earth prayed to
Mahāviṣṇu and that prayer took the form of a goddess.
This book contains fourteen thousand verses. If one
copies down this Purāṇa and gives it as gift along with
a golden image of Viṣṇu on the full-moon day in the
month of Cāitra (April) one will attain Viṣṇuloka.
B. Purāṇas relating to Brahmā.
(i) Brahma Purāṇa. This is in the form of achnings by
Brahmā to Dakṣa. This contains twenty-five thousand
verses. This is called Ādi Purāṇa also. There is a special
treatise in this book on Orissa, an ancient holy region of
Brahmā. There is in this a special annexure explain-
ing the intimacy between Śiva and Śūrya which is a
deviation from other Purāṇas. Brahma Purāṇa states
about a śūryakṣaṇa (sun-temple) situated at a place
called Konarka near the holy place of Puri, installed
there in the year 1241 A.D. If this Purāṇa along with
Jalādhari is given as a gift on the full-moon day in the
month of Vaiśakh (May) the donor will attain heaven.
(ii) Brahmāpuraṇa Purāṇa. This deals with the origin of
the universe as told by Brahmā. In the beginning
there was a golden egg and the prapāncha (universe with
its activities) was formed out of it. Portions of Adh-
vāma Rāmāyana, references to Rādhā and Kṛṣṇa and
the incarnation of Parasurāma are included in this.
This book contains twelve thousand verses and it is
believed to be utama (best) to give this book as a gift
to a brahmin.
(iii) Brahma-mahāpurāṇa Purāṇa. This was instructed to
Śāvagīa by Nārada. The theme is the story of
Rāma-nātaka. There are four kāṇḍas in this Purāṇa called
It duṣankunda, Pārtikākunda, Gancṣakunda and Kṛṣṇa-
āmankunda. This deals with Prapāncaṣṭi (creation of
the universe). It says that Prapānca is nothing but the
Vaiśvarṇa (transformation) of Brahmā. It is considered
to be holy to give this book containing eighteen
thousand verses as a gift on the full-moon day in the
month of Māgha (February).
(iv) Mārkandeya Purāṇa. This is one of the ancient
Purāṇas. There are many stories regarding Indra,
Śūrya and Agni in this. This includes a division called
Devimāhātya, containing praises about the goddess
Durgā. This contains nine thousand verses and it is
considered as utama (best) to give this book as a gift
to a brahmin on a full-moon day in the month of
Kārttikeya (November).
(v) Bhāṣya Purāṇa. This is what is told to Manu by
Śūrya (Sun). This contains statements about future
events. The book praises the worship of Śūrya (Sun),
Agni (fire) and Nāga (serpent). There is an annexure
dealing with the several holy places of Bhārata and the
rights of pilgrims. The book contains fourteen thousand
verses and it is considered to be utama (best) to give
this book along with triscal as a gift to a brahmin on
the full-moon day in the month of Pañcava (January).
(vi) Vaimana Purāṇa. There is a great similarity between
the contents of this Purāṇa and that of Varāhā Purāṇa.
All the incarnations of Viṣṇu from Viṣṇu onwards
are described in this Purāṇa. The scene of Śiva mar-
ying Parvati is vividly described in this book. This
Purāṇa contains sixteen thousand verses and it is considered
to be utama (best) to give this book as a gift in the
autumn season or at the time of Viṣṇuva to a brahmin.
C. Purāṇas relating to Śiva.
(i) Vaiṣṇava Purāṇa. This Purāṇa is told by Viṣṇu. Bana-
bhāṣa who lived in the seventh century A.D. makes
references to this Purāṇa in his works. There are many
references in this Purāṇa about the Gauḍa Kings who
ruled Bhārata in the 6th century A.D. So it believed
that this Purāṇa must have been written in the fifth or
sixth century A.D. The book contains plenty of verses
in praise of Śiva. There are fourteen thousand verses
in the Vaiṣṇava Purāṇa and it is considered to be best to
give this book as a gift to a brahmin on the full-moon
day in the month of Śrāvana (August).
(ii) Linga Purāṇa. This book contains instructions of Śiva on
Dharma sitting in the form of linga (Phalas). The
twentyeight different forms of Śiva are described in
this. This contains twelve thousand verses and if this
book is given as a gift to a brahmin with īlādheenu on
the full-moon day in the month of Phalguna (March)
the donor will attain Svāyamprabhā.
(iii) Skanda Purāṇa. This Purāṇa is narrated by Skanda.
The theme is the slaughter of the demon Tārākṣaṇa by Skanda (Subrahmānya). There is a
great similarity between this Purāṇa and the Kumāra-
sambhava of Kālidāsa. There are eightyfour thousand
verses in this Purāṇa and giving this book as a gift is
thought to be good.
(iv) Agni Purāṇa. This Purāṇa was instructed to the
gage Viṣṇu by Agnidvāra. There are several references
in this to Śiva-linga and Durgā-devi. The incarnations
of Rāma and Kṛṣṇa are also dealt with in this.
Distinct from other Purāṇas this book deals with arts
and science like Kavyalakārāntās (poetry, dramas, fig-
ures of speech), Jyotishāstra (Astronomy) and Śilpa-
kalā (architecture). This Purāṇa contains twelve
thousand verses and is capable of imparting knowledge
on all arts and sciences.
(v) Mātasya Purāṇa. This Purāṇa was taught to Manu by
Mātasya, the incarnation of Viṣṇu. The incarnation
of Mātasya is dealt in this. Several subjects like Jaina-
matha (religion of Jainism), Buddhama (Buddhism),
Nāyakāraṇa (histrionics) and Andharaśavamsa (kin-
dom and Kings of Andhra) are discussed in this book.
The book contains thirteen thousand verses and this is
to be given as gift along with a golden image of a
fish at the time of Viṣṇuva.
(vi) Kāraṇa Purāṇa. This Purāṇa is taught by Kāraṇa-
murti (incarnation of Viṣṇu as Kāraṇa (tortoise)
while narrating the story of Indradyumna at Pālaṇa.
All the seven islands and seven oceans are described in
this book. Bhārata is situated in the centre of all these
and is called Jambūdīvāpa. Though it is believed that there
were four sambhātas for this, only the Brahmāsambhāta
is available now. It includes I varagīa and Vyāsagīa.
The book contains eight thousand verses and is to be given as gift along with a golden image of tortoise.3) (Śṛṣṭakāśī.) There are eighteen minor Purāṇas besides the eighteen major ones. They are—(1) Sanatkumāra (2) Nārāyaṇī (3) Nārādayya (4) Śiva (5) Dvīvāvonā (6) Kāpila (7) Mānava (8) Upanās (9) Vāruṇa (10) Kālika (11) Śambha (12) Saura (13) Aḍiśṭva (14) Māheśvara (15) Devbhūmaka (16) Vāsishtha (17) Vaiṣṇavendra (18) Nīlānata Purāṇa.

These two Upapurāṇas mentioned lastly are associated with Kashmir. The first is about the Vaiṣṇava religion there and the second about the wise saying of a Nāga king of the place called Nīla. (Purāṇas; History of Sanskrit Literature).

Pūrāṇa. An ancient sage. He was one among the four who visited Bṛhaspati lying on his bed of arrows. (Sloka 12, Chapter 47 Satīt Parvā).

Pūrāvä. A river of Bṛhara of Purāṇic fame. (Sloka 24, Chapter 9, Bhīṣma Parvā).

Pūrāya. A king of Vedic times. He is mentioned in the dānastuti of Rgveda.

Pūrīka. A city in ancient Bṛhara. This city was ruled by a king named Pūrīka. (Sloka 3, Chapter 14, Śaṇṭi Parvā).

Pūrṇa I. A serpent born of the family of Vāsuki. It was burnt to death at the Sarpaśastra of Janamejaya. (Sloka 2, Chapter 57, Ādi Parvā).

Pūrṇa II. A Devagandharva born to Kaśyapa of his wife Pradā. (Chapter 65, Ādi Parvā).

Pūrṇa III. The name of the titus (lunar days) Pāncama, Dīśam and Paścātī day. Vishvishravā was born on the Pāncama day called Pūrṇa. (Sloka 6, Chapter 122, Ādi Parvā).

Pūrṇabhādra I. A celebrated serpent of the family of Kaśyapa. (Sloka 12, Chapter 33, Ādi Parvā).

Pūrṇabhādra II. The son of a Yaksas named Kuṭakabhadra living on the mountain Gandāmanādana. He had a son named Harikēsa (Pīngala). Harikēsa was a devotee of Śiva and major one. A Mahādharma who was a devotee of Kuṭakabhadra away from his house. Harikēsa was then taken care of by Śiva and made one of his attendants. (Matsya Pūrāṇa, Chapter 18).

Pūrṇamukha. A serpent born of the race of Ďṛṭarashtra. This serpent was burnt to death at the Sarpaśastra of Janamejaya. (Sloka 1, Chapter 57, Ādi Parvā).

Pūrṇāṅgada. A serpent born of the family of Ďṛṭarashtra. This serpent was burnt to death at the Sarpaśastra of Janamejaya. (Sloka 16, Chapter 57, Ādi Parvā).

Pūrṇāyuṣ. A Devagandharva who was the son of Kaśyapa of his wife Pradā. (Sloka 46, Chapter 63, Ādi Parvā).

Pūrocanā. A minister of Duryodhana. It was under the guidance of this minister that the lac-palace was constructed and set fire to in order to kill the Pandavas. Purocanā was also burnt to death when the lac-palace was destroyed by fire. (See under Arakālā).

Pūrojava. The youngest son of the Vāsū, Prāna, born to him of his wife Ārjuna. (Gīth Kandā, Bahūtāvara).

Pūrovastu. A king of the Āga line of kings. He was the son of Bṛhaspati. He ruled over the country of Gāndhāra. (Chapter 270, Agni Pūrāṇa).

Pūrū I. A Kṣatriya King. He was the son of Manu. Manu had eleven sons of his wife Naṣṣā. (Sloka 22, Chapter 90, Vana Parvā).

Pūrū II. A mountain. (Sloka 22, Chapter 90, Vana Parvā).

Pūrū I. A celebrated king of Gandhavasā. 1) Genealogy. Descending in order from Vīṣṇu are Brahmā—Atri—Candra—Buddha—Purūrasvā—Āyu—Naśīna—Yāyā—Pūrū. Yāyā had two wives named Sārṇiśṭha and Devayāni. Sārṇiśṭha gave birth to Druhyu, Auā and Purū. Devayāni gave birth to Yadu and Turavas. 2) Purū became king. Yāyā, Purū's father, was turned into an old man by a curse of Śukadevā. The king called all his sons to his side and requested each to take his old age and give him their youth. All the elder sons refused to do it but Purū agreed to do so. Taking the youth of Purū, his father, Yāyā lived a handsome life for a thousand years. Then the king gave back Purū his youth and crowned him as the heir apparent to his kingdom. (See under Devayāni). 3) Other details. (i) Purū got of his wife Kaushalyā alas Pāṇti three sons named Janamejaya (Prāvirā), Tīvra and Raudrā. (Chapter 94, Ādi Parvā). (ii) After his death Purū entered the court of Yama. Sloka 8, Chapter 8, Sahā Parvā). (iii) Purū along with Indra in the latter's Vimaṇa witnessed the war between Arjuna and the Kauravas. (Sloka 10, Chapter 56, Vināśita Parvā). (iv) A king called Māndhātī once defeated Purū in a battle. (Sloka 10, Chapter 62, Drona Parvā).

Pūrū II. The name of the character of Arjuna. (Sloka 30, Chapter 33, Sahā Parvā).

Pūrcchē. (Pūrcchē). A sage praised in the Rgveda. He was the son of Dīsidā (Māndhātā 1, Rgveda).

Pūrūjīt. A king who was the son of Kuntībhūja and brother of Kuntī, mother of the Pandavas. He had a brother named Kuntībhūja. In the great battle he fought against Durmuksa of the Kaurava army when he died Purūjīt went to Yamaloka. (Chapter 14, Sahā Parvā; Chapter 6, Karṇa Parvā; Chapter 33, Drona Parvā).

Pūrūkutsa. The sons born to the celebrated king, Māndhātā of his wife Bindumati. (See under Māndhātā for Genealogy). Pūrūkutsa had a brother named Maitrakanda. Descending in order from Pūrūkutsa were Aṇāya—Bṛhadāvā—Haryāvata—Tridhāvata—Ārupa—Satyaṃvatra—Trīṇakā. One Pūrūkutsa is praised in the Rgveda. It is not known whether both are one and the same person. Pūrūkutsa with his wife Narmādādevi went to the forest of Kuruksetra and doing penance there attained moksa. (Chapter 20, Ārjunavāsikā Parvā).

Pūrūmitra. A king of Purūvantas. He was the son of Bhāpatī. Bhāpatī had two more sons named Ajamidhā and Dūmidhā. Of these three sons the most valiant Ajamidhā became the propagator of the dynasty. (Chapter 276, Purūnā).
PURUMITRA. II. The first Mapadala of the R̥ṣveda mentions a R̥ṣi named Vinvada marrying the daughter of Purus̥tra. 

PURUNIṢṬHA. See under Purus̥ṭha.

PURURAVAS I. A prominent king of Chandravamsa (lunar race).

1) Origin of Chandravamsa and birth of Pururavas. Describing in order from Brahmana came Atri—Candra—Buddha Pururavas. The dynasty which came from Candra was called the Chandravamsa. Though Buddha was the first king of Chandravamsa, it was Pururavas who became celebrated. The story of the birth of Pururavas is given below:

Brahma in the beginning deputed the sage Atri for the work of creation. Arunashiri started the penance called anuttara to acquire sufficient power for creation. After some years Sasodamaṇḍa Brahmana with an aura of lustreflected in the heart of that pure and serene soul. In his ecstasy tears rolled down his cheeks and the glittering fluid of water was lustfully drunk by the visionaries. They were envious and took a bribe from him. Then the brahmarishi requested Brahmana to make their lord and the throne. When the sun, devas, gandharvas and nymphs praised him reciting Śānavada the majestic illustrious of the youth increased. It was from this that apadesas (medicines) originated and that is why Candra is considered to be the lord of medicines, divas and nymphs. This apadesa was transmitted to SarvadanaMahārāj, a brahman who was skilled in the art of chemicals. It increases and decreases according to the white half and black half of the moon-based month.

Dakṣa gave in marriage to Candra twenty-seven beautiful maidens. Then Candra did penance meditating on Visnu for ten thousand Kalpas. Visṇu pleased by his penance asked him to name a boon and Candra said “When I perform a yāga in svarga all the devas like Budha should come in person to my yāga and take the yāgabhūga. Śilapaṁ should remain as a watchman at my R̥ṣiṇīya.” Accordingly with the blessing of Visṇu, Candra conducted the yāga in which Atri, Bhrigu, Brahmanda, Visṇu, Deva, Vasu, Maruṭu and Vāśadeva took part. Candra gave as yāga-fees to R̥ṣikas all the three worlds. The yāga was complete and when Candra rose up after a bath nine devas fell in love with the amorous beauty of Candra. Lakṣṇi, wife of Visṇu, Sīvavālī, wife of Kardama, Dvitiya, wife of Vaiṣṇava, Pujī, wife of Dīkṣita, Prabhā, wife of Vīrga, Kuhū, wife of Hrīśmāna, Kirti, wife of Jayanta, Anumati wife of Kāpāya and Dhighi wife of Nanda, abandoned their husbands and went with Candra. Candra treated them all as his own wives and gave them erotic pleasure to their hearts content. Those who saw this non-virginal act deemed drowsy unable to curse Candra.

Attracted by the dazzling brilliance of Candra Tārā, wife of Bhraspati, went with him. Enraged at this, Bhraspati pining with other devas prepared for a fight against Candra. Devas took sides and by the mediation of Indra a conference of both the parties was held and Tārā was sent back to Bhraspati. Tārā was pregnant then and Tārā confessed that the child in her womb was that of Candra. So when that child was born Candra took it away and named it Budha. Brahmapāṇi and other rājas gave Budha a seat among the planets.

Buddha married Iśa and they got a son named Pururavas. (See under 1) After that Budha performed a hundred Aśvamedhayāgas. He then enjoyed world prosperity as lord of Śapadvipa living in the beautiful Himārdīṛīga, worshipping Brahman. (Chapter 12, Bhāgā 3, Padma Purāṇa).

2) Testing Pururavas and the curse. Pururavas by his brilliance performed a hundred Aśvamedhayāgas and lived in glory at Himārdīṛīga. Great demons like Keśi became his servants. Urvasi attracted by his beauty became his wife. While he was living like that, Dharma, Artha and Kama went in disguise to his palace to test him. He received them all well but paid more attention to Dharma. Artha and Kama got angry and cursed him. Artha cursed him saying that he would be ruined by his greed and Kama cursed him saying he would go mad by being separated from Urvasi. Hearing that Dharma blessed him thus: “You will live long leading a virtuous life. Your race will increase and remain in glory till the end of the moon and the stars. The inanity caused by your passion for Urvasi would end by the end of sixty years. That celestial maiden would remain with you for one Manvantara.” (Chapter 12, Bhāgā 3, Padma Purāṇa).

Pururavas used to visit Indra daily. One day while he was going through air wellwarmed with a bow and arrows he saw a demon named Keśi carrying away by force Urvasi and Gīrīgukha; and after deceiving Keśi in a fight recovered the nymph and gave them back to Indra. Indra praised Pururavas and in his honour a drama, Lakṣmiṇīvarmavamsha, was enacted by Urvasi, Menakā and others. Urvasi taking the part of Lakṣmi started to dance but seeing Pururavas before her she became lustful and made wrong steps. Nārada who was present at the function got angry and cursed her “You will forget all you have learnt. Not only that, you will live as a creeper separated from Pururavas for a period of sixty years.” (For details see under Urvasi). Padma Purāṇa says that it was Bharata who cursed Urvasi. This story is slightly different from that found in the other Purāṇas.

3) Sons of Pururavas. Urvasi got eight sons of Pururavas named Ayu, Dṛḍhāyu, Vaśyāyu, Danāyu, Vṛttanām, Vasi, Divijāka and Subhā. Of these Ayu became the propagator of the dynasty. Of the sons born to Ayu five sons, Nāhūsa, Vṛdhāvan, Raśi, Dambha and Vīpāṅkha became celebrities. A hundred sons were born to Raśi. They were called Raśyās. (Chapter 12, Bhāgā 3, Padma Purāṇa).

Some Purāṇas state that Pururavas had six sons while some state that he had seven sons.

4) Other details. The following references are made about him in the Mahābhārata.

(1) Once Pururavas stole the wealth of some brahmans. The brahmans took Sanatkumāra along with them and made representations to the king. Pururavas did not give back their wealth. The brahmans cursed him and as a result the prosperity of the King waned. Then Pururavas brought down from svarga three Agnis and performed a yāga and thus regained his lost splendour and prosperity. (Chapter 75, Adi Parva).
PURURAVAS II. ( ii) Pururavaša got six sons of Urvāšī named Āyas, Dhibhāna, Amaśvata, Dhurabhūva, Vatsyaśva, and Satyāyas. (iii) Once he asked Vāyu the wind-god about the origin of the four castes and the superiority of the brahmins over other castes. (Śloka 3, Chapter 72, Sānta Parva.)
(iv) At another time he discussed about yajñapurohitas with Kaśyapa. (Chapter 73, Sānta Parva.)
(v) Ikṣvāku gave Pururavaša a sword which in his old age he gave to his son Āyas. (Chapter 166, Sānta Parva.)
(vi) He once declared that one can attain svarga by the blessings of brahmins. (Śloka 31, Chapter 6, Aruśāsana Parva.)
(vii) Pururavaša was famous as a donor of cows. (Śloka 26, Chapter 70, Aruśāsana Parva.)
(viii) Pururavaša never ate meat. (Śloka 65, Chapter 11, Aruśāsana Parva.)
PURURAVAS II. (a) king of the race of Dīpākṣa. (Śloka 15, Chapter 74, Udyoga Parva.)
PURUṢA. See under Prajñā.
PURUṢĀDAKA. An ancient place. (Chapter 57, Sahā Parva.)
PURUṢANTI. A mahārāja well-praised in the Rgveda. The Asvin devas once saved the following from trouble viz.: The immigrants, Dīgha, Dhvasana, and Puruṣanti. (Śloka 113, Anuvāka 16, Mandala 7, Rgveda.)
PURUṢOTTAMA. Śri Ṛṣya. He got this name because of his Pārava (filling) and Sādanna (sitting) (Chapter 70, Udyoga Parva.)
PURUṣYĀŚAS. A king of Pāṇcāla. He was the son of Bhūryāśas. The King became more and more prosperous observing 'Vaishākhadhāma' following the instructions of the King's preceptors Yāju and Upāyuṣa. (Chapter 2, Skanda Purāṇa.)
PŪRVĀBHĪRĀMA. A river of Purānic fame. (Śloka 22, Chapter 9, Bhishma Parva.)
PŪRVACITTI. A celebrated celestial maiden. She belongs to the group of six celebrated nymphs named Urvāśī, Pūrvacitti, Sūhajyāna, Ghrūcī, Visvācī and Madhuvantī. (Chapter 74, Ādi Parva.) Pūrvacitti was present for the Jambotasa of Ārjuna. (Chapter 122, Ādi Parva.) Once when Ārjuna went to svarga Pūrvacitti and others danced in his honour. (Chapter 43, Vana Parva.)
PŪRVADIṢA (PŪRVADIJK). The East.
Of all the sides Pūrvadiṣa is the most prominent.
1) The Sun rises in the east.
2) The sādiyas come and do severe penance in the east at dusk.
3) The moon rises here.
4) The result of offering havya to the fire spreads to the east.
5) The daughters of Dakṣa after becoming the wives of Kaśyapa dwelt in the east.
6) Devas made Indra the king of the east.
7) Indra and the devas did penance jointly in the east.
8) Because the devas accepted this side first (pārva) the side got the name Pārva.
9) The sun gives away as gifts the yajur Mantras at this place.
10) The devas drink the soma juice facing the east.
11) Vāraṇa once entered Pārvaša by the east and attained prosperity.
12) Indra selected the sacrificial animals at this place.
13) The soul of man comes to Svarga and the earth through the east. (Chapter 108 Udyoga Parva.)

PURVAPĀL. An ancient king. The Pāṇḍavas invited this king for the great Mahābhārata battle. (Śloka 17, Chapter 4, Udyoga Parva.)
PŪRVĀŚRAMA. A sacred place on the shores of the river Sarayu. While going along the shores of this river with Rāma and Lakṣmana, Vibhūsana showed the boys this śāraṇa and explained to them its importance. It was at this place that Śiva burnt Kāmadēvā (god of love) to death. Kāmadēva got the name Anuđaga at this place. (Bāsa Kṛṣṇa, Vālmīki Rāmāyana, Sarga 23.)
PŪṢĀNA. A female follower of Subrahmanya. (Śloka 26, Chapter 43, Śalya Parva.)
PŪṢĀ (PŪṢAN). Pūṣā attended the Jambotasa of Ārjuna (Chapter 122, Ādi Parva). When Ārjuna and Kṛṣṇa fought against Indra at Khādavapārastha, Pūṣā stood as an ally of Indra. (Śloka 35, Chapter 226, Ādi Parva.) Once all the devas together performed a yaga and not knowing the importance of Śiva, they did not invite him to the Yaga. Śiva attended the function uninvited. The devas did not like it and they attacked Śiva. The twelve adiyas as a team fought against Śiva and in the fight Pūṣā lost his teeth. (Chapter 18, Saṃśīkā Parva.) Ārjuna preserved to Subrahmanya two warriors named Pāṇḍūsa and Kaṭka.
PŪṢĀ II. (PŪṢAN). Another name for the Sun. (Śloka 16, Chapter 3, Vana Parva.)
PŪṢAKĀ I. A valiant soldier who fought on the side of Rāvaka. Hanumān fought against this soldier fiercely. (Bāṣa 2, Padma Purāṇa.)
PŪṢAKĀ II. The youngest son of Bharata, son of Dvārakā. Māṇḍavi was the mother of Pūṣakā. (Chapter 68, Vāyu Purāṇa, Chapter 6, Brahmāṇḍa Purāṇa; Chapter 4, Visnū Purāṇa, Chapter 11, Agni Purāṇa.)
Details about Pūṣaka from Padma Purāṇa and Vālmīki Rāmāyana are the following:
(1) Pūṣaka was with Satyugaha when the latter served as the guardian of the horse in all the three avamukha-yāgas conducted by Śri Rāma. (Padma Purāṇa, Pāṭala Khanda, Chapter 1 and 22).
(2) He defeated Damāna, son of Sulabha, while he was following the sacrificial horse. (Padma Purāṇa, Pāṭala Khanda, Chapter 34).
(3) He fought fiercely against the demons, Vuvunmī and Ugraśrava. (Padma Purāṇa, Pāṭala Khanda, Chapter 34).
(4) He fought against Rukumāṇī and Viramāṇī. (Padma Purāṇa, Pāṭala Khanda, Chapter 41).
(5) He was defeated by Lava who checked the progress of the sacrificial horse. (Padma Purāṇa, Pāṭala Khanda, Chapter 61).
(6) Pūṣaka conquered the country of Gandhāra and built a city called Puskālavanī nilat Puskālavanī and made it his capital city. (Vālmīki Rāmāyana, Uorra Kanda). (7) His wife's name was Kāntimāti. (Padma Purāṇa, Pāṭala Khanda, Chapter 57).
PŪṢKARA I. Son of Varuna. Soma's daughter was attracted by the beauty of Puskara and married him. (Śloka 12, Chapter 98, Udyoga Parva.)
PŪṢKARA II. The younger brother of Nala. It was this Puskara who jointly with Kali defeated Nala in a game of dice and drove him away from his country.
At last Puṣkara apologised to Nala and gave him back his son. (See under Damayantī.)

PUṢKARA III. A sage. He was the Guru of Pāparāma. (Chapter 151, Agni Parāśāra.)

PUṢKARA IV.

1) General information. This is a holy place situated 30 Kilometres to the north of Ajmer. Brahma once did penance there. There is a temple of Brahmadeva there. Padma Purāṇa gives a story about the origin of this temple.

Once Brahmadeva came to a place holding a jōtras. Then Brahmadeva Vajraṇābha was engaged in penance for the destruction of the demons. Suddenly the jōtras in the hands of Brahmadeva fell down making a thundering noise. The sound was so loud that its vibrations killed Vajraṇābha. From that day onwards the place was known as Puṣkara.

2) Other details.

a) Arjuna spent the period after his pilgrimage to this place (Śloka 14, Chapter 220, Aśī Parāśa).

b) Once sage Pushtiyā praised the greatness of Puṣkara. (Śloka 20, Chapter 82, Vana Parāśa).

c) Sage Dhaumitya praised the greatness of Puṣkara. (Śloka 16, Chapter 99, Vana Parāśa).

d) Once the god of death came and did penance at this place. (Śloka 26, Chapter 54, Droṇa Parāśa).

On Brahmadeva performed a Yāga at this place and then Sarasvatī rose up from the place in the name of Suprabhā. (Śloka 5, Chapter 38, Sālyā Parāśa).

f) On this place peacefully one can attain mokṣa. (Chapter 297, Śānti Parāśa).

PUṢKARA V. A mountain in the island of Puṣkara. This mountain is full of precious stones. (Śloka 24, Chapter 12, Bhīṣma Parāśa).

PUṢKARA VI. One of the seven islands. The other six are Jambūdīvpa, Piśakadīvpa, Śālaphandīvpa, Kūṭādīvpa, Kraukadīvpa, and Śakadīvpa. (8th Skanda, Devī Bhagavata.)

PUṢKARA VI. The wife of a sage. There was once a sage named Satyā in the country of Vindārba. Puṣkaradhīrīni was the wife of Satyā, Satyā who believed in Āhimsā performed a Yāga with fruits and roots. It is believed that no yāga is perfect if performed without a sacrificial goat. But even his wife for fear of a curse did not object to a Yāga of the kind.

There was another sage living in that forest in the form of a deer due to a curse and he was a great friend of Satyā. The deer came to the place of the Yāja and requested Satyā to kill him as the sacrificial animal to make the Yāga a success. Satyā did not agree to that but then Savitridevī appeared in person and compelled him to kill the deer and conduct the Yāga. With great reluctance Satyā killed the deer and conducted the Yāga, but the power of penance of Satyā faded away by that deed of his. Then Puṣkaradhīrīni performed penance to regain the power of her husband and Dharma appeared in person and blessed Satyā.

(Chapter 272, Śānti Parāśa).

PUṢKARA VII A King of Purānic fame.

There was once a King called Bhadrakāśa in Taikāta. His name was Bhadrakāśa. He worshipped Bhagavati with 108 lotus flowers daily in order to obtain a son. One day he found one flower missing and the brave king tore open his heart and made the number complete. The goddess was pleased and she blessed him saying that he would have a son worthy of becoming an emperor. Puṣkaraka was the son thus born.

The boy grew up and after crowning him as King Bhadrakāśa left for the forests. Puṣkaraka worshiped Śiva daily to get a suitable wife. After some time Śiva blessed him saying that he would get a very good wife. One day he went for hunting. He saw a camel trying to eat two coconuts engaged in the act of mating. Instantly the King sent an arrow against the camel and the camel falling down, a female Vidyādharā told the King thus:—"Oh King, there was once a Vidyādharā named Rājagamāli. A Vidyādharā maiden named Tāravali was attracted by the handsome form of Rājagamāli. She married him without the consent of her parents. The angered father separated them by a curse. The curse took effect and they soon got separated losing their way in the forest. Pining to see her husband Tāravali roamed about in the forests and reached the other shore of the western sea. It was a colony of trees and there was a big tree standing in full blossom. Tāravali took the form of a bee and sat on the tree sucking honey. After some days Rājagamāli also came to the place. On seeing her husband she had emission and from that evil seed was born a girl. After that boy of three was born to her. Dharva loka, I am Rājagamāli. Once a day a sage named Jītūsa came that way and this fruit fell before him. From the fruit came out a beautiful maiden and Jītūsa with his divine power understood the whole story behind it and so took the girl to his abode and named her Vīnavavati. Vīnavavati grew into a beautiful maiden and Tāravali was lost in delight. One day by accident I happened to see her and attracted by her beauty tried to rape her. She cried aloud and hearing the noise the sage came out and cursed me and turned me into a camel. I pleaded for mercy and the sage said I would be released from the curse when I was killed by the future husband of Vīnavavati, Puṣkaraka by name. Oh King, I am now released from the curse and you should go to the forest named Sarabhinnarūta on the other side of the western sea and marry that maiden."

Puṣkaraka was pleased to hear this and the king going back to the palace and entrusting the administration of the state to his ministers left for the forest of Sarabhīmucūra. Reaching the shore of the western sea he was thinking of ways to cross the sea when he saw a Bhadrakāśa temple nearby. When he went to the temple he saw a violin in front of it and taking it he played on it a few songs in praise of Śiva and went to sleep in the temple. The goddess was pleased with his songs and took the sleeping king to the other side of the sea. When he woke up next morning he saw himself on the other shore and was pleasantly surprised. He walked about on the shore and saw an abode and peering in saw a sage sitting inside. On seeing the king the sage told him thus:―"Oh Puṣkaraka, Vīnavavati in search of whom you have come here has just gone to pluck flowers for her worship. She will come just now and you can then accept your wife of your previous birth as your wife of this life."

The king wanted to know more about Vīnavavati when the sage said she was his wife in his previous birth also. Then the sage said:―"Once there was a Śūdra called Dharmaśeṣa in Tāmarātīpi. He married
a girl named Vidushi. All their wealth was stolen by thieves and robbers when they attempted to commit suicide by jumping into the fire. They saw two swans flying towards them and without waiting for them to reach them they committed suicide. In their next birth they became a swan couple. They lived on a date tree during rainy seasons. Once in a storm the tree fell down and in the darkness each went its own way. In the morning the male swan started searching for his mate. In the end he found her in the lake of Manasa in Svaranga. They lived there happily till the rainy season was over and then they went and stayed on a mountain. One day a forester killed the she-swans and while coming with the dead swans in his hands he saw a set of armed men coming that way and the frightened forester threw the dead swan into a lake nearby. The dead swan came in touch with the Manasavati herb in the pond and came to life flew away. The husband swan went into another group of swans and lived there in sorrow. One day a fisherman came and caught all the swans in a net. At that time the she-swans came there and finding her husband in the net felt very sad. She was thinking of some way to get her husband released from the net when a man came to the pond. He wrapped the diamond necklace of his in a cloth and placed it in the shore. The she-swans took the necklace and flew making the fisherman see everything before him. Seeing the swan going with the necklace the fisherman went after it. The swan flew to a mountain nearby and placed it on its top. The fisherman started climbing up and the she-swans then flew back and released her husband from the net. One day while they were flying making a show as an umbrella a hunter shot them down with arrows. Fortunately the lots fell on an idol of Siva and by the power of Siva they were born in their next birth as a king and a woman. The king is himself and the woman is Vasavadatta.

Puskarantha married her there and returning to his land lived happily for a long period (Tattanga 2, Sasanakavatilambaka, Kathakasitsagara).

Puskarantha II. A king. Puskarantha, son of king Suvendra, was cut to death by Parasmata (Brahma Purana, Chapter 3).

Puskaramalini. A very devoted woman. She was the wife of a sage named Siva, who lived on ashes in the country of Vidusha. Because she was very strict and perfect in the observance of vratas she became lean but pure. She was very obedient to her husband and she made her own dress out of peacock feathers gathered from forests. Puskaramalini was against sacrificing cows in yajnas. (Chapter 246, Sahasra Parva).


Uspa. A serpent born of the family of Kaasya. (Stota 13, Chapter 103, Udyoga Parva).

Puspadanstra. A prominent serpent of the family of Kaasya. (Stota 12, Chapter 35, Adi Parva).

Puspadanta I. One of the Aridiggajas. (The eight elephants of the quarters)

Puspadanta II. One of the three soldiers given to Subrahmanyas by Parvati. The other two were Umadhama and Sanatkurna. (Stota 51, Chapter 43, Salya Parva).

Puspadanta III. One of the attendants of Siva. Due to a curse Puspadanta was born on earth as Varatru (see under Varatru). There was another curse also on him. (See under Jambuvakirsha).

Puspadanti. A relative of a Gandharva named Citrasena. Puspadanti was once dancing in the court of Indra with Malayavat and other Gandharvas. Puspadanti faltered in her steps as she was admiring the beauty of Malayavat and Indra cursed them both and turned them into devils. They then observed the Ekadasi (eleventh day of every lunar fortnight) called Jaya and got themselves released from the curse. (Chapter 43, Utsara Khanda, Padma Purana).

Puspakama I. A divine Aerial Chariot.

1) Oruga. Visvakarma had a daughter named Sanjhita. She was married to Surya. But Sanjhita could not live with Surya for long because of the terrible heat and so she came back and told her father about it. At once Visvakarma ordered Surya to come to him and the former then tried to reduce his brightness by rubbing him on a grindstone. However much he tried he was not able to reduce even an eighth of his brightness. The brightness of the Sun which was rubbed out spread in the atmosphere as suspended luminous particles. Visvakarma collected that glistening dust and from it created four brilliant things. The Cakrayudha of Mahavishnu is one, the Tridala of Siva is another, and the third is Puspakavarna (Puspakama Aerial chariot). The fourth is Sakthi, a weapon of Subrahmanyas. Visvakarma gave them all as presents to Brahma (Chapter 2, Am 2, Vishnu Purana).

2) How Kubera got the Pushaka. Visvakarma abhd Kubera was the son born to Visvakarma of his wife Devaratrini, daughter of sage Bharadvja. Viskavaka did penance to please Brahma to get a son and Valravana was born by the blessing of Brahma. Kubera also, even while he was a boy, went to the valley of Himavat and did penance there. Kubera did penance for ten thousand years with his head downwards in cold water and another ten thousand years in Paricagni standing on one leg. At that time Brahma appeared in person and asked what boon he wanted. He said he wanted to be one of the lokapakshas (guardians of the universe). Granting Kubera that, Brahma gave him two treasures named Sanbhakshuni and Padmanadha and also the Puspakavarna. After that Kubera built a city named Lakka on the mountain of Trishna in the southern ocean and started living there.

3) How Ravana got the Pushaka. Visvakarma had three more sons named Ravana, Kumbhakarna and Vidhiva. They did penance and acquired divine powers. Ravana then went to Lakka and after defeating Kubera and sending him north captured Lakka and made it his capital. He also took by force the Puspakama from Kubera.

All the victory marches of Ravana were in this Puspakama. Once Ravana was going in his Puspakama with a Yaks
beauty kidnapped from Alakapuri when the girl cried loudly attracting the attention of Sampati, a vulture. Sampati attacked Ravana with his fierce beak and powerful claws. Ravana's weapons proved futile against Sampati and the bird broke the Puspana into pieces. But the Vimaña was a divine one and it regained the original shape and utility soon. All the weapons of Ravana were destroyed, the great weapon Gandhabāhas was thrown away. The crown of Ravana was struck down and trampled upon. With his sharp beak and piercing claws Sampati made brushes on the face of Ravana. Unable to bear the attack of the mighty bird Ravana begged for peace. Sampati asked Ravana to release the Yaksha girl which Ravana did at once. Ravana then returned to Lankā in the Puspana (Kuskandhā Kanda, Kamba Ramayana). It was in this Puspana plane that Ravana kidnapped Sitā. In the battle that followed, Ravana was killed and the Puspana Vimaña came into the possession of Vibhisanā who gave it as a gift to Śrī Rāma. Śrī Rāma sent it back to its original owner, Kubera, but Śrī Rāma used it again as once.

A ādāra named Sambhika started performing penance in Lankā as a consequence of which there started a series of infant deaths in the country. Śrī Rāma knew the cause and he got down by meditation the Puspana Vimaña from Kubera. When the plane came from Kubera Śrī Rāma got into it and flew to the place where Sambhika was doing penance and on reaching there killed the Śūdra and saved the country from a great trouble. The Puspana was then sent back to Kubera. (Uttara Ramayana).

PUSPAKA II. The great forest lying on one side of the mountain Latavastu situated to the south of Divarakapuri (Chapter 38, Dīkṣitārāma Pātha, Sabhā Parva).

PUSPĀNĀKA. A Yakṣa. He lives in the court of Kubera. (Śloka 17, Chapter 10, Sabhā Parva).

PUSPARAGĀRKHARA (RATNASALI). The Purāṇas state about a fort made of diamonds called Pusparāga shining red above the heavenly plane called Maṇḍitvā above Brahmāloka. This fort is seven yojanas high. All things inside it, the ground, the trees, the birds, the animals, plants, creepers and gardens are purparaga-studded and look red like saffron. Therefore the fort is called Rāmaśāla also. All the dikpālakas of the universe live with their family and attendants in this fort. (12th, Skanda śastra Bhāgavata).

PUSPARATHA. The chariot of the King called Vasumana. This chariot was capable of travelling through air, mountains, and oceans. (Chapter 198, Vana Parva).

PUSI UREKA. A King born of the family of Dhruva. He married a girl named Prabhā. (Skanda 4, Bhāgavata).

PUSPĀVĀHANA. A King of Rathantarakalpa. He got ten thousand sons of his wife Lāvanavatī. Puspadvāhana was a hunter in his previous birth. He used to give daily lotus flowers to a hermit who was doing worship of Viṣṇu observing the Dvādaśīvarta. He was doing this service with such devotion that in the next birth he was born under the name Puspadvāhana (carrier of flowers). The sage Ṛṣabha once told him about his previous birth and asked him to observe Dvādaśīvarta. Puspadvāhana observed the vrat and attained bliss. (Ṛṣtriya Kanda, Padma Purāṇa).

PUSPAVĀN. A King. This King who ruled supreme over all the three worlds also met with his death. The story of this King was quoted by Bhāma to illustrate that everything is transitory in this world. (Chapter 277, Sānti Parva).

PUSPAVATI. A sacred place. If one stays here for three nights fasting and bathing in the holy pond there one would get the benefit of making a thousand good wishes (cow-gift) and his family would be absolved of all sins. (Śloka 12, Chapter 29, Vana Parva).

PUSPOKATĀ. Mother of Kubera.

1) Genealogy. From Brahmā were born; two demons Ḥeti and Ḡrajeti. Ḥeti married Bhayu, daughter of Kaśi and to them was born a son named Viḍyuteka. Viḍyuteka married Sāhukājajak śakti daughter of Sandhyā and to them was born a son named Siṣke a. They abandoned the child in a forest and went away. Śiva took care of the child Śukṣa who married Daivaśvati daughter of the Gandharva called Marimayā and she delivered three sons named Māyavān, Sumālī and Māli and all the three started living in the crystal palace built at Lankā by Viṣṇukarṇa.

At that time a Gandharva woman called Narmadā delivered three daughters named Sundari, Ketumati and Vasudhā. When they came of age Sundari was married to Māyavān, Ketumati to Sumālī and Vasudhā to Māli. Māyavān got of Sundari seven demons named Vajrapuṣṭi, Virupāka, Durmūla, Supatigama, Vajahaka, Matta and Ummattā and a demoness of name Nālī. Sumālī got of Ketumati ten sons named Vaiśvānara, Dakṣa, Puspatātā, Kaikai and Kumbhinar. Māli got of Vasudhā four sons named Anala, Anila, Aha and Sampati. Sumālī wandered in the forests with his daughters. He gave all the four daughters in marriage to Viṣṇu, sons of Pulasta. Viṣṇu gave to Kaikai three sons named Rāvaha, Kumbhakarana and Viḥṣṭhana and a daughter named Sūrapakṣā. Viṣṇu got of Puspatātā a son named Vaśravāna or Kubera. (Chapter 11, Āgni Purāṇa; Chapter 275, Vana Parva, Utara Ramayana).

PUSHTI. A daughter born to Dakṣaprajāpati of his wife Prasūti. Dharma married her. Pushti had twelve sisters. Dharma married them also. Besides these thirteen daughters Dakṣa got of Prasūti another eleven daughters. They were Khyāti, Sati, Sambhūtī, Śrīmī, Pratī, Kuṃā, Santati, Anasūya, Īrjā, Śvāhdevi and Svadhā. They were married in order to Bhṛgu, Svī, Marci, Āgūra, Pulastya, Pulaha, Kṛṣṇa, Ātri, Vasiṣṭha, Agīr and the Pīṭhas. (Chapter 7, Amā 1, Viṣṇu Purāṇa).

PUSṬIMATI. Another name for the agni called Bhūrāna. If this agni is appeased there will be health. (Chapter 221, Vana Parva).

PCTRĀI. A demoness who was killed by Kṛṣṇa at Ambājī. Her previous birth, her relationship with Kamsa and such other details are found differently in different Purāṇas.

1) Kamsa and PCTRĀ. (PCTRĀ was the daughter of a demoness called Kaitavi and was the servant maid of the wife of
Karuna. She had a younger sister called Vrksodari. (Adi Parva, Chapter 18).
(ii) Putanā was the chhiari (father-mother) of Karna. She entered Gokula in the form of a bird. (Harivamśa, Chapter 2, Verse 6).
(iii) Putanā was the sister of Karna and the wife of Ghapara. (Brahmavarta Purāṇa).
9) Parajāmna (Vajir birth).
(i) Putanā in her previous birth was born as the daughter of Mahābali, bearing the name Ratnamālā. When Vāmana appeared before Mahābali during the time of the latter's Yajña, Ratnamālā mentally desired thus:—"Oh if only the Vāmana became my child! I could have then breast-feeding him." Vāmana, the omniscient, understood the desire of Ratnamālā. So during the incarnation as Kṛṣṇa, Ratnamālā was born as Putanā and Kṛṣṇa gave her salvation by drinking her breast-milk. (Brahma Vaiivarta Purāṇa, Chapters 9 and 10).
(ii) Once when the sage Kālabhiru and his daughter Āryamātī were travelling together they saw the sage Kāksīvāna running on the peacock of the river Sarvasvati. Kālabhiru saw in Kāksīvāna a suitable husband for his daughter and so he gave Āryamātī in marriage to him. They were thus living happily together when once Kāksīvāna had to go on a pilgrimage alone leaving Āryamātī in his ashrama. Taking advantage of her loneliness a Śūdra made her his concubine and when Kāksīvāna returned he found out the deceit and cursed her to be born as a demoness. She begged for relief and the sage said he would get relief when Viṣṇu incarnated as Kṛṣṇa. Putanā was the cursed form of Āryamātī. (Chapter 18, Adi Parva).
8) Pūtanā II. An evil spirit. This spirit which torments children stays with Suhranāmayana. (See under Grahapada. (Chapter 23, Vana Parva).
Pūtika. A creeper. This can be used in Yāgas as a substitute for Somalatai. (Ślokas 33, Chapter 32, Vana Parva).
Puradarsanaparva. A subdivisional Parva of Āśrama-vāsika Parva. It comprises chapters 29 to 36.
Purakṣa. A King. (See under Pataikpuraka).
Purūkaputra. A son born to a woman who is either a prostitute or one without a brother. (Ślokas 11, Chapter 3, Manusmriti).
Piyavaha. A hell. (See under Naraka).

R
R. This letter means "sound". (Agni Purāṇa, Chapter 348).
RA. The letter ra means fire, strength, Indra. (Agni Purāṇa, Chapter 348).
Rabhāsa I. A monkey in Śrī Rāma's army. (Vālmiki Rāmāyaṇa, Yuddhakātra, Canto 4).
Rabhāsa II. A Rākṣasa on Rāvana's side. (Vālmiki Rāmāyaṇa, Yuddhakātra, Canto 9).
Rabhya. An ancient king wedded to justice and fair-play in ruling the kingdom. (For details see under Ekavira).
Rādha I. Śrī Kṛṣṇa's dearest consort. Rādha is considered to be one of the two forms of Kṣīmūḍīvī. When Kṛṣṇa lived in Gokula as a man with two hands Rādha was his dearest consort. But when he lives in Vaikuṇṭha as four-handed Viṣṇu, Lakṣmi is his dearest consort. (Devi Bhāgavata 9, 1; Brahmavarta Purāṇa, 2, 49 and 50-57 and Adi Parva Chapter 11).
(ii) Different versions about the birth of Rādha are given in the Purāṇas, as follow:-
(i) She was born in Gokula as daughter of Vṛṣabha and Kaśīvān. (Brahmavarta Purāṇa, 2, 49; 35-42; Nārada Purāṇa, 2, 81).
(ii) She was got as Bhūmi-kanyā (earth-girl) when Kṛṣṇa visited Vṛṣabha. (Brahma Purāṇa, Harivamśa Purāṇa 6).
(iii) She was born from the left side of Kṛṣna. (Brahmavarta Purāṇa).
(iv) At the time of Kṛṣṇa's birth Viṣṇu asked his attendants to be born on earth. Accordingly Rādha, dear consort of Kṛṣṇa, took her birth in Gokula under the star Jyeshta in the month of Suklaśati day in Bhāratapada month. (Adi Parva). (v) Kṛṣṇa once desired Viṣṇu, the Gopi woman, to the hall of enjoyment (rasamanḍala). Knowing about it Rādha followed them to the hall, but both of them were not to be seen. On another occasion when Rādha found Viṣṇu in the company of Kṛṣṇa and Sudāmā she, in great anger, insulted Kṛṣṇa whereupon Sudāmā cursed her to be born as a human woman and experience the pangs of separation from Kṛṣṇa. (Nārada Purāṇa 2, 8; Brahmavarta Purāṇa 2, 49) and Rādha cursed him in turn to be born in the dīnava dynasty. It was on account of this curse of Rādha that Sudāmā was born as the asura called Śāṅkhačaṇḍa. (Brahma Vaiivarta Purāṇa, 2, 4, 9, 34).
(vi) Rādha is considered to be one of the five forces which help Viṣṇu in the process of creation. (Devi Bhāgavata 9, 1; Nārada Purāṇa 2, 81).
(vii) Rādha is the mental power of Śrī Kṛṣṇa. (For details see under Paṇḍarpānas).
Rādhā II. Wife of Adhirātha, the foster-father of Karna and the foster-mother of Kṛṣṇa (See under Kār̥ga).
Rāga. One of the seven daughters of Bhṛṣapati—Āgrī. As she was loved by all beings she came to be called Rāga. (Vana Parva, Chapter 205).
Rāgakhāṇḍāva. A cake-like thing formed in a Yajña performed by King Dīlīpa. (Drona Parva, Chapter 61, Verse 8).
Rāghu.
1) General. A famous king of the Solar dynasty. The great king Dīlīpa was his father. (For genealogy, birth etc. see under Daśaratha and Dīlīpa).
2) Other information.
(i) Rāghu also occupies a place in the list of famous kings of ancient days (Adi Parva, Chapter 1, Verse 232).
(ii) In the fight between the king of Virāṭa and the Kaṇavaṇas (over the killing of cows) Rāghu was present along with Arjuna in fight. (Viṣṇu Parva, Chapter 55, Verse 10).
(iii) Rāghu got from King Yuvanāvāra a sword, which he presented to Harināvāra. (Śānti Parva, Chapter 165, Verse 78).
(iv) He did not eat flesh (Anuśāsa Parva, Chapter 130, Verse 81).
(v) Kaśīvāras who praise Rāghu will not be defeated in war (Anuśāsa Parva, Chapter 165, Verse 51).
(vi) In the list of kings to be remembered at dawn and at dusk Rāghu too is included. (Anuśāsa Parva, Chapter 165, Verse 51).
RAGINI. A celestial woman, daughter of Himavān and older sister of Pārvati. (For details see under Pārvati).

RAHASAYAVEDA. A Veda composed by manu Arvāvasu. This Veda is about Sūrya. (Bhārata, Chapter 137, Verse 19).

RAHODARA (RAHODARA). A muni of ancient days. There is a story in Chapter 29 of the Varāṇa Purāṇa about an ass falling on the muni’s neck and the place where the skull was removed from his neck coming to be known as Kapālāmocana.

Śrī Rāma killed the Rākṣasas who lived in Dandaka forest. The head of one of the Rākṣasas cut by a very sharp knife was thrown off at a distance in the forest and it fell on the neck of Rahodara, who happened to be walking at the time in the forest. It (the head) cut deep into the bones of the Sage and that made it difficult for him to move about. Yet, he visited all the holy places on the earth with the skull of the Rākṣasa around his neck. At last he told the noble Rāi about his misfortune and they directed him to visit Aṣṭānasattiriha, and the moment he touched the water in the tirtha the skull fell into the water. Hari 2 had been told about the incident, the Rāi named the tirtha Kapālāmocana.

RAHOVĀDĪ. A king of the Pāru dynasty. He was the son of Śarvaśī and the father of Bhadrāśva. (Agni Purāṇa, Chapter 278).

RĀHU. An āśrama.
2. Rāhu and the Solar eclipse. The oldest story about Rāhu is that about the solar eclipse (See under Candra IV, Para 4).
3. Other information.
   (i) Rāhu is a member of Brahma’s court. (Sabhā Parva Chapter 11, Verse 29).
   (ii) Saṅghya once spoke to Dhyantarā about Rāhu. (Bhishma Parva, Chapter 12, Verse 40).
   (iii) Rāhu exists 10,000 yojanas below the Sun. (Bhāgavata, 5th Skandha).
   (iv) Rāhu is installed in temples as wearing a half-moon on his head. (Agni Purāṇa, Chapter 51).

RAKOAGANA. A sage who lived in the Rgyedic times. It was his son Gautama, who composed the 74th Sūkta of the first Mandala of Rgyedas.

RAJBHAVĀ. A hermit who was famous in the Palace of Yuvābhīṣa. Information about this hermit, found in the Mahabharāta is given below:
   (1) Raibhya who was a friend of Bharadvāja had two sons named Arvāvasu and Parāvasu. They were great scholars. (M.B. Vana Parva, Chapter 135, Stanza 12).
   (2) Bharadvāja once forbade his son Yakvattra from going to the hermitage of Raibhya. Getting angry at this, Raibhya struck his matted hair on the ground and created a wicked fairy and ordered her to kill Yakvattra. Knowing this Bharadvāja ran to that place and cursed Raibhya that his eldest son would kill him. Once Parāvasu, mistaking his father for a cruel animal killed him. By the order of his second son Arvāvasu, Raibhya was brought to life again. (M.B. Vana Parva, Chapter 139, Stanza 157).
   (3) Raibhya was the son of Angiras. (M.B. Śānti Parva, Chapter 208, Stanza 26).
   (4) Raibhya was once an assistant at the sacrifice of Upārkaravas. (M.B. Anuśāsana Parva, Chapter 33, Stanza 7).
   (5) Raibhya was one of the hermits who visited Bhishma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 26).

RAIBHYA II. An ancient hermit. This hermit learned the Śivapaddhāraṇa from Vīrana. After that he taught his son Dīkṣita this charma. (M.B. Śānti Parva, Chapter 343, Stanza 42).

RAIBHYA III. The father of Duyanta, the husband of Sākuntalā. This Raibhya was the son of Sumati. (Bhagavata, Skandha 9).

RAIBHYA IV. One of the sons of Brahmadāt. Once Raibhya went with Vasu and Angiras to Brahmaparśu and asked him several questions about the attainment of Supernal bliss. Brahmaparśu replied that attainment of bliss could be had, not by action but only by devotion. Raibhya immediately started to Gayā to do penance. There he met with the Sanātikamāra. (Varaha Purāṇa).

Urvaśī made an earnest effort to hinder the severe yon and penance of Raibhya. But it was of no use, and by her curse, that celestial woman became ugly. She entreated him for liberation from the curse. Raibhya blessed her and said that she could obtain her original form by bathing in Yoḍhiniṅkūṇḍa. (Yogini Kūṭā). Urvaśī bathed in Yoḍhiniṅkūṇḍa and from that day onwards that tirthā (holy bath) came to be known as Urvaśīyoginiṅkūṇḍa.

RAIKWA. There was a noble King in ancient Indra named Jāmaśūta. The following is a story about the fame of this King.
One night while this King was sleeping, some hermits took the form of swans and were flying through the air. One of them saw the radiance of the fame of Jāmaśūta shining brightly. The other swans said that the fame of Raikwa was far greater than this. Jāmaśūta heard this. He found out Raikwa and placed all his wealth at the feet of Raikwa and gave him his daughter in marriage.

RAIVATA I. Information about this King found in the Mahabharāta is given below:
   (1) An ancient King in Bhārata. Once he heard the Gandharvas singing songs from Sānavech in the harbours of Mandara mountain in the south and becoming so much immersed in it, he decided to renounce his country, city, wife and everything and go to the forest. (M.B. Udyoga Parva, Chapter 109, Stanza 9).
   (2) He got a sword from Manuṭṭa. He gave that sword to Yuvābhīṣa. (M.B. Śānti Parva, Chapter 166, Stanza 77).
   (3) Raivata never ate meat. (M.B. Anuśāsana Parva, Chapter 115, Stanza 63).
   (4) He is one of the Kings who should be praised in the mornings and evenings. (M.B. Anuśāsana Parva, Chapter 165, Stanza 53).

RAIVATA II. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Stanza 19).

RAIVATAKA I. A mountain in Gujarāt. It stands near the present Junagadh. The present name of Raivatakā mountain is Girnar. In Mahābhārata it is spoken of as Bhājanantag. It is stated in Mahābhārata that while ŚrīKrṣṇa and Arjuna were travelling through Prabhāsaksetra once, they got to the top of this mountain. (Ādi Parva, Chapter 217, Verse 8).
RAIVATAKA II

The Yadavas once celebrated a great festival on the Raivataka mountain. It was during this festival that Adi Parva narrates the story of Subhadra, the sister of Sri Karna. (M.B. Adi Parva, Chapter 219; Bhagavata, Sanhita 10).

RAIVATAKA II. A mountain in Saka Island. Mention is made about this mountain in Mahabharata, Bhagavata, Parva, Chapter II, Stanza 18.

RAIVATAKA (RAIVATA). Son of Priyavrata, the brother of Karna; Priyavrata had ten wives Surupa and Bharatami, Surupamedha and Axis. These sons were born to Axis. These sons were born to Subhadra. Three sons were born to Tumas and Raivata were born to Bharatami. These three sons became Lords of Manavanta, in course of time. (See under Manavanta).

RAJA I. A warrior of Subrahmanyas. (Salya Parva, Chapter 45, Verse 78).

RAJA II. A Sage. He was one of the sons born to Vasistha of Urdj.

RAJIVAN. One of the two gatekeepers of Saryadeva. (Bhagavata Purana, Brahma Purana).

RAJA (N). All the important Puranadas have laid special emphasis on the importance of rule by Kings. All living beings will have Kings of their own. It was Brahma who first assigned the task of King to the Creator of the Prajapatis. Brahma made Candra, the King of the stars and medicines; Varuna was appointed King of waters, like sea, river etc; Vaishravana was appointed King of Kings; Vism, King of Devas; Agni, King of Vasus; Indra, King of Maruts; Daksha, King of the Prajapatis; Priyavarta, King of the divinities; Hima, King of the mountain; Bharata, King of Gandharvas; Vasudha, King of the old; Ganges, King of waters; Aranyavat, King of elephants; Ox, King of cattle, Taper, King of animals, Peepal, tree, King of trees and Ucchashavas, that of horses. (Agni Purana).

As to what type of the King of mankind should be and what should form his duties it is ordained as follows. The Raja should appoint either a Kshatriya or a Brahmin as his Commander-in-chief. The Commander-in-chief should be of noble birth and well-versed in law. Only a strong man who can speak boldly and openly should be appointed mean as an ambassador. Either a male or a female may be appointed to carry chewing materials. But that person should be loyal, friendly and capable of putting up with hardships. The body-guard of the King should be a good general, a Minister should be conversant with dharmakshetras (moral and ethical code).

Also, the King should be surrounded by the royal physician, chief of the elephant division of the army, the mahouts, chief of the cavalry force, master of the fort, the architect, preceptor in archery and the chief of the internal administration of the palace. When it is yet three hours for the dawn, the King should wake up from sleep. Music, prayers by courtiers etc. should herald his waking up. As soon as he has woken up, the King should hold talks with his spies. Then he should examine accounts and only after this he should begin the ablutions. After his puja (worship) is over, he goes with gold should gift to Brahmins. With the blessings he must seek fire from the mirror and then give along with gold. He should keep up the almanac for the day's star etc. And after having taken the medicine prescribed by the physician and also the blessings of the preceptor, the King should attend court. (Agni Purana, Chapter 233).

According to Chapter 8 of the Manas Putrag, a great authority on law and order, Kings are born from the shoulders of Indra, Vayu, Yama, Surya, Agni, Varuna, Candra and Kubera.

RAJA (S). One of the seven sons of Vasistha by Urdj. The other six being Guira, Urchavabha, Savana, Anagha, Suptas, and Sutka. Holy souls, these seven were Saptarishis in the third Manavanta. (Vigasa Polimana, Part 1, Section 13).

RAJADHARMAM. A work, which was a friend of Brahmas and a son of Krityaprajapat. This work was known as Adityagita. (See under Nadjagita).

RAJADHARMAKUSANANA PARVA. A sub-Parva of Sani Parva, Chapters I-130.

RAJADHIDEVI. The youngest of the five daughters of the solar king Sura by Murgia. King Jaya of Avanti married Rajadhidevi (Bhagavata, Skanda Purana).

RAJAGIRHA (GIRIRAJA). An ancient city in India. Capital of Magadh. King Pushya was killed by King Pingula. (Adi Parva, Chapter 112, Verse 27). Another King, Ambiluka had for a time, ruled over the city. (Adi Parva, Chapter 203, Verse 17). Afterwards Jarasandha became a powerful King of Rajagirha. It is a holy place as well. He who bathes here will become his pleasant-looking as King Kaktuvan. (Vvana Parva, Chapter 84, Verse 104).

RAJAMUKHI. A celestial woman. (Skanda Purana).

RAJANI. A holy river in ancient India. (Bhagavata Parva, Chapter 9, Verse 21).

RAJANITI. (Politics and administration).

Politics and administrative administration in ancient India is dealt with in Manas Putrag and Agni Purana. A very brief summary of it is given below:

The King should organise six kinds of army formations, worship the Devas, thaly and then set out for war. Mithila, Paiseka, Sindula, Subhodha, Sutakabha and Turkabha are the six kinds of army formations. The list is given in order of the importance of the bala. The army has six parts. They are: Manas (advancers), Kosa (treasury), Padh (infantry), Turaga (Cavalry), Gaja (elephant) and Kattha (chariot).

If an attack is feared either against the forts or across rivers or trenches, the army should be marshalled. The attack is to proceed against the forts or across rivers or trenches. The Army Chief is surrounded by trinity warriors should lead the division. The King and his wife should be the centre of the army division along with the treasury and first class soldiers. On both sides of the King should march in the cavalry and the chariots should form the farther wings. Elephants should proceed on the two sides of the chariots, soldiers recruited from forests must march on the sides of the elephants. The supreme commander will march behind all the others guiding the army.

If there is cause for fear in front of the army during the march, three Vyalas (Phalanas) Makara, Syena or Shosh should be put in the Vanguard. The Sakatavyala is more suited to meet an attack from behind. If attack is feared from the flanks then also the Sakatavyala is advisable. When attack is feared from all the sides is feared sarvatobhadra (all around). It is the duty of the Supreme Commander to safe-guard his army and suppress reactionary forces whenever the army gets weakened, when it marches through caves, mountains
rocks or other difficult terrain or weakened by the persistent attacks of the enemy. When the time, place and the people's attitude are favourable, the king should engage himself in open war with the enemy, and if they are unfavourable he shall not go in for war. If confrontation with the enemy occurs under circumstances in which the king is visible to the enemy, powerful divisions of the army consisting of victorious warriors of high calibre should be stationed either at the front or in the rear.

In the formation of victors (pahlānā) there are seven factors called Uras (breast), Kukas (arm-pits), two Pakkas (sides), two Madhyas (centre) and Pratha (rear). The commanders should be surrounded by bold soldiers. The leader is the very life of the war. At the Uras of the vētha powerful elephants, at the Kukas chariots and at the Pakkas cavalry should be stationed. This is called pakvikādīvīyā. If at the centre cavalry and at Kukas and Pakkas elephants are stationed, it is called antarādīvīyā. If there are no chariots, cavalry or infantry may be put in their place. Certain authorities maintain that in every vētha elephants may be stationed in the place of chariots, if chariots are not available. (Agni Purāṇa, Chapter 242).

RAJAPURA I. An ancient and famous city in Kānchi. Here Karna defeated the Kāmbogas. (Dona Parva, Chapter 4, Verse 5).

RAJAPURA II. Capital city of King Girgānda of Kānchi. Innumerable kings gathered together in the city in connection with the Svayamvāra of the princess of the Pratāpavēṭha. (Chapter 4, Verse 3).

RAJAKŚEHARA. A Sanskrit dramatist who lived in India in 7th century A.D. Balaśhāhrata or Prakāndlavāna, Balarāma, Viḍḍhalalabhaḥājīka and KarṇapramAjājī are his more famous dramatic works. Kārparanatājī refers to him as the predecessor of a king of Kāncajī. Rājaśekhara was known by the name Kaviśāka also Balāshāhrata, called also Mahānātaka, is a drama in ten Acts. Balaśhāhrata contains only two Acts. Its theme is the wedding of Draupadi and the ruin caused by the game of dice. Viḍḍhalalabhaḥājīka is a drama in four Acts. He has a further work to his credit, Kāyāmānaṃśa in eighteen chapters. Some scholars hold the view that Rājaśekhara lived in the 10th century A.D.

RAJASŪVA. A great yājña. Harīcsandra and also Dharmaputra performed it. (Śabhā Parva, Chapters 33, 35, 81).

RĀJACYAPARVA. A sub-Parva of Śabhā Parva. (Chapters 33-35).


RAJAṬANABHA. A Yājña. He married Maṇivārī, daughter of Amuruṇa and two sons, Maṇivāra and Maṇiṣhūra were born to them.

RAJAVAN. A muni born in the Bhūrga dynasty. To Bhūrga were born of his wife Kṛṣṇā, Kārṣṇa, the wife of Viṣṇu and their son was called dyātha and Viḍhalī. They married 25 sons and 50 daughters of Mera. Two sons, Prāma and Miṅkanḍu were born to them. From Miṅkanḍu was born Mārkandeya and from him Vedas iras. Prāma had a son called Dyutimān and he a son called Rājāvan. It was from Rājāvan that the Bhūrga dynasty multiplied. (Viśnu Purāṇa, Part 1, Chapter 10).

RĀJAYOGA. See under Yoga.

RĀJ. (Rāj). A prominent king of the Pāru dynasty. He was one of the five sons of Aṣṭavakra in the other four being Nābha, Kṣatrvēṭha, (Vṛdhīśaṃkar) Rambha and Anētas. (Arama Parva, Chapter 70, Verse 23).

Purāṇas contain stories that Indra destroyed people in Rāj's dynasty as they hated the Former. That side in which the powerful Rāj fought used to win. In a fight between the asuras and the Devas, when Indra felt that his side was losing, he secured the participation of Rāj in the fight on condition that the latter would be given Indra-hood. The asuras were defeated and Rāj was made king of svaraga. Rāj had thousands of children and they were known under the common name Rājyakṣatryās. But they were a foolish lot and lacked the capacity to distinguish themselves in Indra's place. Therefore, at the instance of Bhraspati, preceptor of the Devas, Indra destroyed them all and resumed his former position and status. (Bhagavata, 9th Skanda; Vāyu Purāṇa, Chapter 92, Verse 76; Brāhmaṇda Purāṇa, Chapter 11; Harivamsa 1, 26; Manusya Purāṇa, Chapter 24, Verses 34-49).

RĀJUKAMYA. A grammarian. In Pāṇini's Saṁśādhaṇī, he is depicted as a mahārāja possessing great knowledge of the Vedas.

RĀJNI. Second of the three wives of Vivasvān. The couple had a son called Revaṇa.

RĀJAVARDHANA. A king of Varśi. Rājaśekhara was a great critic, who could comprehend the past, the present and the future. Knowing that his death was near, he told his subjects about it and went into the forests for rapsa. Sorry over the departure of their king, his subjects as well as ministers began worshipping Śūrya, who appeared and blessed them saying that their king would live for ten thousand years in perfect health, victory and with all wealth and prosperity and other resources and with unimpaired youthfulness. The ministers and subjects greatly elated over the boon informed their king in the forest about it, but he only felt sorry about it. He told them that during his life for ten thousand years he would have to witness the death of his sons, grandsons and subjects and would thus have to be sad throughout life.

The king conspired and made them return. Then he did rigorous tapas to Śūrya and secured from him the boon that during his life-time none would die. (Mārkandeya Purāṇa).

RAKĀ I. The presiding Deity of the full moon. She too was present at the birth of Subrahmanyā. (Śaiva Purāṇa, Chapter 45, Verse 1).

Rākaḍevī was the daughter of Aṅgirās, who had by his wife Smṛti four daughters called Śrimālī, Kūri, Ṛkā and Anumati. (Viśnu Purāṇa, Part 1, Chapter 1).

RAKĀ II. A Rākṣasa girl. She served, at the instance of Kuṇera, Mahārāja Vivasvāna, and a son called Khara and a daughter, Śrīparākha, were born to her by the mahārāja. (Vana Parva, Chapter 275, Verse 34).

RĀKṢAS. A particular sect of asuras. Yaksas and Rākṣas were offspring born to Kāyapa prajāpati of his wife Muni. (Agni Purāṇa, Chapter 19).
Rākṣasa I. A particular sect of asuras. The ancients had ordained that Rākṣasas should not be killed at dusk. Vālmīki Rāmāyana, Bākāśāda (Canto 22, Verse 22). Uttararāmāyaṇa, contains the old story about the origin of Rākṣasas. When Bhrāma was reciting the Vedas at the beginning of Kṛta-yuga he felt very hungry and certain forms emanated from his face. Those who were born from his anger assumed the form of Rākṣasas and those from his hunger that of Yaksas. The Rākṣasas turned out to be evil folk killing and eating cows and brahmans. Bhrāmati and Heru were the first born Rākṣasas, the latter of whom wedded Bhāyā, daughter of Kāla, and to them was born a son called Viśvukūsa. Her married Śiśakāpanā, daughter of Saṅdhya. Though a child was born to them they forsook it in the Himālayan slopes and went their own ways.

At that time Siva and Pārvatī came that way and after blessing the child returned to Kailāśa. The child was named Śucī. He married Devatavī, daughter of the Gandharva called Maṇumaya and three children were born to them, viz. Mālyavān, Sūmāli and Māli. They did tapis to propitiate Brahmā and when he appeared requested him thus: “We must defeat Vākṣas Kūnara, Gandharvas, Śudhājas, Viśvādṛas, Yana, Kubera, Vāsāva, Nāga kings and daityas and dānavas and we must not be defeated by any one. We must kill all enemies and they shall not kill us. We three shall never quarrel among ourselves.” Bhrāma granted all their prayers. The three, proud and haughty due to these boons, began roaming about consuming cows and brahmans. They asked Viśvākarmā to construct for them a city for them on Mount Trūkā in the south sea. The three brothers took their abode in Lanka. Mālyavān, Sūmāli and Māli married respectively Sundarī, Kṛtumati and Vasudhā, daughters of the Gandharva woman Nāmāda. Mālyavān begot of Sundarī seven sons called Vajravastu, Viṣṇupāda, Durmuktā, Uṣṇipāda, Yajñapāda, Maha and Uṁma and also a daughter called Nila. To Sūmāli were born of Kṛtumati ten sons and also four daughters.

Four sons were born to Māli of his wife Vasudhā, and they became the ministers of Viśvākarmā. Then thousands of Rākṣasas were born as sons, grandsons, brothers, nephews, etc. to the above and they lived in Lanka, a terror to the whole world. While the daughters of Sūmāli, Vekā, Purposūkā, Kākāsī and Kumbhūkāsī were once walking in the forest they saw Kubera on a visit to Brahmā in all pomp and glory. They understood that Kubera owed his pomp and glory to his being the son of Viśvāvas and therefore, the next day one of the four, Kākāsī, went to Viśvāvas’s kraima and prayed for children by him. Three sons called Rāvana, Viśvāsika and Kumbhākarna and a daughter called Śūrpanakha were born to her by Viśvāvas. They secured boons by performing tapas and Rāvana lived in Lanka as king of the Rākṣasas.

Rākṣasa II. An approved system of marriage. (See under Viśvāsī.)

Rākṣasagraha. An evil spirit connected with the Rākṣasas. Affected by this spirit man will immediately become mad. (Vana Parva, Chapter 23, Verse 50.)

Rākṣasayajñā (Rākṣasasatras). Parāśara once conducted a yajña to annulise the Rākṣasas and their effect. (Adi Parva, Chapter 180). The provocation for Parāśara to conduct the yajña was that a Rākṣasa called Kālmakapāda ate Śakti, the father of the man; and the son of Vasiṣṭha. When the yajña had reached its climax Pulastya, Pulaha and Kavi went to Parāśara and held conciliatory talks with him, and Parāśara, ended the yajña. The Agni that he had made to devour the Rākṣasas was discarded on the slopes of the Himalayas. According to the Purāṇas that fire, even to this day, continues consuming the Rākṣasas, trees and rocks. (For details see under Kālmakapāda and Parāśara.)

Rākṣasthā. A celestial woman daughter of Kaśyapa-prajapati by Pradḥādevī. (Adi Parva, Chapter 63, Verse 50.)

Rākṣasabhāska. A hell. (For details see under Kāla.)

Rākṣasovāha. A kingdom in ancient India. The Kṣatriyas there were annihilated by Parāśurāma. (Drona Parva, Chapter 70, Verse 12.)

Rākṣa. A son of Mahiśāsura. He had two sons called Bāla and Atībala. He had also a number of mighty army generals like Dhumäkta and thousand aṣṭāśuṁdis under each general. (Skanda Purāṇa, 7.1.119.)

Rākṣabhāja. 1) General. Rebirth of Rambhāsura, father of Mahiśāsura. Stories of Raktabhāja and Rambhāsura are inextricably interwoven.

2) Origin of Raktabhāja. Once upon a time there lived an asura king called Danu. His two sons, Rambha and Kārmabha who had no children, did tapas at Pañchamada for the blessing of having issues. Rambha and Kārmabha meditated upon Māyā, the supreme seat at the centre of the five fires and the latter standing in the water. Indra in the guise of a crocodile dragged Kārmabha away by the feet and killed him. Angry at the death of his brother, Rambha decided to cut off his head and offer it to fire. When he was about to do so, Agni appeared and told him that suicide was worse than killing others and proposed to him the following story according to his desire. Accordingly Rambha requested Agni for a son more effulgent than the latter, who would conquer the three worlds and would not be defeated even by the Devas and the Auras. Rambha further wanted that son to be as powerful as Vāyu, exceptionally handsome and skilled in archery. Agni blessed Rambha that he would have, as desired, a son by the woman whom he coveted. On his way back home he saw a beautiful she-buffalo, which he married. He took the buffalo which got pregnant by him, to Pāṭalā to protect it from the attack by other buffaloes. One day another buffalo felt a passion for Rambha’s wife and in the fight that ensued Rambha was killed by it. Rambha’s wife died in his funeral pyre. It was from the centre of the fire that the very powerful Mahiśāsura was born. Rambhāsura also rose from the fire under the name Raktabhāja. (Vamana Purāṇa, Chapter 17; Devī Bhāgavata, 5th Skandha.)

3) Born to Raktabhāja. Raktabhāja secured from Siva a boon according to which if one drop of blood from his body fell on the battlefield, many Rakṭabhājas would arise from the blood and fight the enemies. Each of these Rakṭabhājas would also be like the others in the matter of strength, form and weapons. (Devī Bhāgavata, 5th Skandha.)
4) His death. War between Deva and Asuras broke out and in the fight between Deva and Raktaajya blood from his body flowed. When Deva found it impossible to kill the allies of Raktaajya who arose from the blood, he resorted to a trick. She asked Gomundra to lick off the blood flowing from Raktaajya before it fell on the ground. Accordingly Deva began killing the asuras and Gomundra consuming their blood and flesh. When the mortal Raktaajas were all killed thus, the original Raktaajya returned to heaven and in the meantime Deva cut off his hand with her sword. Gomundra did not permit even a drop of blood to fall on the ground (Dev biharvata, 5th Sandukha).

RAKTAJA. A form assumed by Arjuna in his previous birth. The following story is told in Padma Purana (Chapter 14) about Arjuna being reborn as such at the meeting of Kali and Devapara yugas and Svedaja being born as Kara during the same era. Once during a quarrel between Siva and Brahma the former rushed off Brahmas head. (For details see under Brahman). Some drops of sweat appeared on the forehead of the angry Brahman and from the sweat which Brahman wiped with his hand arose a person wearing a thousand shields, bow and quiver. That person was Svedaja. He asked Brahman where he should go and the former granted him permission to destroy Siva. Then approached Siva with bow drawn and the frightened Siva ran to Visnu and sought refuge. Svedaja followed Siva and when Visnu, seeing him, raised a loud noise "Hum", Siva prostrated at Visnu’s feet. Siva extended the skull in his hand towards Visnu requesting him to destroy Siva as he would otherwise else give Siva, put the right hand into the skull as alms, Siva wounded the hand with his Sida (three pronged weapon) and pure red blood began flowing from the hand into the skull. The blood continued flowing for a thousand years in a length of fifty yojanas and thickness of ten yojanas. At the end of the period Visnu asked whether the skull was not filled you and answered yes. At this Brahman answered that it was filled. Then Visnu stopped the flow of blood, and Siva, in the presence of Visnu, looked into the skull for a thousand years and stirred it with his hand. The blood gradually turned into a bubble, and a person possessing thousand hands and as glowing as fire appeared in the skull. He had a crown on his head and held in his hands a bow and quiver. He wore flowers on his hands. And, that was Raktaaja, an incarnation of Raktaaja.

King at Raktaaja. Siva told Visnu thus: "This master in heaven is Nara. You spoke Nara, and let his name, therefore be Nara. Oh Narayana, you both will be called Narayana. This Nara will be of help to you on behalf of the Devas and also in the maintenance and protection of the world. He will further help you to kill the asuras. Nara, the great intellectural that he is, will become a man of surpassing wisdom. Brahman’s divine fifth head possesses such an effulgence. Nara is exalted from that effulgence and also from the blood from your hands and my look at him. He will annihilate asuras in war. He will be a terror to those persons who cannot be conquered by you, Indra and the other Devas. While Visnu stood there amazed Raktaaja praised him and Siva with folded hands and asked from the skull what he should do. Then Siva ordered him thus: You kill this asura (Svedaja) created by Brahman with his own effulgence." And Siva led Raktaaja out of the skull by his hands and told him again: "Look, here lies the terrible person I spoke about made unconscious by the cry of 'Hum' by Visnu. Awake him immediately." After having said this Siva disappeared. Nara, in the presence of Narayana, kicked the unconscious Svedaja with his left foot, and he came out of his unconscious state. The fierce fight that ensued between Raktaaja and Svedaja continued for two years. By then Svedaja had lost everything but one of his shields and Raktaaja had only his two arms to fight with. At this stage Vasudeva (Visnu) in great alarm went and asked Brahman whether Raktaaja might not kill Svedaja. Brahman answered, 'In the next birth Nara may defeat Svedaja.' Saying 'Right, let that be so, 'Visnu returned to the battlefield and withdrew them from fighting with the assurance that they would be given an opportunity to fight again during the period of the Kali and the Dwapara yugas.

Afterwards Visnu directed Asitya (Sun) and Akhandalika (Indra) to look after Raktaaja and Svedaja. He told Asitya further: 'At the end of the Dwapara yuga you should see that Svedaja is reborn, in the interests of the Devas, as your son. In the Yudha dynasty will be born a very powerful fellow called Siva and he will have a very beautiful daughter named Priya. Durvasas will advise her some mantras as a boon and she will have some sons from the devas whom she will make with the mantras. With that object in view, while in her periods, she would, at the time of dawn gaze at you with love. Then he (Svedaja) will be born as the son called Vasudeva of Kunti, the virgin.'

The Sun-God agreed to obey the above instructions of Visnu and told him further: "I shall procreate in the virgin a very powerful and valiant son who will become well-known in the world as Karna. He will gift away all wealth to brahmans." After saying thus Sarya disappeared. After this Visnu told Indra as follows: "You should, at the end of the Dwapara yuga see that this Nara, born from blood, is reborn as an aspect of yours on earth. King Pandu will one day go into the forest with his wives, Kunti and Madri, and he will then become the object of an animal’s curse. He will therefore, in a spirit of renunciation, go to mount Sukastra where he would ask Kunti to become a mother by another man. Unwilling to do so Kunti will desire to have sons by Devas, and when she prays to you, you should favour her with this Nara as son. Devendra raised a loud objection to the above injunction of Visnu as follows: "You, who incarnated yourself as Rama in the twelfth yuga of the last Manvantara for the purpose of killing Rakshasa, killed my son Bili. Therefore I do not wish to procreate Nara as my son." To this objection of Indra Visnu assured him that as a penalty for the mistake of killing Bili, he would be a companion of Nara (Arjuna) who would be born as Indra’s son. According to the above terms and conditions fighting between Raktaaja and Svedaja ended. In the next birth Raktaaja was born as Arjuna and Svedaja as
To have a son, Dāsaratha took as his second wife Kaikēyi, daughter of the King of Kekaya and younger sister of Yudhīsārī. But the word of the king must be heeded. Then he married Sumitra, daughter of the King of Kasi. Even after many years none of the three waves of Dārātha presented him with a son.

One of these days Da'aratha went deep into the forests, hunting. While resting on the banks of river Sarvāti he heard a sound like that of an elephant drinking water in the river. Without realising the fangs that were dug in at the spot, he realised his mistake. He had an unknowingly a brahmī-śayo, a man’s son. The boy lay wounded about to die. The boy explained to Dāsaratha who he was and how he had come to the river to carry water to his aged parents. After realising his mistake, he breathed his last. Dāsaratha went to the aged parents of the dead boy with the pot filled with water. The parents, who were blind thought that it was their son who was approaching them when Dāsaratha revealed the sad story to them. After cursing Dāsaratha that he was only to die of such a misfortune from his son, the aged man expired; his wife also died in her funeral pyre. The grief stricken King returned to Ayodhya. Only Vaishāthi and Sumitra were told about the curse, which, though a cause for great sorrow, implied that Dāsaratha would have sons, Vaishāthi, therefore, advised Dārartha to get the yajna, called punārjañēšu performed by Rāja Viśvāmi. Accordingly the King made his daughter Śīmi and his son, Rāja Viśvāmi, present, and the yajna began. Rāja Viśvāmi made offerings in the sacred fire chanting the prātrākramā hymn. Then a divine person arose from the fire with a golden vessel full of pudding (nectar of the Devas) and disappeared again in the fire after giving the vessel to Rāja Viśvāmi. Rāja Viśvāmi handed it over to Dāsarātha who ascribed this deed to the benevolent Rāma and the goddess of nature, Kiśmāla. Then Dāraratha invited Bhūmidevi to Brahmapura, who took them to Śiva at Kailāsa as killing Kāraṇa was beyond his (Brahma’s) power. Śiva thought it improper on his part to kill Kāraṇa and so he took Brahmapura and others to Śiva and solemnised them to come to him. Śiva conferred upon him several titles like “Kāma,” “Kṣama,” and “Kśrama.” Dāraratha should take both, on earth to help me to kill Rāvaṇa and other evil Rākṣas and to protect Bhūmidevi and the good people on earth.” (Kama Rāyasyāyana, Pāva Kanda).

Birth of King Dāsaratha of the solar dynasty took place in Kekaya. Years passed by, yet he had no son. One of these days King Kāraṇa, close friend of Dāraratha visited Ayodhyā. Lomāpīṇī, who was children’s nurse, requested Dāraratha to the house of the king. There, at his adopted daughter by Dāraratha. Lomāpī gave her in marriage to Rāyaśreṇī, who had once caused rain-fall in Ayodhya. (For details see under Rāyaśreṇī).
proper place of the axe and thus averted the mishap. When Dāśarathā knew about this timely action of Kaśyapi he was so very pleased that he asked her to choose any two bounts she desired, and she asked him to keep the bounts with him to be granted whenever she requested for them. Dāśarathā and Kaśyapi took leave of Indra and returned to Ayodhyā. (Kamba Rāmāyaṇa, Bālakāṇḍa.)

8) Marriage of the Ramas. The four sons of Dāśarathā grew up in Ayodhyā. Though they were equally friendly to one another, intimacy between Rāma and Laksmana and also between Bharata and Sātrūkgna came to be thicker. Once Viśvāmitra decided to conduct a yājña for the happiness and contentment of all people. At the very commencement of the yājña Rākṣasas, in batches, tried to spoil it, and Mātréka and Subhāku, sons of Tātākā, were the leaders of the obstructionists. Viśvāmitra knew that Rāma was the most effective weapon against the Rākṣasas and requested Dāśarathā to lead him Rāma’s help. Dāśarathā felt sad about it and Viśvāmitra was getting excited over the former’s attitude when Vaiśvāmi advised Dāśarathā to send Rāma along with Viśvāmitra. Accordingly Dāśarathā sent Rāma for this purpose in the company of Viśvāmitra. Laksmana too followed his brother. While walking in the forest Viśvāmitra related many old stories to Rāma and Laksmana. They crossed river Sarayū, passed by many śramaṇas of muni and reached the Pala forest. Here Viśvāmitra imparted to Rāma and Laksmana, who felt too weak on account of hunger, the secret of how to ward off hunger and thirst. He also taught them the use of certain rare arrows. Śrī Rāma was specially taught the use of a divine arrow called Jambhakṣastra.

10) Tātākā killed. While Viśvāmitra was relating to them the story of Tātākā, who dwelt in the forest, they saw the fierce Rākṣas coming last with a long spear in her hand. She threw a big rock at Viśvāmitra. Ramā shattered the rock with an arrow. Next, Tātākā dashed forward against Rāma roaring furiously, and Rāma, with another arrow killed her. The soul of the dead Tātākā assumed the form of a Gandharva woman and ascended to heaven.

11) Departure of Śrī Viśvāmitra. Rākṣasas like Subhāku lined up to obstruct the yājña, while Viśvāmitra began after the killing of Tātākā. Ramā killed Subhāku; Mātrēka ran away in fright and hid himself in the sea, Rāma drove away the other Rākṣasas.

Next, Viśvāmitra, hearing about the Svayamvaram of Sīti, daughter of King Janaka started for his palace with Rāma and Laksmana, and on the way he told the boys many Purāṇic stories. They bathed in the river Gātī and a short walk took them to the vacant āśrama of Gauṭama. The great muni called Gauṭama had once lived in this āśrama with his dutiful wife Ahalāyā and their son Śatānanda, an erudite scholar in all sciences. Indra, who lost his head over the great beauty of Ahalāyā went to the āśrama one midnight in the form of a cock and crew. Thinking it was already dawn Gauṭama went to the river for bath when Indra assumed the form of the muni, entered his bed room and slept with Ahalāyā. When Gauṭama understood the fraud thus played upon him, he cursed her into a stone. She was to resume her old form when, during Tretāyuga, Śrī Rāma trod upon the stone. Accordingly, as soon as Rāma trod on the stone Ahalāyā cast off her form as stone and resumed her old form as Ahalāyā. Immediately Gauṭama and Śatānanda also appeared on the scene. Ahalāyā ascended to the sky as a devī.

12) Marriage of Viśvāmitra. Viśvāmitra came to king Janaka’s palace with Rāma and Laksmana. Janaka’s daughter Sīti and his younger brothers’ daughter Mānḍāvi, Īrmīla and Śrutakrīki were living in the palace as sisters and very good friends. One day the princesses who were playing in the garden could not pluck jasmine flowers from a height. Sīti then brought the Svayācīpā (Sīvi’s bow) from the weapon-room and shot down Jasmine flowers with it. As Janaka watched Sīti’s action of shooting with the Svayācīpā an idea came into his head. He announced that the hero, who succeeded in shooting with Svayācīpā, would be given Sīti in marriage. Just as Rāma and Laksmana were inseparable companions Sīti and Īrmīla were always to be found together and Mānḍāvi and Śrutakrīki were particular friends. Śrī Rāma shot an arrow from Sīvi’s bow and he was selected as Sīti’s husband. Janaka informed Dāśarathā of the marriage and he came with his attendants. Rākṣasas married by King Janaka and Sūrya. Sūrya married by Śrī Rāma and Śrutakrīki. After living in Mithūlā for some time Dāśarathā and others returned to Ayodhyā. Viśvāmitra went to the Himalayas for rest.

13) Parāśurāma’s treat. Dāśarathā and others on their way back to Ayodhyā passed the Videha kingdom and reached the suburb of Bhrāgavārama. All of a sudden a shining form of a brahmin with Ksatriya effulgence appeared in front of the processions. Vaiśvāmi understood that it was Parāśurāma and Dāśarathā and others were alarmed. Parāśurāma approached Śrī Rāma who was viewing the former with quiet serenity. Parāśurāma was very angry that Rāma broke the bow of Sīva who was his (Parāśurāma’s) preceptor. All Rāma’s ceremonial talk failed to pacify Parāśurāma, who spoke thus to Rāma: “You, young one! Bow your head and pay respect to me. All right, let me see your power. Take this bow of mine, and shoot with it.” Śrī Rāma took hold of the bow and bent it easily and fixing an arrow on it asked Parāśurāma to point out the target for it. As Parāśurāma feared that if the arrow was sent, it might crush the whole universe, he asked Rāma to choose the result of his (Parāśurāma’s) weapon as target for the arrow. Both the bow and the arrow were of Visuṭṭ’s power. That power as well as his own Vaisāgav power, Parāśurāma transferred to Śrī Rāma and having thus fulfilled the object of his incarnation Parāśurāma went to Punyārama for permanent tapas.

14) Rain of the country. Dāśarathā decided to install Śrī Rāma as crown prince. The people who heartedly welcomed it. During the night previous to the coronation, while the wives of Dāśarathā were gladly discussing the happy incident, Manthārā, the tale-bearing maid of Kaśyapi advised her mistress to prevail upon Dāśarathā to exile Rāma into the forest and install Bharata as crown prince. Manthārā also reminded Kaśyapi about the bounts, which had been promised to her by Dāśarathā during the devāsura. Kaśyapi fell into the trap thus set by Manthārā. Kaśyapi put on a wrathful face and shut herself up in a room. When Dāśarathā enquired of her the reason for her anger she asked him to make her son Bharata, the crown prince and exile Rāma for
fourteen years' life in forest. The king fainted when he heard the demand. But, Sri Rama, on hearing about it, put on the Shankara's sanyasa and got ready to start for the forest. Sita and Lakshmana also got ready to follow Rama into the forest. While the entire population of Ayodhya stood there weeping, Rama, Lakshmana and Sita wearing the forest-dwellers' garb started for the forest.

11) Death of Dataratha and Bharata's derision. As soon as Sumantra, who had accompanied Rama and others returned to Ayodhya, Dataratha expired on account of unbearable grief caused by Rama's exile. Messengers brought to Ayodhya Bharata and Surratha from Keekaya where they were put up with their uncle Yuddhajit at the time of their father's death. But, they were kept in the dark of all that had happened in their absence till their arrival at the palace. Bharata, who heard of everything from his mother was greatly upset and got ready to go to Rama in the forest. Surratha too got ready to accompany him. Arundhati and Vasishta in a chariot in the fore-front, Kaushalya and Sumitra in another chariot just behind the first one, Bharata and Surratha behind them—in this manner the great journey into the forest started. Leaving all others behind him, Bharata went: 'We will never return. We are abandoned by manu at Chitrakuta. Sri Rama broke into tears on hearing about the death of their father. But in spite of Bharata's pressing request Rama refused to return to Ayodhya. At last Bharata yielded to Rama's injunction and returned to Ayodhya with the latter's sandals. But he did not enter the palace; instead he built an aśrama at Nandagrama and worshipping Rama's sandals lived there.

12) Trip to Pañcaviś. From Mount Chitrakuta Sri Rama and others started towards the forest. When they continued their journey after visiting the Sage Attri's aśrama a Rākṣasa called Virāchana ran away carrying off Sita. Rama killed Virāchana and regained Sita. Then they visited the aśrama of sage Sarabhaniga in the Rākṣasa forest. Thereafter they visited the forest where they visited malariṣi Agastya, and there Rama took the vow to kill Rāvana and other evil Rākṣasas and thus render the land safe for sages to perform tapas. Agastya presented to Rama a Vaiṣṇava bow, a Brahma arrow and a Saiva quiver. Rama kept them with Agastya himself to be given to him when required. Then Agastya gave Rama a divine ornament such as was not available in all the three worlds. Rama tied it round Sita's neck. Taking leave of Agastya, Rama and others went to the Daṇḍaka forest. It was on a high peak of Mount Mahakīrtvana in the forest that Jātayu, brother of Sampāti and a very close friend of Rama lived. Rama and Jātayu renewed their old friendship and decided to be of mutual service in future. After that Rama and others rested themselves on the banks of the near-by Godavari.

13) Stay at Pañcaviś. Pañcaviś was on the southern bank of the Godavari. Five vāpas (peepal trees) of the same size stood there in a circle, and so the place was called Pañcaviś. (See under Pañcaviś). Rama decided to build his aśrama at the centre of these trees. Lakshmana cut down an ebony tree there to put up a parāṣālā (but). At once the log disappeared and the dead body of a Rākṣasa youth was found there. It was the corpse of Sambhukumāra, son of Sūpānakhā. He was performing tapas there to propitiate Śiva when he was overcome by the beauty of Sītā and to look at her from a hidden spot. He hid amongst the leaves of the ebony tree. It was him that Lakshmana had cut down. Sri Rama understood the situation and explained to his wife and brother about the trickeries of the Rākṣasas. Then the parāṣālā was constructed and they lived there. Hearing about the coming of Rama all the sages of the Daṇḍaka forest visited them. They lived in Pañcaviś for thirteen years.

14) Oh Parasuram (Siva) and Pañcaviś. Paramesvara and Pañcaviś, Parameshvar and Pañcaviś, who knew that many tricky changes would occur in the thirteenth year of the life of Rama and Sītā there, decided to submit them to a test. The object of the test was to see whether Rama and Sītā would recognize each other under all circumstances. When Sītā one day entered the river Godavari to fetch water, she saw Sūpānakhā enjoying throughout a lotus pool in the middle of a sand-bar in the river. When Sītā went near the pool she saw Rama bathing in it. But on a closer look she recognized that it was not Rama, but Śiva, in the guise of Rama, who was bathing there. To befoul Sītā Śiva, who was disguised as Rama, told her :-Dear one! Please come to me quickly. Why are you so late?

Sītā :-Oh, Deva! Salutations. Why did you alone come to the bath? Rama :-I had to come alone as Deva did not come with me at once and was late in coming.

Sītā :-Why did not the Deva come? You two are unique. Devi might be alone at Kaśī just now. It was not good that you did not bring her also with you.

Sītā :-Oh great Deva! Salutations to your divine greatness, Let me return to Kaśī after saluting Śri Rama. Hail unto thee.

Meanwhile Śri Rama was waiting impatiently for Sītā to return. Then Sītā approached him looking into a lotus flower she held in her hand and also throwing, off and on, amorous glances at him. (She was in fact Pañcaviś in the guise of Śivā. And she told Rama :-My Lord! I would like you would excuse my delay in returning. The delay was due to my tarrying there to look at the play of two swans. Śri Rama looked closely and recognised that it was not Sītā and replied as follows :-Oh Deva! My salutations. Did you come alone? Where is Deva? How is it that you are separated from him? Mahādeva and Mahādevi are one and inseparable. Then how this separation? Sītā (Pañcaviś) :-Salutations. Thou art omniscient and omnipotent. I return to thy presence of Śiva.

15) The incident of Śūpānakhā. Śūpānakhā was the wife of a Rākṣasa called Vidyujjhiva. Once in a war which Rāvana, Vidyujjhiva and other Rākṣasas fought at Devaloka Vidyujjhiva was killed by mistake. Rāvana, therefore, permitted Śūpānakhā to choose what she liked as her husband, and she went about the world in search of a suitable husband. She liked some persons, but they did not like her, and vice versa. Thus she was roaming about discontented. She was also on the look-out for an opportunity to take vengeance on Lakshmana for killing her son, Sambhukumāra. Śūpānakhā, who heard about the beauty of Rama and Lakshmana came to Pañcaviś disguised as Lāśī. Śri Rama alone was there in the aśrama at the time and she told him that she was love-sick. Śri Rama rejected her prayer on the plea that he was already married,
Then she approached Lakşmanä with the same request. He too refused to oblige her. Then she saw Sîtä there and decided to shatter her married life and also to make a present of her to Râvana. She also thought that if Sîtä were got rid of she would have Râma for husband. Maddened by such thoughts she rushed into the aśrama. But, Lakşmanä drove her out. Then, carrying Lakşmanä with her she rose into the sky and he cut away both her hands and nose. This disfigured she resumed her form of Râkṣasa. She flew away in the sky roaring loudly.

16) Khara killed. Having heard about the disfigurement of Sûrpamakñhî Khara sent fourteen Râkṣasas to Râma's aśrama. Lakşmanā killed them very easily. Next, Khara, his brothers Dûṣhana and Trisûrâ with fourteen thousand Râkṣasas soldiers came to fight Râma. Râma and Lakşmanâ killed them also. This saddened Sûrpamakñhî very much and she reported the entire affair to Râvana at Lankâ. She told him that Râma and Lakşmanâ were very courageous warriors and he was not to enter into direct fighting with them, but was to abduct Sîtä whose loss would cause Râma's death. She also assured Râvana that if Râma died, Lakşmanâ would himself carry Sîtä to Lanka. This saddened Sûrpamakñhî very much and she reported the entire affair to Râvana at Lankâ. He told him that Râma and Lakşmanâ were very courageous warriors and he was not to enter into direct fighting with them, but was to abduct Sîtä whose loss would cause Râma's death. She also assured Râvana that if Râma died, Lakşmanâ would himself carry Sîtä to Lanka. This saddened Sûrpamakñhî very much and she reported the entire affair to Râvana at Lankâ. He told him that Râma and Lakşmanâ were very courageous warriors and he was not to enter into direct fighting with them, but was to abduct Sîtä whose loss would cause Râma's death. She also assured Râvana that if Râma died, Lakşmanâ would himself carry Sîtä to Lanka.

17) Sîtä abducted. Next day a spotted deer was found playing near the aśrama. Sîtä desired to have the deer and Sîrî Râma, after asking his brother to take care of Sîtä, followed the deer, which enticed him to a great distance in the forest. Aftâr, finding it difficult to catch the deer alive, Râma shot an arrow at it. Hit by the arrow, the deer died. Sîtä traced the arrow and found Sîtä killed and fell down crying, "Oh! Sîtä! O Lakşmanâ, a Râkṣasa is killing me. Come and save me."

The Râkṣasa, who thus fell a prey to Râma's arrow was really Mârica, uncle of Râvana. Mârica had gone in the form of a deer to Râma's aśrama at the instance of his nephew to cheat Râma. Sîtä heard the false cry of Mârica and asked Lakşmanâ to hurry up to the spot for Râma's protection. Lakşmanâ at first did not want to leave Sîtä there alone and go after Râma. But, when she used hard and cruel words against him Lakşmanâ quitted the aśrama and went into the forest. When Râma and Lakşmanâ were thus absent at the aśrama an old Sannyâsin came for alms at the courtyard. Sîtä, who came to offer alms was forcibly carried away by Râvana (the sannyâsin was Râvana in disguise) in his puspaka aerial chariot to Lankâ. On the way Jaṭâyu saw Râvana and put up a fight with him to get Sîtä released. But, Jaṭâyu had to fall down wounded by the sword of Râvana and he lay there awaiting Râma's arrival. Râma and Lakşmanâ returned to the aśrama only to find Sîtä missing. While they advanced some distance lamenting over the loss of Sîtä they saw Jaṭâyu lying in the forest, his wings cut, but happy in expectation of salvation and repeating the name of Râma. Jaṭâyu gave Râma all details about Sîtä and then gave up his body and ascended to Vaikuntha.

18) Salvation to Aśkandhâ. Râma and Lakşmanâ moved toward the south in quest of Sîtä. An aśrama woman called Ayumûkhî, sister of Sûrûpamakñhî tried to entice Lakşmanâ, who went alone to a pool to fetch water. When Lakşmanâ resisted and kept away from her allurements, she tried to carry him away into the sky.

But, he drove her away disfigured. When the brothers continued their search for Sîtä they were caught in the arms stretched out in semi-circular form. It was a Râkṣasa called Aśkandhâ, and they cut away one arm each. At once the fierce Aśkandhâ (headless body) form disappeared and a Gandharva youth appeared in his place. After offering mokṣa to Aśkandhâ Râma and Lakşmanâ continued their search for Sîtä. (See under Aśkandhâ).

19) Salvation to Sâbarâ. Râma and Lakşmanâ reached Sâbarâ and were duly received by the female hermit Sâbarâ. She presented them with fruits. Not only that, she personally tasted each fruit for its quality and then gave the best to the guests. Râma was so very pleased with her pure devotion that he offered her salvation. (For details see under Sâbarâ).

20) Râma-Sugrîva alliance. Râma and Lakşmanâ bathed in the Pâmpa river and thus refreshed they travelled up to the height of Mount Râyanmûka where Sugrîva lived with Hanumân as his Prime Minister. Sugrîva, who saw Râma and Lakşmanâ coming, deputed Hanumân to find out whether they were friends or foes. Hanumân, in the guise of a brahman boy talked with them, who revealed to them the projected alliance of Sîtä. Having understood the matters Hanumân resumed his actual form and carried Râma and Lakşmanâ on his shoulders into the presence of Sugrîva. Sugrîva related to Râma the story of his expulsion from Kiskindhâ by Bâlî, his elder brother. Sugrîva wanted a powerful ally to recapture the country. Similarly Sîrî Râma too wanted a powerful ally to regain Sîtä. So both the parties entered into an alliance. Râma undertaking to kill Bâlî and restore his kingdom and his wife to Sugrîva and Sugrîva undertaking to search for and find out Sîtä for Râma. Though the above pact was made, Sugrîva was doubtful about Râma's capacity to honour his part of the contract, and Râma, knowing this suspicion of Sugrîva, wanted to dispel it. The mountaineer killers body of Durndul, the Râkṣasa killed by Bâlî, lay there in a big heap of bones and at the instance of Râma, Lakşmanâ threw it into the distant southern sea with the big toe of his left foot. Sugrîva was wonder-struck at this feat of Lakşmanâ and praised him. Yet Sugrîva was not quite cured of his doubt and Râma wanted to further convince him of their prowess.

There were seven big trees there known as Saptasâlas. Bâlî used to wrestle with the trees due to his overflowing vitality and power. (See under Saptasâla). Sîrî Râma went near the trees and suddenly fixed an arrow on his bow-string and shot it by drawing the bow, with the big toe of his right foot pressed against a rock. The arrow cut down the seven trees at one and same time and then automatically returned to its quiver. Sugrîva was taken aback by this marvellous show of power.

21) Exhibition of ornaments. They came again to Râyanmûkacañya and Sugrîva placed before Râma a bundle of ornaments and said that it was dropped down by a weeping woman from an aerial chariot, which had, a few days back, passed above the mountain. Râma recognised them as Sîtä's ornaments, shed tears and sat there motionless for some time. At last Sugrîva and Lakşmanâ consoled him and he handed over the bundle of ornaments to Lakşmanâ.
22) Kingdom restored to Sugriva. The very next day Sugriva took Rama to Kiskindha, and the former challenged Bili for a combat. Rama, from a distance, viewed the fierce fight between the brothers, but he could not do anything as it was impossible to distinguish between Bili and Sugriva on account of their very close resemblance. Sugriva, who was defeated in the first round and retired from fight, felt angry towards Rama, but was soon satisfied with Rama's explanation for his inaction. To distinguish Sugriva from Bili Sri Rama, the next day, put a garland on the former's neck and wearing the garland Sugriva challenged Bili a second time to a duel. Though Bili's wife, Tarâ, this time prevented him from accepting the challenge Bili paid no heed to her protests and rushed forth for the duel.

Bili and Sugriva fought again, and this time Rama from his concealment behind a tree shot an arrow at the chest of Bili. The arrow killed him. Rama and Lakshman then came into the open and Bili spoke disparagingly to Rama about shooting the arrow from concealment. Rama answered him saying that if he had seen him (Rama) face to face he would have become his devotee and he had to shoot Bili from his hiding place as it was not proper to kill one's devotee. At last, after hearing over charge of his wife and son Alagada, to Sugriva, Bili breathed his last. Sri Rama decided to crown Sugriva as King and install Alagada as crown prince and returned to Kayamkûzâla for rest after entrusting, under the supervision of Lakshman, Hanumân and Jambavan with the duty of making preparations for the coronation. Though Sugriva invited Sri Rama to Kiskindha when preparations for coronation were over, the latter declined the invitation gracefully and deputed Lakshman to represent him at the ceremony. Lakshman installed Sugriva as the Mahârâja, Alagada as crown prince, Rumâ as queen and Tarâ as queen-mother. Also, Hanumân was appointed as Sugriva's minister. Those things over, Lakshman returned to Kayamkûzâla at Lakshman's urâkh. The next four months were rainy period. Even after that Sugriva did not make necessary arrangements to search for Sita. At Rama's instance Lakshman went to Kiskindha to enquire about the reason for the delay. The monkeys were alarmed by the grave appearance of Lakshman and Tarâ came out and apologised to him. Arrangements were soon finalised for the quest of Sita. Armies of many laks of monkeys were deputed to the eight regions to search for Sita. Susena was appointed chief of the army for the west, Sataballa for the north, Vinata for the east and Alagada for the south. As the south was the chief place for the search, monkeys like Hanumân, Jambavan, Vívida, Nala, Nila, Kumuda, each of them an expert in various ways, were appointed chiefs of different matters. Every chief and his assistant was given suitable instructions by Lakshman and Sugriva, and accordingly the army of monkeys began its march under the leadership of Hanumân.

24) Words of recognition. To convince Sita that it was really the emperor of Rama who went to her the latter imitated to Hanumân in the following three sentences for timely use.

(i) "When I took leave of you for life in exile in the forest you (Sita) were then in the inner apartment dressed in ordinary fashion came out in the same dress prepared to follow me saying 'I too...' engaging anger'.

(ii) When, for our life in the forest, we had left the city and approached a shrubbery, Sita in her childish ignorance and goodness of heart told me 'This place will do for our forest life.'

(iii) While she was one day massaging my leg in our bedroom she threw away from her finger the ring studded with stones. When I asked her the reason for it she answered me as follows:—This ring studded with stones may prove to be of danger to me. When your feet touched the hard granite rock it turned out into a world beauty (Atalyâ). Under the circumstances how much more beautiful would be the woman, who would be created by the touch of your foot on the beautiful stone of the ring? And, because of that beauty you may...me....and then...". We two—i and Sita—alone knew about the above incident.

Carrying thus Sri Rama's signet and words of recognition Hanumân went along with the army, which started for the south. Sugriva gave one month's time to the searching parties to find out Sita and warned them that their threats would be cut if they failed in their mission.

25) See Suyamprabhâ. Alagada, Hanumân, Jambavan and others during their search came to an extensive forest. They were dead tired with hunger and thirst. The leader of the party looked about for something to eat and drink when he saw small birds flying up from a distant pit. From drops of water falling from the wings of the birds it was inferred that the pit contained water. When Hanumân and others entered the pit (cave) and walked a great distance they came to a spacious garden. They were astonished to find a solitary beauty there, and she related to them her autobiography as follows:—

I am the faithful maid of Rambahâ. The powerful asura called Caturâya wanted me to procure Rambahâ for him and he got this garden city built by Mayâcharya, the architect of the Daityas, for me as reward for my service to him in the matter of Rambahâ. Various kinds of gems light this place and creepers and trees supply food materials. Caturâya, I and Rambahâ alike were living here. But, Indra came to know of it, came here, killed Caturâya and took away Rambahâ with him. He cursed me to lead a solitary life here as punishment for having helped Caturâya. I prayed for redemption from the curse and Indra told me, that after thousands of years a company of monkeys would come here in search of Sita and that after entertaining them with food I must see Rama and then return to Svaragâ. I have thus been awaiting your arrival and now I am leaving the place, which will vanish as soon as I quit it. All of you, please stand there with eyes closed and I shall send you back to the place where you were before coming here.

Accordingly the monkeys stood there with eyes closed and when they opened their eyes there was neither the garden city nor Suyamprabhâ there but they were standing in the old plain. Suyamprabhâ appeared before Rama, praised him and then went to Svaragâ. 25) Meî Sambahâ. The monkeys again went southward, reached Mahendragiri and descending on its southern side came to the shores of the southern sea. They could advance no further to the south. They were suffering
from great hunger and thirst and if they returned with no tangible information about Sītā, Sugriva would kill them. They preferred death by fasting on the seashore to death by the sword of Sugriva.

Having decided thus the monkeys spread darbha grass on the extensive plain of Mahendra mountain and lay on the grass to die. In a large cave in the mountain was living Sampāti. The huge bird Sampāti was starving with hunger and was not able to fly as it had lost its wings. But it dragged itself to the mouth of the cave and saw the monkeys lying there awaiting death, and it thought of eating the monkeys one by one. The monkeys, who understood this idea of Sampāti cursed their fate and sang the praise of Jātāyu.

Hearing the word 'Jātāyu' Sampāti approached the monkeys, who related to him the object of their journey. Being told about the death of Jātāyu, Sampāti shed tears and told the monkeys as follows:-

Jātāyu was my younger brother. Our mother was Mahēṣvetā and father Śūryadeva. On account of the boon of our parents I was King of all the birds and Jātāyu the crown Prince. As our brotherliness grew thicker our haughtiness due to our power and greed also increased. Once we flew up towards the orbit of the Sun to see him, our father. In his youthful enthusiasm my younger brother, Jātāyu, climbed higher up in the sky leaving me behind. Due to the heat of the Sun his wings lost their power and energy. Then, to save him, I flew up above him and shielded him. Therefore he could descend to the earth without his wings being burned and thus killed. My wings got burned and I fell down on the Mahendra mountain and got my legs broken. Thus I lost the power either to fly or to walk.

I stayed here as the attendant of Nīśākara Mahāraṣṭri, who could divine the future also. He told me the story about Rāma's incarnation. He told me further that monkeys in search of Sītā would come here when I should tell them where Sītā was and that then I would regain my health."

After telling the monkeys the above facts Sampāti, with their cooperation, performed the obsequies of Jātāyu. Then the King of birds (Sampāti) raised its head and surveyed the ocean and he saw the following: Mountain Subela in the heart of the southern sea; the plain at the heights of the mountain constituting the base of Lankā; in the centre of Lankā there was Rāvana's capital; nearby the ladies' quarters; near the quarters the aśoka garden; at the centre of the garden the Śīr apā tree and under the tree Śīrādevi.

A soon as Sampāti had finished telling the monkeys the above details he regained his health.

Sampāti told the monkeys another story also as follows:- Rāvana once abducted a Yāka beauty from Alakāpūri and carried her away in his Paupaka Vimāna. Sampāti clashed with Rāvana on his way and destroyed his plane. But the plane, which was self-generating came again into existence. Sampāti threw away by its beak the Candrabhāsa (Rāvana's sword) and kicked his crown down. At last, at the request of Rāvana, he and Sampāti signed a non-aggression pact. That was the reason why Sampāti could not fight Rāvana in person.

27) Hanumān saw Sītā. Atanga said that for the search for Sītā in Lankā as told by Sampāti, some one should jump across the ocean. Though many a monkey tried to do so it was Hanumān, who succeeded in crossing the sea. At one jump he reached the heights of Mahendra mountain whence he took another jump forward. But, midway Surāsā, mother of the nāgas, swallowed him, and he came out through her ear and continued his journey towards Lankā. When he had advanced some more distance an evil spirit called Chayagrāhini obstructed his way by a mysterious attack on his shadow. Hanumān quickly understood it and had his shadow and killed the evil spirit with one kick of his left foot. He again continued his flight. But, he very soon became weak and exhausted. Then Mount Maināka emerged from the ocean and fed Hanumān with fruits and roots. He reached Lankā at dusk. He defeated Lankālakṣmī, who tried to prevent his entry into the city. In fact Lankālakṣmī was Vijayalakṣmī, who had been cursed by Brahma. (For details see under Vijayalakṣmī). After defeating her, who was thus absorbed from the curse, Hanumān saw Sītā seated under the aśoka tree. But, none saw him as he was perched on a tree.

28) Hanumān's return. That night Rāvana dressed in all splendour visited Sītā and tried to secure her favour by soft words and caresses, all to no purpose. Then he threatened her with death, which was promised to be of no avail. After instructing the Rākṣasa women that Sītā should be somehow brought round within a month's time, Rāvana returned to his palace. Rākṣasas surrounded Sītā and described her the greatness and various merits of Rāvana. Sītā continued to sob. Then came there Trijata, daughter of Viśnū, the great devotee. She implored with Sītā, to console Sītā. Trijata had boundless devotion towards Rāma and great love for Sītā. She repeated to Sītā certain dreams she had had.

Left to herself Sītā began saying to herself various things regarding her past. She referred to her infancy, beginning of youth, wedding, stay at Ayodhya, forest-life and life in Paśca-vāsi and went over her recollections about them. Hanumān, who heard Sītā's soliloquy completed Sītā's story by relating, from his place on the tree, about Jātāyu's salvation, salvation given to Kāhandha and Sabari, alliance with Sugriva, killing of Bali, expedition of the monkeys in search of Sītā, meeting with Sampāti, himself (Hanumān) crossing the sea and his finding out Sītā. Hearing the words of Hanumān, Sītā looked up in astonishment. Immediately Hanumān came down the tree and presented the signet ring at Sītā's feet. When she examined the ring her hands shook and tears dimmed her eyes. Hanumān talked to her in detail and told her that he would, if only Sītā permitted him, carry her on his shoulders to Rāma. He told her further that if she did not welcome the idea of returning to Rāma, he would return with Śī Rāma and others, defeat Rāvana in war and take her back. Sītā was not convinced about the power and prowess of Hanumān. He then increased his body in size so that his limbs grew into the size of a mountain, hands into that of trees, head into that of a mountain peak, tail into that of a river etc. His breathing became akin to a storm. Then he roared in such a manner that even the very ends of the world shook and the people of Lankā were awakened by it.

Sītā was now absolutely convinced of Hanumān's bona fides and faithfulness. She handed over to him her Cūḍāmaṇi (ornament worn on the head) to be
given to Rāma and also told him the following three
words of recognition so that Rāma might be all the
more convinced.
(1) When Rāma first came to the garden near
the palace in Mithilā I (Sīta) saw his reflection in
the blue mirror in the veranda of my palace and the
beauty of the reflection attracted me. I looked towards
the garden to see the original of the reflection. Then he
(Rāma) was looking down into the waters of the glass
pool. He also saw my face reflected in the water and
suddenly he looked at me. Our eyes met and in all
shyness I hurried to and hid myself in the ladies'
quarriers.
(2) Before our wedding I sent him through a faithful
maid, a love letter to which he gave me a suitable
reply.
(3) After our wedding while we were living in Ayodhya
when one day I returned to our bedroom after a long
chit-chat with my younger sisters, my lord (Rāma) was
lying on the cot in reclined sleep. Quietly I went up
to him and kissed him on the lips. Because of the
pressure on his lips and as my breast then touched his
chest he pretended to have suddenly woken up and
awoke up.
Having received thus from Sīta the Cūdānaṇi and
these words of recognition Hanūmān took leave of Sīta
and with her implied sanction went about to have a
look at Lankā. At one place he heard Vibhiṣaṇa
reciting Visūṇa’s names. After wishing that this house
of the devotee should turn into a royal abode he passed
Vibhiṣaṇa’s house. Then he came to Rāvaṇa’s palace
and... Hanūmān functioned as supernumeraries and other
monkeys as workers. Mountains, hills, rocks etc. were brought from
various quarters and the construction of the bond was
begun.
Meanwhile, Rāvaṇa sent a great magician called
Marutta disguised as King Janaka to Sīta to convert
her to the side of Rāvaṇa. But, the attempt failed.
Rāvaṇa then sent his two expert spies Sītu and
Sāruṇa disguised as monkeys to Rāma’s camp. Jambha-
vān and Hanūmān captured and brought them before
Sugrīva. Weeping they both sought refuge in Rāma,
who set them free. They returned to Lankā and
reported matters to Rāvaṇa, who felt a desire to have
a look at Rāma for which purpose he... The first day the
northern towers were... Rāvaṇa, who knew about it by his spies climbed the heights of
Sabela mountain whence he stared at Rāvaṇa. Their
eyes met in anger seeing which Sugrīva by one leap
reached Rāvaṇa and kicked off to Rāma the crown from the
central head of Rāvaṇa. After performing something like a destructive dance on Rāvaṇa’s head
Sugrīva by another leap returned to Rāma. Full
of disappointment Rāvaṇa returned to his palace.
His father-in-law, Māyāvarāṇa, tried his best to dissuade
Rāvaṇa from war, all to no purpose. Rāma sent an
emissary to him to ask him to send Sīta back.
Rāvaṇa declined to oblige, and immediately war began.
During the first day of the war the majority of the Rākṣasas
including their great leaders like Mahābhāhu, Mahā-
pārśva, Mahodara, Mahākāyā etc. were killed. On the
second day the Rākṣasas army under the command of
Atikāya, son of Rāvaṇa, set out from the northern
tower to fight. Lakṣmīnara killed Atikāya with Brahma-
stra. The other two Rākṣasas-commanders were
Tīrīsiras and Meghanāda. Lakṣmīnara encountered them.
When the latter failed to win by righteous fighting
reverted to cunning and attributed victory to him, and then he hid himself in the sky and shot
the māgāstra given to him by Siiva against the enemy.
That arrow rendered Lakṣmīnara, Sugrīva and all the
monkeys unconscious. At that time Vibhīṣaṇa was away to arrange for food.

When Vibhīṣaṇa returned with food he was taken back to find Lakṣmaṇa and others lying in an unconscious condition. Rāma was informed about the matter and when he came to the battle-ground and saw Lakṣmaṇa, Sugrīva, Hanumān and all the others lying there unconscious he lost self-confidence for a short while and remarked that it was all the result of his having put faith in Vibhīṣaṇa, Rāvana’s brother whom he had put in charge of the battlefield. This comment of Rāma pained Vibhīṣaṇa much; but Śri Rāma soon treated him kindly.

Even the Devas who witnessed the scene were alarmed. But Rāma sat there for some time immersed in meditation and then a light emerged from his right eye, shot towards the north and disappeared in the horizon. At once Garuḍa appeared on the scene from the west and removed with his beak the nāgāśtra from Lakṣmaṇa’s body. Lakṣmaṇa jumped up from his unconscious state; Sugrīva and others also regained consciousness. In the fighting that followed all the Rākṣasa leaders were killed. It was Hanumān, who killed Kumbhabakarna. At the time of his death Kumbhabakarna made his last request to Rāma, i.e., his head should be cut off and thrown into the sea as otherwise the Rākṣasas would laugh at him to see the head from which the ears have been bitten off by monkeys. Accordingly Rāma got Hanumān to throw Kumbhabakarna’s head into the sea.

Then Śri Rāma told Lakṣmaṇa thus: Today I shall fight Indrajit. This war shall continue yet further. Today Indrajit and tomorrow Rāvana shall be killed and the next day we will return to Ayodhya. Lakṣmaṇa answered:—‘I shall fight Indrajit. I have told Vibhīṣaṇa that I will kill Indrajit within three days.’

With Śri Rāma’s blessings Lakṣmaṇa began fighting again. Indrajit shot Nārāyānastra which attracted by the ‘seven-letter-Mantra’ (Nāma Nārāyānāya) of Lakṣmaṇa circled him three times and entered his quiver. The Rākṣasa minister called Mahodara converted his elephant into Airāvata and himself changed into Devendra and encountered Lakṣmaṇa. Saying that he had no quarrel with Indra and would not fight him Lakṣmaṇa put down his bow, and Indrajit, exploiting the siṣumāṇ shot Brahmāstra against Lakṣmaṇa under cover of the clouds. Lakṣmaṇa, Sugrīva and others fainted. Then Śri Rāma was in the army-camp, watching weapons to render them more powerful. Rāma returned to the battle-ground to find Lakṣmaṇa and others in life-less condition and crying like a more ignorant fellow lay by the side of Lakṣmaṇa. Vibhīṣaṇa, who returned with food prayed for the grace of Devas. India appeared, gave to Vibhīṣaṇa Gaṅgā water in a golden vessel and asked it to be given to Hanumān and Jambhavān, who, though unconscious were not dead.

Vibhīṣaṇa did so and both Hanumān and Jambhavān regained consciousness. Jambhavān told Hanumān that if Mṛtasanjīvini (herbal medicine which will put life back into the dead) were brought from the distant Himalayas before the next day all the dead ones like Lakṣmaṇa and Sugrīva could be brought back to life. (See under Mṛtasanjīvini). Accordingly Hanumān started for the Himalayas. Meanwhile Indrajit had told Rāvana about his victory, and as suggested by the latter Rākṣasa women took Śītā to the battlefield in the Puspaka Vimāna, showed her Rāma, Lakṣmaṇa and others lying there in a life-less condition and told her that all of them were dead. Śītā wept aloud, but Trijāṭa consoled her by saying that the Puspaka Vimāna would not carry widows and therefore Rāma was not dead. Hanumān returned before dawn the next day. As he could not distinguish Mṛtasanjīvini he had brought with him a mountain peak where the four medicinal plants, Sālayakaraṇi, Viśālayakaraṇi, Saṃdhānakaraṇi and Mṛtasanjīvini grew. Jambhavān distinguished Mṛtasanjīvini from the others and carried the four herbs into the battlefield. Contact with the air, which carried the smell of Mṛtasanjīvini brought the dead back to life. Viśālayakaraṇi removed all the arrows from their bodies and Saṃdhānakaraṇi healed the wounds.

Lakṣmaṇa again went out to fight Indrajit. Reluctant to fight with the former, Indrajit resorted to a new magical trick. He created an artificial or illusory Sun and with her seated in a chariot he rose up in the sky and said as follows:—‘Rāvana has abandoned Śītā who brings about humiliation to the Rākṣasas and ruin to Lāṅkā. So, I cut her to pieces.’ So saying he cut into two, by one stroke of his sword, Śītā, who cried Oh! my lord! oh! brother.” Blood fell on the battlefield and Indrajit disappeared. Though Rāma and others were alarmed by all these Vibhīṣaṇa explained that it was all the magic of the Rākṣasas, and in the fierce fighting that followed Lakṣmaṇa killed Indrajit. By now all the important and prominent Rākṣasas were killed. At last Rāvana himself entered the battle-field. His first encounter was with Lakṣmaṇa. Then the fighting turned into one between Rāma and Rāvana. The former broke the bow of Rāvana and did not want to fight with the weaponless Rākṣas King. Next day Rāvana brought Pāṭāla Rāvana and Kumbhodara to Lāṅkā. Both of them entered Rāma’s camp during night, but Pāṭāla Rāvana, who realised that nothing could be achieved there returned to Pāṭāla with Kumbhodara. He built a tunnel from Pāṭāla upwards to earth, where in the fort created by Hanumān’s tail twisted in a circular way Śri Rāma and others. The tunnel opened into this ‘fort’, and Pāṭāla Rāvana and his brother made Rāma and Lakṣmaṇa unconscious by making them inhale sammohana medicine and carried them off into Pāṭāla. Rāma and Lakṣmaṇa were laid in the court-yard of a Kālī temple to be sacrificed to Mahākāli the very same night. Arrangements for the sacrifice were completed.

Hanumān had been frequently looking inside the fort. As soon as the absence of Rāma and Lakṣmaṇa was noticed, Sugrīva and others, under the leadership of Vibhīṣaṇa reached the Kālī temple through the tunnel. In the fighting that followed Hanumān killed Pāṭāla Rāvana and Angada killed Mahodara. The only son of Pāṭāla Rāvana, Sunālī, was crowned King of Pāṭāla. Rāvana entered the field again against Rāma. Rāma shot the Mahendra arrow against Rāvana. The arrow, which represented itself in the effugence of Mahendra, the hardness of diamonds, the intensity of fire and Viṣṇu’s glow cut off the ten heads of Rāvana. His physical body fell on earth and his spirit ascended to heaven.
30. Return. Rāma and others, who were pleased with the turn of events, crowned Viśālaka King of Lanka. Tripura was in charge of dressing Sītā in new clothes. Apasūra appeared on the scene. Bālīcāda presented to Sītā a chain, Urvaśī an ornament for the head, Menakā, two bangles, Rambhā a waist-let, Tilottama a set of chains for the feet, and Anasāyā, wife of Atri, a Cūḍāmaṇi. When she wore all these ornaments Sītā appeared to be equal to Lakṣmīdevī in grandeur and beauty. She was brought in a palanquin to Śrī Rāma by Viśālaka and others. Rāma was taken aback by the glamorous dress, ornaments etc. of Sītā, and immediately a suspicion arose in his mind, and he kept mum after asking Lakṣmāna to do whatever Sītā wanted. As soon as he heard those words of Rāma, Sītā asked Lakṣmāna to light a funeral pyre saying that the woman suspected by her husband should not live and she would quit her life in the very presence of Rāma.

Lakṣmāna cast a pathetic look at Rāma; but his face exhibited no change of feeling. He granted Sītā's request by his silence. Those present there awaited developments with bated breath. Lakṣmāna, with the help of the monkeys got a pyre ready. After going round Viśālaka with Śrī Rāma and others, he started a fire. In a very short time three divine forms emerged from the fire, Śrīdāsa, Śrīdevī and God Agni. His suspicions having thus vanished Rāma welcomed Sītā back and the next day they left for Ayodhyā in the Puspaka Vimāna. Viśālaka, Suṅgivāna, Hanumān and others followed them. After reaching Ayodhyā Rāma returned to Puskara and lived there. Bharata came back from Nandīgrāma. In the presence of all relations and others concerned the coronation of Śrī Rāma as king took place. Bharata was appointed crown Prince, Lakṣmāna Commander-in-chief of armies and Saṅgrahana, finance minister.

31) Sītā abandoned. Under Śrī Rāma's rule the country overflowed with milk and honey. Nobody had to fear robbers or enemies. He renounced his Wife, Sītā, at Kauśalyā. (For details see under Sahasrayuṣāvāpa.) Śrī Rāma used to go about the country in disguise to enquire about the welfare of his subjects. On a particular day he happened to be standing outside the house of a washerman. The washerman asked his wife, who had gone out of the house, what for something. He suspected that she had gone to meet her paramour. He bluntly told his wife that he was not prepared to act like Rāma, who had accepted Sītā, though she had lived with another person. Śrī Rāma, who heard the above talk, returned to his palace very sad. After thinking about for a long time he decided that it was his duty to abandon Sītā in the interest of his subjects. The next day Sītā got a chariot from Śrī Rāma, and she decided to go to the forests once again. Rāma considered this as the most suitable opportunity to abandon Sītā in the forest and Lakṣmāna was entrusted with the matter. That day at Sun-rise Lakṣmāna took Sītā in a chariot to the suburbs of Viśālaka's āśrama, abandoned her there and returned to the palace. (According to the Rāmāyana written by Kāmaṇa, a Tamil author, it is said that Sītā was left in the suburbs of Gāuṭama's hut. There, Śrī who was pregnant was looked after by Ahālaya, the wife of Gauṭama.) Weeping aloud Sītā fell down. Young munis—Vālmiki's disciples—saw her and took her to the āśrama. At the āśrama she delivered two sons, Kuśa and Lava.

32) Āvamedha. After abandoning Sītā in the forests Rāma led a sad life for five years. Yet, he decided to perform an Āvamedha yajña. As soon as Rāma thought of him, Hanumān appeared and he was deported to invite Viśālaka, Suṅgivāna, and others from Lankā and Rikṣindā and the feudatory princes and armies from other countries. Suṅgivāna was put in charge of the armies. Viśālaka in charge of finance, and central authority was vested in Lakṣmāna. Then the yajña horse, accompanied by the army, was let loose to travel all over the country. Accompanied by cavalry, the elephant division, infantry and the chariot-force the horse went about the various kingdoms. The army, on its way back to Ayodhyā was supported by the states and cities. It was used for rest near Vālmiki's āśrama when Kuśa and Lava tied the yajña horse, which was after being ridden by the princes, girls, and others. The horse was carried in a chariot and was used for the Āvamedha yajña. It was believed that such deaths increased when Sudras tied tappas, and to find out if any Sudra was engaged in tappas. Rāma flew over the Dājakā forest where he found a Śrīdāra called Śaṅkāvī forming tappas. He hung on the branch of a tree with his head down. Rāma killed him and his spirit got salvation. Afterwards, the princes and others praised the Āvamedha yajña. Then they asked Rāma and Sītā where he and Sītā met face to face. Kuśa and Lava also came there and they thought with surprise the change in appearance brought about in their mother and Śrī Rāma on their meeting each other. When they heard from Hanumān the real facts about Rāma they withdrew their arrows and prostrated at the feet of Rāma. Śrī Rāma then, with the consent of all and in accordance with his own desire, took back Sītā and returned with her to Ayodhyā. Lakṣmāna and others received Sītā most heartily. Śrī Rāma, who till then was having no wife, had made a golden image of Sītā for the purpose of the āvamedha. Now, since the real Sītā was with him the idol was an unnecessary thing. The Āvamedha yajña went off very well.

33) The end. Śrī Rāma's reign became all the more prosperous. It was during this period that Rāma, as desired by the munis in the Yamunā plain, killed Lavaṇāparsu, son of Madhu in the great city called Durgā in the centre of the Madhu forest. (For details see under Lavaṇa.) After Lavaṇa's death, a sect of Gandharvas called Saṅīkṣas, who lived on the shores of the eastern sea, proved to be enemies of Ayodhyā. Śrī Rāma annihilated them also. Kaikīyā began getting jealous of the prosperity and happiness of Sītā. One day when Rāma had gone to hunt in the forest, Kaikīyā closely questioned Sītā over particulars in Lankā and prevailed upon her, overruled her unwillingness, to
draw a picture of Rāvana. Sitā drew on a piece of ‘sitting-plank’ Rāvana’s figure with the ten heads. Kaikēyī took away the picture on the pretext of exhibiting it in the ladies’ quarters, and gave it to Rāma, when he returned from hunting, to sit on at the time of Puja (worship). Rāma got angry to find Rāvana’s picture drawn on the ‘sitting-plank’. Kaikēyī then told him that it was Sitā, who had drawn the picture and also that she usually praised Lāṭāka and Rāvana. Rāma pronounced the death penalty on Sitā for having drawn Rāvana’s picture. The inmates of the palace shuttered to hear the judgement. When Laksmana seated Sitā on the floor to kill her, Bhūmidevi (earth) rent itself open into two and carried her off through the opening.

Sri Rāma grew sadder and sadder following the disappearance of Sitā. Ill omens began to appear in Ayodhya in increasing measure. One day a divine Rsi whom the people of Ayodhya had not seen till then, came to Rāma’s palace. He told Rāma that he had to impart certain secrets to the latter and after making Rāma vow that no one would enter the room while they were conversing and that if any on did come when they were talking, he should either be killed or forsaken for ever, he began to talk with Rāma in a secluded spot. Rāma posed Laksmana at the entrance with the strict injunctions that nobody should come into their presence. Within a short time great misus like Sanaka came there and told Laksmana that they wanted to see Rāma. They were not prepared to wait even for a short time as requested by Laksmana, but threatened ruin to the royal family. Laksmana then, was prepared to suffer the consequence, and went to Rāma and told him about the arrival of Sanaka and others. Rāma, in keeping with his vow, banished Laksmana immediately. But, when Rāma came out and looked for Sanaka and others no one was to be found anywhere there. When he returned to the inner apartment the Rsi also was not to be seen. In fact they were Kula and his emissaries deputed by Brahmā to recall Rāma as the object of his incarnation was already achieved.

Rāma, who had already been suffering mental agony on account of Sitā’s departure, lost all peace of mind as Laksmana’s banishment followed Sitā’s departure. He decided to put an end to his life for which purpose he went to the river Sarasvati. All the dependants followed him. While the great mass of people who thronged in the banks of the river burst out into weeping, Rāma and his followers drowned themselves in the waters of the Sarasvati, and their spirits attained Vai-kuntha. (Vālmiki Rāmāyana, Kamba Rāmāyana and Tulsidasā Rāmāyana).

RĀMAHMĀDA. A holy place on the boundary of Kuruksetra. Ambā, daughter of a King of Kaśi once bathed here. (Udyoga Parva, Chapter 186, Verse 28).

RĀMAKA. A mountain Sahadeva, during his triumphal tour of the south, conquered this mountain. (Sabhā Parva, Chapter 31, Verse 68).

RĀMAṆĀ. I. A son born to the Vasu known as Soma of his wife Manohara. (Ādi Parva, Chapter 66, Verse 22).

RĀMĀNGACA. A particular region in ancient India. (Bhīma Parva, Chapter 9, Verse 66).

RĀMAṆĀ (M). (RĀMAṆĀKAM). An island near Dvārakā where, according to Chapter 58 of the Southern Text of Bhārata, there was a forest. It was in this island that Vināṭa, mother of Gaurudā and Kāṭur, mother of the nāgās lived. Gaurudā, after freeing her mother from her slavery evicted the nāgās from this island. (Brahmāṇḍa Purāṇa, Chapter 17). Following the eviction, many of the prominent nāgās lived in Pāṭalā. But, Kāṭur, in fear of Gaurudā, lived in Kāṭurī. After his suppression by Śrī Kṛṣṇa Kāṭurī, with his family, as advised by Kṛṣṇa returned to Rāmānukam. (Bhāgavat, 10 th Skandha).

RĀMAṆĀKĀ. The third son of Yaśābāhuṇa, son of Pṛyavara. (Bhāgavata, 5th Skandha).

RĀMAṆĪYĀKĀ. The island called Rāmānukam where the nāgās live. (See under RāmaṆākā).

RĀMATHA (S). I. A mleccha tribe who lived in the kingdom of Māndhātā. (Śānti Parva, Chapter 61, Verse 14).

RĀMATHA (S). II. People of a low caste (mlecchas) who lived in South India during Purānic times. Nakula, subjugated this caste, and from that day onwards they became devoted to the Pāḍavas. They were invited to the Rājāyaṇa conducted by Yudhiṣṭhira. (Vana Parva, Chapter 51, Verse 25).

RĀMĀṬIṢTHA I. A holy place in the river Gomati. He who bathes in this tirtha will derive the results of performing the Āsāmedha yājña. (Vana Parva, Chapter 35, Verse 73).

RĀMĀṬIṢTHA II. A holy spot on the top of the Mahendrap mountain where Parāroṣa lived. A bath here brings the benefits of performing the Āsāmedha yājña. (Vana Parva, Chapter 85, Verse 17).

RĀMĀṬIṢTHA III. A holy place in the plains of river Sarasvatī (Sūrya Parva, Chapter 49, Verse 7).

RĀMVĀṆĀ. I. General. Rāmāyana is considered to be the first poetic composition in the world or at least in India, and hence it is called the Ādi Kāvya (First Epic). It is an epic as it contains descriptions and references to ancient themes. Vālmiki is its author, and hence Vālmiki is known as the Ādi kavi also. Vālmiki and Śrī Rāma were contemporaries. During his life in exile in the forest Rāma visited Vālmiki’s aśrama. It was in this aśrama that Sitā lived after being abandoned by Rāma. The connection in many ways of the life of Vālmiki with the Rāma story was an incentive for him to write the Rāmāyana.

2) Composing of Rāmāyana. Once while returning from the river Tamasā Vālmiki witnessed a hunter shooting down one of a Krauṅca (a kind of bird) couple. The intense emotion created by the incident burst out as follows in verse form.

Mā niṣāda prāṭīṣṭhāṁ tvamagamāṁ
śāvatī samāṁ /
Yat kramamāṅsāṅdekaṃavadhīṁ
kāmamobhitam. ;)

Immediately Brahmā appeared on the scene and advised Vālmiki to write the story of Rāma in the same pattern as that verse. Brahmā taught him about the past and the future of the history of Rāma. As Sitā, Kuśa, and Lava were living in his aśrama Vālmiki was well in the know about the present. In the above
background Vālmiki completed writing the Rāmāyaṇa Story in 24,000 verses. The epic is divided into seven kāṇḍas (sections) of five hundred chapters. The seven sections are the Bālakāṇḍa, the Ayodhyākāṇḍa, the Aranyākāṇḍa, the Kīskindhākāṇḍa, the Sundara Kāṇḍa, the Yuddha Kāṇḍa and the Uttarakāṇḍa. Vālmiki taught the poem to Lava and Kuśa and when they went with Vālmiki to Ayodhyā during the avadhānya of Śrī Rāma, they sang the poem in the open assembly there.

3) Different views about the author. Traditionally the authorship of the Rāmāyaṇa is attributed to Vālmiki. But, western scholars hold the view that a part of Bālakāṇḍa and the whole of Uttarakāṇḍa are interpolations of a future date. The following are the reasons for this view.

(i) Two different texts are found for cantos one and three of Bālakāṇḍa. In one of them many of the stories mentioned in the other are missing. It may, therefore, be surmised that the two texts were composed during different periods.

(ii) In the early texts of Rāmāyaṇa stories like Gaṅgāvataranā are not to be found. So they must be interpolations of a later period.

(iii) Only in Kāṇḍa one and seven is Śrī Rāma treated as a god. In the other Kāṇḍas he is considered in the capacity of a hero only.

(iv) Uttarakāṇḍa is not to be found among the early translations of Rāmāyaṇa into other languages.

(v) In the Bālakāṇḍa it is stated that Vālmiki composed the Rāmāyaṇa, taught it to Kuśa and Lava, and that they recited the whole poem before Śrī Rāma at Ayodhyā. Many of the things mentioned in this Kāṇḍa are not in Uttarakāṇḍa, which, therefore, must have been written by someone else.

4) The period of Rāmāyaṇa. According to Indian belief Śrī Rāma lived at the end of Tretāyuga, which came to its close in 8,671,100 B.C. As per Rāmāyaṇa Śrī Rāma ruled the country for 11,000 years. He was forty years old when he ascended the throne. Vālmiki began writing Rāmāyaṇa 2,000 years later. Born in the light of the above facts certain scholars point that the Rāmāyaṇa was written near about 870,000 B.C. But, western critics and some eastern critics do not accept this view. Professor Jacob holds the view that the original of Mahābhārata is anterior to Rāmāyaṇa. Most scholars do not agree with this view. A great majority of critics are of opinion that Rāmāyaṇa is anterior to Mahābhārata. They argue as follows:

(i) The traditional belief in India is that Rāmāyaṇa was written much earlier than Mahābhārata.

(ii) Rāmāyaṇa makes no reference to any of the characters of Mahābhārata.

(iii) The Śrī Rāma story is referred to in many a Jātaka story of the Buddhists.

(iv) Vālmiki has made no mention about the city of Pātaliputra established near about 300 B.C. It is an irrefutable fact that Śrī Rāma had passed by the city.

(v) During the reign of emperor Aśoka the Prākṛta language was spoken in the areas where the incidents mentioned in Rāmāyaṇa took place. But, Rāmāyaṇa was written much anterior to the emergence of Prākṛta language.

According to Professor Keith Rāmāyaṇa was written in 300 B.C.

5) Different readings of Rāmāyaṇa. In various parts of India three original texts or readings are found of the original Rāmāyaṇa. There is an instance where 1/3 of the portion differs from one another. The Rāmāyaṇa text is popular in northern and southern India. The second is the Bengali text. The third, the Kashmir text, is popular in the north-western parts of India. The interference to be made from the existence of these three different texts is that the original epic was composed in a Prākṛta language, which was most popular at the time and that it was later translated into Sanskrit by different persons at different times. Thus theory will explain the existence of the different texts. For many years it continued to be handed down from mouth to mouth till it assumed written form in Sanskrit.

6) Other Rāmāyaṇas. The Rāmāyaṇa story in other forms and garbs, is also prevalent in India. One of them is Vāsīṣṭhārāmāyaṇa or Jñānavāsīṣṭhārāmāyaṇa. The authorship of it also is attributed to Vālmiki. Most of the Rāmāyaṇas like Vāsīṣṭhottarāmāyaṇa, Śātisāvī, Adbhutarāmāyaṇa, Adbhutottarāmāyaṇa etc. found in different parts of India are believed to have been written by Vālmiki. Adbhutarāmāyaṇa is composed of twenty-seven cantos. According to this Rāmāyaṇa, it was Śīta, who killed Ravanā at their feet. There is another Rāmāyaṇa in Sanskrit called Adhīṣṭhamā-Rāmāyaṇa. It is a poem separated from Brahmanda Purāṇa. It is written in the form of a conversation between Umā (Pārvatī) and Śiva. Ananda-Rāmāyaṇa and Mūla- Rāmāyaṇa extol the greatness of Hanumān.

RAMBHA. An asura. (For details see under Kārmambha).

RAMBHA. I.

1) General. One of the most beautiful of the asura women. Urvāṣī, Tīlottama and Rambhā are really reputed for their beauty.

2) Birth. All the famous Celestial women were daughters of Kaśyapaprajāpati by his wife Pradhā. Devāri (Kaśyapa) begot the following daughters of his wife Pradhā i.e. Lāmbusā, Vīrā, Śīvā, Kuśā, Vājargī, Tīlottama, Avagā, Rākṣī, Rambhā, Manoramā, Subālī, Keśī, Surātā and Surājī. (Adī Parva, Chapter 62).

3) Rāmāyaṇa cursed. Rāvāna raped Rambhā and Nalākūhara cursed him. (See under Nalākūhara).

4) Purūravas and Rambhā. Indra once killed an asura chief named Māyadhara and held a festival in honour of the victory. At the festival Rambhā danced before her preceptor Turmuru. Purūravas too was present on the occasion and he ridiculed Rambhā for her mistakes in dancing. Moreover he claimed that he was a greater master of dance than Turmuru preceptor of Rambhā. Enraged by this claim Turmuru cursed that Purūravas would be separated from his wife Urvāṣī. (Kāthāsīrīṣīgā, Līvānakālambara, Turmuru 3).

5) Rambhā and Sūrya. There was a King called Sūrya on mount Cītrakūṭa. This handsome bachelor prince used to sit alone in the lotus pond near his palace. When once Rambhā passed through the sky above the pond her eyes met those of Sūrya and she alighted on the spot and the long talk between the two ended in their marriage. Sūrya enjoyed life there for a long time with Rambhā without knowing that she was an asura woman. He had attempted many a time to know the real facts about her, to no purpose. Rambhā did not even think about her native Svarga. Her companion, a Yakṣi, showered gold all over Sūrya's
RAMBHĀ II. Wife of Mayāsura. The couple had the folktale seven children: Mśyāvi, Dudpulha, Mahiśa Kālōka, Ajakarna, and Mandocari. (Brahmāṇḍa Paṇḍita, 3 6 28-29).

RĀMŚVARA. There is in South India a very famous holy place called Rāmeśvara and a Siva temple there. Rāma and others encamped on the sea shore to cross over to Lankā to release Sitā from Rāvana’s custody. This temple, according to Kamba, was built by Rāma at that time. The following story is from the Yuddha Kāṇḍa of Kamba Rāmāyana.

To make the passage over to Lankā easy, Rāma decided to build a great temple at Rāmeśvara and install a Sivalinga in the temple. Under the expert supervision of the great architects, Nala and Nila, all the monkeys cooperated to build the temple. As ordered by Rāma, Hanumān went to Kaliśa to fetch Sivalinga. Hanumān did not return with the linga though the suspicious time for the installation was very near. How could the installation be made without the idol and the installation had to be made at the appointed time.

Rāma stood ready near the installation platform. It was the exact time for the installation of the idol. A divine effulgence was seen to emerge from Rāma and immediately a Śivalinga automatically appeared at the spot where rituals were conducted for installation. Everyone was wonder-struck by this mysterious happening.

Hanumān by now, returned with the linga and he felt sorry that the installation of the idol had already been made. Rāma told him: “Please remove the idol already installed, we shall install a new one.”

Happy at the words of Rāma, Hanumān entwined the idol with his tail and jumped directly upwards. But, his tail was cut; head clashed against the roof which was broken and Hanumān fell down unconscious. Rāma held him up and patted him on the head and Hanumān was more pleased than ever. Afterwards, to fulfill Hanumān’s desire and for the prosperity of the temple Hanumān was made to install the new Sivalinga in front of the eastern tower of the temple. Rāma laid down the following rule also. Only after worshipping the idol at the tower, should the God inside the temple be worshipped.

The rule was also recorded there.

RĀMOPĀKHYĀNAPARVA. A sub-parva of Mahābhārata comprising chapters 273 to 292 of Vana Parva. RAYYAGRĀMA. Capital of a State, Shadheva, during his triumphal tour, conquered Rayyagrama. (Sahā Parva, Chapter 31, Verse 14).

RĀMYAKA I. A son of Agnīdhra, who had nine sons by his wife Purovacāti. (Bhāgavata, 5th Skandha). Rayyaka ruled the Kingdom called Rayyaka Varṣa near Nilagiri. Arjuna, during his triumphal tour conquered Rayyaka and levied taxes from the people there (Sahā Parva, Chapter 28).

RĀMYAKA II. A particular region in Ḫavātra, one of the seven Continents, at the eastern part of Ḫavātra. There exist three mountains called Nilagiri, Śevagiri and Yyagavān. These mountains jut into the sea, and are separated from one another by a distance of two thousand miles each and are the source of many rivers. In between the three mountains are three regions of land called Rayyaka, Hiranyakya and Kuru. (Devī Bhāgavata, 8th Skandha).

RĀṆA. A Rāķasa. The was killed by Vāyu deva in the war between Hiranyakṣa and the Devas. (Padma Purāṇa, Śrīti Kāṇḍa).

RĀṆAYANI. A Preceptor in the line of the Śama (Veda) discipules of Vyasā. (Jaiminīya Grhyasūtra 1, 14).

RĀṆAGADASĀ. A great Śūdra devotee of God. He built a number of temples on mount Vekhākačala (Skanda Purāṇa).

RĀṆĀVIDYĀDHARA. A Gandharva. (See under Suvāda III).

RĀṆOTKAṬA. A warrior of Subrahmanya. (Sahā Parva Chapter 45, verse 68).

RANTIDEVA. The Kindest and the most liberal of the Kings in ancient India.

I. Genealogy. Descended from Vīṣṇu thus: Arjū-Candra Buccha - Puruvāsana - Ayus - Nāhuma - Yāyati-Puruṣanamojaya-Pracīvān - Pravīra - Namasya-Vitarabhaṇya Sundu - Bahuvīda - Sanyati - Rāhovādi - Raudriśva-Matināra - Santuropā - Dūṣyanta - Bharata - Subotra-
RANTÜ

Suhotā-Gaṇa-Gardā-Suketu-Bhaktṣaṇa - Nara - Saddhāri Rāṇitīva.
2. His importance. Rāṇitīva’s unique kindness is very famous in history. After the great war was over, Nārada once narrated the stories of sixteen kings to Dharmaputra. There are a number of stories relating to Rāṇitīva’s kindness, hospitality etc. He had engaged 20,000 people to cook food for guests who came to the palace everyday. He was very vigilant about treating guest days and night alike. He gifted away all wealth which had been righteously earned, to brahmins. He learned Vedas and subdued enemies by Dharma (righteousness). The very blood that flowed from the skin of cattle killed to entertain his guests formed itself into a river called Cārmānvaī. (Sānti Parva, Chapter 29).
21,000 cows were daily killed for the guest (Duṇḍa Parva, Chapter 67).

3. Other information.
(i) Rāṇitīva entered Svarga by giving Vasiṣṭha warm water. (Sānti Parva, Chapter 234, Verse 17).
(ii) He once worshipped mahārāsī with fruits and vegetables and achieved his desire. (Sānti Parva, Chapter 295, Verse 7).
(iii) He never ate flesh. (Anuśāsana Parva, Chapter 115, Verse 67).
(iv) He entered heaven once by making oblations to Vasiṣṭha. (Anuśāsana Parva, Chapter 137, Verse 6).
(v) He is recognised as one of the Mahārājās who are to be remembered both at dawn and at dusk. (Anuśāsana Parva, Chapter 150, Verse 51).

RASMIKETU

The Malayālam word for ‘two’.

A. Uttarāyana, from July-August to December-January (Dhanu). B. Daksīṇāyana, from January-February (Makaram) to June-July (Mithunam). For the Devas Uttarāyana is day and Daksīṇāyana night. Religious-minded Hindus believe that Uttarāyana is an auspicious period for death.

2. Arthādāma 2. (Miseuse of wealth)
(i) Spending money for bad purposes and not spending money for good purposes.
(ii) Stealing money or wealth and not giving money to poor deserving people.
4. Ayuḍhāra 2. (Medicines). Curatives like medicated oils and ghee, honey etc. and purgatives like vaisali (enna), retam (purgation) and vamanam (vomiting).
5. Aids for health 2, Clearliness and sexual continence.
7. Kaṭudiyam. Pippali (long pepper) and Marica (Pepper).
10. Kāraṇalayam (Two causes). Upādāna (ultimate cause) and Nimmittam (immediate cause).
11. Kākrodhayam (Two salt). Alkaline salt (Saltpetre), Sodium Carbonate.
12. Cakadatuṣṭam (Fickle ones 2). Women and fools.
13. Jñānasthāvam (Knowledges 2). Superficial knowledge and deep knowledge. (Mandajāna and Dhṛthajāna).
16. Nīṭhādāyam. Śādiya (knowledge) and Śādhana (action).
17. Pākdāyam. Krṣṇapakṣa (dark fortnight) and Suklapakṣa (moon-fortnight).
21. Yogadāyam. Karma (action) and Jñāna (knowledge).
22. Rūgadāyam (colour). Pārnam (unmixed) and Janyam (mixed).
23. Rūgadāyam (Disce 2). (a) Physical and mental (Kāyika and Mānairika), (b) Congenital and acquired. (Sahaja and Agautika).
25. Śrīgaradāyam. Love or the erotic sentiment 2). Love in union and that in separation. (Sambhoga and Vipralamba).
27. Svaḥdānakvārakvādāyam (Two causes for peace). Patience or forbearance and generosity (Kaim and danađā).

RAPHENAKA. A nāga born in Takṣaka’s dynasty. It was burnt to death at the serpent’s yāja of Janamejaya.

RASṬALĀ. A particular part of Pūtsa where, according to the Purānas, the Nāvākavacus live. The Mahābhārata contains the following information regarding Rasṭalā.

(1) During the deluge the Agu called Śānivarta rent the earth and reached up to Rasṭalā. (Vana Parva, Chapter 168, Verse 69).
(2) The āsuras once carried away Duryodhana to Pālī. (Vana Parva, Chapter 221, Verse 29).
(3) Rasṭalā is the seventh stratum of the earth. Surabhi the mother of cows born from nectar lives there (Udyoga Parva, Chapter 102, Verse 1).
(4) It is more comfortable and happy to live in Raṣṭala than to live either in Nīgolāku or Svarga. (Udyoga Parva, Chapter 102, Verse 14).
(5) It was in Raṣṭala that Mahāvīr was incarnated as Boar and killed the āsuras with his tusk. (Sānti Parva, Chapter 206, Verse 26).
(6) Mahāvīr, who assumed the form of Hayagriva went to Raṣṭala, killed Mādiṇī and Kaṭabha and resurrected the Vedas. (Sānti Parva, Chapter 347, Verse 54).
(7) King Vasu went to Raṣṭala because he uttered one lie. (Anuśāsana Parva, Chapter 6, Verse 34).
(8) Rasṭalā is Ananta’s abode. Bābhādhrārāma who was an incarnation of Ananta, gave up his material body at Prabhāsī tirtha and attained Raṣṭalā. (Svargaḥarana Parva, Chapter 5, Verse 28).

RASMIKETU. A Raḵasa who fought on the side of Rāvaṇa against Rāma. (Vālmiki Raṃyaṇa, Sundara Kānda; Sarga 9).
RAŚMIVĀN. An eternal, universal Deva. (Viśvdeva).

(Raśmivas Parva, Chapter 91, Verse 36).

RĀṬĀ. A daughter of Daksāparājapati. Dharma married her and the Vasu called Ahār was born to the couple.

(Adi Parva, Chapter 66, Verse 17).

RATHACITĀ. A river famous in the Purāṇas. (Bhsāma Parva, Chapter 9, Verse 20).

RATHADVĀJĀ. Father of king Kuśadhvaja of Videha. Vedavati was his grand-daughter. (See under Vedavaṭi).

RATHADVĀNA. Another name of Virāgni, son of Sāmyu. (Vana Parva, Chapter 219, Verse 9).

RATHAGRĀNTI. A warrior. He had accompanied Sārutugha who led the Asvamedhic horse of Kāma. (Padma Purāṇa, Padma Sandhāna).

RATHAKRITA. A Yaka who rotates in the month of Čaitra along with the Aditya called Dhiṭāta. (Bhagavata 12th Sandhāna).

RATHAKSA. A warrior of Subrahmanya. (Śalva Parva, Chapter 45, Verse 63).

RATHANTARA I. A Sāman, which, having assumed form, worshiped Brahmā in his court. (Sahibha Parva, Chapter 11, Verse 301). This Rathantara sūman possesses the power to cure sating faults. Once Vasudā restored Indra to consciousness with this Sāman. (Śanti Parva, Chapter 281, Verse 21).

RATHANTARA II. Son of the Agni called Pāñcagajā. He was also called Taṇḍasūra. (Vana Parva, Chapter 232, Verse 20).

RATHANTARYAYA (RATHANTARI). Mother of King Dusiyaṇa. She was the daughter of King Ilina and had five sons, i.e. Dustyanas, Śura, Bhima, Prasavas and Vasu. (Adi Parva, Chapter 94).

RATHAPRIKABHU. A synonym of Virāgni, son of Sāmyu. (Vana Parva, Chapter 219, Verse 9).

RATHASENA. A valiant warrior who fought on the Kavaṇa side against the Kauravas. His horses were very important and sufficient ones. (Droga Parva, Chapter 22, Verse 62).

RATHASTHA. A Yaka who rotates in the month of Jyeṣṭha in the company of the Aditya called Mitrā. (Bhagavata, 12th Sandhāna).

RATHASTHA. One of the seven tributaries of the Ganges. According to the ancients, bathing in the river washes off all sins. (Adi Parva, Chapter 169, Verse 20).

RATHASTHARA RATHASAṆKYANAPARVA. A sub-Parva on Śatī Parva, Chapters 165-172.

RAVARA. Brother of the Viśātha King. He fought against the Kavaṇas. (Droga Parva, Chapter 150, Verse 12).

RATHAVATARA. A holy place considered to be on the right side of Śikambhādeva. He who visits this place will, due to the grace of Śiva, attain salvation. (Vana Parva, Chapter 84, Verse 23).

RATHAVAT. A mahārāja. He lived in a hilly region very far away from the Himalayas. Once the mahārāja called Śyāvāva invited Rathavatī to perform a hunt at the yājña conducted by King Taranta, and when he came for the yājña with his daughter the father of Śyāvāva asked him to marry his daughter to Śyāvāva. Rathavati not only refused, but also dismissed Śyāvāva from the yājña platform. At last Rathavatī married his daughter to Śyāvāva at the request of King Taranta. (Ṛgveda, Śāyānabhīṣaya).

RATHITARA. A king of the solar dynasty. He was the son of Pratāsavī. (Bhagavata, 9th Sandhāna).

RATI I. Wife of Kāṇeḍa and some Purāṇas hold the view that Kāma was the son of Dharma whose father was Brahmā. But, the story of Kāma and Rati is described in the Kāliśāvaras as follows:

Brahmā created ten prajāpatis. A beautiful lady called Sandhyā was his next creation. As soon as she was born, seeing her exquisite beauty Brahmā and the prajāpatis jumped to their feet. All of them thought in the same way. While the court of Brahmā was in such a perplexed confusion, an extremely handsome person emerged from his mind. Fish was the symbol on his flag, and he asked Brahmā thus: “Oh father, what should I do? Give me a suitable name and you should also decide upon a place and position and also a wife for me.” Brahmā told him as follows—“You be moving about everywhere in this world (full of men and women) engaged in the external function of creation with the five arrows of flower in your hands and thus multiply the population. Your arrows will go everywhere and no one, not even the Devas will dare to obstruct your arrows. Everyone will yield to your arrows. You and I also will yield before your arrows. You will enter the hearts of living beings in invisible form and giving them happiness engage yourself in external creation. The chief aim and object of your arrows of flower will be the hearts of living beings. You will be given a suitable name just now.”

Rāṣṭra-prajāpati, who understood the wish of Brahmā, after mundane consultation said: “You emerged churning our minds. Therefore, you will become famous under the name Manmatha (he who churns the mind). You will lay low Śiva's haughtiness and conceit. Oh! best among men, Dakṣa, chief among the prajāpatis, will give you a wife.”

Happily pleased at the above words of Brahmā, Kāma held up in his hands the bow and arrows of flowers and decided to shoot five arrows, i.e. harsanam (pleasing or gladening), Rocanam (attracting or tempting), mohanam (deluding or infatuating), śoṣanam (weakening) and māraṇam (killing). He decided to use the arrows first against Brahmā and then against the prajāpatis. Accordingly the arrows shot forth and Brahmā and all the prajāpatis, overwhelmed by sexual passion, were staked at Sandhyāvedi. Sandhyā also got excited and from her body spouted up 49 pariś 64 kālas (arts) also were born from her. She used incessantly against the leaders of the world (Brahmā and others) who were downed by the arrows of sexual passion, arrows dear to Manmatha. The expressions of Brahmā made Sandhyā sick with love. Śiva, who was just then travelling along the sky, seeing the boisterous exhibitions of passion by Brahmā and others alighted there. He ridiculed Brahmā for his display of passion towards his own daughter Sandhyā and spoke further like this: “This Kāma too is a fool. He tested his arrows here itself, he has no sense of propriety and discretion.”

Brahmā was thoroughly ashamed at the words of Śiva. He perspired and swept with his hands the drops of sweat that oozed from his body. With great difficulty he controlled his passion and gave up Sandhyā. From
the drops of sweat falling on the ground, from the body of Brahma were born the pairs called Agnihotras and the Barisadas, the former 64,000 in number and the latter 6,906,000. Drops of sweat from the bodies of the preajapaṭha also fell on the ground and from them were born the Devas. The pairs called Somapās are the sons of Kratu; those called Śvākāsikas are the sons of Vaśishtha; sons of Pulṣaryā are called Ayapās and Haviardhaka are the sons of Agraṇas. Brahma, who was angry that Kama shot his arrows against him in the presence of Śiva cursed the former that he would be burnt to ashes in the fire of Śiva's eyes, and Kama trembling with fear at the curse prostrated at the feet of Brahmana and wept. Then Brahman said that though he would die in the fire of Śiva's eyes, he would be born again.

From the drops of perspiration that fell on the ground, from Dakṣa's body arose a beautiful woman, and Dakṣa told Kama that the woman, his daughter would become famous as Rati devi. Dakṣa gave Rati Devi to Kama to be his wife. Thus did Rati become Kama's wife. (For the second birth of Rati see under Pradyumna and for other details see under Kama.)

RATI II. An apsara woman of Ajākṣapuri. She danced on the threshold of Kubera welcoming Aśvākamauni. (Amūsāsana Parva, Chapter 19, Verse 45)

RATI III. Wife of Viṭṭhu born in the dynasty of King Raṣaḥdeva of Ajanālābhavana. Prathusena was her daughter. (Bhāgavata, 5th Skanda)

RATIGUNA. A Devagandhurva whose father was Kaiyapraprajapati and mother Pradhā. (Ādi Parva, Chapter 65, Verse 47)

RATIVIDAGDHĀ. A courtesan of Hastinapura. As she performed the pious deed of feeding brahmins she attained Vaikuntha after her death. (Padma Purāṇa, Kriyākhaṇḍa)

RATNAGRIVA. A king of Kañcanaagarā who was a great devotee of Viṣṇu. He performed tapas and attained Vaikuntha. (Padma Purāṇa, Pātāla Khaṇḍa)

RATNAKARA. A Vaśya. He was killed by an ox, but he attained Vaikuntha as a brahmin called Dharmāsva sprinkled Gāṅgā water on him. (Padma Purāṇa, Kriyākhaṇḍa)

RATNAKUṬA. One of the wives of Atīrathahrī. (Padma Purāṇa, Pātāla Khaṇḍa)

RATRIDEVI. The presiding deity of night. Indrāni once worshiped Rātridevi for the fulfilment of her desires. (Udyoga Parva, Chapter 13, Verse 25)

RAUBHYA. A hermit. It is seen in Utara Rāmayaṇa that this hermit called on Śri Rāma on his return from Lakkā.

RAUDRA. A class of giants who lived on Kaṭāka and Mandara mountains. The hermit Loma gave warning to the Pāṇḍava, when they went to the north during their forest life, to be careful of the Raudrās. (M.B. Vana Parva, Chapter 139, Stanza 10)

RAUDRAKARMĀ. One of the hundred sons of Bhṛtarāṣṭra. Mention is made in Mahābhārata, Dropha Parva, Chapter 17, Stanza 62, that Raudra-karmā was killed in the battle of Bharata by Bhīmaśena.

RAUDRĀŚVA I. A son born to the emperor Pūru of his wife Paśūṭi. Raudrāśva had two brothers Pravira and Itvra. Once Raudrāśva fell in love with the celestial maid Mārākṣeṇi. Mention is made in Mahābhārata, Ādi Parva, Chapter 94, that as a result of the married life of these two, ten archers beginning with Anugabhāṣu, were born.

RAUDRĀŚVA II. A hermit who was the disciple of the hermit Kātyāyana. Once Mahāśirṣa came in the guise of a beautiful woman to the hermitage of Raudrāśva to hinder his penance. The hermit cursed Mahāśirṣa, "You will become the image of a woman." (Kālika Purāṇa, Chapter 62)

RAUMYA. A group of gana (warriors) of Śiva. It is mentioned in Mahābhārata, Śānti Parva, Chapter 284, that these Raumyas were born from the hair pores of Virūbhada, the chief of the guards of Śiva.

RAUŚYA. A Purāṇically famous river of Ancient India. The holy bath Pārasarpāṇa of the hermit Mahāvira is situated on the banks of this river. (M.B. Vana Parva, Chapter 129, Stanza 7)

RAUKRĀVA. One of the twenty-eight hills. For details see the part Naraka under the word Kali.

RĀVANA. The Rākṣasa King of Lakkā who had ten heads.

1) Gaurarāda. Descended from Vīrusa, who was the Brahmin Pālalī. Vīrusa—Vīra-rāma—Rāvana.

2) Birth. Vīra-rāma, grandson of Brahmi and son of Pulṣaryā married Kaṭakā, daughter of Sunā, while Vīra-rāma and Kaṭakā were living in the forest Śrīśūrakhā. Kaṭakā became pregnant. She delivered four children in four Yamas, with an interval of one yama between them. The elder three were the famous Rākaśas, Rāvana, Kubhakarnā and Vībhīṣaṇa; the fourth one, a girl, was named Sūrpaṇakha (Kamba Rāmāyaṇa, Balakāṇḍa).

Kubera was another son of Vīra-rāma born of another wife called Devavarnī alias Lakkā. As soon as he came of age Kubera captured the Pāpaka chasot and began ruling the kingdom with Lakkā as capital. (Utara Rāmāyaṇa.

3) Previous lives of Rāvana. See under Jaya Xi.

4) Rāvana secured boon. Kaṭakā (Rāvana's mother) who became envious of the pomp and prowess of Kubera advised her son to secure boons from Brahmi by tapas and become equal to Kubera. Accordingly he went to Gokarna with his brothers and began tapas. Kubhakarnā did tapas for 10,000 years; Vībhīṣaṇa also did tapas for 10,000 years standing on one foot Rāvana, standing in the middle of the five fires, meditated upon Brahmi. Though 10,000 years passed, Brahmi did not appear yet. Rāvana then cut one of his ten heads and made an offering of it to Brahmi in the fire. Thus, within 9000 years he cut none of his heads and offered them to Brahmi in the fire. Lastly when he was about to cut off his tenth head, Brahmi appeared and asked him to choose whatever boon he wanted. Rāvana chose the boon that from none but men should he meet with his death. Kubhakarnā desired to secure the boon of 'nirdeśavat' (Absence of the devas) but secured by a slip of the tongue 'nirākāvavat' (sleep). Vībhīṣaṇa chose devotion to Viṣṇu. On his return again securing the boon, Rāvana occupied Lakkā, drove away Kubera and took his puspaṇa chariot. Rāvana further declared Mahāvīra to be his eternal enemy. Hearing about Rāvana's victory the Rākṣasas from Pātāla came to live in Lakkā.
5) *Family life.* Ravana married Mandodari, foster-daughter of Mayaura and three sons, Meghanāda, Aitikāya and Aksakumāra, were born to the couple. He then conquered the whole world with the cooperation of his sons and other Rākaṇas. The Aṣṭādikpālaṇas (protectors of the eight regions) were subjugated. He attacked Devāloka, but was defeated and imprisoned. Meghanāda by magical trickery captured Indra and released Rāvana from custody. Meghanāda came to be called Indrajit from that day onwards.

6) *Kārtavīryaśūnta and Rāvana.* See under Kārtavīryaśūnta, Para 6.

7) *Curses heaped on Rāvana.* As a result of ruling the land, as a terror to the whole world, for many years and of his triumphal journey Rāvana had invited on his head eighteen Śāpas (curses) as follows:

(i) *Nālaśākāra śāpa.* Rāvana once insulted Rambha, the be-rewed wife of Nālakābara during her tour at a place near Alakā. On hearing about the insult Nālakābara cursed that Rāvana should die with his ten heads broken.

(ii) *Vedasatiśāpa.* While Vedavati, the only daughter of sage Kuśadvāja, was doing tapas to secure Sītā as her husband, Rāvana committed rape on her and she cursed him thus:—"You and your family will be ruined by Lord Nārāyaṇa on account of me." (iii) *Brahmanadāśāpa.* He invited a Vedic brahmin to install the idol of Tripurasundari given to him by Śiva. As the brahmin happened to be a bit late to come, Rāvana imprisoned him for seven days, and the old brahmin cursed that Rāvana would be imprisoned seven months by a maṇ.

(iv) *Nandikāvalaśāpa.* For calling him ‘monkey’ at Kailāsa, Nandikāvala cursed that Rāvana and his kingdom would be destroyed by monkeys.

(v) *Vasisthāśāpa.* As Vasistha refused Rāvana’s invitation to teach the Vedas etc. he took the former captive. When he was released from captivity by the solar King Kuvalaśāya, Vasistha cursed that Rāvana and his family would be destroyed by those born in the solar dynasty.

(vi) *Aśāśāpandāśāpa.* Rāvana once saw sage Aśāśāpa at Sejmataka and gave him a kick saying, ‘Oh handsome fellow! I shall curse you eight hunchets,’ and the sage cursed Rāvana as follows:—For kicking etc., a poor innocent sage, you will be kicked from head to foot and foot to head by monkeys.”

(vii) *Dattāreyaśāpa.* Rāvana once poured on his own head water kept purified by mantras by Dattāreya to bathe the head of his Guru, and the latter cursed that Rāvana’s head would be polluted by the feet of monkeys.

(viii) *Draupadāśāpa.* When Rāvana molested and wounded the lips of Dyāpyāyana’s sister in his own presence he cursed that Rāvana’s sister would be mutilated by a man and he would be humiliated by monkeys.

(ix) *Māṇḍayāvalaśāpa.* During a pleasure trip of his with Mandodari Rāvana cruelly manhandled Māṇḍayāvala-maharti, when the latter cursed that Rāvana too would be roughly handled by a monkey.

(x) *Atriśāpa.* Rāvana once dragged by hair the wife of Atri in his very presence, and Atri cursed that Rāvana will have to witness his wife being desecrated of her dress and dragged by the hair by monkeys.

(xi) *Nāandāśāpa.* Nārada refused to explain the meaning of ‘Om’ to Rāvana and the latter threatened to cut the tongue of Nārada. Nārada then cursed that all the ten heads of Rāvana would be cut by a man.

(xii) *Rutvarmaśāpa.* Rāvana once raped Madanabahuja, wife of Rutvarman, who lived as an anchorite in the marutu forest, and the latter cursed that Rāvana would be killed by a man.

(xiii) *Maudgalyayāśāpa.* Once maharsi Maudgalyāyana was sitting in the svasika pose resting his neck on the yogadanda (a short stick-like piece of wood with a handle) Rāvana happened to come there and he cut into two the yogadanda with his Candrabāha (sword) with the result that the maharsi fell down with face upwards and broke his back-bone. The maharsi then cursed that Rāvana’s Candrabāha would prove ineffective in future.

(xiv) *Brahmaṇaśavatamalāśāpa.* Certain young brahmin girls who had gone for a bath were humiliated by Rāvana in the presence of their mothers when they cursed that the wife of Rāvana would be insulted in his very presence by monkeys.

(xv) *Agniśāpa.* Rāvana once humiliated Svadhādevī, wife of Agni in his very presence and Agni cursed that Rāvana’s wife would be humiliated by monkeys in his presence.

(xvi) *Amaragajāśāpa.* Rāvana killed by one blow on his chest King Anaranyya of the solar dynasty who sought refuge with him, and the King cursed that Rāvana would die with all his ten heads cut by the arrows of a prince of the solar dynasty.

(xvii) *Bhraspati śāpa.* When Rāvana was about to return after conquering Devakot and taking the devas captive, Sulekhādevī, daughter of Bhraspati tried to take shelter somewhere when Rāvana attempted to catch her by force. Then Bhraspati cursed that Rāvana would die hit by the arrows of Bhraspati.

(xviii) *Brahmadraśāpa.* Rāvana tried to humiliate Puṣpikādevī, daughter of Brahmac, and the latter cursed that Rāvana would die with all his ten heads broken if he touched unwilling women.

8) *Rāvana got Candrabāha.* See under Candrabāha.

9) *He threatened Devas.* Rāvana during his triumphal march with the armies, once came to the Udravira mountain. Then the King called Marutta was performing Mahāyana yoga on the plains of the mountain. Indra and the other devas came to receive their portion of the offerings. But they ran away in fear on the arrival of Rāvana. Indra assumed the form of a peacock, Yama that of a crow, Kubera that of a chameleon and Varuna that of a swan, and the devas, thus assuming various forms went away in different directions. Marutta got angry and got ready to fight Rāvana. But, as the maharis prevented him from it no fighting took place. Rāvana returned with the glories of victory.

10) *He defeated Kāla.* Once Nārada felt the urge to witness a quarrel. He went to Lāhika and told Rāvana about Kāla, that Kāla was more powerful than Rāvana, that Kāla would soon be causing Rāvana’s death etc. These stories awakened the anger in Rāvana against Kāla, and the former, with a strong array challenged Kāla, and war between the two started.
Brahmā was in a fix, for he had given Rāvana the boon that the latter would be killed only by a man. At the same time he had given the boon to Kāla that anybody thrashed with his (Kāla’s) club would die. Brahmat, therefore, decided to end the fighting between Kāla and Rāvana somehow, and he approached Kāla and requested him to withdraw from fighting. Accordingly, Kāla acknowledged defeat and thus the fighting ended.

11) Rāvana attacked Pāṭāla. Afterwards Rāvana marched with his army to Pāṭāla where he defeated Taksaka, the nāga King and exacted tribute from him. Then he attacked Nīvatākavacas. When the fighting became very fierce Brahmat intervened and brought about a compromise between the two. Next, Rāvana attacked Surabhi in Varuṇa’s palace, but the Rākṣasas who emerged from the pores on Surabhi’s body drove away Rāvana.

12) Rāma killed Rākṣī. See under Nālaṅkābara.

13) His death. Rāvana’s sister, Sūrapānakā met Śri Rāma and Lakṣman at Pātačavati and wanted first Rāma and then Lakṣman to marry her. But, Lakṣman cut away her nose, breasts etc. Enraged by this, Rāvana abducted Śrī Śrī Rāma, with the help of the monkey-army, killed Rāvana in war. (See under Rāma.


RAVI I. A prince of Sauṣṭra. It was this prince who stood with the flag behind the chariot of Jayadra[tha], who had come to carry away Draupadi. He was killed by Arjuna. (Vana Parva, Chapter 221, Verse 27).

RAVI II. A son of Dhratrāṣṭra. He was killed by Bhima in the great war. (Sālīya Parva, Chapter 26, Verse 14).

RAVA. A King of the lunar dynasty and son of Purāṇa. He was a prince who had many sons like Ayus, Śrī Rāma, Satyayu, Raya, Viṣṇu, and Jaya. (Bhāgavata, 3rd Skandha).


RBHU I. An ancient sage. He was the son of Brahmā. He was an extraordinary scholar who was the preceptor of Nidāgha who was the son of Pulastya and the grandson of Brahmā. Bhū rises conveyed all knowledge to Nidāgha. But he saw that although he taught Nidāgha all branches of knowledge, the latter did not take any interest in “Advaita”. So he left him in disappointment but later got him interested in Advaita. (Viṣṇu Purāṇa, Artha 2. Chapter 15-16).

RBHU II. An ancient sage. He was the son of Brahmā. He was an extraordinary scholar who was the preceptor of Nidāgha who was the son of Pulastya and the grandchild of Brahmā. Bhū rises conveyed all knowledge to Nidāgha. But he saw that although he taught Nidāgha all branches of knowledge, the latter did not take any interest in “Advaita”. So he left him in disappointment but later got him interested in Advaita. (Viṣṇu Purāṇa, Artha 2. Chapters 15-16).

1) General information. Rhibus are a group of divine beings who attained divinity by performing tapas. Mahābhārata, Anuṣṭāna Parva, Chapter 137, Verse 25 says that even other gods worship the Rhibus.

2) Who were Rhibus? Aṅgiras, the son of Brahmā had a son named Suddhavan. Suddhavan had three children, Rākṣasā, Vīra and Vaiśā. These three persons form the Rākṣasa clan as mentioned in Viṣṇu, 1st Mandala, 16th Anuvāka, 111th Sūkta.

3) Rhibus and Miracles.

(i) Long ago, a cow belonging to a Rāja died. Its calf began to cry. The Rāja took pity on it and prayed to the Rhibus. They made a cow and covered it with the skin of the dead cow and placed it in front of the calf. Because of its likeness to its mother, the calf believed it to be its mother.

(ii) Rhibus restored their parents who had become old, to youth. (Rgveda, 1st Mandala, 16th Anuvāka, 111th Sūkta).

(iii) Rgveda says that it was the Rhibus who made Indra’s horses, the chariot of the Aṅgiras and Imaṇhapati’s cow.

RCEYU. A king of the Pūru Dynasty.

1) Genealogy. From Viṣṇu were descended in the following order: Brahmā-Ati-Candra-Buddha-Pururavas-Ayus-Nahusa, Yayati-Puru-Janamejaya-Pracławin-Pravīra-Namsu-Vitabha-Sūpyad-Bahudiva-Samyā-Paracśi-Paracśi-Pracśi-Racśi-Pacśi-Kacśi and Rceyu.

2) Other details.

(i) His mother, Matrakati was a goddess. (M.B. Adi Parva, Chapter 94, Verse 10).

(ii) He had two other masts: Aṇavaghānā and Aṇārā. Matrakā was the son of Rceyu. (M.B. Adi Parva, Chapter 94, Verses 11-13).

RCIKAR (AJIGARTA). A famous sage.

1) Genealogy. From Viṣṇu were descended in the following order: Brahmā-Bhṛgu-Śrīyavana-Uru-Rekka. Rekka was the father of Jamadagni and grandfather of Pataśatru.

2) Rekka’s marriage. Gāthi, a king of the lunar dynasty had a daughter, Satyavati. Rekka wished to marry this beautiful princess. Gāthi agreed to give his daughter in marriage to the sage if he gave 1,000 horses with black ears. Rekka offered worship to Varuṇa to help him in the matter. Varuṇa was pleased and a thousand horses rose up from the river Gaṅgā. Rekka married Satyavati after giving the horses. Afterwards both of them went and settled down in the forest.

3) Birth of Jamadagni. One day Satyavati made a request to Rekka that she should have a son. Besides, she requested him that her mother should be beaten up with a son, so that she might have a brother. Rekka performed a “homa” and after that he made two balls of rice and gave them to Satyavati. He advised her to eat one of them and to give the other to her mother. Rekka had put “bhratragas” (brilliance of bhṛmata) in the first rice-ball and “kṛttragas” (brilliance of kṛta) in the other. When Satyavati and her mother ate the rice-balls, it happened that the rice-ball intended for her mother was eaten by Satyavati and the one intended for Satyavati was eaten by the mother. Later Rekka came to know of this mistake. In due course, Satyavati and her mother gave birth to sons. Satyavati’s son was named Vāikesāmīra. (Brahmatvārī Purāṇa, Chapter 37).

4) Other sons of Rekka. After this three more sons were born to Rekka. The eldest of them was named Sunahpuchā, the second was named Sunāśēphā and the third, Sunolāṅgūra.

5) The tale of Sunāśēphā. Once king Ambariṣa started a yāga. Indra who was jealous of him, stole the sacrificial cow. Since it was an evil omen, the priest advised Ambariṣa that either the lost cow or a human being in its place must be obtained to complete the yāga. In spite of searches made in many places, the cow could not be traced. At last Ambariṣa’s men met Rekka who was doing tapas on Bhrugutanga. Rekka told his second son, Sunāśēphā to Ambariṣa in exchange for the price of 100,000 cows.
The king took Sunāṣēpha with him and came to Puṣkaraūrīha. There they happened to meet Viśvāmitra. Sunāṣēpha complained to Viśvāmitra and lamented over his ill-fate. Viśvāmitra wished to save him and to send one of his own sons in his place with Ambariṣṭa. But none of his sons was willing to oblige. Viśvāmitra cursed them and turned them into eaters of human flesh. Then he turned to Sunaṣēpha and said:

"When you stand ready to be sacrificed near the altar, offer your prayers to Agni. If you do so, you will attain siddhi." (salvation or mokṣa.) He also taught him two songs of praise to Agni.

While standing at the altar ready to be sacrificed Sunaṣēpha recited the two songs of praise. India and the other gods appeared and after saving Sunaṣēpha rewarded Ambariṣṭa for his yāga. (Nāgaviśvāmī, 62nd Sarga).

(i) Reka and the Vaiśāvata bow. Once Viśvākarma made two mighty bows. One of them was taken by Śiva to burn the Tripuras. That bow is known as "Vaiśāvata." The other bow was given to Viśu. It is called "Vaiśāvata." The Devas wished to see a trial of strength between Śiva and Viśu. They prompted Brahmā to bring about such a conflict. Brahmā succeeded in causing a quarrel between Śiva and Viṣṇu. A fight began between Śiva and Viṣṇu. Both the Vaiśāvata and Vaiśvāvakāma went into action. But Śiva was defeated. After that, Śiva gave his bow to Devarāta, king of Videha. By inheritance it came into the hands of king Jaraka, the father of Śita. It was this bow which was broken by Śri Rāma at the time of Śita's Svayamvara.

After the battle with Śiva, Viṣṇu gave his bow to Reka who, in turn gave it to Jamadagni. Jamadagni presented it to his son Parāśurāma. It was with this Vaiśvāvakāma that Parāśurāma confronted Śri Rāma who was returning after Śita's Svayamvara. (Rāmāyana, Bālakanda, 75th Sarga).

(ii) Mahābhārata, Advamedhiika Parva, Chapter 23. Verse 23 says that Reka once tried to stop Parāśurāma from killing Kaśyapīyās.

(iii) Once Duryodhana, King of Śrīva, presented a tract of land to Reka. (M.B. Anuvāsa Parva, Chapter 137, Verse 28).

(iv) Reka attained Vaṅkudha and his wife Satyavati accompanied him in her earthly body. It is said that after it, Satyavati transformed herself into a river under the name "Kauśākī" and began to flow in North India. (Nāgaviśvāmī, Bālakanda, 94th Sarga).

RCĪKA II. One of the twelve Ayūyas. (M.B. Ādi Parva, Chapter 1, Verse 42).

RCĪKA II. A King who was the grandson of emperor Bharata and son of Druyamanu. (M.B. Ādi Parva, Chapter 94, Verse 24).

RDDDHI. Varuna's wife. (M.B. Udvyoga Parva, Chapter 117, Verse 9).

RDDDHI MĀNA. A great serpant. In Mahābhārata, Vana Parva, Chapter 160, Verse 15, there is a reference to the killing of this serpent by Garuḍa.

RĒNU. A teacher-priest, who was the son of hermit Viśvāmitra and the author of a Stūka in Rgveda. (Altaraya-Brāhmaṇa 7. 17. 7; Rgveda 9. 70).

RĒNU II. King of the dynasty of Ikṣvāku. Rēnukā the wife of the hermit Jamadagni, and the mother of Parāśurāma was the daughter of this King. Rēnu had other names such as Pracnemi, Pracena and Suveṇu. (M.B. Anuvāsa Parva, Chapter 116; Verse 2).

RĒNUKĀ I. The wife of the hermit Jamadagni. (For further details see under the word Jamadagni).

RĒNUKĀ II. A holy place frequented by Sages. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, Stanza 82 that those who bathed in this holy bath would become as pure as Ćandra (Moon). It is stated in Mahābhārata, Vana Parva, Chapter 82, that this holy place lies within the boundary of Kuṇḍaketa.

RĒNUKĀ. A powerful Nāga (serpent). This serpent who was a dweller of Pāṭāla, (nether world) once went to the Dīvāgajas (Eight elephants supporting the globe), in accordance with the instruction of the gods, and asked them questions pertaining to duty and righteousness. (M.B. Anuvāsa Parva, Chapter 132, Stanza 2).

RĒPHA. A hermit of the period of Rgveda. Once the Usuras threw this hermit into water. This was the punishment for the sins committed by him in his previous life. (Rgveda, Mandala I, Anuvāsa 17, Śūkta 116).

REVANTA. A son of the sun.

1) Bṛśi. The son married to the daughter of Viśvākrama named Samihā. She gave birth to three children named Manu, Yama and Yami. Once, being unable to bear the radiance of her husband, Samihā went to the forest to do penance. During this period Chāyā the maid of Samihā attended on the sun. Three children, Śaṅkśetra, Manu and Tapati were born to the Sun of Chāyā. Once Chāyā cursed Yama. Then only did the Sun remember about Samihā. At that time Samihā had been doing penance in the forest in the form of a mare. The Sun took the form of a horse and lived with her in the forest. From this union Aśvinikumāras and also the last son Revanta were born. (Viṣṇu Purāṇa, Adīka 3, Chapter 2).

2) Lakṣṇi is born at the sight of Revanta. For the story of how Lakṣṇi was born at the sight of Revanta's handsome figure and how Mahāvīra cursed Lakṣṇi consequently, see under Ekāvīra.

REVATA. The father of Revati, the wife of Balabhadrāma. Revata was the son of Ānarta and the grandson of king Śarāyū. It is mentioned in Devī Bhāgavata, Skananda 7, that Revata was the first king who erected his capital in the Island Kuśasthali and began to rule the land.

REVATA I. Wife of Balabhadrāma. Revata the son of Ānarta and the grandson of King Śarāyū was ruling over the island Kuśasthali. Hundred sons beginning with Kukūndā, were born to him. As the youngest of all a daughter named Revati was born. At the instruction of Brahmā the beautiful Revati was given in marriage to Balabhadrāma. (Bhāgavata, Skananda 10; Devī Bhāgavata, Skananda 7).

REVATA II. In Mahābhārata, Vana Parva, Chapter 230, Stanza 29, the name 'Revati' is used as a synonym of Āditi Devi.
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REVATI III. One of the twenty-seven stars. The following statements occur in the Mahabharata about the importance of this star:
(i) Sri Krishna started on his journey at the auspicious moment of Maitra on the star Revati in the month of Karttika. (M.B. Udyoga Parva, Chapter 83, Stanza 6).
(ii) If a cow is given as alms on the day of this star that cow will go to heaven and make preparations for the comfort and convenience of the giver. (M.B. Anudasa Parva, Chapter 69, Stanza 33).
(iii) He who gives offerings to the stars on Revati day would become wealthy. (M.B. Anudasa Parva, Chapter 89, Stanza 14).

REVATI IV. The mother of Raivata, the lord of the fifth Manvantara (age of a Manu). There is a story in the Markandeya Purana about the birth of Revati.
A son was born to the hermit Rtvak on Revati day. By age by he became wicked. Having learned from the hermit Garga that his son became wicked because he was born under the star Revati, Rtvak cursed the star Revati and kicked it down from its place. The spot on which the star fell became a lake. After a time a beautiful damsel was born from the lake. The hermit Pramucu took the girl home and brought her up. She was called Revati. When she came of age, she was given in marriage to Dugama, the son of king Vikramaditya. At the request of Revati her marriage was conducted at an auspicious moment on the day of the star Revati. The hermit blessed the couple “Let a son, who would become the Lord of the Manvantara, be born to you.” As a result of this blessing the bright and valiant son Raivata was born to them. This Raivata was the 5th son of the fifth Manvantara.

RGVEDA. The Rgveda is the oldest recorded work of the human race. The Egyptians claim that another book entitled “Book of the Dead” was also written during the period of the Rgveda. The Babylonians have an ancient work called ‘Gilgamish’, which according to scholars, is not as old as the Rgveda. Rgveda is the work that forms the basis of Hindu religion. Of the four Vedas, Yajurveda, Samaaveda and Atharvaveda were composed after Rgveda. The Rgveda stotras were interpreted for the first time in Yajna’s “Nirukta” and Savya’s “Vedarthapakasha”.

The most important of the four Vedas is Rgveda. It is divided into ten “Manadals”. There are 1017 stotras and 10472 Rks in it. Although there are 11 more Suktas called “khilas,” they are not usually included in the Rgveda.

Manadals two to seven of the Rgveda were composed in different Raksulas. The second Manadal was of Bharagava Kulu, the third of Vivasvmitakula, the fourth of Vishnudeva, the fifth of Atri, the sixth of Bharadvaja and the seventh of Varishta. The eighth Manadal and the first 50 Suktas of the first Manadala were composed by Kaiyakula. The general view is that the tenth Manadala was written by someone at a later period.

Most of the Rgveda stotras are praises. But some of the Suktas in the tenth Manadala are of a different type. We can see in many of them the joy and wonder experienced by the Aryas when they entered the beautiful land of India for the first time. Most scholars believe that the Rgveda was composed during the period between 2,500 and 2,000 B.C.

Ancient Belief about Rgveda. The four Vedas—Rgveda, Yajurveda, Samaaveda and Atharvaveda emerged from the four faces of Brahma. In Kriyayoga, Brahma gave these Vedas to his sons. In Dvaparyuga, the Rksa got these Vedas. Mahabharata incarnated on earth for the preservation of Dharma, in the person of Veda Vyasa. Vyasa distributed the Vedas among his son Sakyalya and his disciples. Sakyalya received Rgveda. He communicated it to his disciples. (Bhagavata, 12th Skanda. See under the word Veda).

RIPU. Grandson of Dhrurva. Two sons called Sisqi and Bharya were born to Dhrurva by his wife Sanbhba. Sisqi’s wife Suchchayi delivered five sons, i.e., Ritu, Ripunjaya, Vipra, Vrkal and Vrkaetjes. Cakausha Manu was born as the son of Ritu by his wife Brhati. (Vishnu Purana, Part I, Chapter 13).

RIPUNJAYA. I Son of Suratha, lord of the Kuntala city. When Suratha captured Sri Rama’s yatind house there ensued a fierce war between him and Satrugna. Ripunjaya too was present at the fighting. (Padma Purana).

RIPUNJAYA. II A brahmin, who was born as Divodasa, king of Kasii in his rebirth. When once fire ceased to be in Kasii, he took upon himself the function of fire. (Skanda purana, 4.2, 29-46).

RIPUNJAYA. III. Son of Dhrurva. (Abhayapurana).

RISTA. A king. He worships Yama in his assembly. (Sabhba Parva, Chapter 8).

RIVSA. A king mentioned in the Rgveda. Once he besieged the city of another King, Vangrapa, with the help of Indra. (Rgveda, 1st Mandala, 10th Anuvaka, 33rd Suka).

RiRVASVA. A muni (sage) celebrated in the Rgveda. Some details:
1. Rjravas was made blind by his father (Rgveda, 1st Mandala, 16th Anuvaka, 112th Suka).
2. Rjravas was the son of the royal sage, Vrsizhig. Once the donkey which is the vehicle of the Adindevas assumed the shape of a she-wolf and went to Rjravas. Rjravas gave it 100 sheep belonging to the people of the country and cut them to pieces and offered the same as food to the she-wolf. This plunder of the people’s wealth enraged Vrsizhig. He cursed Rjravas and made him lose his eye-sight.

Rjravas who thus became blind offered prayers to Agni, who restored his eyesight. (Rgveda, 1st Mandala, 17th Anuvaka, 116th Suka).

RK. A small section of the Veda. The Veda which issued from the face of God at the time of creation, consisted of 1,000,000 books in four sections, beginning with RK. (Vishnu Purana, Part 111, Chapter 4). The root “RC” means “to praise”. It got the name “RK” meaning, “to praise gods”.

RKSIA. A king of the Puro dynasty. He was the father of Sarvamaka. For genealogy see under the word of Sarvamaka. (M.B. Adi Parva, Chapter 94).

RKSIA. II. King Haribha had a son named Rkasa born to him by his wife Suddeva. Mahabharta, Adi Parva, Chapter 95 says that this Rkasa had a son named Matiabra, by his wife Jvala.

RKSIA. Wife of Ajamidha, who was a king of the lunar dynasty. (M.B. Adi Parva, Chapter 95, Verse 37).

RKSADEVA. Son of Sitakshi. Mahabharta, Droup Parva, Chapter 23 refers to his horse with white and red colour.
RKSAMBIA. A woman follower of Lord Skanda.
(M.B. Salya Parva, Chapter 46, Verse 12).

RKSARAJAS. A monkey who was the foster-father of Bāli and Sugriva. He was the king of Kiskindhā. He had no issue for a long time. Bāli and Sugriva were brought up by Ahalyā at Gautama’s Āśrama. Rksarajas, with the permission of Indra, went to the Āśrama and took Bāli and Sugriva with him to Kiskindhā. From that time, Bāli and Sugriva remained with him as his foster-sons. (Uttara Rāmāyana).
There is a story in Vālmiki Rāmāyana, Prakṣipta Sarga, about the origin of this monkey.
Once when Brahmā was in a state of meditation on the Meru mountain, tears rolled down from his eyes and he gathered the tears in his own hands. From those tears, a monkey came into being. Rksarajas was that monkey.

One day, Rksarajas went to a lake to quench his thirst. Seeing his own image reflected in the water, he thought it was some enemy and jumped into the lake, to attract him. But he soon realized his mistake and returned to the shore. As soon as he came out of the water, he felt that he had become a woman. Seeing her reflection in the water, Indra and his attendants were filled with lustful passion. Both of them had involuntary emission of semen. Bāli was born from Indra’s semen which fell on the head and Sugriva was born from Sūrya’s semen which fell on the neck of Rksarajas. Towards the end of the night, Rksarajas lost his female form and regained his former shape as a male. At once he took the two children with him to Brahmā and told him the whole story. Brahmā sent an messenger with Rksarajas and had him anointed king of Kiskindhā. After the time of Rksarajas, Bāli became king of Kiskindhā.

RKSARCGA. The younger son of Dirghatapas who was performing tapas in Mandāravāna on the northern part of Kāṭi. Since he was killed by Citrasena, all others committed suicide. But Dirghatapas was left behind and collected his bones, and deposited them in the sacred Sūkhahedārūla. Skanda Parāśa says that consequently they attained Heaven.

RKSÅVA. One of the seven mountains in India.
(M.B. Bhīṣma Parva, Chapter 9, Verse 11).

ROCAMĀNA. An attendant of Skandadeva. (M.B. Śrīya Parva, Chapter 43, Stanza 28).

ROCAMĀNA I. A Śrīkṣatriya King. The following information is available from Mahābhārata about him.
(i) Rocamāna was born from a portion of an asura named A’vagriva. (M.B. Ādi Parva, Chapter 67, Stanza 18).
(ii) Rocamāna also was present at the Svayamvara (marriage) of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 10).
(iii) Rocamāna was the king of the country Atva-medha. Bhimasena, at the time of his regional conquest, defeated this King. (Mahābhārata, Śrīkṣa Parva, Chapter 29, Stanza 8).
(iv) At the beginning of the battle of Kurukṣetra, the Pāṇḍavas sent an invitation to this King to join the battle. (M.B. Udयoga Parva, Chapter 4, Stanza 12).
(v) Rocamāna was a mighty warrior on the side of the Pāṇḍavas in the battle of Kurukṣetra. (M.B. Droga Parva, Chapter 70, Stanza 47).

ROCAMĀNA was killed by Karta in a combat. (M.B. Karta Parva, Chapter 56, Stanza 49).

ROCAMĀNA II. Mahābhārata, Śrīkṣa Parva, Chapter 27, Stanza 19, mentions another Rocamāna who had been defeated by Arjuna in his regional conquest.

ROCAMĀNA III. Mention is made in the Mahābhārata, Karta Parva, Chapter 6, Stanza 20, that teacher Drona had killed two brothers with the name Rocamāna in the Bhāraṭa-battle.

ROCĀNA I. The daughter of the King Devaka. Vasudeva married Rocāna. Two sons Hema and Hemāgūda were born to her. (Bhāgavata, Skanda 9).

ROCĀNA II. Grand-daughter of Rukun, the King of Vīdağrha. Aniruddha the grandson of Śrī Kṛṣṇa married her at Bhōjakā, (Bhāgavata, Skanda 10).

ROCĀNAMUKHA. An asura. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 105, Stanza 12 that Gruḍa killed this Asura.

ROUHA. A hell. See the part Narsaka under the word Kāla.

ROHINI I. The mother of all the cows. The following is a story about the origin of Rohini, given in Vālmiki Rāmāyana, Aranyaprākṛti.
Prajapati Kaśyapa married Surabhi the seventh daughter of Dakṣa. Two daughters Rohini and Gandharvī were born to Surabhi. In later years cows and oxen were born in the world from Rohini and horses from Gandharvī. In the Mahābhārata, Śrīkṣa Parva, Chapter 66, it is mentioned that two daughters Vimala and Anālī were born to Rohini and that these two, in later years cattle were born.

ROHINI II.
1) General information. One of the wives of Candra (Moon). The twentyseven stars are the wives of Candra. Of these twentyseven wives, Rohini was loved most by Candra. (See under Candra).
2) Rohini and Dasiārā. (See under Dasiārāh, Para 10).

ROHINI III. The mother of Balabhadrārāma.
1) General information. Vasudeva had two wives Devaki and Rohini. Śrī Kṛṣṇa was born from Devaki and Balabhadrārāma from Rohini.
2) Previous Birth of Rohini. Vasudeva was the rebirth of Prajapati Kaśyapa. When Kaśyapa took birth as Vasudeva, his two wives Aditi and Surāsī took birth as Devaki and Rohini respectively. (They took birth thus because of the curse of Varuṇa. For details of the curse see under Kaśyapa, para 6).
3) The birth of Balabhadrā. The seventh child of Devaki was placed in the womb of Rohini and Balabhadrārāma was born. (For this story see under Kṛṣṇa, para 6, Karṇa, para 6 and Śaḍārāhaka).
4) Death. As soon as a messenger named Dāruka brought the news that the entire race of the Yādavas had perished in Dwārakā, because of grief, Vasudeva, Devaki and Rohini forsook their bodies. (Bhāgavata, Skanda 11).

ROHINI IV. Nīlā the third wife of the Agni (fire) called Manu or Bhānu gave birth to a daughter named Rohini. Because she had done some misdeeds, she became the wife of Hiranyakaśipu. (M.B. Vana Parva, Chapter 291).
ROHINI V. The mother of Uutta, a famous hermit. (For details see under Saryantapa).

ROHITA (ROHITASVA). The son of Haricandra. This son, who was born by the blessing of Varuna, was wanted to be sacrificed by Varuna himself. In connection with this Haricandra had to bear much sorrow and misery. (For details see under Haricandra).

ROHITAKA (ROHITAKARASYA). A mountain famous in the Purânas. Places surrounding this mountain also were known by the name Rohitaka. It is mentioned in Mahâbhârata, Sâdhâ Parva, Chapter 32, Stanza 4, that during the regional conquest of Nakula, he passed through this country. The present name of this country is Rohitk (Haryana).

ROMAHARSHA. A famous disciple of Vyasa. The great Vyasa gave the collection of Purânas to Romaharsha. Sumati, Agnivardha, Mirâyus, Samásapayana, Aktrava and Sâryam were the six disciples of Romaharsha. (See under Guruparamparâ).

ROMAKA. A country in ancient India. The inhabiants of this country were called the Romakas. Mention is made in Mahâbhârata, Sâdhâ Parva, Chapter 31, Stanza 17, that the Romakas came with presents to the horse-sacrifice performed by Yudhishthira.

ROMAS. A daughter of Prasapti. The reply given by Romas to her husband when he teased her, is given in Rgveda, Mandala 1, Anuvâka 19, Sûkta 126.

RâSAHA I. A King of the Lunar dynasty. He was the great grandson of Upârankaravasa. Mahâbhârata, Drona Parva, Chapter 29, Verse 12 says that he fought with the Garûçayâdha formed by Drona.

RâSAHA II. A munî (sage) who was the grandson of King Agudžíbra. 1) General Information. Râsha was the son of King Nâshí by his wife Merupâvi. One hundred sons were born to Râsha by his wife Jayantâ. After entrusting his kingdom to Bharata, the chief of his clan, Râsha went to the forest and did tapas in Prabâ’s ârama. 2) Râsha and Râshâba. Râsha did tapas in the forest for many years. The mountain peak on which he performed his tapas got the name “Râshakhâtâa”. The sage who wished to observe strict silence did not like the presence of strangers and visitors in the vicinity. So, he pronounced a curse that the mountain should drop boulders on any one who ventured to come there. Once he ordered the wind to blow without noise as it passed by the side of the mountain. He declared that anyone who made noise in Râshakhâtâa would be struck with thunder. There place of holy waters came into existence there. (M.B. Aranyya Parva, Chapter 11). 3) The Fall of Râsha’s Age. Râsha became a devotee of Sâya by worshipping him. Once a Brâhmana named Mandara had an illicit alliance with Pîgâla, a prostitute. Both of them died together. Mandara was re-born as Bhadrâyâ, the grandson of Nala and Pîgâla as Sumati, the wife of King Vajrabâhu (Aitâmun). Sumati became pregnant. Her co-wives who were jealous of her poisoned her. As a result, She died and the child fell victims to diseases. Dâkárpa abandoned them in the forest. Sumati lived in the house of a Vaisya with her child. While living there, the child died of disease. Râsha went to the grief-stricken Sumati and comforted her. (Siva Purâna). 4) Râsha’s End. Râsha performed tapas according to the rules of Vânaprastha ârama and conducted yâgas as ordained by Sâstras. On account of his austerity he became so lean and thin that all the veins in the body could be seen. Putting a pebble in his mouth, he went about in the forest, determined to renounce his body. (Vişnu Purâna, Chapter 7, Section 1). In the course of his wanderings in the forest a wild fire broke out in which his body was burnt up. Siva Purâna says that the soul of Râsha who died in the wild fire, attained Siva Loka.

RâSBHA III. A Naga born in the Dharâstra family. In Mahâbhârata, Adi Parva, Chapter 57, Verse 11, we read that this naga was burnt to ashes at Janaamaya’s Sarpaasara. (Snake sacrifice).

RâSBHA IV. An Acura. (M.B. Santi Parva, Chapter 19, Verse 51).

RâSBHADVIPA. A holy place on the banks of the river Sarawati. Mahâbhârata, Vana Parva, Chapter 84 says that by bathing in this place, one would obtain Devavimâna.

RâSBHAKSÔTA. See under Râshâ Parvata.

RâSBHAPARVATA. There are twenty mountains on the four sides of Mahâmûru Râshâ. One of them, Devi Bâghavata, Aâstha Sâkâna. There is a reference to Râshâ Parvata when Sugriva gave instructions about the way to the army of monkeys going out in search of Sûta. Sugriva speaks about the Râshâ mountain as situated in the middle of the ocean of milk. (Valmiki Ramâyana, Krânkâla Kundâ, 4th, Sargâ, Verse 44).

RâSBHATIRTHA. An ancient place of holy waters in Ayodhya. Mahâbhârata, Vana Parva, Chapter 84 says that an observance of fast at this tirtha is equivalent to the gift of 1,000 cows and a Vişvapayaya.

RâSI. Agni Parvâ, Chapter 240 states that the letter “R” means ‘sound’. The word “Râsi” is derived from this root. During the period when the art of writing was not known, Vedas, Sâstras and other sacred lore were communicated through the mouth of the Râsi. The voice of Ârama Bâtrata itself is the voice of the Râsi. Hindus believe that the Vedas are the outcome of the inspiration, introspection and spiritual vision of the Râsi. There is a Sanskrit stanza defining a Râsi, which is given below:

Tredhvarecitaspasyâyat
Niyatâtîca sanyânti /  
Sapânugra hyah saktaâh
Sattشاءulbhvadvâryâh /  

India has given birth to numerous Râsis. The word “Râsi” may be found throughout the Vedas. Râsins born in all classes of people had lived in India. The general belief is that the number of Râsis may come to about 48,000. It is not possible to know the names of all of them. In the Râmâyana we find that when Bhrâma returned to Ayodhya after his life in the forest and took up the reign, many Râsis came to Ayodhya from all parts of the country. Among them, Pîgâla, Yakrâ, Kanyâ and Garga came with their party of disciples from the east; Dâkárpa, Nâmucâ, Prâmucâ, Vâlmiki, Soma, Kundu and Agastya came with their disciples from the south; Vṛṣaṅgâ, Kaviṣa, Kauṣâ,
Raudvyra, Nárada, Vámadeva, Saubhari, Aśāvakra, Śuka, Bhṛgu, Lomāśa, Maudgalyā and others with their disciples came from the west and Kasyapa, Vasiṣṭha, Atri, Gautama, Jamadagni, Bhradarvīṣa, Śānaka and party, Sārabhandha, Durvāśa, Māṇḍaka, Vībhānḍaka, Tumburu, the Saptarṣi and others with their party of disciples arrived from the north, according to Utpala Ramayana. There are three classes of Rāṣṭra—Brahmāṛṣa, Rājaṛṣi and Devaṛṣi. Vasiṣṭha was a Brahmarṣi, Vīvāmura, a Rajaṛṣi and Kasyapa, a Devaṛṣi.

RŚIGIRI. A mountain situated near Girivraj, the capital of Magadhā kingdom. This mountain is also known as “Māṇḍaka” (M.B. Sahitya Parva, Chapter 21, Verses 2 and 3).

RŚIKA I. A Rajaṛṣi. Mahābhārata, Adi Parva, Chapter 67, Verses 32 and 33 state that he was the rebirth of Arka, the Asura leader.

RŚIKA II. A town in North India. A terrible battle took place here between Arjuna and Śiṅka, the Rajaṛṣi. (M.B. Sahitya Parva, Chapter 27, Verse 25).

RŚIKULYĀ. A sacred river in ancient India. Mahābhārata, Bhārata Parva, Chapter 9, Verse 47 mentions that those who bathe in this river will attain Mokṣa (liberation).

RŚYAMŪKA. A mountain. Mahābhārata, Vana Parva, Chapter 25, Verse 9 states that Rāma and Lakṣmanā visited the sage Markandeya on the top of this mountain. It was here that Rāma and Lakṣmanā met Sugrīva. Mahābhārata, Vana Parva, Chapter 279, Verse 44 states that the river Pampā runs round the Rśyamukha mountain.

RŚYĀRŚIGRA. Son of the sage Vībhānḍaka.

1) Birth. Vībhānḍaka, son of Kasyapa was the father of Rśyārśiga. There is a strange story about him in the Mahābhārata.

Once sage Vībhānḍaka happened to see Urvashi at Mahābhārata. At the very sight of her, the sage had an involuntary emission of semen. The semen fell in the water and just then a female deer came there to drink water. It swallowed the semen with water and in due course became pregnant and gave birth to a human child. But the child had the horns of a deer. Consequently Vībhānḍaka named the boy “Rśyārśiga”. Vībhānḍaka and Rśyārśiga lived together in the ārāma. Rśyārśiga grew up into a youth, but he had never seen anyone except his father Vībhānḍaka.

2) Rainfall in the kingdom of Āṅga. At that time, the kingdom of Āṅga was ruled by Lomapāḍa, a friend of Daśaratha. Once he cheated a Brāhmaṇa. Consequently all the Brāhmaṇas in that country left the place and emigrated to other lands. From that time there was no rain in the land of Āṅga. A severe drought and famine followed. Lomapāḍa invited devout Brāhmaṇas and committed them how they could bring rain to the land. They told him that if he could get a Muni (sage) who had never seen women to perform a yāga, there would be rainfall in the land. The King sent his men far and wide to find a Muni who had never set eyes on a woman. At last he got news that Rśyārśiga, son of Vībhānḍaka was the sage who had never seen women. He then began to plan how Rśyārśiga could be brought over to Āṅga.

Lomapāḍa called together some prostitutes and asked them whether they could bring Rśyārśiga to his country. All except one of them said it was quite impossible. One of them, however, agreed to try. As desired by her, the King sent her with several other damsels.

The young women went to the forest and made a floating ārāma in a boat in which they sailed in the river by the side of Vībhānḍaka’s ārāma. They stopped the boat close to the ārāma and one of the girls entered the ārāma when Vībhānḍaka was not there. She had a talk with Rśyārśiga in the course of which she used all the amorous enticements of her sex to captivate the young Muni. She told him that she was the daughter of a Muni, living in an ārāma, three yojanas away. Rśyārśiga felt a peculiar fascination for her and tried to please her by offering fruits etc. When she left him, he felt deeply distressed and unhappy. He was in that depressed and gloomy state of mind when Vībhānḍaka returned to the ārāma. Finding him unusually restless and dejected, the father asked him whether she had come there, Rśyārśiga who was an entire stranger to the feminine world told his father that a handsome youth of irresistible charm had visited him during Vībhānḍaka’s absence. But from Rśyārśiga’s description of the “yāga” Vībhānḍaka understood that the visitor must have been a woman. But he could not guess who it was.

On another occasion, the same woman came again to the ārāma in the absence of Vībhānḍaka. At her sight Rśyārśiga was enraptured and before his father’s return, they left the ārāma. They entered the floating ārāma in the boat and the woman set the boat sailing in the river. It glided slowly down the river and at last reached near the palace of Lomapāḍa. They landed there and the King married his daughter Śánta to Rśyārśiga.

To appease Vībhānḍaka, Lomapāḍa sent him rich presents and much wealth. When Vībhānḍaka returned to his ārāma he was met by the King’s servants who had brought the presents and wealth. Ignoring them and their rich presents, the furious Mahārāja set out to the city of Cantā, the capital of the Āṅga Kingdom. At the royal command, Vībhānḍaka was welcomed by the people with honour. When the sage found that the whole kingdom belonged to his son, his anger was allayed. After ordering his son to return to his ārāma after the birth of a son, Vībhānḍaka left the palace. As a result of Rśyārśiga’s yāga there was rainfall in Āṅga and famine ended. After the birth of his child he returned to the forest as ordered by his father. (M.B. Aranyā Parva, Chapters 110-112).

3) Rśyārśiga in Ayodhyā. King Daśaratha of Ayodhyā had no children for a long time. His Minister Sumitra advised him to invite Rśyārśiga to perform a yāga for the purpose. Lomapāḍa sent Rśyārśiga to Ayodhyā at the invitation of Daśaratha. He arrived at Ayodhyā and performed a yāga called Purāṇakaṃśi. From the sacrificial fire there arose a dark monstrous figure, with a pot of pudding in his hand. Daśaratha received it from him and gave one half of it to Kusūla and the other half to Kaikeyi. Both of them gave one half of their shares to Dasharatha. The King got two shares while the other two wives of Daśaratha got only one share each. As a result Kusūla and Kaikeyi gave birth to a son each, while Sumitra had two sons. Kusa’s son was named Rāma, Kaikeyi’s son was
Bharata and Sumitra's sons were Lakşmanas and Sattugrha. (Valiñiki Raññapāṇa, Sāla Kāññā, Chapters 14-16).

RTA I. One of the 11 Rudras. (M.B. Amūrāsa Parva, Chapter 150, Verse 12).

RTA II. See under the word Prawmīta.

RTA III. This word has a general meaning 'truth'.

Besides in Agni Puraṇa, Chapter 152, we see that it also means 'Something obtained by begging'.

RTADHĀMA. Another, and Sānta Parva, Chapter 342, Verse 62.


1) Genealogy. From Viśvānu were descended in the following order—Brahmā—Marici—Kātiyapa—Viśvāvan—Vaikvatama Manu—Ikṣvāku—Viśvānu—Śaśāda—Kālaikā—Kanti—Bhuṣu—Ahīttavā—Viśvāma—Adri—Kuvalāśva (DHUNDHUMĀRA).

2) How he got the name Dhundhumāra. The most heroic exploit of Kuvalāśva or Kuvvalaśva was his killing of the Asura Dhundhu.

Madhu and Kātābha were two Asuras born from the ears of Mahāviśvānu. The Asura Dhundhu was their son and a brother of Madhu and Kātābha. Dhundhu was furious over the death of his father. He worshipped Brahmā who granted him unconquerable strength. After defeating the gods he went to the desert called Ujjilaka and lay beneath the sands. Whenever he heaved a sigh clouds of dust rose up to the sky and the earth shook for seven days. It caused great damage to life and property in the world, like a storm. Ușṭakā, a sage who lived in the neighbourhood of Ujjilaka was the person who suffered most from Dhundhu's misdeeds.

Brhadāśva, of Ikṣvāku dynasty and father of Kuvalāśva in his old age entrusted the rule of the country to his son and prepared to go to the forest. At that time, sage Uṣṭakā came there and advised the King to go to the forest for killing Dhundhu who called his son Kuvalāśva and after giving him the task of killing Dhundhu, proceeded to the forest.

Kuvalāśva had 21,000 sons. Leading them, he went to the desert Ujjilaka to kill Dhundhu. Uṣṭakā declared that anyone who killed Dhundhu would get part of Mahāviśvānu's strength. Kuvalāśva's sons surrounded Dhundhu. The battle took place in a mountainous country. In the fire from his eyes, all the 21,000 sons of Kuvalāśva were burnt to ashes. Next Kuvalāśva came into conflict with Dhundhu. In that fight Dhundhu was killed. The gods gave Kuvalāśva many boons. From that day, Kuvalāśva got the name, "DHUNDHUMĀRA" (one who killed Dhundhu). (M.B. Vana Parva, Chapters from 201).

3) 72 sons. Kuvalāśva had three more sons named Dhṛđhāśva, Kapiḷāśva, and Gandhrvāsa, or Bhadrāśva besides the 21,000 sons. (M.B. Vana Parva, Chapter 204, Verse 40).

4) Vāmana Purāṇa, Chapter 59 gives the following account of how Kuvalāśva won the favour of sage Gātiśva.

Long ago while sage Gātiśva was performing tapas in his hermitage in a forest called Pañākaka, he desired to vary his meditations regularly. One day, the sage looked up to Heaven and heaved a sigh. At once a horse dropped down from the sky. A mysterious voice was heard saying—"This mighty horse will travel thousands of yojanas in a day." The sage received that horse and presented it to Rukdhvāja, King of the lunar dynasty. Rukdhvāja mounted that horse and named it Pāñākaka. It was Viśvāsva who dropped this horse from Heaven. Pāñākaka had once fallen in love with Viśvāsva's daughter, Mādāśāla. It was in revenge that Viśvāsva had done like this.

RTADHVĀJA II. A Mahārṣi (sage). The sage Jābili was his son. (For further details, see Para 2 under the word Viśvāsakarṇa).

RTAMBIHRA or Rukdhvāja II. An ancient King. He worshipped Kānadhenu and obtained a son who was a devotee of Viśvānu. The son's name was Satyavāna. In connection with Sīri Rāma's Ávamēdaśayāga, Sattugrha who was leading the horse, arrived in Satyavāna's city during his tour of the eastern lands. (Pacitra Purāṇa, Pacitra Purāṇa, Chapter 3). RTASTUBH A Muni (sage) celebrated in the Rygveda (Rygveda, 1st Mantra, 16th Anuvāka, 112th Sātra). RTAYU. See under Kalinga.

RTEU I. A king of the lunar dynasty. RTEU II. A Mahārṣi (sage) of the western country. He was a ṛtik (priest officiating at a yajna) of Varuṇa. (M.B. Aranyā Parva, Chapter 150, Verse 226).

RTUKALĀ. The term that is most auspicious for sexual intercourse for a woman with her husband. In ancient India certain days were prescribed as the best period for women to become pregnant. This period is called Rūkikā. (Rūkikā—Menstruation. Kālā—time, period.) The sixteen days following menstruation are supposed to be good; but the first three days are not very good and it is advisable not to have sexual intercourse during those days. The next even days beginning with the fourth day (4th, 6th, 8th, 10th, 12th, 14th and 16th) are the best days for coitus if a male issue (a son) is desired. The odd days (3rd, 7th, 9th, 11th, 13th, 15th) are to be preferred if a female issue (daughter) is desired. (Agni Purāṇa, Chapter 131).

RTUPARNA. A king of the Ikṣvāku dynasty.


2) Other Details.

1) Nala's irrogant life. While Nala was wandering in the dense forest after leaving Damayantī, he was bitten by the serpent Karkotaka. His complexion turned blue owing to the effect of the poison. Karkotaka gave him a garuda by wearing which Nala could regain his form. As advised by Karkotaka, Nala went to the palace of Rupārṇa, king of Ayodhyā, assuming the name Bāhu. He lived there as the chief charioteer of the king. He had mastered the art "Āvahikā" by which he could drive the chariot-horses with astonishing speed. Rupārṇa appointed him as his chief charioteer and gave him two assistants, Vārṇīrya and Jīvala. (M.B. Aranyā Parva, Chapter 67).

(ii) Rupārṇa and the second marriage of Damayantī. Damayantī came to know that Nala was living in Rupārṇa's palace, through the messenger Pañākaka. She
sent a secret message to Aaydhya through a Brähmana named Sudeva that her second marriage was fixed for the next day and that Ruparna should attend the ceremony. Ruparna started at once with Bähuka as his charioteer. On the way, Ruparna's cloak happened to fall down from the chariot. At once he asked Nala to stop the chariot. But he told him that within a moment, the chariot had covered a distance of one yojana from the place where the cloak fell.

They saw a tree in the forest which was heavily laden with fruit. Ruparna was able to tell at a glance, the exact number of leaves and fruits on that tree. He told Nala that he was able to do so with the help of the art "Aksahrdya" and he taught it to Nala. In return for it, Nala taught the king the art of Akshardya. At last they reached the city of Vidarbha. Damayanti managed to recognize Nala even in his disguise. Ruparna who was happy over the reunion of Nala and Damayanti returned to Aydhya on the next day. [M.B. Vana Parva, Chapter 77].

RUSTHALA. A Celestial damsel. In Mahābhārata, Ādi Parva, Chapter 122, we find that she attended the birth-festival of Arjuna as a companion of Dhatala.

RTVĀ. A Dhatala Gandharva. Mahābhārata, Ādi Parva, Chapter 122 states that he had taken part in Arjuna's birth-festival.

RTVIK. A Priest who officiates at a yāga.

Those who perform yāgas like Agnisāndha, Agnigostha, Pahraya etc. are called Rtvika. Manusmṛti, Chapter 2, Verse 413.

RUCAKA/PARVATA. (The mountain Rucaka) A mountain standing near the mountain Mahāmeru. It is mentioned in Devi Bhāgavata, Sandhā 8, that there are twenty mountains including Rucaka on the four sides of Mahāmeru.

RUCI I. A celestial maid of Alakāpūri. This celestial maid danced in the Palace of Kubera on the occasion of the visit of Avikāra. [M.B. Anuśāsana Parva, Chapter 19, Stanza 13].

RUCI II. A son of Brahmā and a Prajāpati. This prajāpati married Akūti the daughter of Manu Svayambhūva. A son and daughter were born to Ruci of Akūti. The son was the incarnation of Visu. He was named Yājña. The daughter who was incarnation of Mahālakṣmi was named Daksā. Yājña was brought up in the hermitage of Svayambhūva and Daksā grew up in the hermitage of Ruci. When they grew up Yājña married Daksā. Twelve sons, named Tosa, Santosa, Pratosa, Bhadra, Śanit, Iqapati, Ithana, Kavi, Vihana, Vahni, Sudeva, and Rocana, were born to the couple. In the time of Manu Svayambhūva twelve were called the Tristūs, a group of devas (gods).

RUCHI III. The wife of the hermit named Devalārma. (For detailed story see under Vipula).

RUCIPARVA. Son of the king Ācīti. In the Bhārata battle, to save Bhumascena, Ruciparva confronted the elephant of Bhagadatta and was killed by Bhagadatta. [M.B. Draupari Parva, Chapter 26, Stanza 51].

RUCIRASVA. A king of the Lunar dynasty. (Bhagavata, Sarga 17).

RUDHIRAMBHAS. A hell. (See under the word Khāda).

RUDHIRASANA. A giant-chief who came to fight with Śrī Rama, under the leadership of the giant Khara. In that fight the captains of the army of the giants were Rudhirāsana etc. All of them were killed by the arrow of Śrī Rama. [Vālmiki Rāmāyana, Aranya, Kāpāda Sarga 26].

RUDRA. A form of Śiva.

1) General information. The birth of Rudra is from Brahmā. Even before the creation of the Prajāpatis, Brahmā had created Sanandana, Sanaka, Sanātana and Sanatkumāra. These four were not destitute of mundane pleasures and were not wild and brutal children; they were great sages and scholars, of abstinence and without any discord and animosity. When these four showed no interest at all in the creation of the world, Brahmā became angry to such an extent that he was prepared to destroy the three worlds. At that time the whole of the three worlds shone in the radiance that emanated from the fire of the fury of Brahmā. Then, from his shining eyebrows which were curved with fury, a figure of unbearable radiance like the mid-day sun came out. That figure was Rudra. Half of the fierce body of that Rudra who was very furious, was a woman and the other half was a man. Brahmā, saying, "Divide body", disappeared. Instantly Rudra split himself into the figure of a man and the figure of a woman. He then divided the body of the man into eleven parts. These eleven figures are the eleven Rudras.

The names of the eleven Rudras are given differently in different Purānas. In a text it is said that the eleven Rudras are: Manu, Manu, Mahānā, Mahānā, Śiva, Rudra, Ugraretas, Bhava, Kāma, Vāmadeva and Dharma. According to some other Purānas, the eleven Rudras are Ajā, Ekā, Paśu, Bhūta, Ākrama, Hara, Śāktya, Tṛibhūvan, Ākaram, Jīva and Ekā. Brahmā appointed some of the eleven Rudras to take different functions. They were: Dī, Vṛttī, Uṣā, Umā, Nityā, Sarpī, Ilā, Ambika, Embā, Embā, Āmī and Dikśā. The eleven Rudras became the wives of the eleven Rudras. (Viṣṇu Purāṇa, Anuśa 1, Chapter 7).

2) Other information regarding Rudra. Details about the origin, life, character etc. of Rudra which occur in other Purānas are given below:

(i) Thirty-three children were born to Prajāpati Ka ṣaya, by his wife Aditi, as Adityas, Vāsun, Rudras and Atri. (Vālmiki Rāmāyana, Aranya Kāpāda, Sarga 14).

(ii) From the fury of Brahmā, Rudra was born; from the lap of Brahmā, Norton was born; from the right thumb, Daksā; from the mind, Sanaka and the others; and from the left thumb, a daughter named Vīraṇi was born. (Devi Bhāgavata, Sandhā 7).

(iii) In the beginning of Kalpa (Age of Brahmā) Brahmā meditated upon getting a child like himself and a child of blue complexion appeared on his lap. He ran here and there crying aloud. Brahmā asked him "Why are you crying?" He replied: "I must be named." Because he was crying (dūṣa rakṣā) Brahmā named him Rudra (He who cries). He cried seven times more. Brahmā gave him seven more names. They were Bhava, Sarva, Iśana, Paśupati, Bhumā, Urga and Mahādeva. Thus there were eight Rudras. To each of them, Brahmā gave a position and wives and children.
The Sun, water, earth, air, fire, ether, Brahmin who has taken vow and the moon were allotted to them as their positions and figures. Their wives were Suvarcalī, Usā, Vikeśī Sīvā, Śvālā, Dīśā, Dīkā and Rohinā. This world is filled by the sons and grandsons and so on of these wives. Their sons, respectively were Sarasvati, Suṣrā, Pārā, Mahāvī, Gaṇapati. This Rudra who is described above, married Śrīṇavī the daughter of Prajāpati Daksā. (Visnu Purāṇa, Svēta 1, Chapter B). (For further information see under Śiva also).

RUDRAKETU. An asura. Two sons named Devāntaka and Narāntaka were born to this asura by his wife Śrīrā. The hermit Nārāyaṇa was greatly pleased at the virtue of these two sons, and taught them “Pahāsakarimahāvī- da,” Devāntaka and Narāntaka, who became hagiographers and orators by prowess were killed by Gaṇapati. (Ganesa Purāṇa, Kriyā Śiṅi 2).

RUDRAKOTI. A holy place in North India. Once a large number of hermits gathered in this place to worship Śiva. Greatly pleased at this Śiva appeared before them in the form of many phaluses. From that day onwards the place of Rudrakoti became a holy place. (M.B. Vana Parva, Chapter 62, Sātan 118).

RUDRAKSHA. (Elaco Carpus seeds) Beads for rosaries. 1) General information. A holy thing worn by devotees. In the Purānas much importance is attached to Rudrākṣa. In Devi Bhāgavatī, Skanda 11, there is a story stating how Rudrākṣa came to be honoured in this way. Once there lived an asura chief who was mighty and valiant. His name was Ṭaṇḍu. The deva chief became his servant. The deva chief became the asura. The devas were much grieved because of him. They went to Śiva and represented their grievances. Śiva thought for a while, how to kill Tripura, and sat with open eyes. This sitting continued for a thousand divine years. After this prolonged time Śiva winked his eyes and tears fell down from them. The Rudrākṣa tree originated from these tears. From the sun-eye of Śiva twelve types of Rudrākṣa came into being; from the moon-eye sixteen kinds of Rudrākṣa and from the fire-eye ten kinds of Rudrākṣa originated. Those which originated from the sun-eye are bloodcoloured, those from the moon-eye white Rudrākṣa and from the fire-eye black Rudrākṣa. Belied Rudrākṣa is considered a Brahmin caste, red rudrākṣa a Kṣatriya caste, white one a Vaiṣṇava caste and the black rudrākṣa a Śūdra caste.

2) Division of rudrākṣa based on quality. The division of rudrākṣa according to the number of faces, and qualities thereof are given below:

With one face: Rudrākṣa with only one face is the figure of Śiva. By wearing this remission from the sin of Brahmaṅhātyā could be procured.

With two faces: Rudrākṣa with two faces is the figure of Devideva. This is known by the name “Gaurāṅkara.” By wearing this remission from all sins committed knowingly and unknowingly, would be obtained.

With three faces: This is the figure of Agni (fire). By wearing this the sin incurred by Śrīnātha (killing a woman) would be washed away.

With four faces: Rudrākṣa with four faces is the figure of Brahma. By wearing this the sin incurred by Śrīnātha (killing a man) could be got rid of.

With five faces: This is the figure of Kālaṅgi (Fire of Kāla the God of death). By wearing this, remission of sins incurred by eating food which ought not to have been eaten and enjoying woman who ought not to have been enjoyed, could be obtained. All sorts of sins would be absolved by five-faced rudrākṣa.

With six faces: Six-faced rudrākṣa is the six-faced god Kārttikeya. By wearing it on the right hand, remission from all sins, beginning with Brahmaṅhātyā could be obtained.

With seven faces: Rudrākṣa with seven faces is the figure of Kāmadeva (Cupid). If this is worn, sins such as theft of gold etc. could be removed.

Eight faces: Rudrākṣa with eight faces is the figure of Vināyaka, the general of the great army. By wearing this, sins incurred by deceit such as selling rice of low quality as good quality, keeping false weights and measures, giving gold of lower carat as good carat gold, bytoString of wretched families, touching the wife of teacher, and so many other kinds of sins would be absolved, and impediments would be avoided, and finally one can attain supernatural bliss.

With nine faces: This rudrākṣa is the figure of Bhairava. This should be worn on the left hand. By doing so one would become as mighty as god and would become devoted to god and would attain salvation. The sins incurred by killing the child in the womb a thousand times and killing Brahmans a hundred times would be got rid of by wearing this rudrākṣa.

With ten faces: This is the figure of the real Janardana. If one wears this, the devils, wicked planets, Ghastis, goblins, spirits haunting funeral places, Brahmaṇhātyās (a kind of demon) etc. will not come near him. Moreover, snakes-bite would not affect him.

With eleven faces: Rudrākṣa with eleven faces is the figure of the Eleven Rudras. This should be worn on the head. By doing so one could obtain the fruits of performing a thousand horse-sacrifices and a hundred Vījapeyayīgas (A kind of sacrifice).

With twelve faces: Rudrākṣa with twelve faces is the dwelling place of the twelve Aṣṭaśiyanas. This should be worn on the face. If it is done so, the sun-god will be pleased. The wearer will obtain the fruits of performing horse-sacrifice, cow-sacrifice etc. He will not be wounded by animals with horns, or quills or teeth. He need not fear disease or worry. He need not fear to go anywhere. Wherever he goes he will be honoured as God. All the sins incurred by slaughter of elephants, man, snake, rat, frog etc. will instantly be absorbed.

With thirteen faces: He who wears rudrākṣa with thirteen faces will be equal to Kārttikeya. All his wishes will be realized. He will get rava (mercury) and rasiyana (sweetened medicine) and all the pleasures and luxuries of the world. The great sins of killing parents, brothers etc. will be removed.

With fourteen faces: He who wears rudrākṣa with fourteen faces will be exactly like the real Paramaṇvita.

3) The mode of wearing Rudrākṣa: He who wears thirty-two rudrākṣa on the neck, forty on the head, six on each ear, twelve on each hand, sixteen on each of the upper arms, one on each eye, one on the lock of hair, and one hundred and eight on the chest is really Śiṅkāṅka Paramaṇvita Himself.

RUDRAMĀRGĀ. A holy place. If a day and a night's fast is taken in this place, one will attain the world of Indra. (M.B. Vana Parva, Chapter 83, Stanza 181).
RUDRA. Another name of Pārvati. (For further details see under Pārvati).

RUDRAIRUDRA. A holy place in India. It is mentioned in Mahābhārata, Aitareya Parva, Chapter 19, Stanza 31, that the great hermit Asthāvakra visited this holy place on his journey to the northern countries.

RUDRAPADA. A holy place in India. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, Stanza 100, that if Siva is worshipped in this holy place, one will obtain the fruits of performing the horse sacrifice.

RUDRAROMĀ. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 7).

RUDRASAÑKAR. A Manu. (See under Manvantara).

RUDRAŚENA. A king who was the helper of Yudhishṭhira. Mention is made about this king in Mahābhārata, Drona Parva, Chapter 138, Stanza 39.

RUDRAṬA. A Sanskrit critic who lived in the 9th century A.D. The famous Book of criticism known as "Kavyālankara", was written by this scholar who belonged to Kashmir.

RUDRĀVARTTA. A holy place. Mention is made in Mahābhārata, Vana Parva, Chapter 94, Stanza 37, that by taking a bath in this holy place, one could attain heaven.

RUHĀ. Daughter of Surasā, the mother of Nāgas. She had two sisters called Anaālī and Virudhā. (M.B. Adi Parva, Daksāyīna Pātha, Chapter 66).

RUKMAKESA. The youngest of the five sons of Bhīṣma, King of Vidarbha. (Bhāgavata, 10th Skandha).

RUKMĀNGADA II. A son of Salya the King of Madra. Mention is made in Mahābhārata, Adi Parva, Chapter 185, Stanza 14, that this Rukmāngada, the brother of Rukmaratha, attended the Savyavāra (marriage) of Draupadi.

RUKMĀNGADA II. Father of a Vaisnavite named Dharmāṅgada. This Rukmāngada was the son of Rukmaratha, the King of the city of Vidīśā. (See under Dharmāṅgada).

RUKMARATHA I. Son of Salya, King of Madra.

(i) He attended the wedding of Draupadi in the company of his father and brothers. (Adi Parva, Chapter 185, Verse 14).

(ii) In the great war he fell unconsciously shot by the arrows of Śvetā (Bhīṣma Parva, Chapter 47, Verse 49).

(iii) He was killed by Abhimanyu in the great war. (Drona Parva, Chapter 45, Verse 9).

RUKMĀNGADA II. A synonym of Dronāṅgada. As he rode in a golden chariot Drona came to be known by this name. (Vināśī Parva, Chapter 38, Verse 2).

RUKARA I. A particular class of Trigarta Kings, who fought on the side of the Kaurevas in the great war. (Drona Parva, Chapter 112, Verse 19).

RUKMARĀKHĀ. The wife of King Rādīthīya. She was the mother of Ekaśīla (See under Ekaśīla).

RUKMAŚUKRA. A son of Priyavrata, the brother of Uttānapāda. Prajāpati Vaiśākara gave in marriage to Priyavrata, his two daughters Surīpā and Barhiśtarī, who were exceedingly beautiful and good-natured. By these two daughters, two sons were born to him. Devi Bhāgavata, (Chapter 8).

RUKMVATI. The daughter of Rukmi. Pradyumna married this lady Aniruddha was the son born to Pradyumna of Rukmavati (Bhāgavata, Skandha 10).

RUKMI. 1) General information. King of the Province Bhogadāna in the country of Vidarbha. It is stated in Mahābhārata, Adi Parva, Chapter 67, Stanza 62, that this Rukmi was born from a portion of the Aśura named Krodhāvāda.

2) Birth. Father of Rukmi was the king Bhīṣma. Two children were born to Bhīṣma, namely Rukmi and Rukmikī. (M.B. Sābhā Parva, Chapter 31, Stanza 62).

3) Getting a bow. Śri Kṛṣṇa took Rukmi's sister Rukmikī by force and married her. Rukmi did not like this and so he confronted Śri Kṛṣṇa. In the contest Śri Kṛṣṇa revived him. Rukmi got angry at this and went to Kañcāsa and did penance before Śiva. Śiva appeared before him after three years, and gave him a bow for destroying the enemies. Śiva told him that it would be broken, only if it was used against Mahāviṣṇu. After getting this bow he returned to Bhogadāna and lived there.

4) The details regarding Rukmi, given in the Mahābhārata.

(i) Rukmi accepted the suzerainty of Sahadeva at the time of his regional conquest. (M.B. Sābhā Parva, Chapter 21, Stanza 35).

(ii) Rukmi paid tribute to Karna at the time of his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 14).

(iii) The Pāṇḍavas had sent invitation to Rukmi for the Bhārata-battle. (M.B. Udyoga Parva, Chapter 11, Stanza 16).

(iv) Bhīṣma, the father of Rukmi, was killed by Śri Kṛṣṇa. He attacked Bhogadāna. Rukmi fought with Śri Kṛṣṇa and was defeated. The place at which he was defeated is known as Bhogadāna.

After having been defeated by Śri Kṛṣṇa, a thought arose in the mind of Rukmi to keep amity and concord with Śri Kṛṣṇa. Knowing this, the Pāṇḍavas invited Rukmi to their palace. He promised his help if ever Arjuna feared to do battle. At this Arjuna laughed and said that he was not in need of any help. After this Rukmi went to Duryodhana and promised to help him. But Duryodhana also rejected his help. (M.B. Udyoga Parva, Chapter 159).

5) Death of Rukmi. Disowned by everybody, Rukmi lived in Bhogadāna, having no contact with any body. During this period the king of Kaśīna once approached Rukmi and advised him to challenge Bālabhadra for a game of dice. The challenge was made knowing that Bālabhadra was not a good player. Knowing that to reject a challenge was not honourable, Bālabhadra went to play the game. Rukmi won the first round of game. Staking everything, the second round of the game began and Bālabhadra won the game. But Rukmi and the king of Kaśīna did not accept the victory. All the kings who witnessed the game sided with Rukmi. Instead of an ethereal voice said: "Bālabhadra has won the game." The friends of Rukmi did not accept the ethereal voice. They began to create a tumult in the hall. Bālabhadra for whom became furious at this ridicule took a pestle of iron and killed.
RUKMINI

Rukmini with one blow. The rest of the kings fled from the place. (Bhāgavata, Skandha 10).

RUKMINI. The chief queen of Śrī Kṛṣṇa.

1) Birth. From the following Purānic statements, it could be understood that Rukmini was the incarnation of goddess Lakṣmī.

(i) "Śrī Devī (Lakṣmī) by her portions, took birth in the earth as Rukmini in the family of Bhīmaśaka". (M.B. Adi Parva, Chapter 67, Stanza 156).

(ii) Formerly Laṅkāṇi Devi took birth as the daughter of Bhīṣma by his wife Khyāti. Next she took birth from the sea of Milk at the time of the churning of the oceans by the combined efforts of the devas and the asuras, to take Amṛta (ambrosia). When Viṣṇu took birth as Adiṭya, Lakṣmī took birth from lotus. When Viṣṇu incarnated as Pārashurāma Lakṣmī Devi became the earth-goddess. In the incarnation of Śrī Kṛṣṇa she became Śitā and in that of Śrī Kṛṣṇa she was Rukmini. (Viṣṇu Purāṇa, Anśa 1, Chapter 9).

It was in the kingdom of Vidarbha that Laṅkāṇi Devi took birth as Rukmini during the incarnation of Śrī Kṛṣṇa. To Bhīmaśaka, the King of Vidarbha, five sons beginning with Rukmini, were born. The sixth was a daughter named Śrī Śatvarūpiṇī. She grew up into a beautiful damsel. (Bhāgavata, Skandha 10).

2) Marriage. Rukmini fell in love with Śrī Kṛṣṇa. Her parents agreed to her choice. But her brother Rukmini was an enemy of Śrī Kṛṣṇa. Rukmini desired to give her sister to Śrī Kṛṣṇa. The date of the marriage was fixed and the heart was burning within Rukmini. She sent a Brahmin as messenger to Śrī Kṛṣṇa.

The time of marriage drew near. The kings of Aṅga, Kalinga, Mālaya, Kosāya, Vaiśa, Magadha, Kosala, Sālva, Cola, Pandyā, Keralā and so on took their seats in the nuptial hall. Śrī Kṛṣṇa and Baḷabhadra came with their army. The army under the leadership of Baḷabhadra remained behind and Śrī Kṛṣṇa went alone to the nuptial hall. While preparations were being made to give Rukmini to Śrī Śatvarūpiṇī, Śrī Kṛṣṇa took her in his chariot and quickly left the place. All the other kings who ran after Śrī Kṛṣṇa to fight had to confront with the mighty army of Baḷabhadra, who defeated the kings and returned to Dvārakā. (Bhāgavata, Skandha 10).

3) Sons. It is mentioned in Bhāgavata, Skandha 10, that ten sons were born to Śrī Kṛṣṇa by Rukmini. They were Pradhyumna, Cāruḍeṣaṇa, Sūdeṣaṇa, Cāruḍeṣa, Sācāru, Īruṣṭīpoṭa, Bhīduṣṭāru, Īruṣṭāru, Cāruṣū and Cāru. But a slight difference is observed in the description of the sons of Rukmini given in Mahābhārata, Anuśāsa Parva, Chapter 14, Stanza 33 and 34.

4) Yekta to the chariot by Dāsāśabha. See under Durvāsas, Para 3.

5) Consoled Arjuna. After the death of Śrī Kṛṣṇa, Arjuna visited Dvārakā. Seeing the dilapidated city without rulers and the women without husbands, he cried aloud. Rukmini Devi ran to him and consoled him and seated him on a golden chair. (M.B. Mausala Parva, Chapter 5, Stanza 12).

6) Death. After the death of Śrī Kṛṣṇa, Rukmini, with the other wives of Śrī Kṛṣṇa jumped into a burning pyre and died.

"Saibhāya, Rukmini, Gāndhārī, Haimavati and Jāmbavat jumped into the fire." (M.B. Mausala Parva, Chapter 7, Stanza 23).

7) The Palace of Rukmini. There is a statement in the Mahābhārata, Dāśāṣṭhāpya Pātha, Saibhā Parva, Chapter 28, about the palace of Rukmini. "Vīśvakarma built a palace for Śrī Kṛṣṇa at the instance of Indra. The highest dome of it is covered with gold. So this dome dazzled as the peak of Mahāmeru. It was this dome that was set apart for his beloved wife Rukmini by Śrī Kṛṣṇa."

RUMĀ I. A noble woman obtained from the sea of Milk at the time of its churning by the devas and the asuras to get Amṛta (Celestial honey of immortality). At the time of the churning, many beautiful and noble things were obtained from the sea of Milk. Jyeṣṭhā, Airāvata, Uccāsaśasā, Kalpa tree, Cintāmanī, Kauśītakā, Candra (Moon), Celestial maid, nymph of heaven, Mahālakṣmī, Tarā, Rumā and so on were some of them. (Kamba Raṃyāna, Vyudhā Kūṃḍa).

RUMĀ II. The wife of Sugrivā. She was the daughter of the famous monkey called Patasu. (Brahmaṇḍa Purāṇa, 3:7221). After driving Sugrivā away from Kṣiṇḍhā Bāli took Rumā by force. After the death of Rumā, Rāma returned to Sugrivā (Vālmiki Raṃyāna, Kṣiṇḍhā Ḍārā, Chapter 20, 21; Padma Purāṇa 4: 112:161).

There was Rumā also, among the women who came to see Śrī Rāma on his return to Kṣiṇḍhā after visiting Vibhīṣṇu. (Padma Purāṇa, Srṣṭi Khanda).

RUMANVAN. Son of Supratipada, a captain of the army of Udayana. (See under Udayana).

RUMANVAN II. The eldest of the five sons born to Jamadagni by his wife Remukā. The sons of Jamadagni were, Rumanvand, Suyasena, Vasu, Visvāvasu and Pārashurāma. It was Rumanvand that Jamadagni ordered to kill Remukā who was late in fetching water from the river. But Rumanvand did not obey his father. The angry hermit cursed Rumanvand. According to the curse Rumanvand became a bull whose birds and beasts. (M.B. Vana Parva, Chapter 116, Stanza 10).

RUPAKA. See under Pattu (Ten).

RUPAVAIKA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 50, Stanza 43.

RUPAVATI. A hermit who lived in Trivijāwa. It is mentioned in Padma Purāṇa, Pātāla Kūṃḍa, that Rupavati and her lover Devadatta attained salvation by adopting the life of a house-holder in the forest.

RUPAVIDYĀ. The figure of Devī. The figure of Devī, shown as sitting with twelve hands, is called Rupavidyā. (Agni Purāṇa, Chapter 30).

RUPINA. A son born to the emperor Ajarindha by his wife Keśī. He had two brothers named Jānua and Vrajā. (M.B. Adi Parva, Chapter 94, Stanza 32).

RURU I. A hermit famous in the Purāṇas.

1) Genealogy. Descended from Viṣṇu in the following order: Brahmaḥ-Bhīṣṇu-Cyavanī-Pramati-Ruru.

2) Birth. The beautiful Pulomā was the wife of Bhīṣṇu. Bhīṣṇu got the son Cyavanī by Pulomā. Cyavanī married Sukanyā the daughter of Šaryāṇī. A son named Pramati was born to them. The hermit Pramati married the beautiful damsel Pratāpī. Ruru is their son. He grew up to be a famous hermit. (Devī Bhāgavata, Skandha 2).
3) *Marriage.* Ruru happened to see the exceedingly beautiful Pramadivarā, daughter of Vīśvāvasu by Menakā. The moment he saw her he fell in love with her. The father of Pramadivarā came to know of this and decided to give her in marriage to Ruru. Preparations for the marriage were being made. One day during that time Pramadivarā who had been running here and there joyfully, was bitten by a snake and she fell down dead. Ruru instantly reached the spot. Ruru who was greatly sad and disappointed, got down to the Ganges and bathed. Then ringing his mouth he took some water in his hand and said “By the favour of Gōtb I have acquired by my devotion and worship of gods, devotion and service to my teacher, by my scriptural study, my worship with Ājañatra, my prayers and meditation, my penance, my offerings to the holy fire, and my oblations, let her come to life. If she does not come to life, I will die in this Ganges water.” Making this prayer, making the gods witnesses he poured the water down.

Immediately a messenger from heaven appeared in the sky and said that she would come to life again provided Ruru was to give half of his life to her. Ruru agreed to it. Thus Pramadivarā came to life again and Ruru married her. (Devi Bhāgavata, Skandha 2).

4) *Hatred towards Serpents.* A relentless hatred grew up in the heart of Ruru against serpents, because a serpent had killed his wife. He wandered about destroying every serpent he came across. Finally when he confronted Dundubha he was given exhortations and good advices regarding righteousness by Dundubha. (M.B. Adi Parva, Chapter 9, Stanza 19).

Moreover it is mentioned in Mahābhārata, Adi Parva, Chapter 12, that Ruru had taken a lively interest in the sacrifice of Jamanejaya meant for the extermination of serpents.

*Ruru II.* A mighty and valiant Asura. After procuring a boon from Brahma, Ruru became arrogant and started frightening the Devas and gods. Of gods that were defeated by Ruru ran to the Blue mountain and prostrated before the goddess Sakti, who had been doing penance there. This goddess Sakti had been born from the matted hair of Siva.

Ruru followed the Devas and reached the Blue mountain. When Devi saw Ruru and his mighty army a loud bellow burst out from her. From that laugh thousands of devilish figures came into existence. They completely annihilated the army of Ruru. After this Dei killed Ruru with the nail of her toe. (Padma Purāṇa, Sṛti Khandā).

*Rukuka.* A King of the Ikṣvaku dynasty. This King was a scholar in economics and administration. (Prabhāsāyana, 10, 29).

*Rusabhānu.* Wife of Hitunyākṣa, an asura. (Bhāgavata, Skandha 7).

*Rusadratha.* A King of the Asura family. He was the son of Tirikṣu and the father of Pāla, a member of the line of Vyāsa’s disciples. (Agni Purāṇa, Chapter 277).

*Rusadrū.* A King in ancient India. It is mentioned in Mahābhārata, Saḥā Parva, Chapter 8, Stanza 19, that this King stays in the palace of Yama.

*Rusama.* A Priest who had studied the Vedas well. A story occurs in the ‘Pañcavīṁśābrāhmana’, about this priest.

Once Indra and Rusamā bet on going round the world. Both got ready and started. But Rusamā walked round Kurukṣetra and returned, while Indra travelled the whole of the way round the world and kept the conditions. The question arose as to who won the bet. The devas gave the decision, “Kurukṣetra is the dāl of Brahma, and so Kurukṣetra contains the entire world. Therefore both Indra and Rusamā were declared to have won the bet.”

*Rusāgni.* An ancient hermit. Once the great hermit Arṣīṣṭha came to the hermitage of Rusāgni and did severe penance. Vīśvānirīta obtained Brahmaṇanvata (Brahminhood) by doing penance in this place. Towards the end of his life Rusāgni and his son came to Prāḍūka-kūrada and sang laudatory songs about Prāḍūka-kūrada. Rusāgni said that those who did penance and died in this holy bath would not have to undergo miseries after death. (M.B. Saṭyā Parva, Chapter 39, Stanza 24).

*Rusāndhikā.* A wicked King of the Sāurikā dynasty. Mention is made about this King in Mahābhārata, Yuddha Parva, Chapter 74, Stanza 14.

*Ruyyaka (Rucika).* A Sanskrit playwright who lived in the 12th century. He has been called ‘Ruyyaka’ also. The book of criticism called ‘Aalakāravasa’ is written by him. He was the teacher of Manthaka, the author of ‘Srīkanthacariya’. Some are of opinion that Ruyyaka had written only the Sūtras in the book ‘Aalakāravasa’ and that the gloss or commentary was given by Manthaka. Some of the other works of Rucika are Sahitya-dalal, Aalakāravasa etc.

S

Sā (S). The letter Sā means to lie down and also Sarikāra. ‘Sā’ means comfort or happiness. (Agni Purāṇa, Chapter 348).

Sā (N). Sā means noble, subline. (Agni Purāṇa, Chapter 348).

Sāhi. The sound ‘Sā’ means indirect; ‘Sā, Lakṣmi (Goddess of wealth and prosperity) and ‘sā’ means hair. (Agni Purāṇa, Chapter 348).

Sābala. A nāga born to Kṛṣṇa’s father to his wife Kadrī. (Adi Parva, Chapter 85, Verse 7).


Sābalāsva. I. The thousand sons born to Dakṣa of his wife Vājra, are known as Sābalāsva. To procreate man-kind Dakṣa first created five hundred sons by his wife Aśikī and named them Harya-vas. Dakṣa had to create the Sābalāsva as the Harya vas were misled by Nārada. But, Nārada approached and told the Sābalāsva also that it was not correct on their part to procreate children before they were married.

Believing Nārada’s advice the Sābalāsva also set out to measure the extent of the earth and they have not yet returned. Because of this Brahma cursed that Nārada, instead of living at one place, should always be on the move. (Viṣṇu Purāṇa, Part I, Chapter 13).

Sābalāsva II. A King born in the dynasty of King Kuruv. His father, Aśikī, was the grandson of King Kuruv. Aśikī had, besides Sābalāsva, seven sons called Parikṣit, Adhirāja Viṣṭa, Sāmala, Ucāśikāravas, Bhāgikār and Jitār. (Adi Parva, Chapter 94, Verse 52).
Ayyappan’s departure made the King sad and very restless in mind. After giving all his immovable property to the King, followed Ayappan to Kerala, taking all his ornaments, jars and other utensils, and came at last to Pambalam. This region of Kerala was then in the control of a petty Chieftain called Kaippurtha Tampän. The King of Madura purchased some land from the Tampän, put up a palace there and lived therein with the members of his family.

Ayappavan on his way back to Kerala met Paratram, who told the former that he had already, for the protection of Kerala, installed on mountains and the sea-coast idols of his (Ayappavan) and that he would install another idol of Ayappan at Sabarimala where they had now met each other. From that day onwards Ayappavan took his abode there.

One of those days the Pandyian king living at Pambalam had a dream, and in that dream Ayappavan appeared and told him that he (Ayappan) was living at Sabarimala and the King might meet the Svami if he went there. The next day morning the King with his retinue started for Sabarimala. At Sabarimala the King got the forest cleared and made a search of the ground where he found an idol installed by Paratram. The King immediately went there and installed the idol of Ayappavan therein. He also got necessary purificatory ceremonies conducted in the temple by the famous tantris (high priests) Tazhaman. A routine programme for the conduct of affairs in the temple was fixed. As it was difficult for men to live in the forest infested by wild beasts and conduct puja etc. daily, it was fixed that puja need be conducted only five days in every month and that Makaravltrathi should be the annual festival day. From the first of Makaram (January) for five days it was to be utsava with the deity led in procession. On the fifth of Makaram every year a ‘Kalaham’ and on the seventh day a ‘guruti’ also were ordained.

On the annual festival day the temple priest, the senior priest, the tuksadas and other employees of Sabarimala carrying with them rice etc. for food and clothing about ‘Svaminyayatanam Ayappan’ (O Lord Ayappan you are our refuge), devotees climb the mountain today also repeating this prayer. (See under Sasta).

SABHANA (SALAKA). See under Dhananjaya V.

SABHANNA. A King of the Bharata Dynasty. He was son of Anandragupta, and the father of Kalamana.

SABHA PARVA. An important section in the Mahabharata. The main theme mentioned in this section is the building of the palace of the Pandavas. (Sabha = palace).

SABHAPATI. A prince who took the side of the Kauravas and fought against the Pandavas. Mention is made in Mahabharata, Katha Parva, Chapter 89, Stanza 64, that the prince was killed by Arjuna.

SACI. Daughter of Polomô and wife of Indra. The following information about Saci is gathered from the Mahabharastra.

1. It was said an ascetic of Saci that Panchali, daughter of King Dhupada was born. (Adi Parva, Chapter 67, Verse 133).

2. Saci is seated on the best throne in the assembly of Devas in the court of Indra. (Sabha Parva, Chapter 7, Verse 4).

3. She worships Brahma also in his court. (Sabha Parva, Chapter 11, Verse 42).

4. It was Saci, queen of Indra, who took Sri Kripa and Satyabhama, during their visit to Devaloka to the Devanâtā. (mother of Devas). (Sabha Parva, Daksinapâthha, Chapter 38).

5. When Indra, afflicted by Brahmâyâya, hid himself away from Devaloka Saci was kept under the protection of Bhargapi. (Udyoga Parva, Chapter 11, Verse 200).

6. While he was made Indra, Nahuşa wanted to take Saci for wife and she tried hard not to fall into his clutches. (See under Nahuşa).

7. Saci was present at the birth of Subrahmanyâ. (Salaya Parva, Chapter 45, Verse 13).

SADACAARA (Good conduct).

1. General information. Each country has good customary practices of its own. A man with good habits or behaviour is considered as having conquered the two worlds. The sound ‘Sat’ denotes ‘Sadhus’. Sadhus are those who are without any bad conduct or behaviour. The habits and practices of the Sadhus are called Sadacaara. The Saparajis (the seven hermits), the Prajaspatis (lords of all creatures) and Manus (the fathers of men), were careful to keep up the good practices. Once the hermit Auvra advised Sagara, what the good usages of the people of Bharata ought to be. The laws of good conduct according to hermit Auvra are given below:

2. The passage of excreta and urine. Every one should wake up in the Brahmanubhara (Two hours before dawn). After having risen, he should go to the south west corner of the village or house at a distance of an arrow-shot for stooling and passing urine; should not pour the water used for washing the face and the legs, in the courtyard; should not pass urine in one’s own shadow, or in the shade of a tree, or facing cow, the Sun, fire, wind, teacher and Brahmin. Ploughed fields, fields where grains are ready for harvest, cattle-streets, crossing, path, lakes or the river, and the bird’s nest, are forbidden for stooling or passing urine. When there is no danger, a wise man should pass urine, facing the north in the day and facing south at night. When passing excreta the ground should be covered with grass and his head should be covered with cloth.

3. The conduct of ablation after anointing the cult of nature and rinsing the mouth after meals. Soil such as taken from white ant-hill, ground thrown up by moles or rats, soil at the bottom of water, remainder of soil used by another, soil taken from the wall, soil gathered by worms and flies, ploughed soil etc. should not be used for ablution. By using soil, do the cleansing of the urethra after the anus, thrice, the anus thrice, the hands together, seven times. After this use pure water (in which there is no mud or foam and which has no foul smell) and rinse the mouth. Take soil again and wash the legs with it. Rinse the mouth thrice and wipe the face twice. Then holding water in the hand, touch the apertures in the head such as eye, etc. the crest of the head, both upper arms, navel and heart. With this rinsing take bath. After bath, with the help of a mirror, tie the hair, anoint the eyes with collyrium, and wear flower garlands etc. carefully. Bathing should be done in river, rivulet, lake, jungle-stream, mountain
or holy bath (tirtha), or draw water from the well and bathe there or carry well-water home and bathe there. After, let the bath be put on clean skirts. Then take some water in the hand, offer it as oblation to gods, sages, and the manes with care. Throw water thrice for the blessing of the gods and hermits and to Prajapati once, as ordained. In the same way, to the manes and the great ancestors also give oblation of water thrice. After so much is done do the customary sacrificial offerings, prayer etc. to Devi. Then invite guests to the house and welcome them. (Visnu Purana, Anita 3, Chapter 11).

SADAJIT. A king of the dynasty of Bharata. He was the son of Kunti and the father of Mahismān. (Bhagavata, Skandha 9).

SADAPATI. A river in India, Purānically very famous. Mention is made of this river in Mahābhārata, Bhīma Parva, Chapter 9, Stanza 25.

SADARSHA. A river in India very famous in the Purāṇas. Mention is made of this river in Mahābhārata, Bhīma Parva, Chapter 9, Stanza 204. Some scholars are of opinion that this river is the same as the Karatovī of Modern India.

SADARSHAKA. Six sons of Marici. Subjected to a curse by many rishis and ultimately they resumed their old forms as children of Devaki. (For details see under Karita, Para 2).

SADASVA. A king of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 12, that this king reigned in the palace of Yama, glorifying him.

SADASVYOMI. A king. He is a worshipper of Yama. (Mahābhārata, Sabhā Parva, Chapter 8, Stanza 11).

SADGUVI. The six qualities or attributes of Bhagavān (God). Avijñāya (providence), Viryam (power), Varāgyam (non-attachment or renunciation), Vijnānam (super-knowledge), Śrī (wealth and prosperity) and Yakṣā (fame, reputation) are the six attributes of Bhagavān.

SADGUVI I. Six kingly or political policies. Sandhi, Vighraha, Yudhya, Asana, Dvaita and Āsraya are the six policies of statecraft. (Manusmriti, Chapter 8, Verse 160).

1) Sandhi. To enter into peace and accord with the enemy is Sandhi. One may make peace for one’s own benefit with the enemy, who is powerful and is fighting. There are sixteen kinds of sandhi called Kapālasandhi, etc. No kind of peace or truce should be made with twenty kinds of kings, i.e. infants; old men; one suffering from chronic diseases; cast out by one’s own people; coward; one whose supporters are cowards; miser; one whose people are misers, who is very much addicted to women and such other material things; one, who has not a mind of one’s own and is ruled by more than one adviser; he, who does not respect Devas and brahmans; one hated or forsaken by God; blunderer; one subject to scarcity and sorrow, one not with satisfactory army; local person; one with many enemies; one whose days are numbered and one devoid of truth and righteousness. One shall only fight and not enter into peace with the above types of people.

2. Vighraha. Fighting, i.e. war is vighraha. War is the failure of moral evil-things. The king, who desires prosperity who is troubled by others and in whose favour and circumstances are, should go in for war. The main causes of war are the following:

- the desire to capture kingdom, woman, position etc. by violence and impropriety, obstruction to duties and rights, the interest of friends and allies, destruction to one’s allies, both parties getting interested in one and the same thing etc. Enmity is engendered chiefly due to the following causes: rivalry of co-wives, disputes about property and women, verbal controversies and wrongs committed. The following kinds of wars should not be fought: Wars of the benefit of which is meagre or futile; wars which would cause harm to the present as also in future; with the enemy whose strength is not correctly known; united by others, for others, on account of women, which would continue for long; with brahmans, where time and fate are not in favour, with him, who has powerful allies, though of temporary advantage but which will not be so in future; through advantage in future but menace at present.

The king should always do what will be of advantage at present as also in future. If one’s own army is strong and enthusiastic and when the army of the adversary is not so, one may go in for war. Also, when all circumstances are in one’s favour and against the antagonist one may fight.

3) Yudhya. Yudhya means marching for war. One may start for war after declaring it, after making peace, after making alliances; and incidentally also.

4) Āsraya. To remain quiet or doing nothing which is also of four kinds as yudhya.

5) Dvaita. To get in between the contending parties and support with words only and to remain without joining either side is dvaita. He who takes up the stand of one, must make peace, after making alliances; and incidentally also.

6) Āsraya. When one is attacked by a stronger enemy and if one finds no means to retaliate, one should depend upon another person, who is noble, truthful and powerful. To put on a surplice’s cloak, to understand the moods of that person whose help is sought and to be humble to him—these are the characteristics and traits of the dependent. (Agni Purana, Chapter 240).

SADHU. An incarnation of Siva. The Brahmāndā Purāṇa contains the following story about it. When the Himalayas and Manaka mountains once began a very intense tapas, the Devas and Rājas fearing great ruin to the world in case the mountains got salvation, sought Siva’s protection and prayed for a solution for the problem. So Siva, in the guise of a brahman named Sādhya, went to the mountains, spoke to them condemning Siva and thus made them retract from their devotion to Siva.

SADHYA. Mother of the Sādhyas (See under Sādhyas).

SADHYA (S). 1. General. A Gana-devata. These Devatās often used to play an important role in Purānic movements and incidents. The Sādhyas were born from the seed Virāt Purāṇa. (Adi Parva, Chapter 1, Verse 35). But according to Visnu Purāṇa (Part I, Chapter 35), the Sādhyas were the grand-children of Prajapati. One of the granddaughters of the Prajapati by his wife Asikni, ten were married by Dharmadeva; the Viśdevas were the sons of Dharmadeva by his wife Viśā and the Sādhyas were his sons by Sādhyā.
2. Other information.

(i) The Śādiyasa fought with Garuda, who went to Deva-

hala for Amrita and got defeated. (Ādi Parva, Chapter

32, Verse 16).

(ii) The Śādiyas feared Vīśvāmitra. (Āmāśāna Parva,

Chapter 71, Verse 39).

(iii) Śādiyagnas participated in the birthday celebra-

tions of Arjuna. (Ādi Parva, Chapter 122, Verse 70).

(iv) Śādiyas took their place in planes above the palace

of Draupadi to witness Draupadi’s wedding. (Ādi Parva

Chapter 186, Verse 6).

(v) They were present at the Devayajana conducted at

Naimisar forest. (Ādi Parva, Chapter 195, Verse 3).

(vi) They were present with various kinds of arrows at

the battle between Śri Kṛṣṇa and Arjuna on the occa-

sion of the burning of the Khāṇḍav forest. (Āci Parva,

Chapter 226 Verse 38).

(vii) They live in Indra’s court. (Śabha Parva, Chapter

7, Verse 22).

(viii) They go to the court of Brahma also and worship

him. (Śabha Parva, Chapter 11, Verse 44).

(ix) In the battle between Subrahmaya and Tānśa they

fought on the side of the former. (Vana Parva,

Chapter 231, Verse 71).

(x) Once they made a prayer to Dāttērya muni.

(Udyoga Parva, Chapter 36, Verse 3).

(xi) On the occasion of the battle between Karna and

Arjuna at Kurukṣetra the Śādiyas wished success for

the latter. (Sāya Parva, Chapter 44, Verse 29).

(xii) They served as store-keepers at the yajña per-

formed by king Maruta. (Śantī Parva, Chapter 28, Verse

22).

(xiii) They remain on Mount Muhyāvān worshipping

Śiva. (Āśvarnedika Parva, Chapter 8, Verse 1).

ŚĀDIYASKA, A yajña ordained for Rājakṣas. It could be

performed in one day. (Vana Parva, Chapter 204, Verse

16).

SAGARA. A king of the solar dynasty, Sagara ruled

Ayodhya.

1) Geemayaj. Descended from Brahma thus: Brahma-śatya-

Vāivasvan-Vaivasvata Manu-Ikṣvaku - Viśvāsa - Sū-pujaya-

Kākūtasa-Anenaḥ-Puruṣhūti Va-Pusenja-

-Vivasvāna-Mādhūta - Purukutsu - Šrutakṣya-śatya - Aryanaya-

Aryavatā - Satvasūta - Taryayu - Saivasvānuma -

Yasvantuva - Trisākara - Harīcandra - Rohitāsāva-Subhā-

Cucul - Sarvadeva-Śbrukha-Śbhu-Śagara.

2) Bāṅkhu, father of Sagara, was known as Subha

also. Sagara was Bāṅkha’s son by his wife, Yaśa (Brahmāṇḍa Purāṇa, Chapter 16). Though

Sagara was a prince he was born at the Aṭrama of

Aurva, and there was a reason for it.

Subhā and Yādavī did not have a child for long. But,

as a result of many yajñas conducted for the gift of a

child, Yādavī conceived. While she was in the seventh

month of her pregnancy her elder wife administered poison
to her with the result that she did not further advance
in pregnancy and deliver in due time. Thus she con-
tinued as a pregnant woman for seven years. (Brahmāṇḍa

Purāṇa, Chapter 16). The King became an old man.

During this period Tālajāñika, king of Hēcaya, at-
tacked Ayodhya with his army, and Subhā, despite his

old age, fought back. But the fighting grew fiercer.

Subhā found that he would not be able to defeat

Tālajāñika and so he escaped into the forest with his

wife Yādavī. They took shelter in the Śānaka of sage

Aurva. Subhā expired there due to old age and

Yādavī got ready to follow him in his pyre. The Muni

prevented her from doing so by pointing out to her

that the child in her womb was a very fortunate one

and would become emperor of the seven islands

when he grew up to manhood. Yādavī delivered

shortly. As the poison (gara) given to her by the co-wife

had imbued with her pregnancy it, so long Aurva named

her child Sagara. (Brahmāṇḍa Purāṇa, Chapters

16 and 17).

3) To Ayodhya. Sage Aurva conducted the Upaṇayana

ceremony of the boy and taught him the Vedas etc.

Once Yādavī went to hear the boy address the muni

‘father’, and when the son asked her the reason for it

she told him that the muni was not his father, who

was really greater than the muni. She also told him

their previous history, and Sagara decided to return to

Ayodhya somehow.

The people of Ayodhya lived scattered here and there

in fear of Tālajāñika, and disgusted with such an

existence, they came together and took refuge with Vaśis-

tha, who told them that king Subhā had expired in

Aurva’s house, but that his son Sagara was there in

the Śānaka. He further advised them to bring Sagara

back and reconquer Ayodhya. Yādavī wept at the

sight of the people from Ayodhya and they insisted

uppon Sagara’s return to the state as their king. They

waited in the Śānaka for five days for Sagara. Then

Sagara and his mother, with the blessings of the Sage,

returned to Ayodhya along with the people. Sagara

fought Tālajāñika, reconquered Ayodhya and crowned

himself as king. (Brahmāṇḍa Purāṇa, Chapters

20 to 23).

4) Family life. Sagara had two wives called Sumati

alias Vīlārabhi and Keśini alias Subhāya. Sumati was

the daughter of Garuda.

As he had no issues for long, Sagara, with his wives,

went to Himālayas and began doing tāpas at Bhūgrapra-

rava mountain. After hundred years Bhūgrī appeared

and blessed Sagara that one of his wives would

give birth to 60,000 sons and the other to one, who

would add to the glory of the dynasty. Sumati chose

60,000 sons and Keśini the one son.

The king and the queens returned to Ayodhya and in
due course Sumati delivered the son called Asamaṇja

who was to bring prosperity to the dynasty. Sumati

gave birth to a lump of flesh, which developed into

60,000 children. They were put in pots of ghee and

they grew up to become young persons. (Vālmiki Rāmāyaṇa, Bālākanda, Canto 33).

Some Purāṇas contain stories somewhat different from

the above about the birth of the 60,000 children.

e.g. in the 9th Śrīānanda of Devī Bhāgavata, the story

is related as follows: "Keśini delivered the son

Asamaṇja and Sumati did not deliver at all. So she
did tāpas for Śiva for children and because of his

blessing the conceived. Sumati delivered only hundred

years after continuing to be pregnant, and even that

was only a piece of flesh, and she began weeping add-
resing Śiva, who appeared before her and cut the

mass of flesh into 60,000 parts. Each piece of flesh

transformed itself into a very powerful and effulgent

man."
(6) He defeated Virāṭa, the Matsya king in battle. (Sabhā Parva, Chapter 31, Verse 2).

(7) He conquered the southern kingdom on the orders of Yudhīṣṭhīra. (Sabhā Parva, Chapter 30).

(8) He defeated Damuṅavatīra in battle. (Sabhā Parva, Chapter 31, Verse 59).

(9) He defeated Nila, king of Māhīśmati, in a fierce battle and collected taxes from him. (Sabhā Parva, Chapter 31, Verse 59).

(10) He departed Ghaṭotkaca to collect taxes from Vībhīṣana, king of Lanka. Vībhīṣana sent Ghaṭotkaca back with a lot of gold and gems. Vībhīṣana also gave 80,000 Rākṣasaś to carry the gold etc. (Sabhā Parva, Southern text, Chapter 31).

(11) He was Yudhīṣṭhīra's minister during the Rājaśāya yajña. (Sabhā Parva, Chapter 33, Verse 40).

(12) After the yajña was over, he conducted Droṇa and Āśvatthāmā back to their palaces. (Sabhā Parva, Chapter 45, Verse 48).

(13) He took the vow that he would kill Śākyuni. (Sabhā Parva, Chapter 77, Verse 9).

(14) In the battle that followed the abduction of Draupadi by Jayadratha, the chariot of Yudhīṣṭhīra went out of action and he, therefore, rode in the chariot of Sahadeva. (Yana Parva, Chapter 271, Verse 15).

(15) During his life-incognito he thought of assuming the name Tārīppāla. (Virāṭa Parva, Chapter 3, Verse 9).

(16) He went to king Virāṭa disguised as Vaiśyá called Arjanaśī and got himself appointed as head of the king's dairy. (Virāṭa Parva, Chapter 30, Verse 5).

(17) He, in the guise of a dairyman, used to give milk, butter-milk etc to the Pāṇḍavas. (Virāṭa Parva, Chapter 13, Verse 9).

(18) Sahājayā emphasized the fact that Sahadeva was a heroic warrior to Bhīma. (Udyoga Parva, Chapter 50, Verse 31).

(19) When Yudhīṣṭhīra, during the great war, divested himself of his armour and started towards the Kaurava army, Sahadeva questioned the action. (Bhīma Parva, Chapter 43, Verse 19).

(20) On the first day of the battle he fought a duel with Durmuṅa. (Bhīma Parva, Chapter 45, Verse 25).

(21) He defeated Vikarna, Śāliya and others in the battle. (Bhīma Parva, Chapter 71, Verse 83).

(22) He annihilated the cavalry of the Kauravas. (Bhīma Parva, Chapter 89, Verse 32).

(23) He ran away from the battle-field. (Bhīma Parva, Chapter 106, Verse 16).

(24) He fought a duel with Kṛpaśārya. (Bhīma Parva, Chapter 116, Verse 12).

(25) He fought with Śgkuni. (Droṇa Parva, Chapter 14, Verse 22).

(26) He fought again with Durmuṅa. (Droṇa Parva, Chapter 106, Verse 13).

(27) He killed Nirudita, the Trigarta prince. (Droṇa Parva, Chapter 107, Verse 29).

(28) In the fight with Karna he got defeated. (Droṇa Parva, Chapter 187, Verse 15).

(29) He defeated Duṣṭāsana in battle. (Droṇa Parva, Chapter 188, Verse 2).

(30) When Śāyana was about to kill Dharmaṅyama, he pacified the former by a tactful speech. (Droṇa Parva, Chapter 198, Verse 53).

(31) He defeated Paṇḍurāja. (Karna Parva, Chapter 22, Verse 14).

(32) He defeated Duṣṭāsana again. (Karna Parva, Chapter 23).

(33) He got wounded in the fighting with Duryodhana. (Karna Parva, Chapter 56, Verse 7).

(34) He defeated Ulīka. (Karna Parva, Chapter 61, Verse 43).

(35) He killed Śāla's son. (Śālya Parva, Chapter 11, Verse 43).

(36) He killed Ulīka, son of Śakuni. (Śālya Parva, Chapter 28, Verse 32).

(37) He killed Śakuni. (Śālya Parva, Chapter 28, Verse 45).

(38) After the war, Yudhīṣṭhīra allotted Durmukha's palace to Sahadeva. (Śanti Parva, Chapter 44, Verse 12).

(39) In the matter of dharmārthabāms (righteousness, material wealth and enjoyment of love life) he attached more importance to artha (material resources). (Śanti Parva, Chapter 167, Verse 22).

(40) During the Rājaśāya the duty of managing domestic affairs was entrusted to him by Vyāsa and Yudhīṣṭhīra. (Ātvamedhā Parva, Chapter 72, Verse 20).

(41) After the great war he visited and saluted Kuntī, who lived in the forest then. (Ātramavāsikā Parva, Chapter 24, Verse 8).

(42) In the great journey (Mahāprāṇāhāna) he walked in front of Pāñcāli and behind Nakula. (Mahāprāṇāhāna Parva, Chapter 1, Verse 31).

(43) Synonyms used in Mahābhārata for Sahadeva: Āśvīneya, Āśvīnīsūta, Bharatāsādhulī, Bharatāsādāma, Kauravya, Kuṇmandana, Madrīputra, Mādreyā, Nakulānāja, Paṇḍava, Paṇḍunandana, Tārīppāla, Yama, Yamaśīta.

SAHADEVA II. A mahārṣi, who lived in the court of Indra. (Sabhā Parva, Chapter 7, Verse 16).

SAHADEVA III. A king in ancient Indra. He lived in the court of Yama worshipping the latter. (Sabhā Parva, Chapter 3, Verse 17).

SAHADEVA IV. A son of Jāriśandha about whom the following facts are collected from the Mahābhārata:

(1) Asī and Yāşū, two wives, of Karna were the sisters of this Sahadeva. (Sabhā Parva, Chapter 14, Verse 31).

(2) He was present at the wedding of Draupadi. (Ādi Parva, Chapter 183, Verse 6).

(3) After the death of Jāriśandha he took refuge with Śrī Kṛṣṇa, who crowned him King of Mathurāpurī. (M.B. Southern text, Sahā Parva, Chapter 24).

(4) In the great war he came to the help of Yudhīṣṭhīra with one akṣaṇaḥ (division of an army). (Udyoga Parva, Chapter 19, Verse 8).

(5) He was one of the seven Mahāraṇabhś of the Pāṇḍava army. (Udyoga Parva, Chapter 187, Verse 11).

(6) He was killed in the great war by Droṇa. (Droṇa Parva, Chapter 225, Verse 45).

SAHADEVA V. A Rākṣasa, son of Dhiṃrākṣa and father of Kṛśva. (Bhāgavata, Skanda 9).
SAHADEVA VI. A King of the Solar dynasty, son of Dharmanandana (or Dharmananda) and father of Jayatunga. (Bhāgavata, Skandha 9).

SAHADEVA VII. A King of the Solar dynasty, son of Sudāsa and father of Somaka. (Bhāgavata, Skandha 9).

SAHAJA. A Ceti King. (Udyoga Parva, Chapter 74, Verse 16).

SAHAJANYA. An aśārā woman. The following information about her occurs in the Mahabharata:
1) She is one of the six noble celestial girls, the other five being Urvāsi, Pārvatī, Menākā, Ghrūcī and Vivācī. (Adi Parva, Chapter 74, Verse 69).
2) She was present at the Birthday Celebrations of Arjuna. (Adi Parva, Chapter 122, Verse 64).
3) She is an actress in Kuhera’s court. (Sabhā Parva, Chapter 10, Verse 11).
4) Sahajanyā was among the celestial women who danced when Arjuna came to Devaloka. (Vana Parva, Chapter 43, Verse 30).

SAHAJITI. A King of the Bharata dynasty. He was one of the sons of Mahībhoja. (Bhāgavata, Skandha 9).

SAHASRAVAHU. A warrior of Subrahmanyā. (Salya Parva, Chapter 45, Verse 59).

SAHASRACITYA. Grandfather of King Sātayājīpa. Sahasracitya was King of Kekaya. A very righteous person, he abdicated the throne in favour of his elder brother’s son and performed tapas in the forest. He gave up his body for a brahmin and attained heaven. (Aucśāsana Parva, Chapter 127, Verse 29; Aṛama-nanda Parva, Chapter 29, Verse 7).

SAHASRAJAJIT. A King of the Bharata dynasty, Sahasra-jit was a son of Mahībhoja. (Bhāgavata, Skandha 9). He gave up his life for brahmins and attained heaven. (Sāntī Parva, Chapter 234, Verse 31).

SAHASRAJYOTI. One of the three sons of King Śrāvaṇa. He had a million sons. (Adi Parva, Chapter 1, Verse 46).

SAHASRAKA. A holy place of pilgrimage. This place is situated in Kurukṣetra. It is mentioned in Mahībhoja, Vana Parva, Chapter 83, Verse 158, that those who bathe in this place will get the merit of giving thousand cows as gifts.

SAHASRAMUKHARAṆA. 1) General. A Dāsiya King, who ruled Trilokapūrī, a country thousands of miles away from India. Trilokapūrī was an island at the centre of the seas. He was a terror to the whole world and possessed a thousand heads and two thousand hands.
2) Secured boon. This Rāvaṇa once went to Satyaloka and performed the most intense tapas for many years. Yet, Brahmā did not appear and then he began cutting his heads one after the other and offering them in the fire. Nine hundred and ninetynine of his heads were cut thus. When he was about to cut the last head also, Brahmā, fearing the end of the world, appeared and granted him the following three boons:
   (i) You will not die at the hands of anyone, but a woman.
   (ii) Brahmāstra, which would annihilate, will be at your disposal.
   (iii) You will also possess an aerial chariot for travels as you please.

Sahasramukha, who returned to his country with the boon became emperor of all Dāsiyas and then conquered heaven, Paśūna, Kailāsa, Vaikuntha and the eight regions of the world.

He then defeated Pātālalāraṇa and wedded his only daughter Indumukha. He got as a present a weapon called Kṣapaharkūhāra. He propagated in the world the customs and practices of heaven with the result that all the customs of the Dāsiyas were derogated. Good people felt harassed. In the rise of unrighteousness righteousness became helpless.

3) Curse. Once on his way to his father-in-law’s house Sahasramukharaṇa raped a Vidyādhara woman, Cācukākṣī, who was performing tapas of Laksan-devī and Cācukākṣī cursed him that Laksan-devi would kill him.

4) Son. Vajrabhū was Sahasramukha’s son. He secured from Śiva Pāṭālapātra and an armoured impenetrable by anyone. Vajrabhū captured Indra and Subrahmanya killed the former.

5) Death. Sahasramukha had an army-chief named Bāna and both of them together did incalculable harm to the three worlds. Śrī Rāma was King of Ayodhyā at the time, and Deva and sages complained to him about Sahasramukha and as soon as the complaint, Bāna left Ayodhyā, Sugriva and Vībhīṣṇa came there. They told Rāma about the abduction by Sahasramukha’s second son, Candragupta of Sugriva’s daughter and Vībhīṣṇa’s daughter-in-law. At one time Śrī Rāma, along with Laksman, Sugriva, Vībhīṣṇa, Hanumān and a great army of monkeys reached Sahasramukha’s capital city. Śrī Rāma sent word to him through Hanumān that Sugriva’s daughter and Vībhīṣṇa’s daughter-in-law should be returned. Indra should be released and that pardon should be begged for, for his errors. Angered at this message Sahasramukha deputed Bāna to fight Śrī Rāma. Bāna was killed in battle. (See under Bāna IV). Then ensued a fierce battle between Rāma and Sahasramukha, the latter aided by Candragupta. Aigada was about to be overpowerd by Candragupta, and then the following celestial voice was heard: “Candragupta will not die as long as his wife Padmāvat is reciting Brahmaṇastra imparted by Brahmā.” Then Vībhīṣṇa sent Hanumān to the women’s quarters and as a result of the latter using a Kālaśastrayāntra great confusion and quarrels broke out among the women folk, and utilising the opportunity Aigada killed Candragupta.

Sahasramukha fought Śrī Rāma single-handed. All tactics of Rāma proved to be of no use. Then he remembered Brahmā’s boon to Sahasramukha and Cācukākṣī’s curse upon him. Immediately Śrī Rāma took down Sitā from Ayodhyā and the latter shot the Sākṣi arrow at the throat of Sahasramukha and he was killed. (Kamba Rāmāyana, Uttarakanda).

SAHASRANĀMA (N). (Sahasra = thousand; nāma = name).

Hymns containing the thousand names of Viṣṇu, Śiva and Devi are generally known as Sahasranāma. The recitation of these names is considered to be annihilative of all sins. Sahasranāma of Viṣṇu is more popular.

SAHASRANĪKA. A King of the lunar dynasty. (For details see under Udayaṇa).
SAHASRAPĀDA (SAHASRAPĀT).  

1) General. A mahārāja, who was transformed into a serpent by the curse of Khasana, another mahārājā. But a talk with King Ruru restored him to his former self. (For details see under Ruru, para 4).
2) Other information. Ruru desired to get some information about serpent yajna from Sahasrapāṭ, who answered the former that he would hear the story of Sahasrapāṭ from Brahmins and then disappeared. (Ādi Parva, Chapter 12, Verse 3).

SAHASRAVĀK (SADAHUSUVĀK). One of the hundred sons of Dhiṣurāṣṭra. (Ādi Parva, Chapter 67, Verse 100).

SAHIṢJU. One of the three sons of Pulaha Prajāpati by his wife Kṣamā, the other two being Kardama and Urvārīkā. (Vivāha Purāṇa, Part I, Chapter 10).

SAHODHA. A child conceived by a girl while she was unmarried but delivered after she is married. (See under Putra).

SAHYA. A mountain on the plain of Lavanasamudra (salt sea). Monkeys, in the course of their search for Sitā crossed this mountain, which is one of the sagha-krṣ-striped (seven, greater mountains) in Indiā. Nabhā once picnicked on this mountain along with apsāras women. (Udyoga Parva, Chapters 11 and 12; Vana Parva, Chapter 282; Bhishma Parva, Chapter 9).

SAIYĀ I. An ancient King of India. He was the father of Śriyāja and a close friend of Sage Nārada and Sage Parvata. (M.B. Droṇa Parva, Chapter 55, Verse 7).

SAIYĀ I. King of the Sibi land. Mahābhārata gives the following pieces of information about him:—
(i) Govinda, King of Sibi land was the father-in-law of Yudhiṣṭhira. (M.B. Ādi Parva, Chapter 95, Verse 76).
(ii) Sāiẏya adorned Yudhiṣṭhira's assembly. (M.B. Bhāsā Parva, Chapter 4, Verse 25).
(iii) Sāiẏya and the King of Kasi had come to Upapāya city with an army and the king of Kasi came to him to attend the marriage of Abhimanyu. (M.B. Viṣṇa Parva, Chapter 72, Verse 16).
(iv) Durvūdhana admitted that Sāiẏya was the greatest archer in the army of the Pāṇḍavas. (M.B. Bhāsā Parva, Chapter 20, Verse 25).
(v) During the Bharata Yuddha, Sāiẏya and the King of Kasi were standing to protect Dhrūḍājyamāna's Krahuśavānyā. (M.B. Bhīṣma Parva, Chapter 90, Verse 55).
(vi) This Sāiẏya was the grandson of Uṣīnara. (M.B. Droṇa Parva, Chapter 10, Verse 64).

SAIYĀ III. Name of a horse tied to Śri Kṛṣṇa's chariot. (M.B. Vana Parva, Chapters 20, 22, and 283).

SAIYĀ IV. A Kāśīra hero born in the Vṛṣṇi family. In Mahābhārata, Sābhā Parva, Chapter 4, Verse 84, we read that he learnt Dhanurveda (science of archery) from Arjuna and shone in Yudhiṣṭhira's assembly.

SAIYĀ V. A Kāśīra King who was defeated by Śri Kṛṣṇa. There is a reference to this Sāiẏya in Mahābhārata, Dīkṣitāyī Pāthā, Sābhā Parva, Chapter 36.

SAIYĀ VI. A warrior who fought against the Pāṇḍavas on the side of Kaurava. He fought from the Sarvatobhadrayaḥ formed by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 99, Verse 2).

SAIYĀ VII. King of Sauvira land. When Jarāsandha invaded Gomata city, Sāiẏya was put in charge of the defence of the western gate of that city. (Bhāgavata, 10th Skanda). His daughter Ratnā married Akṛṭa. (Matsya Purāṇa, Chapter 45, Verse 28).

SAIYĀ I. One of the wives of King Sāgara. Sāgara had two wives named Sumati and Keśi. In Devī Bhāgavata, 9th Skanda we see that Sumati had another name, "Vaidabhi" and Keśi had another name, "Sāiẏya". Prince Asadnājī was the son of Keśi. (M.B. Bhīṣma Parva, Chapter 7).

SAIYĀ II. Queen of Śrīyāja, the King of Śrīvṛkṣa. This Sāiẏya was the mother of Śrīyāvaṇ. (See under Śrīyāvaṇ).

SAIYĀ III. One of the wives of Śrī Kṛṣṇa. When her husband Śrī Kṛṣṇa renounced his body, this Sāiẏya jumped into the fire and was burnt to death. (M.B. Matsya Parva, Chapter 7, Verse 75).

SAIKHĀVATYA. An ancient sage. Ambā who was forsaken by the King of Śrīvṛkṣa went and mourned over her misfortune in Sākhyāvatya's ashrama. This sage consoled her. (M.B. Udyoga Parva, Chapter 175, Verse 38).

SAILAHA. A Sanātana Vīśvadeva. (M.B. Anuśasanā Parva, Chapter 91, Verse 32).

SAILAKAPAMI. A King of the tribe of Subrahmarya. (M.B. Śrīvṛkṣa Parva, Chapter 45, Verse 63).

SAILALAYA. A King of ancient time. He was the grandfather of Bhagadatta. After performing tapas in the tapovanas at Kurukṣetra he attained Indraloka. (M.B. Āraṇavāsīka Parva, Chapter 20, Verse 10).

SAILODA. A river flowing between the two mountains, Mount and Mandara. Arjuna conquered and subdued the low class people who inhabited the valley of this river. A low-class people known as "Khasas" used to live on the banks of this river under the shade of the dense growth of bamboo trees. These low class people had brought presents of gold to Yudhiṣṭhira's Rāja-śivya. (M.B. Śrīvṛkṣa Parva, Chapter 32, Verse 2).

SAILOSA. A Gandharva. A class of Gandharvas is also known as "Sālīsās". Some references found in the Purāṇas concerning Sālīsās are given below:
(i) Śrī Rāma sent Bharata and completely destroyed the class of Gandharvas called Sālīsās who were causing trouble on the shore of the eastern ocean. (Kamba Rāmāyaṇa, Utara Kāṇḍa).
(ii) During the reign of Śrī Rāma, as ordered by him, Bharata killed with his sword of arrows, the wicked Gandharva named Sālīsā and his three cousins who lived on the banks of the river Śindhu. (Agni Purāṇa, Chapter 11).
(iii) Rāvana's brother, Vibhīṣaṇa had married Sārāmā the daughter of a Sālīsā Gandharva. (Utara Rāmāyaṇa).
(iv) The Gandharva named Sālīsā serves Kubera and remains in Kubera's assembly. (M.B. Śrīvṛkṣa Parva, Chapter 10, Verse 26).

SAIMHIKEYA (Ś). The Asuras (Demons) who were the sons of Sinhikā. Two sons named Hiranāyaka and Hiranāyakāsaipu and a daughter named Sinhikā were born to Prajāpati Kasyapa by his wife Dit. Sinhikā was given in marriage to Vipracit. The sons of this couple were known by the same name Sinhikās. Rātā was the first of the Sāmihikeyas. (Agni Purāṇa, Chapter 19). For further details see under Rātā.

SAINDHAVA I. A disciple of the hermit Śaunaka. (See under Gṛuruśandhapa).
SAINDHAVA. A town in India. There is a reference to it in Mahabharata, Bhisma Parva, Chapter 52, Verse 18.

SAKA. A particular sect of people or caste. The following information about the Sakas is gathered from the Mahabharata.

(i) Sakas were born from the breast of Nandini, Vasishtha's cow. (Adi Parva, Chapter 147, Verse 36).

(ii) Bhima, during his triumphal tour of the eastern regions subjugated the Sakas. (Sabbha Parva, Chapter 32, Verse 14).

(iii) Nakula conquered them. (Sabbha Parva, Chapter 32, Verse 14).

(iv) King of the Sakas participated in Yudhishthira's Rajasuya. (Sabbha Parva, Chapter 51, Verse 32).

(v) The Pandavas invited them to take part in the great war. (Udyoga Parva, Chapter 4, Verse 15).

(vi) They did along with Sudaksipa, king of Kamartha, service in Duryodhana's army. (Udyoga Parva, Chapter 15, Verse 21).

(vii) Sri Krsna once conquered them. (Drona Parva, Chapter 119, Verse 45).

(viii) Karna once defeated them and conquered their country. (Karna Parva, Chapter 6, Verse 18).

(ix) Sakas who were originally K-HTraiyas were demoted as Sudras as they incurred the displeasure and anger of brahmans. (Anutatsana Parva, Chapter 33, Verse 21).

(x) As the Sakas and the Yadavas had helped the Hidaya kings Parasurama, Sagar, and Bhirada defeated them in war and drove them off from the country. (Bhagavata, Navanna Skandha).

SAAKLI. A tree in the Sakta island. The island got the name from this tree. (Bhismaka Parva, Chapter 11, Verse 28).

SAKADVIPA. One of the Sapadavipas (seven islands). Sahjaya once gave Bhartiraya a description of this island. (Bhisma Parva, Chapter 11). Jambudvipa, Plakadvipa, Simaliadvipa, Kusadvipa, Krauskadvipa, Sakadvipa and Puskadavipa are the Sapadvipas. (Devi Bhagavata, 6th Skandha).

SAKALADVIPA. An ancient kingdom referred to in the Puranas. Prajapinidnya, king of this kingdom was defeated by Arjuna. (Sabbha Parva, Chapter 32, Verse 14).

SALKALA. A maharaja in the lineage of gurus (preceptors). (See under Guruparampara). He systematised the Vedashilbas. It was Badarayana-skra, who became later famous as Vedavyasa, who first arranged in systematic order the Vedashilbas. Prominent scholars hold the view that Vyasa lived between 1300-1500 B.C. The sarhita text now popularly systematised by Sakalaya is called Sakalaya-sakhā (Sakalaya branch). Sakalaya is reported to have saved Kasyapa maharaja once. When king Pariksit was cursed that he would die by Taksha's poison Kasyapa started for his court to save the king from the calamity. But, Taksha met him on the way and sent him back laden with presents of gems, ornaments etc. People derided Kasyapa, who on account of covetousness, renounced the duty of saving the king's life and non-cooperated with him in every way. In this contingency Kasyapa sought the help of Sakalaya, who advised the former to bathe in the sacred tirthas in the rivers Godavari and Saraswati. Kasyapa did so and regained his old reputation.

SAKAMBHARI. A sacred place dear to Devi. He, who fasts for three nights here, will derive the same benefit as of eating lettuce (saaka) for twelve years. (Vana Parva, Chapter 84, Verse 13).

SAKATA. An asura. (See under Krsna, Para 9, Sub Para 2).

SAKATALA. An intelligent minister. (For details see under Vasuvri).

SAKATAYANA. A famous grammarian. He lived before Vasika and Pandini. He is considered to be the author of the well-known text on grammar called 'Unadatraipatsa'. He is referred to as the foremost among the grammarians in the ashadhyahti of Pandini. (Panimisutra, 1, 4, 86 and 87).
ŚAKHA. According to one view Śākha was the younger brother of Subrahmanya while there are others who maintain that he was Subrahmanya’s son. In verse 37, Chapter 44 of Salva Parva it is stated that Śākha was the son of the Vasa Anala and the younger brother of Subrahmanya and that he had two brothers called Vaiśākha and Naigamayya. It is stated in Chapter 15, part 1 of Vīṣṇu Purāṇa as follows: “Āya, Dhrūva, Soma, Dharma, Anila, Agni, Pratīṣṭha and Prabhāsa are the aṣṭa vāyuṣ. Vaitāṇḍa, Śrāma, Śani, and Dvān were sons of Apū. Kaśā, who annihilates the entire world is the son of Dhrūva and Varocas is Soma’s son. Varocas gives people the vital glow. Druva, Hutaḥvatayagāna, Śvāvara, Prāṇa and Varnā were the sons of Dharma by Manoharā. Anila’s wife was Śīva, and two sons, Manojeva and Avijñata were born to the couple. Kumāra, son of Agni was born in Sarasastamba and he had three brothers called Śākha, Vaiśākha and Naigamayya.”

The story about the birth of Śākha is from Taranga 5, Lāvanakalamaka of Kālihitmāsagara: Defeated in battle by Tārākuntra, Indra decided to have no more fight with him and retired to Mount Mahāmeru. Devas and mahājās sought asylum with Subrahmanya, who gave them protection. Indra came to know of it and fought with Subrahmanya feeling that the latter had captured his kingdom. Two sons, Śākha and Vaiśākha were born to the face of Subrahmanya wounded by the Vaiṣṇavūthi of Indra.

ŚAKRA. A synonym of Indra. (See under Indra.)

ŚAKRADEVA. A prince of Kaliṅga, who fought on the Kaurava side in the great war and got killed by Bhīma. (Bhīṣma Parva, Chapter 54, Verse 24).

ŚAKRAMUKERIKĀ. A sacred place from very olden days. Those who bathe there will attain heaven. (Vana Parva, Chapter 52, Verse 81).

ŚAKRAVĀP. A village, which lived in a forest near Girivrāja. The forest was near the āśrama of Gauṭama. (Śāhīma Parva, Chapter 21, Verse 9).

ŚAKRĀVARTTA. A holy place. He who worships Devī and the souls of his ancestors here will attain the world. (Vana Parva, Chapter 84, Verse 29).

SAIKDORAJA. A rural area in ancient India. (Śāhīma Parva, Chapter 9, Verse 66).

ŚAKTA. Son of Manavī, the great-grandson of emperor Puru. Suraśīri was his mother. He had two brothers called Sambhaṇana and Viṣṇi, both of them great in warfare. (Ādi Parva, Chapter 94, Verse 7).

ŚAKTI I.
(1) General. Son of Vasiṣṭha by Arundhati. He was the first-born among the hundred sons of Vasiṣṭha. Kalmāśapāda, the Rākṣasa captured and ate Śākta and his pregnant wife Ādityaṇī spent her days in great grief with Vasiṣṭha. Parāśaramuni, father of Viṣṇu, was Ādityaṇī’s son. (For details see under Ādityaṇī).

2) Other information
(i) It was Śiva, who incarnated himself as the son of Vasiṣṭha.

(ii) Gopāyana, Bharadvāja, Āparānta and Arjuna belong to the line of disciples of Śākta. (Vaiṣṇava Purāṇa, Chapter 6).

ŚAKTI II. The weapon of Subrahmanya is called Śākta, and it was made by Viśvakarman. Viśvakarman once grilled Śūrya (sun) on his machine and reduced his glory. The glow thus released by Viśvakarman fell on the earth and Viśvakarman made with that glow the caṅkha (disc) of Viṣṇu, the triśūla (trident) of Śiva the Pusapaka, an aerial chariot of Kubera and the Śākta of Subrahmanya. (Vīṣṇu Purāṇa, Part 3, Chapter 2).

ŚAKTI III. The sound Ś means welfare or prosperity and aśī means great. Therefore Śākta means he, who is the embodiment of prosperity and prowess or she, who grants prosperity and prowess. The definition of ‘Bhagavati’ is, she who combines in herself knowledge, affluence, wealth, reputation, power and the female organ. Therefore the word Śākta may be taken to mean Bhagavati and Parvati, and what are termed as Bhagavati, Śākta, Devī, Ambikā, Pārvatī etc. are manifestations of Śiva, Śiva’s spouse. This Śākta exists fractionally in all Devas. When, once upon a time the devānura war broke out the Śaktis of Devas like Bhrāmaṇa emerged to help Candaṭkā. The vehicle, ornaments, weapon etc. of each Deva, his Devi also possessed. The Śaktis (Devis) of the Devas appeared in the following manner. Bhrāmā, wife of Bhrāma, rode on the swan wearing beads around her neck and holding the water-vessel in her hands. She was followed by Viṣṇu’s Śākta on Garuḍa wearing yellow clothes and with the conch, disc, lotus etc. in her hands. Śakti’s Śiva’s Śakti rode on the ox with the crescent moon and serpents as ornaments and holding in her hands the Śula. Kaumāri’s, Subrahmanya’s Śakti rode on Airavata with Śūla in hands. The Śakti called Varāhi in the form of a great boar rode carrying a corpse. Nārasiṃhi’s Śakti took the form of narasimha (half man and half lion). Yāmā, Yama’s śakti, rode on buffalo holding in her hands a long stick. Śaktis called Kauberi and Vatsuvī took their respective forms and in this manner all the Śaktis came to the help of Devī. This light is not only the Devas, but the mother of the universe also. Along with them incarnated on earth Śakānara, who gives saṁti (happiness) to the world and blessed Candaṭkā on the battle-field (Devī Bhāgavata, 5th and 9th Skandhas).

ŚAKTIBHADRĀ. A dramatist in Sanskrit, who lived in the seventh century A.D. He belonged to Chengannur in the Kerala State. He was a disciple of Śāṅkaračārya. The Dramatic composition Ācārya-guḍāmaṇi is his work.

Śakthibhadra, after writing his drama, once read it out to Śāṅkaračārya. As the ācārya was observing silence that day, he made no comments about the drama. Disappointed at this silence of his Guru, the dramatist burnt his work to ashes in fire. When his observance of silence was over, the Guru asked his disciple for the drama. When told about the burning of the drama the ācārya repeated from memory the whole drama. The above legend is widely prevalent in Kerala.

ŚAKUNA (OMENS).
(1) General. In ancient times people in all countries used to consider Śakunas to be harbingers of good or evil things. Today also many people believe in omens. In India
Sakuna had developed as a science even in olden days. A general description about omens, good and bad, according to the Indian concept, is given below.

Mixed grains, back stones, cotton, grass, dried cow dung, charcoal, indigo, one whose head is shaved clean, or whose body is smeared with oil who is naked; flesh eater; iron, dirt, skin, hair of the head, mansa person, cununch, prison, guard, women, who are either carrying or are widows; oil cake, paddy husk, ashes, skull, bone, broken vessel etc. are evil omens. Broken, fierce or murmuring instrumental music also is a bad omen.

It is a good omen to hear the voice of beckoning (come) in front of the traveller, but it is not good if the voice is heard behind. It is good if the voice of farewell (go) is heard behind, but is bad to be heard in the front. Disapproving or prohibitive words like “Where are you going, stop, don’t go”, “what is to be done by going, etc. will cause death. It is a bad omen to see carnivorous beasts on the road of flagstaff etc.

For vehicles to bump, weapons to break and head to get wounded by dusting against doors etc. as also for umbrella or clothes to fall down are ill omens. Praying or worshipping Visnu will do away with the inauspicious results of ill omens. But, if evil omens are seen continuously the traveller should return home.

While good omens are seen the places are safe, but evil omens are seen continuously the traveller should return home.

2) Two kinds of omens. Omens are divided into two varieties, diptha (glowing) and shanta (quiescent, mild). Glowing omens bring about auspicious results and the other is inauspicious results. There are six ways or elements, which make omens or omens, i.e. velar (time), dik (region), dina (place), Karna (action) and jatu (kind).

The power of effect of diptha increases in ascending order.

To see creatures, which move about during day time as moving about during night and vice-versa is veladiptha. In the case of stars, lagna (the dominant zodiac) and planets, those which are virulent are considered to be dipthas. With regard to stars and lagna, those which the Sun enters are auspicious, those where the Sun is already present are jvalana and those from which the Sun has left are Am arni. These three are dipthas and the rest shantas. (This is called veladiptha.)

When dik (region) is diptha it is called digdiptha. To see forest animals in village and village animals in forest is digdiptha. To see good bramhins at inauspicious places is diptha. To see donkey one does not get ordained to his caste is karanadiptha. To hear different horrible voices is rudadipptha. To see purely flesh eating animals is jadidiptha. If all the characteristics of diptha do not synchronise but differ from one another it is called shanta and if the characteristics of diptha and shanta are mixed up it is called mingadiptha.

3) Birds, etc. If the case of wild crow makes sound when the king gets out of the palace, he will meet with dishonour. If the sound is heard on the left side, there will be quarrel but food will be served. If the bird is sighted on the right side at the start of the journey, it is a good omen. If the peacock makes different sounds, threats from thieves will result. If a deer is seen in front of the king going out on a journey, death will happen to him. To see the monkey, bear, rat, tiger, lion, cat and donkey coming in the opposite direction also will bring about death. Donkey braying in awkward notes is also inauspicious. To see kapitaala bird on the left side is an excellent omen, on the right side also it is not bad. But, behind the person, it is a bad omen. Triton bird also on the rear is not good.

It is always a good omen if the deer, boar and spotted deer cross the path from the left to the right side; the opposite of it is bad omen. It is a favourable omen if the ox, horse, jackal, tiger, lion, cat and donkey pass from the right to the left side. It is auspicious to see the females of the jackal etc. on the right side and the males on the left. To hear the serpent, hare, bear and wild lizard named is good, but to see them is not so. Contrary to this is the effect to see the monkey, ox etc.

The result of the important and powerful omens witnessed at the start of the journey will be experienced the very same day. The omen of the intoxicated, those praying for food, children, people quarrelling and those who stayed away from the limits of the road is effectless. To see the jackal howling in the darkness, or four times is a good omen, but to hear it five or six times is bad. The seventh time is good.

If heard for more than the seventh time it will have no effect. Diptha omens facing the Sun will horribilate men, cause fear in the case of vehicles and is to be greatly feared. If Harisingh (flour, deer, elephant, peacock, cuckoo, lion, horn etc.) is met as the first thing in an auspicious place its good effect will last for one year, and if these are not at the auspicious place, the result will be bad. Everybody should see Harisingh at some auspicious place every day.

If the crow is found crowing in front of the house, the owner of the house will come into possession of wealth; if soil is deposited thus, land will be acquired. If gems are deposited, extensive lands will come to owner of the house. If the crow flies in the same direction as the one chosen by the traveller, prosperity and success will result to him and if it flies in the opposite direction it will not and the traveller not achieve his object but, he will also meet with danger. If the crow come crowing against one starting on a journey, it will be hindered.

To see the crow on the left side is a good omen. If it is seen on the right side, the journey will not end in success. It is very good if the crow flies in the same
direction as the traveller on his left side, if on the right side the result will be of medium nature. It it flies in the opposite direction on the left side the traveller will face hindrance. If the crow flies into the house when one is about to start on a journey, it means the journey may be begun. The crow which looks at the sun with one eye and perched on one leg is surely indicative of fear for the traveller. If it is in the hollow of a tree great calamities will happen. To dream of crow with its mouth full of excretion is indicative of all-round success. If the dog enters and barks in the house the result will be sure death of the owner of the house. But, if the dog smells on the left side of the man it is good, and if it smells on the right side, it is bad. If the dogs come against the person about to start on a journey, it will cause hindrance to him. If the dog stands blocking his path there will be threat from thieves. If it comes facing him with a piece of bone in its mouth, he will fail to achieve the object of his travel; if it comes biting a cord, the same will be the result. It is auspicious to see dog, which carries a slipper in its mouth or the mouth of which is filled with flesh. Fear will deliberate him in front of whom the dog urinates and goes away. But if not a bitch and if, after urination, it goes to an auspicious place, to the shade of an auspicious tree or towards an auspicious thing, then it is a good omen. The same considerations are valid in the case of the jackal etc.

If cows cry without cause or reason, it indicates ruin to the owner of the cow. If the cow cries in an awkward tone, death will result. If the ox moans during night, it is good for the master. Ox tied to a cord also is good omen. If cows are found to treat their calves without love, it spells ruin for pregnant women. It is a good omen to see cows which have got wet and whose horns are smeared with earth. These considerations apply to buffaloes as well.

If elephants indulge in the sexual act in villages, it augurs ill to the villages. If the she-elephant delivers or gets mad in the country, i.e. not in the forest, it spells ruin to king. Ruin to the king will be the result if the elephant objects to his mounting or it runs back home or if the mad elephant is found without madness. It is an auspicious omen if the elephant places its right foot on the left foot of it and also if it holds its trunk with its tusk.

SAKUNI I. A scripture born in the Dhararastra dynasty. It was burnt to death at the serpent yajña conducted by Jayamejaya. (Adi Parva, Chapter 57, Verse 16).

SAKUNI II. An asura who was the son of Hiranyaksha and brother of Sambahara, Trimurti, Saikhu and Arya. (Agni Purãna, Chapter 19).

SAKUNI III. A king born in the dynasty of Bharata, son of Dusyantra. Sakuni was Bhimaratha's son and father of Uruddhi. (Bhagavata, Ninth Skanda).

SAKUNI IV. A son of Ukyakû. (For details see under Vishvakarma, Para 2).

SAKUNI V. A maharshi whom were born nine sons called Dushya, Sarla, Budha, Tura, Jyotsmnä, Namoha, Jitakarma, Dhyananakriti, and Gunadhika. The first five of them held household's life while the last four took to Sannyasa even as children. (Padma Purãna, Adi Nîtha, Chapter 31).

SAKUNI VI. The notorious uncle of Duryodhana. Son of King Subala of Gandhara and brother of Gandhâri. Sakuni, staying at Hastinâpura, pulled the strings for all the evil actions of Duryodhana. It was Sakuni's hands, which worked in the background in driving the Pandavas out of the kingdom and in denuding Pàtëllâ of her clothes. It was also his evil tactics, which tore asunder all chances of conciliation with the Pandavas on their return from the forest; and thus led to the great war that lasted for eighteen days. At last he was killed by Sahadeva during the war. (Sahitya Parva, Chapter 28, Verse 61). A resume of the part played by Sakuni in the Bharata story is given below:

1. It was with his help that Duryodhana defeated Dharmaputra in the first game of dice. (Adi Parva, Chapter 61, Verse 50).
2. He was born, due to the anger of the Devas, to destroy righteousness. (Adi Parva, Chapter 63, Verse 111).
3. He was Dwâpâra re-born. (Adi Parva, Chapter 57, Verse 78).
4. It was he who took the initiative in marrying Gandhâri to Dhararastra. (Adi Parva, Chapter 109, Verse 15).
5. He was present at the wedding of Draupadi. (Adi Parva, Chapter 185, Verse 2).
6. He once advised Duryodhana to annihilate the Pandavas, root and branch. (Adi Parva, Chapter 199).
7. He was present at the Râjasûya yajña performed by Yudhishthira. (Sahitya Parva, Chapter 45, Verse 68).
8. Even after the yajña was over and everyone had departed, he remained there for some time more with Duryodhana. (Sahitya Parva, Chapter 45, Verse 68).
9. It was he who first discussed with Dhararastra the question of inviting Dharmaputra for a game of dice so that the wealth of the Pandavas might be extracted from them. (Sahitya Parva, Chapter 49).
10. By foul play he defeated Dharmaputra in the game of dice. (Sahitya Parva, Chapter 60, Verse 61).
11. It was he who cooperated with Duryodhana to invite Dharmaputra again for a game of dice fixing the bets and in defeating him in the game. (Sahitya Parva, Chapter 76, Verse 9).
12. He once prophesied that the Pandavas would not return after their life in forest. (Vana Parva, Chapter 7, Verse 7).
13. While the Pandavas were living in the Dvaita forest Sakuni suggested the need for leading a procession to them. (Vana Parva, Chapter 238, Verse 21).
14. Sakuni and Duryodhana led the procession. In the forest they got wounded in fighting with the Gandharvas and he returned home. (Vana Parva, Chapter 241, Verse 17).
15. Afterwards he once advised Duryodhana to restore the kingdom to the Pandavas. (Vana Parva, Chapter 251, Verse 1).
16. He too participated in the great war and on the first day of the war he fought a duel with Pratihudya. (Nâtapa Parva, Chapter 45, Verse 63).
17. In the battle that followed, Iravân killed five brothers of Sakuni. (Bhishma Parva, Chapter 90, Verse 25).
(18) He then fought with Yudhishthira, Nakula and Sahadeva and got defeated. (Bhīṣaṇa Parva, Chapter 105, Verse 8).

(19) He fought with Sahadeva. (Droṇa Parva, Chapter 14, Verse 22).

(20) Then Sakuni resorted to certain magical tricks. Arjuna successfully fished the tricks and Sakuni ran away from the battlefield. (Droṇa Parva, Chapter 30, Verse 15).

(21) He fought with Abhimanyu. (Droṇa Parva, Chapter 37, Verse 5).

(22) He fought with Nakula and Sahadeva. (Droṇa Parva, Chapter 36, Verse 21).

(23) He fought with Sātyaki. (Droṇa Parva, Chapter 120, Verse 11).

(24) Bhīma killed the seven mahārathis and five brothers of Sakuni. (Droṇa Parva, Chapter 57, Verse 22).

(25) Nakula defeated Sakuni. (Droṇa Parva, Chapter 143, Verse 16).

(26) He attacked the Pandava army at the instance of Durvodhana. (Droṇa Parva, Chapter 170, Verse 66).

(27) Arjuna defeated Sakuni. (Droṇa Parva, Chapter 161, Verse 25).

(28) On the death of Droṇānārya Sakuni ran away from the battlefield in great fear. (Droṇa Parva, Chapter 193, Verse 19).

(29) In the fight that followed he defeated Śrutatena. (Karna Parva, Chapter 25, Verse 40).

(30) Sakuni was defeated in the fighting with Sātyaki. (Karna Parva, Chapter 61, Verse 48).

(31) In the fight with Bhima he fell down. (Karna Parva, Chapter 77, Verse 65).

(32) In 27th fight he killed the Kalinda prince. (Karna Parva, Chapter 85, Verse 7).

(33) Cavalry of the Pandavas attacked Sakuni and he got wounded. (Salya Parva, Chapter 23, Verse 41).

(34) In the battle that followed Sahadeva killed Sakuni. (Salya Parva, Chapter 28, Verse 61).

(35) After the war was over Vyāsa summoned the sons of the Pandavas to the surface of Gaṅgā and Sakuni's soul was present among them. (Āśrama-vāśika Parva, Chapter 32, Verse 9).

(36) After his death he joined Dvāparā. (Svarga-rūpa Parva, Chapter 3, Verse 21).

(37) Synonyms of Sakuni used in Mahābhārata: Gāndhārapati, Gāndhārājya, Gāndhārāja-vrata, Krīvata, Parvatiya, Supāra, Supāra-vṛtta, Supāra-vṛtta-vrata. (Vana Parva, Chapter 280, Verse 26).

SĀKUNI. A mahārāja, who lived in Madhūv forest. Of the nine sons of Sākuni, Dhrūva, Śiva, Dādha and Tāra were house-holders and agnihotrīs (those who sacrificed offerings in fire). (Padma Purāṇa, Svarga-Śravaṇa 81).

SĀKUNI-GRAHA, Vinādi, in his fierce attitude or aspect known as Sākuni-graha. Brahmītus call it Kāmadanapāram (Vana Parva, Chapter 280, Verse 26).

SĀKUNIKĀ. A female attendant of Subrahmanyā. (Salya Parva, Chapter 46, Verse 15).

SĀKUNA. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśādana Parva, Chapter 4, Verse 30).

SĀKUNTALĀ. Foster-daughter of sage Kayva. 1) Birth. Sakuntalā was a daughter born to Viśvāmitra, a brahmin, by a nāgini woman named Menakā. Viśvāmitra was engaged in intense tapas on the banks of river Mālinī in the Himālayas. Indra deputed Menakā to break the mahārāja's tapas. She enticed him away from his tapas and got pregnant by him. But she forsook the child on the banks of Mālinī and returned to Devaloka. 2) Childhood. Birds gathered round the forsaken orphan child. While Sakuntalā i.e. birds were petting the child Kaṇva came that way, saw the child and took it with him to the āśrama. As Sakuntalā had petted it, the child was named Sakuntalā. 3) A queen. King Dusyanta of the lunar dynasty married Sakuntalā and to the couple was born the famous Bharata. This is the original story about Sakuntalā's married life. All the Indian languages contain two different versions of Sakuntalā's life. One version is that related in Vyāsa's Bhāratā and the second is that contained in Kalidāsa's Sakuntalā. Many scholars opine that in the matter of the Sakuntalā episode Kalidāsa has gone a step further and for the better, and therefore both the versions of the story are to be carefully studied by us.

(i) Vyāsa's Sakuntalā. Sakuntalā, now grown up as a maiden, was alone in the āśrama when King Dusyanta, out in the forest on a hunting expedition, came there. In the absence of her foster-father Kaṇva, Sakuntalā welcomed the King. They fell in love with each other and the King married her. According to the Gāndharva way of marriage and lived with her for a few days. Sakuntalā became pregnant. The King returned to his palace. Kaṇva returned to the āśrama and he was pleased that what had been desired to take place had happened. In due course of time Sakuntalā delivered a baby, who was named Sarvadamanā. When the child was grown up, Kaṇva sent his mother along with him to Dusyanta's palace. The King did not recognise them, but a celestial voice convinced him that the child was his own son. The King heartily welcomed his wife and son and Sakuntalā lived in the palace as his devoted wife.

(ii) Kalidāsa's Sakuntalā. Kaṇva brought up Sakuntalā born to Viśvāmitra Menakā in his āśrama and she had two companions called Anasūya and Priyadravāti. All the three grew up and became maidens. King Dusyanta, who went out hunting in the forest followed a deer to Kaṇva's āśrama where he saw Sakuntalā watering the garden with her companions. Kaṇva was then away at Gaṇāthrīṣa, Dusyanta, who fell in love with Sakuntalā, married her according to the Gāndharva rules and lived with her at the āśrama for a few days. Meanwhile Sakuntalā became pregnant and emissaries from the palace came and the King returned with them. He left the āśrama after promising Sakuntalā that he would soon return to her. He gave her his signed ring.

Sad over the separation from Dusyanta and immersed in thought about him, Sakuntalā was sitting there in the āśrama when Durvāsas came there. She did not see the mahārāja nor welcome him respectfully. He got angry at this and cursed her that she be forgotten by him about whom she was so intensely thinking. Sakuntalā did not hear the curse either, but her companions who heard it begged pardon of the maṃḍa on behalf of Sakuntalā and prayed for absolution from the curse. Then he said that if Sakuntalā showed the King any sign about their relationship the King would remember her. Her companions did not tell Sakuntalā about the
above incidents, Kanya gladly welcomed Sakuntala's wedding with Dushyantha. Days and months passed by, yet Dushyantha did not return and Kanya sent Sakuntala, in whom signs of pregnancy had become prominent, to the palace of the King in the company of Gautami and Saradvarman. Anasuya reminded Sakuntala to take particular care of the signet ring. On their way to the palace, Sakuntala and others bathed in the Somavarnstha, and nobody noticed Sakuntala losing from her finger the ring in the thirtha. They reached the King's palace. None noticed them. Dushyantha did not remember having even seen her. The signet ring was missing. After leaving Sakuntala at the palace, her companions returned to the aśrama. Menakā, whose heart melted at the pathetic wailings of Sakuntala led her to Kasyapa's aśrama, left her there and returned to Devaloka. The signet ring lost by Sakuntala was swallowed by a fish, which was netted by a fisherman, who went about the streets to sell the ring extracted from inside the fish. Servants of the King took the fisherman captive. At the sight of the ring thoughts about the past dawned on the King and he remembered all about Sakuntala. His days became sad pondering over separation from Sakuntala. Sakuntala delivered a boy at the aśrama of Kasyapa. The child was named Sarvasvamana and he grew up as a courageous boy. On his return from the devīśatra war, Dushyantha entered Kasyapa's aśrama and found Sarvasvamana counting the teeth of a lion he had caught. Having heard details about him from the boy, the King went inside the aśrama and saw Kasyapa and Sakuntala. He returned with Sakuntala and the boy to the palace with Kasyapa's blessings. It was this boy Sarvasvamana, who afterwards became Bharata, the famous emperor of Indra.

ŚALĀ I. One of the three pugilists deputed by Karna to attack Kṛṣṇa at Mahācū, the other two being Čāṇḍa and Muniśka. Kṛṣṇa kicked Śala to death (Bhagavata, 10th Skandha).

ŚALĀ II. A serpent born in Vāsuki's dynasty and burnt to death at the serpent yajña of Jānanejaya. (Aḍī Parva, Chapter 57, Verse 5.)

ŚALĀ III. One of the hundred sons of Dīnārāṣṭra. He was killed in the great war by Bhima. (Karna Parva, Chapter 84, Verse 4.)

ŚALĀ IV. Son of Somadatta, a King born in the Kuru dynasty. He had a brother called Bhūrīśvaras. (1) Śala was present at the wedding of Draupadi. (Aḍī Parva, Chapter 185, Verse 15.) (2) He was present at Yudhisṭhira's Rājasūya yajña. (Sahā Parva, Chapter 34, Verse 8.) (3) He was a fierce warrior in Duryodhana's army. (Udyoga Parva, Chapter 35, Verse 68.) (4) He fought from the southern wing of the great vāyuha set up by Bhima (Shivana Parva, Chapter 31, Verse 57.). (5) He fought with Abhimanyu in the great war. (Drona Parva, Chapter 37.) (6) He was killed by Śrutavarman in the battlefield of Kuruksetra. (Drona Parva, Chapter 108, Verse 10.) (7) He was one among the valiant sons brought to the surface of the Gaṅgā by Vyāsa (Āramavatī Parva, Chapter 32, Verse 10.). (8) After death he became one with the Viśvadevas. (Svarga-roha Parva, Chapter 3, Verse 16.)

ŚALĀ V. Son of King Pariksit of the Ikṣvāku dynasty. Sudobhanā, daughter of the Mandūka King was his mother. He had two brothers called Dala and Bala. Śala did not return some horses, which he had taken as loan from Vāmadeva mahanā. Angered at this the maharṣi created some Rākṣasas, who killed Śala. (Vana Parva, Chapter 192.)

ŚALĀBHA I. An ascetic, son of Kasyapa prajaśatī by his wife Danu. He was born in his next life as Prahśa, the Bāhlika King. (Aḍī Parva, Chapter 67, Verse 30.)

ŚALĀBHA II. A warrior, who fought against the Kauravas on the Pāṇḍava side. He was killed by Karna. (Karna Parva, Chapter 36, Verse 49.)

ŚALĀBHA. Wife of Atrimaharsi. (Brahmāṇḍa Purāṇa, 3, 8; 74-78.)

ŚALĀBHI. A female attendant of Subrahmanyu. (Śiśya Parva, Chapter 46, Verse 26.)

ŚALĀGRĀMA. A stone emblem of Viṣṇu.

1) Origin of the name. Sālāgrāma is the kind of amonite, used for making the image of Viṣṇu. Mahāviṣṇu is known by the name Sālāgrāma also. This name originated from the name Sālāgrāma, which is the name of the place from where the river Gandaki, which flows through Nepal, starts. This Sālāgrāma is considered to be a holy place. Mahāviṣṇu and other gods always dwell in this place. Sālāgrāma is the name of Viṣṇu who dwells in Sālāgrāma. (M.B. Vana Parva, Chapter 84, Stanzas 123 to 125.)

2) The importance of Sālāgrāma. The place Sālāgrāma is at the origin of river Gandaki. There are various kinds of stone figures which are called Sālāgrāmas. These Sālāgrāmas themselves have originated from portions of Viṣṇu. That is why those stones are used for making images of Viṣṇu. There is a story in the Devī Bhāgavata, Skanda 9, stating that the derivation of these stones is from a portion of Viṣṇu. During the early days, Sarasvatī, Lakṣāni and Gaṅgā were wives of Mahāviṣṇu. One day there arose a family quarrel among them. (See under Tulasi.) As a result of this quarrel, the Devis cursed each other. Sarasvatī cursed Lakṣāni and changed her to holy basil plant (Tulasi) on the earth. When Lakṣāni was about to depart as Tulasi, Mahāviṣṇu blessed her thus. "Look ! Lakṣāni ! you will live in the world as a holy basil and when the curse has been completed you will come back to me. On that day, a river named Gandaki, will start from your body which will be in the shape of the holy basil plant. (It is also said that the river Gandaki has taken birth from the sweat of Śiva and Viṣṇu. Refer to the word Gandaki) On the bank of that river, I will remain as a stone image. There will be so many worms with strong tusks and teeth, which will pierce the stone into the shape of Sudarśana cakra (the weapon of Viṣṇu) and will create numeberless Sālāgrāmas. The Sālāgrāmas thus made, will be of various sizes and shapes."
SĀLAGRĀMA

(i) Lakṣminārāyaṇa. With one hole, four caikras (wheels) and Vanamallā (a line like the garland) and of the colour of clouds.

(ii) Lakṣminārāyanadāna. This is the same as Lakṣminārāyaṇa, with the difference that there will be no Vanamallā.

(iii) Rāgahātha. With two holes and four wheels and mark of the hoof of a calf. This also will have no Vanamallā.

(iv) Vāmanā. With two very small wheels and the colour of the cloud. This too will have no Vanamallā.

(v) Śrīkara. This is the same as Vāmanā with the exception that it will be having Vanamallā. The house in which this is placed will have a prosperity and well being of its own.

(vi) Bāndhara. Will be large and round with two caikras (wheels) and with no Vanamallā.

(vii) Narārāma. Neither too large nor too small, but of medium size and round, with two wheels and the marks of child's kick, bow and quiver.

(viii) Rājaśeṣṭhara. Of the size of Narārāma with seven caikras, (wheels), ornamented with the mark of umbra. This will earn for the possessed kingly glory.

(ix) Ananta. Somewhat thick with fourteen wheels, and as black as a cloud. This Sālagrāma will give men the four Puruṣārthas (objects of life) 'Dharmārtha-kāmnamoksa' (Duty, wealth, desire and salvation).

(x) Madhusūdana. A sālagrāma in the shape of a wheel with two wheels, and impression of cow's hoof, having the shade of cloud, of ordinary size. This will be very bright.

(xi) Sudarśana. Sudarśana will have only one caikra (wheel).

(xii) Gṛhādikara. This also will be having only one wheel which will not be bright.

(xiii) Hanumā. This will have two wheels and the face of a horse.

(xiv) Nārasimha. With a very wide mouth, two wheels, and awful shape. This Sālagrāma will cause instant self-renunciation.

(xv) Lakṣminārāyanasimha. This also will be having a wide mouth and two wheels. Besides these, there will be the Vanamallā also. This will make house-holders easy and comfortable.

(xvi) Vāsudeva. The Sālagrāma with two wheels at the region of the hole and with round shape having vividness and brightness, is Vāsudeva. This will grant all desires.

(xvii) Pradynma. This will have only a minute wheel. The colour will be that of clouds. But on the outer side, there will be a hole in the inside of which there will be a number of cats or deities. This will give house-holders comfort always.

(xviii) Sankṣarṣana. In the Sankṣarṣana two wheels will be joined face to face. The fore-part will be thinner than the hind-part. This also will do good to house-holders.

(xix) Aniruddha. The colour of this is yellow. This will be quite round and bright. This also will give comfort to the house-holder. (Devī Bhāgavata, Skandha 9; Agni Purāṇa, Chapter 46).

4. The greatness of Sālagrāma. Of these, the stones with caikras (the weapon Driscus), are Bhāgavān Viṣṇu in reality. Those who worship this stone with mark of caikra, need not have to take another birth. He who habitually worships Sālagrāma should even renounce gance and should be charitable. He who worships Sālagrāma with the mark of wheel should not covet others' wealth and women. The caikra from Dvārakā and the stone from Gaya will bring atonement in a moment for sins incurred in a hundred births. Even if one has incurred thousands of sins, one will get remis- sion for all of them by worshipping Sālagrāma. The Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra will attain heaven if they become house-holders according to Vedic convention and worship Sālagrāma. On no account should women worship Sālagrāma. If by ignorance, a woman, whether she is good-natured or of a higher status, happens to touch Sālagrāma, all her merits earned by good deeds will be lost and she will go to hell. Brahmān sages say that women throwing flowers as oblation on Sālagrāma, commit the greatest sin. If a woman touches a Sālagrāma, the offering of Sandal-wood will be like poisoned rice, flowers like diamond, and meals presented to god before being eaten by the servants in the temple, will be like Kāla-kūta (the points of Viṣṇu), to Bhāgavān Viṣṇu. If a woman touches Sālagrāma, she will have to remain in hell for the duration of fourteen. Indeed. Even the sin of Brahmāvatya (killing a brahman) will be remitted by drinking the water of Sālagrāma and he will attain heaven. Basil (tulasi) sandal-wood, water, roostin bell, wheel, stone, copper pot, and name of Vrinda comprise 'Pārāśātrī' (the celestial stor of words) which it is power of Sālagrāma ting sins. The merits obtained by bathing in all the tirthas and the performing of all the yāgas (sacri- fices) dwell in each drop of water of Sālagrāma. (Padma Purāṇa, Patākha Khandha, Chapter 20)

ŚALĀKĀ. Wife of maharshi Dhanañjaya, who belonged to Vaiśāya gotra. (For details see under Dhanañjaya)

ŚALĀKAKA. A nāga born in Taksaka's dynasty. It was buried at death at the serpent yāga of Janamejaya. (Adi Parva, Chapter 57, Verse 9).

ŚALĀKĀṬAṬA (ŚALĀKĀṬA) I A synonym for Ambabhiṣa. (See under Ambabhiṣa).

ŚALĀKĀṬAṬA II. A gunner who was the daugh- ter of Sandhyā. The giant Vīḍvāsikā married this giantess Śalākatāṭa. A son named Bhisūka was born to them. (See under Vīḍvāsikā).

ŚALĀKĀṬAṬI. Another name of the giantess Hidimbā. (See under Hidimbā).

ŚALĀKĀYANA. A son of Vīḍvāṃśa. He was an expounder of the Vedas. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 4, about this Śalākāyana.

ŚAILI. A maharshi in the lineage of Gurus (preceptors). See under Guruparamparā.

ŚALĪHOTRA. A mound of ancient days. Vyāsa had once lived in his ārama. There was a tree near the ārama which had outlived time. A drink of the water in the pond here quenches hunger and thirst. The tree and the pond were created by Pārva to test the students. The Pārva, during their life in exile in the forest, visited this place in the company of Hidimbī and quenched their hunger and thirst by drinking water from this pond. (M.B., Southern ext, Chapter 154).
Śālihota was an adept in āsvāstrā (science about horses). To bathe in the tirtha called Śaliśārāya created by the muni is to derive the same result as that of making a gift of a thousand cows. (Vana Parva, Chapter 71, Verse 27 and Chapter 63, Verse 107).

ŚALIKA. A divine mahārāja. He met Kṛṣṇa once on his (Kṛṣṇa’s) way to Hastinapura and had a talk with the lord. (M.B. Udyoga Parva, Southern Text, Chapter Yoni, Verse 4).

ŚALIPĀDA. A nāga born to Kasyapaśrījāpati of his wife Kudrā. (Adi Parva, Chapter 35, Verse 14).

ŚALISIRAS. A Devagandharva, son of Kasyapaśrījāpati by his wife Muni. He participated in the birthday celebrations of Arjuna. (Adi Parva, Chapter 65, Verse 4).

ŚALISŪRYA. A holy spot in Kuruksetra. It is said to have been the place where muni Śaliśāhota lived. To bathe at this place is to derive the same result as that of making a gift of a thousand cows. (Vana Parva, Chapter 83, Verse 10).

ŚALMALI. A king of the lunar dynasty. He was the grandson of Kuru and son of Avikête. He had seven brothers. (Adi Parva, Chapter 94, Verse 52).

ŚALMALIDYIPA. One of the seven islands.

1) General. Śalmali island, which is double in extent of Pāksa island is surrounded by Iksurasa (sugar-cane juice) ocean on all four sides of it. There are seven mountains there which produce gems and they are seven boundaries which separate the regions. Just like this, there are also seven rivers there. The seven rivers are Yoni, Viṣṇu, Ćandra, MUKTA, Vyoman and Nivrata. More remembrance of the seven rivers is sufficient to annihilate all sins. Here people divided into the four classes. Brahmins, Kṣatriyas, Vaiśyas and Śūdras here are called Kapilas, Arunas, Piṇa and Kṛṣṇas. These devout people worship Viṣṇu in the form of Viṣṇu by sublime yajñas. Devas are ever present on this most beautiful island. A tree named Śalmali tree gives mental comfort grows in this island. The island is surrounded on all four sides by an ocean of Sūri (liquor). (Viṣṇu Purāṇa, Part II, Chapter 4).

2) Śalmali island and nāgasthra. See under Nāgasthra.

ŚALOKINI. A sacred place in Kuruksetra. To bathe in the DŚāvatrīha there, is to derive the same benefit as performing ten āsāmedhas. (Vana Parva, Chapter 83, Verse 15).

ŚALVA 1.

1) General information. The lover of Ambā (q.v) the daughter of the King of Kāśi. It is mentioned in Mahābhārata, Adi Parva, Chapter 67, Stanza 16 that this Kṣatriya King Śalva was born from a portion of Ajaṅka the younger brother of Vyāparārāja.

2) Other details.

(i) Śalva was the ruler of the city named Saubha, Mahābhārata, Adi Parva, Chapter 102, Verse 61.

(ii) He was present at the Śvayamvara marriage of Draupadi. (M.B. Adi Parva, Chapter 106 Verse 15).

(iii) He was present at the sacrifice of Royal consecration (Nāgaśāra) of Yudhīṣṭhira. (M.B. Śabhā Parva, Chapter 34, Verse 9).

(iv) At the death of Śānopila, King Śalva became angry and besieged Drārakī. In the battle which followed Śrī Kṛṣṇa killed Śalva. (M.B. Vana Parva, Chapters 15 to 22).

(v) Śalva had several friends such as Damabhossa, Anīs, Kaliṅga, Mālava, Kekeya, Vaiṣṇa, Mukhaśa, Kosalā, Krikāña, Heḷaya, Cola, Pāṇḍya, Kṛṣṇa and others. (Śhāhvārata, Skanda 10).

ŚALVA II. There is a story in Mahābhārata, Adi Parva, stating that three Śalvas and four Madras were born to Bhadrā from the dead body of her husband Vyūtiśāva. (See under Bhadrā II).

Here, Śalva’s name is mentioned of Śalva. It is stated in Mahābhārata, Shañhā Parva, Chapter 14, Stanza 26 that the people of Śalva fled to the south in fear of Jarāsandha. Śatyavān, the husband of Śatī, was a native of Śalva. It is also mentioned that the soldiers of Śalva who joined the army of Kauravas fought against the Pāṇḍavas. There were Śalvas on the side of the Pāṇḍavas also. Mention is made in Drona Parva, Chapter 154, that the Śalvas on the side of the Pāṇḍavas, attacked Drona, the teacher.

ŚALVA III. A king of the low castes. The details given below about this king are from Mahābhārata.

(1) This king attacked the vast army of the Pāṇḍavas in the battle-field of Kuruksetra. (M.B. Śalva Parva, Chapter 20, Verse 1).

(2) The elephant of this Śalva was as big as a mountain and belonged to the family of elephants called Mahābhadrā. (Śalva Parva, Chapter 20, Verse 2).

(3) Duryodhana had honoured this low caste King Śalva. (M.B. Śalva Parva, Chapter 2, Verse 2).

(4) Śalyaki killed this king Śalva; and Dhrṣṭadyumna killed his elephant in the battle of Bharata. (M.B. Śalva Parva, Chapter 20, Verse 1).

ŚALVA IV. In Uttara Rāmāyaṇa a Śalva, who was a contemporary of Kusāḍhvajāya, is mentioned. Kusāḍhvajāya once approached this king Śalva and requested for some financial help. But the coveous Śalva did not give any help. So Kusāḍhvajāya performed a sacrifice to obtain wealth and prosperity. Śita was born from that sacrificial fire. (Uttara Rāmāyaṇa).

ŚALVA V. A story occurs in Brahmanḍa Purāṇa, describing how Renuka, the wife of Jamadagni, was infatuated at the sight of a handsome Śalva, and how this event subsequently led to her death. (See under Renukā).

ŚALVASEN. An ancient place in South India. (Bhishma Parva, Chapter 9, Verse 61).

ŚALVAYANA. A king in ancient India. He ran away to South India with his brothers and attendants in fear of Jarāsandha. (Saṅgha Parva, Chapter 14, Verse 27).

ŚALYA. A king who gave advice and leadership to the Kauravas. He ruled over the Madra or Bālihika kingdom. Māḍrī, wife of Pāṇḍu was Śalya’s sister. Yet, in the great war he stood firmly on the Kaurava side and died at Kuruksetra. The following role he played in the Bharata story.

(1) At the instance of Bhishma he gave his sister Māḍrī in marriage to Pāṇḍu. (Adi Parva, Chapter 112).

(2) He was present at the wedding of Draupadi in the company of his sons Rukmiṇīpada and Rukmirnātha. (Adi Parva, Chapter 106, Verse 11).

(3) At the Śvayamvara of Draupadi he withdrew from stringing the bow, owning defeat. (Adi Parva, Chapter 106, Verse 28).

(4) Bhishma defeated him at the wedding of Draupadi. (Adi Parva, Chapter 189, Verse 23).

(5) During his triumphal tour of the west, Nakula be-
friended his uncle Śalya, and entertained him. (Sabhā Parva, Chapter 32, Verse 14).
(6) He defeated in Yudhishthira’s Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 7).
(7) Śūpāḷa once opined that Śalya was nobler than Śrī Krṣṇa. (Sabhā Parva, Chapter 37, Verse 14).
(8) He presented a good sword and a golden jar to Yudhishthira on the occasion of his coronation. (Sabhā Parva, Chapter 33, Verse 9).
(9) He taught Dharma-puṭra to Hastināpurā to play the game of dice. Śalya was found to have arrived there earlier. (Sabhā Parva, Chapter 58, Verse 24).
(10) Before the great war began he visited the Pāṇḍavas and blessed them. Moreover he agreed to act as Karna’s charioteer and render him impotent so that the Pāṇḍavas could become victorious. (Udāyoga Parva, Chapter 8).
(11) Śalya joined the Kauravas in the great war with an army of thirty thousand chariots and 200,000 soldiers. (Udāyoga Parva, Chapter 19, Verse 16).
(12) Śalya wished that Yudhishthira won the war. (Bhisma Parva, Chapter 43, Verse 79).
(13) On the first day of the war he fought a duel with Yudhishthira. (Bhisma Parva, Chapter 45, Verse 28).
(14) Śalya killed Uttara, the Vīrāṭa prince. (Bhisma Parva, Chapter 47, Verse 35).
(15) He defeated Śāṅgka, another Vīrāṭa prince. (Bhisma Parva, Chapter 49, Verse 35).
(16) He fought with Dhrṣṭadyumna. (Bhisma Parva, Chapter 62).
(17) Bhīma defeated Śalya. (Bhisma Parva, Chapter 64, Verse 27).
(18) Bhīma with Yudhishthira again. (Bhisma Parva, Chapter 71, Verse 20).
(19) Nakula and Sahadeva attacked Śalya. (Bhisma Parva, Chapter 81, Verse 26).
(20) Sahadeva defeated Śalya. (Bhisma Parva, Chapter 88, Verse 51).
(21) Śalya attacked Śikhandi. (Bhisma Parva, Chapter 85, Verse 27).
(22) The battle that followed he attacked the whole lot of Pāṇḍavas and wounded Yudhishthira. (Bhisma Parva, Chapter 105, Verse 30).
(23) Bhīma and Arjuna fought with Śalya. (Bhisma Parva, Chapters 115 and 114).
(24) Śalya fought a duel with Yudhishthira for the third time. (Bhisma Parva, Chapter 116, Verse 40).
(25) He fought with Nakula. (Droṇa Parva, Chapter 14, Verse 21).
(26) Abhimanyu and Śalya fought with each other. (Droṇa Parva, Chapter 14, Verse 78).
(27) Afterwards in a club-fight with Bhīma, Śalya got defeated. (Droṇa Parva, Chapter 15).
(28) He fought again with Yudhishthira. (Droṇa Parva, Chapter 48, Verse 22).
(29) In the fight with Abhimanyu he fell down unconscious. (Droṇa Parva, Chapter 37, Verse 38).
(30) Abhimanyu defeated him again. (Droṇa Parva, Chapter 48, Verse 14).
(31) He fought for the fifth time with Yudhishthira. (Droṇa Parva, Chapter 26, Verse 59).
(32) Afterwards he clashed with Arjuna as the protector of Jayadratha. (Droṇa Parva, Chapter 145, Verse 9).
(33) He killed Śaṁshīka, brother of Vīrāṭa. (Droṇa Parva, Chapter 137, Verse 30).
(34) When Droṇa was killed Śalya ran away from the battlefield. (Droṇa Parva, Chapter 193, Verse 11).
(35) Śrutakirti attacked Śalya. (Karna Parva, Chapter 13, Verse 10).
(36) Duryodhana insisted upon Śalya acting as charioteer of Karna. At first Śalya got angry about the suggestion, but finally he took up the charioteership. (Karna Parva, Chapter 32).
(37) As the charioteer of Karna Śalya cried down the former and praised Arjuna. (Karna Parva, Chapter 37, Verse 33).
(38) Karna threatened to kill Śalya. (Karna Parva, Chapter 40).
(39) Śalya cried down Karna by relating to him the story of the swim and the crow. (Karna Parva, Chapter 41).
(40) When Bhīma wanted to cut off Karna’s tongue Śalya reminded him of Arjuna’s vow and thus made Bhīma retract from his plan. (Karna Parva, Chapter 50; Mahābhārata, Dāśāyayāpāta).
(41) When Karna attempted to kill Nakula, Sahadeva and Yudhishthira, Śalya prevented him from doing so. (Karna Parva, Chapter 63, Verse 21).
(42) He consorted Karna, who got alarmed by the prowess of Bhīma. (Karna Parva, Chapter 81, Verse 9).
(43) Śalya comforted Duryodhana, who grieved over the death of Karna. (Karna Parva, Chapter 92, Verse 10).
(44) As desired by Duryodhana, he assumed charge over the army as its commander-in-chief (Śalya Parva, Chapter 8, Verse 28).
(45) He fought a fierce battle with Bhīma and Dhrṣṭardvīra. (Śalya Parva, Chapters 11 and 12).
(46) Dhrṣṭardvīra defeated Śalya. (Śalya Parva, Chapter 16, Verse 63).
(47) In the battle that followed, Śalya was killed by Yudhishthira. (Śalya Parva, Chapter 17, Verse 52).
(48) Among the souls of those killed in battle beclouded to the surface of the Ganges. Śalya’s soul was also present. (Airavatavāsika Parva, Chapter 32, Verse 10).
(49) Śambhāda, brother of Prabhūṭa and son of Hīranyakaśipu was another birth of Śalya. (Adi Parva, Chapter 67, Verse 6).
(50) Synonymous used in the Mahābhārata for Śalya: Arjunī, Bālīkapūrajīva, Madādīputra, Madraja, Madrajanandihīna, Madraikā, Madrācī, Suvarīva etc.
Śalyahrānī. See under Mṛtaśāntiśvaṃ.
Śalyarpavāra. An important Parva of the Mahābhārata.
Sama I. Son of the Vasu called Aah. Aah had, besides Śama, three sons called Ytoyā, Śānta and Muni. (Adi Parva, Chapter 66, Verse 26).
Sama II. One of the three sons of Dharmanādeva, the other two being called Kāma and Hṛṣīka. Śama’s wife was Prītipi. (Adi Parva, Chapter 66, Verse 32).
Sama. A dog which followed Yami. It was one of the two offsprings of Sarami. (Brahmanda Purāṇa 3.7,312).
Sama. One of the hundred sons of Dhrītarāṣṭra. He was killed in the Bhāratas-battle, by Bhīmaseṇa. (M.B. Karna Parva, Chapter 51, Verse 7).
Sama. A populous centre in front of the Puskara island (Puskarādvipa). In Purānic days there were thirty-three regions in this centre. Devas such as Vamana, Airāvata, Supratika, Arjuna and so on dwell.
here. The people of this place live by inhaling the breath coming from the noses of these gods. (M.B. Bhishma Parva, Chapter 12, Verse 32).

SAMA. One of the Caturupāyas (four tactics). (See under Caturupāya)

SAMĀDHĪ. The state when the soul (ātma) and the mind become one. When the soul and the mind mingle with each other as salt and water, it is Samādhi (contemplation). (For more details see under Yoga.

SAMĀDHIṣEṬṬI. A Vaiśya who became learned and abstemious by the grace of Devī. The story of this Vaiśya, who ran away from the cruel and wicked treatment that he had suffered from his wife and children, and took to spiritual knowledge by the force of circumstances was told to Janamejaya by Vyāsa. After telling several stories about the kind regard of Devī towards those who worship her with devotion, Vyāsa continued as follows:—

During the time of Śvārociṣa Manu, there lived a King named Surāchā. Because of his liberality and truthfulness he had very few enemies. While he was ruling over the kingdom known as Kolāpura, once the low caste people of the mountains fought a battle with the King. Though the army of the low castes was small it was the King who sustained defeat. He returned to the palace thoughtful. He had no peace of mind. So he went to the forest to get peace. After traveling for a long time on horse-back, he reached the hermitage of the sage Sumedhas. Forgetting himself in the peaceful stillness of the hermitage, the King got down from the horse and sat under a tree. The hermit Sumedhas came there and talked with the King. The King told his story to the hermit, who invited the King to live with him. Thus the King lived in the hermitage eating fruits, roots etc.

The King found it difficult to reconcile himself with the purity and simplicity of the hermit's surroundings. He always thought of his wife and children. He was troubled in mind by thinking that the money kept in the treasury would be wasted by others. Thus thinking about many things, with a troubled mind, the King was sitting under a tree near the hermitage once when he saw another man coming towards him, with a troubled mind like himself. They talked with each other. The new-comer said to the King "I am a Vaiśya. My name is Samādhiṣeṭṭi. My wife and children love wealth. They want to take possession of your wealth and to waste it. But I was against it. I did not favour unnecessary expenditure. They resolved to remove the obstacle from their path, and began to make preparation for it secretly. I understood it and fearing death I ran away from the house." As soon as the King heard this story he said his own story to the Vaiśya. The Vaiśya continued: "Oh! Still, my mind is troubled. I am worried about my wife and children. They will be put to much difficulty if I am not there to look after them. Who is there to support them without me? All the children are lean. My wife also is likewise, lean. They are all always ill. What will they do without me? While I think of all these things I have no peace of mind at all." Surāchā: "What a fool are you! You yourself have said that all your children are wicked and cruel. Moreover they and their mother joining together had been trying to murder you. Why do you feel so miserable about such a wife and children as that? When the King had finished saying thus much, Sumedhas came there. To remove the darkness of illusion from their minds, the hermit taught them the Nine-lettered Mantra (spell) with prayer and meditation. Thus giving them the mantra, the teacher hermit advised them to go to the bank of the river and select a suitable place and worship Devī with devotion and concentration of mind. Accordingly they went to the bank of the river and waited at your and solitary place, and concentrating their minds on Devī, began to meditate and worship her taking only very little food. Thus engaged in deep meditation they spent two years. One day in a dream Devī appeared to them. She was clad in red clothes, and wore beautiful ornaments. They were full of joy on seeing the goddess. The third year of the penance was over. But Devī did not appear directly before them. In the third year they took only water. They finished the fourth year without seeing the goddess. They decided to do severe penance. Their intention was to offer their bodies to Devī. So they made a triangular cavity, with three parts each having an extension of 1 1/2 ft. and made the walls of the cavity firm and kindled a large fire in it. The King and the Vaiśya began to cut pieces of flesh from their bodies and offered to Devī in the fire, and with the blood coming from the body they performed sacrifice to Devī. Instantly Devī appeared before them and asked them what boon they wanted. The King wanted to get his kingdom back. Devī said: "You return home. Your enemies shall not leave the kingdom. Your ministers shall beg your pardon. You can rule over your country for ten thousand years. After that you will take rebirth as Sāvārni Manu, the son of the Sun."

What Samādhi Cetṭi wished was a life of self-renunciation. Devī gave him the wisdom and knowledge to renounce everything he had and to live a life of complete abstinence. Then Devī disappeared. The King returned to his kingdom and resumed his rule. Cetṭi renounced everything and wandered about immersed in meditation on Devī. (Devī Bhāgavata, Skandha 5).

SAMAGA (S). A particular line of disciples of Vyāsa. (See under Gurupārampara).

SAMARGA I. A cowherd who had been looking after the castle of Duryodhana. (M.B. Vana Parva, Chapter 289, Verse 2).

SAMANGA II. An ancient hermit. Once this hermit talked to Nārada, about his comfortable life. (M.B. Śanti Parva, Chapter 286, Verse 5).

SAMANGA III. A river. Because Aśāvāra bathed in this river, his bents were straightened. (See under Aśāvāra).

SAMANGA IV. A country in South India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 60.

SAMANTARA. A country in India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 50.

SAMANTAPANČAKA. A holy tirtha (bath) founded by Parāśurāma. 1) General information. See under Parāśurāma, Para 7.
2) Other details.
(i) Paraśurāma made here five rivers through which blood flowed. There, with hands dipped in blood, he offered oblations to the manes. (M.B. Ādi Parva, Chapter 2, Verse 4).
(ii) By the blessings of the ancestors of Paraśurāma this place became a holy bath. (M.B. Ādi Parva, Chapter 2, Verse 6).
(iii) At the ending and the beginning periods of the two yugas Dvāpara and Kali, the Kauravas and the Pāṇḍavas fought the great battle at this place. Because of that this place got the name Samantapaścaka. (M.B. Ādi Parva, Chapter 2, Verse 13).
(iv) It was according to the advice of Balabhadrarāma this place was selected as the battlefield. (Sālyā Parva, Chapter 55, Verse 5).
(v) Duryodhana was killed at Samantapaścaka. (Sālyā Parva, Chapter 89, Verse 40).

SĀMARA
One of the hundred sons of Pritheva, a King of the Bharata dynasty. (Bhāgavata, Skandha 9).

SĀMARATHA
A brother of King Virāta. He was a prominent helper of the Pāṇḍavas in the Bharata battle. (M.B. Droṇa Parva, Chapter 138, Verse 42).

SĀMAYAPĀLANAPARVĀ
A sub-section of Viśrāma Parva, consisting of Chapter 13 of Viśrāma Parva.

SĀMĀ VA
The son born to Śrī Kṛṣṇa by his wife Jambavati.

1) Birth. A story about the birth of Sāmba, occurs in Devī Bhāgavata, Skandha 4, as follows:
Children were born to Rukmīni and the other wives of Śrī Kṛṣṇa. But Jambavati alone did not give birth to children. Jambavati was filled with sadness when she saw the children of her co-wives. One day she went to the presence of Śrī Kṛṣṇa and requested him to give her a son like Pradyumna. Hearing this, Śrī Kṛṣṇa went to the mountain where the hermit Upāanyakū did penance and making the hermit his teacher, according to his advice, did penance before Paramāśvā. He did penance for the period of a month holding a skull and a hermit’s rod. He did penance in the second month, standing only on one leg and drinking water alone. In the third month Kṛṣṇa did penance standing on the toes using only air as food. When the penance was continued for six months in this state, Paramāśvā appeared as Sāmba (Ardhanaśārya) and asked what boon he wanted. Śrī Kṛṣṇa expressed his wish, Śiva said that Jambavati would get a son. Soon Jambavati gave birth to a son. The child was named Sāmba.

2) Marriage. Sāmba married Lakaśā the beautiful daughter of Vṛśabha. Hearing about the Svayamvīra marriage of Lakaśā, Sāmba went to Hastināpura and took her by force from among the various Kings who were present there. Duryodhana and the others captured him. This news reached Dvārakā through Nārada. Śrī Kṛṣṇa and Balabhadrarāma went to Hastināpura and rescued Sāmba and took the bride and the bridgroom to Dvārakā. Ten sons beginning with Sumitra were born to Sāmba by his wife Lakaśā. (Bhāgavata, Skandha 10).

3) Prabhāvatī abducted. Prabhāvatī was the daughter of Vrajānītha, the King of Supuranagari. Sāmba, with his brother Pradyumna entered the city Supura in the guise of drama-actors with a view to kidnap the beautiful daughter of Vrajānītha. They produced four performances such as ‘Rambhābhīṣṭā’ and three other dramas and earned the praise of everybody in Supura. In this way they got access to the palace of the King, and when the time suited, they took away Prabhāvatī to Dvārakā. (Harivamśa, 2 : 93).

4) The discovery of an iron rod. Once some Yādavas with Sāmba at their head, abused Kaśyapa and some other hermits who came to Dvārakā. They cursed the Yādavas, in consequence of which Sāmba gave birth to an iron pestle, which caused the extermination of the Yādavas. (See under Kṛṣṇa, Para 39, Sub Para 2).

5) The curse of Śrī Kṛṣṇa. Sāmba was extremely handsome, and even the wives of Śrī Kṛṣṇa fell in love with him. Under the influence of these unhappy feelings he became wicked. Śrī Kṛṣṇa came to know of the unnatural attachment between his wives and Sāmba, from Nārada and cursed Sāmba that he would become a leper, and cursed his own wives, that they would be carried away by thieves and plunderers. Accordingly Sāmba became a leper and the wives of Śrī Kṛṣṇa were carried away by the Abhiras, after the submerging of Dvārakā.

After a few years, according to the advice of Nārada, Sāmba began to worship the Sun, at a place called Sāmpapurā in the basin of the river Candrabhāgā, to get recovery from leprosy. A brahmin also was brought from Sukha (Kuda) island to perform the fast and vow correctly. (Sāmba 3; Bhāvīyā Parāva, Brāhma Parva, 65: 72; 73: 125; Ścāndala Parāva 4: 2, 46; 6: 215).

6) Other details.
(i) Sāmba was present at the Svayamvīra marriage of Draupadī. (M.B. Chapter 185, Verse 17).
(ii) Among the Yādavas, who brought the dowry, when Arjuna married Subhadra there was Sāmba also. (M.B. Ādi Parva, Chapter 220, Verse 31).
(iii) Sāmba learned Vrāmabhadra’s psalms. After this he was a member of the court of Yudhiṣṭhira. (M.B. Śabhā Parva, Chapter 4, Verse 34).
(iv) Sāmba was one of the seven great chariot-fighters of Dvārakā. (M.B. Śabhā Parva, Chapter 14, Verse 57).
(v) Sāmba was present at the Rājasūya (royal consecration-sacrifice) of Yudhiṣṭhira. (M.B. Śabhā Parva, Chapter 34, Verse 16).
(vi) Sāmba was defeated in the battle he fought with Kṣemavṛddhi the minister of Śiva. (M.B. Vana Parva, Chapter 16, Verse 80).
(vii) Sāmba killed the aura Vegavān in a battle. (M.B. Vana Parva, Chapter 16, Verse 17).
(viii) Sāmba participated in the marriage of Abhimanu conducted at the city Upālāvaya. (M.B. Virātā Parva, Chapter 72, Verse 22).
(ix) Sāmba came with Śrī Kṛṣṇa to Hastināpura and took part in the Rājasūya of Yudhiṣṭhira. (M.B. Ávamedhika Parva, Chapter 66, Verse 3).
SAMBHA II. Two Brahmans were put to death by the firemen, Samba also was killed. (M.B. Maunala Parva, Chapter 3, Verse 44.)

After his death, Samba entered the group of Vivasvanus. (M.B. Svaragrobana Parva, Chapter 5, Verse 16.)

SAMBHA III. A Brahmin scholar, when Bhadrartha started for the forest towards the close of his life, the people bade him farewell. This Brahmin stood among the people and spoke words of consolation. (M.B. A rama Vakaka Parva, Chapter 10, Verse 13.)

SAMBHA IV. An asura.

1) General. Various Puranas refer to this leader of the asuras as having played a prominent part in the devasuras war. After many such wars he was killed by Siva.

2) Sambha's magic power. He possessed marvellous magical powers. Once while fighting with him, the Devas were non-plussed by his magical powers, and they hid themselves in a forest. Sambha was pleased and he roamed about freely without any fear and burnt the palaces of the victors. The Devas left their homes and disappeared in disgrace. The Devas began fighting those whom Sambha had appointed as army-chefs. To counter this attack by the Devas, he created three powerful asuras by his powers of magic. The three asuras called Dama, Vyala and Ghaata began killing the warriors of the Devas, and the Devas told Brahma at Satyaloka about the depredations of the asura. Brahma encouraged them for further fighting, and the three asuras were killed and Sambha ran away and hid himself. (Jnana Sarit Sathi Prakaranam.)

3) Sambha in Rgveda. There are several references to Sambha in the Rgveda. He was King of the Dasyus. He had mastery over hundred cities. The forts and trenches in those cities were very strong. The forts are referred to as Aisvanay, Ayaal, Satadhama etc in the Rgveda. The chief enemies of the Aryanas were the race of people called Pani in the city. There is a hint about the killing of Sambha in Suta 17, Amsa 6, Mandala 1 of the Rgveda.

4) Other information.

(i) Sambha was Kavyaprapratapati's son by his wife Danu.
(ii) Dara, he was at the request of the Devas defeated Sambha in a war fought in Devaloka. (See under Dara, Parva 5.)
(iii) Iron, on another occasion, defeated Sambha. (Amen Parva, Chapter 137, Verse 43.)

SAMBHA II. An asura.

He was the son of Harayaksha and brother of Sakuni. Dvumrtha, Santha and Arya, (Agni Purana, Chapter 17.) Sambha, who was a great adept in magic, was killed in the company of his wife Mayavati, by Pradyumna, the son of Sri Krsna. (See under Pradyumna.)

SAMBHALA (SABHALA, SAMBHALA). A village famed in the Puranas. According to Mahabharata Mahavirapa will stay at Kalki in this village. (For details see under Kalki.)

SAMBHAVA. A King of the Puru dynasty, son of Urja and father of Jarasandha (Agni Purana, Chapter 278.)

SAMBHAVA Parva. A Sub-Parva of Adi Parva (Chapters 65-139.)

SAMBHAVA. A Brahmin scholar. When Bhadrartha started for the forest towards the close of his life, the people bade him farewell. This Brahmin stood among the people and spoke words of consolation. (M.B. A rama Vakaka Parva, Chapter 10, Verse 13.)

SAMBHAVA Parva. A Sub-Parva of Adi Parva (Chapters 65-139.)

SAMBHU I. Dhruva's wife. The couple had two sons called Siiti and Bhavya. (Vigvita Purana, Part I, Chapter 13.)

SAMBHU II. Grandson of Tvasa, son of Kasyapa by Surabhi. Tvasa had a son called Vijayavarna who begot fourteen sons of whom Hara, Balurupa, Tryambaka, Aparajita, Vrkasapati, Sambhu, Kapardi, Mrgavaydha, Sarpa and Kapali. These eleven sons of Vijayavarna form the eight auspicious. (Agni Purana, Chapter 18.)

SAMBHU III. One of the three sons of Ambarsa, the other two being Virupa and Katakam. (Bhagavata, 9th Skandha.) Sambhu never tasted meat in his life. (Amritasa Parva, Chapter 115, Verse 65.)

SAMBHU IV. A Rakshas, the son of Vidyujjha by Surpanakha. Sambhu, who was engaged in tapas in Daydaka forest when Sri Rama visited the forest was attracted by the beauty of Sita and transformed himself into a tree to enjoy her beauty with his eyes. Lakshmana, who was seeking down trees to build an astra felled this tree also, which disappeared immediately leaving behind the dead body of a Rakshas. It was the corpse of the Rakshas and Samba comforted Sita and Lakshmana by revealing the fact to them. (Kamba Ramayana. Aranyakanda.)

Uttara Ramayana contains a story of how Devavati (or Vedavati) daughter of Kuśadvaja once cursed Sambhu. Devavati was born from the mouth of Kuśadvaja (son of Bharpur) at the request of the Vedas. Sambhu wanted to marry the child when she was grown up, but Kuśadvaja did not consent to it, and Sambhu, in retaliation, killed Kuśadvaja in his sleep. Next morning Devavati awoke from sleep to see the dead body of her father. She cursed Sambhu. Her curse was a contributory cause for the death of Sambhu by Lakshmana.

SAMBHU V. An agni, which occupies a status equal to that of a brahmin well-versed in the Vedas. (Vana Parva, Chapter 221, Verse 5.)

SAMBHU VI. Son born to Sri Krsna by Rukminidevi. (Amritasa Parva, Chapter 14, Verse 93.)

SAMBHU VII. A King of the Bharata dynasty. He was one of the eighty sons of Ugrasena. (Bhagavata, 9th Skandha.)

SAMBHUTA. A King, son of Tvasadatta: and father of Anaranya. (Vayu Purana, Chapter 88, Verses 74-75.)

SAMBHUTI I. Wife of Martti, son of Brahma. The couple had a son called Paurnamasa. (Agni Purana, Chapter 20.)

SAMBHUTI II. Wife of Javadvatha. The couple had a son called Vijaya. (Bhagavata, Skandha 9.)

SAMBUKA. A Soudra muni. During the reign of Sri Rama a great number of children died in the country and many parents wept before the king about the loss of their offsprings. According to Vasistha's advice Rama enquired whether anybody indulged in actions not proper to his station in life. Sri Rama surveyed the country from the air in a Vimana, and during the survey he found Sambuka, the Soudra muni hanging with his head down and inhaling smoke from a fire lit under him. Thus, having found out that the tapas by that Soudra was the reason for the children's death, Rama
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killed Sambhara immediately. (Kamba Rāmāyana, Uturnakabhi)

SAMEDI. An attendant of Subrahmanyaya. (M B. Sālyā Parva, Chapter 46, Verse 13).

SANGATA (SANGATA). A King of the Maurya dynasty. He was the son of King Suya and the father of King Śalīśhāra. (Śhāyāvarta, Śkanda 12).

SANGAVA (SANGAVA). The supervisor of the cattle-shed of Duryodhana. It is stated in Mahābhārata, Yana Parva, Chapter 228 that this Sangava helped Duryodhana in the fight which ensued at the time of the great procession conducted by the Kauravas, to the Pāṇḍavas in the forest.

SANGHAM (SANGHAM). An organisation formed in olden days for the cultivation of Śentamil (classical Tamil) literature, which took its origin in south Drāvida land in the 4th century B.C. The Paṇḍyas set up three Sanghams for the promotion of this literature, the first one in southern Madura. When the city was swept by erosion of the sea they set up the second Sangham at Kapāṭapura. When Kapāṭapura also was destroyed by the sea, the third Sangham was founded in Drāvida Madura. The first Sangham was called Mut刹那, the second Japavakām and the third one Kataycakām. Reliable information about the first two Sanghams is not available. But, there are reasons to believe that a Sangham called Kataycakām flourished for about six hundred years from 2nd century B.C. to the close of the 4th century A.D. (History of Kerala Literature by Ullār, Part I, Page 47).

The Paṇḍyan King had built at Madura a hall (mandapā) for the poets and scholars of the third Sangham to assemble together to produce their works. Even to this day there exists a temple called Saṅghatārktvāi at the south-western corner of the set of the Sundauretvara temple. There the idols of Sarasvatī and of the forty-four poets of the Sangham are being worshipped even today. The growth and influence of the Buddhist and the Jain religions and also that of the Pallava royal dynasty, contributed to the downfall of the Sangham. The Sangham poets have written many excellent books. According to legends, Agastya in a text on grammar of the first Sangham and Tolkāpyam of the second Sangham. There were authoritative text books on music written by the last poets of the Sangham. But, none of these books has been unearthed yet. Again, references are found to dramas like Muruvāl, Jayantam, etc. They too have not yet been found out. Five mahākāvyas (Epic poems) and five short Kāvyas also belong to Sangham works. Puranānūra, Akanānūra, Pāṭippattu, Ain Kurunūra, Kalūtoči, Kurunūkai, Paṟipāṭai and Naṭṭai are included in the Sangham work called Eṭuttokai. Most of them are collections of many compositions. The authorship of the four hundred songs in Puranānūra is distributed among nearly 160 poets. Ain Kurunūra contains five hundred songs by five poets. These five hundred songs were collected by the scholars: Kōṭi, Tamā, Kapāṭapura, the orders of the Guru, Cera, Marāntumpaṭai. Paṭippattu is a collection of songs composed by ten poets in praise of the Cera Kings. But, only eight of these from two to nine are available yet. Paṭippattu comprised of the follow-

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ing works like Tirumurukāṭuppatāi, etc. Tirukkural, Nāṭiyar etc. are among the eighteen works under the group Paṭippokkānakur, Cilappadikāram, Manumekhalai, Jivakacintāmanai, Kudulakē and Vaṭāiyapāti are the five great Āvāsiva and Nālakesi, Cāyāmanai, Yaṭalakāvya, Nagakumāra-Kāvya and Udakumārakāvya (Udayanarkasi) are the five short (lāghu) Kāvya. Amongst the above Kāvya Manumekhalai and Kudulakē are Buddhī Kāvya and Cintānapāi and the five short Kāvya are Jain works. The last seven books might have been written after the Sangham period. Tirutakatevar, author of Cintānapāi, lived in eighth century A.D. Some of the songs in Puranānūra are the oldest among the works of the Sanghama period. References to Cēra Kings are found in many of these works.

SAMGRAHA. One of the two attendants given to Subrahmanyaya by the sea, the other being Vikrama. (Salva Parva, Chapter 45, Verse 37).

SAMGRĀMAH. One of the ten sons of Śri Kṛṣṇa by his wife Bhadrā. (Vīṣṇu Parva, Chapter 54, Verse 18).

SAMHANA. A King of the Pāṭīra dynasty, grandson of Pāṭī and son of Manasū. Samhana was the son of Manasū by his wife called Saiyovī. (Adi Parva, Chapter 94, Verse 5).

SAMHATĀ. Second wife of Dītrakaṭra. She was the niece of Gāndhārī.

SAMHATAPA. A nagā born in the Aiṇāvā dynasty. It was burnt to ashes at the serpent yajña of Jamanejaya (Adi Parva, Chapter 57, Verse 1).

SAMHITA. Collection of hymns addressed to various Devatas in nature. These songs are in the form of mantras. (See under Vedas).

SAMHITĀKALPA. A section of saṁhītas of Atharva Veda. The five sections of Atharva Veda composed by Jaimalika and called Naksarakalpa, Vedakalpa, Samhitakalpa, Agirmanakalpa and Samhitakalpa are held in great respect. (See under Vedas).

SAMHITĀSVA. A king of the Bhūrg dynasty, grandson of Hāyasva and son of Nikumbha. Renuka, grandson of Samhitāsva and daughter of Prasenajit was married by mahārṣi Jamadagni. (Brahmāṇḍa Purāṇa, Chapter 1).

SAMHLABA (SAMHRLABA). 1. A son of Hiranyakaśipu. Two sons called Hiranyakaśa and Hiranyakaśipu and a daughter called Simhikā were born in Kaṭyānaprapāṅkā as the following by his wife called Diti, and Hiranyakaśipu had four sons called Anurādhā, Hṛṣī, Prahlāda and Samhītra. Samhītra had three sons named Auyunmā, Sibi, and Bākala. (Agni Purāṇa, Chapter 19). According to verse 17, chapter 45 of Adi Parva, Prahlāda, Samhītra, Anurādhā, Sibi and Bākala were the sons of Hiranyakasipu. This Samhīla, in his next life, was born as Sāla, the Bāhlika king.

SAMHLABA II. A Rākṣasa, son of Sumālī by Ketumati, both of them Rākṣasa. Sumālī had ten sons called Prabhāta, Akampana, Vikata, Kalamāmakha, Dhumāksa, Danda, Supārśva, Samhīla, Prakṣa and Bhūkṣaṇa. (Uṛtara Rāmāyatana).

SAM. A king, son of Ulmaṇa. (Śhāyāvarta, 9th Skanda).

SAMICI. A celestial maid. She was the companion of the celestial maid Vargā. (For further details see under Vargā).
SAMĪKA I.
1) General. A muni. He remained with herds of cattle and performed tapas feeding himself on the foam from the mouth of calves drinking their mother's milk. He was the father of Śrīgla, who cursed king Parīkṣit, who once threw a dead snake on the neck of Samīka. The curse was that he would die within seven days of the incident by snake-bite. For details see under Parīkṣit, Para 5.
2) Other information.
   i) Samīka worshiped Indra in his court. (Sabhā Parva, Chapter 7, Verse 16).
   ii) Samīka too was present on the occasion when Vyāsamaṇḍa took Janamejaya the sons of dead kings. (Aśvameṭha Parva, Chapter 35, Verse 9).
SAMĪKA II. (SAMĪKA). A great warrior of the Vṛṣṇi dynasty and one of the seven mahārāh in Dvārakā. He was present at the wedding of Drupāda. (Aḍī Parva, Chapter 14, Verse 56).
SAMĪTAYA. One of the seven great heroes, who fought in chariot, in the clan of the Yādavas. (M.B. Sabhā Parva, Chapter 14, Verse 56).
SAMĪTRA. A particular site performed during a yajña. (Aḍī Parva, Chapter 196, Verse 1).
SAMĪVRKṢA (SAMṬ TREES). For the connection between this tree and fire see under Agni, Para 12.
SAMĪṆA. Wife of Sun (Sūrya).
1) Birth. SamīṆa was the daughter of Viśvakarman according to the Viśnu Purāṇa (Part 3, Chapter 2) and of Tvaṭā according to Mahābhārata, Adī Parva (Chapter 65, Verse 35). Most of the Purāṇas refer to Samīṇa as the daughter of Viśvakarman.
2) Separation from husband. Samīṇa lacked the power to put up with the heat of Sūrya. She once went into the forest to perform Tapas after deputing her companion, Chāyā, to serve her husband. Samīṇa left her three sons Manu, Yama, and Yami also in the charge of Chāyā, who in the guise of Samīṇa served Sūrya. He took her to be his wife and begot three children, Samāśa, Nāyaka, and Tamapa, of her. Chāyā once got angry and cursed Yama, son of Samīṇa. Then it was that Sūrya realized that she was not his wife. Sūrya felt very sad at this separation from his wife and went to the forest in search of her. He knew, by the power of his meditation, that Samīṇa was doing tapas in the guise of a mate. Then he assumed the form of a boar and begot of the mate the Asvinikumāras and Rāṣṭra. The Asvinikumāras named Nāsita and Dastra were born through the mate (Samīṇa) nose. (Aṇuḍaṇa Parva, Chapter 150, Verse 17).
3) Ramū. Sūrya brought Samīṇa back with him. She complained to her father Viśvakarman, that life with Sūrya was impossible on account of his excessive heat, and so Viśvakarman(group Sūrya on his drumming machine and reduced his heat. But, only 1/8 of the heat (effulgence) could be so reduced, and it was with that fraction of effulgence that Viśnu's disc (cakra), Śiva's trīṭūla (trident), Kubera's pūpakāvama and Subrahmaṇya's Śakti were made. (Viśnu Purāṇa Part 3, Chapter 2; Harivaṇa, Chapter 41 and Bhāvīṣya Purāṇa For details see under Tapātī.)
SAMĪKHAYA. In ancient Indian digits up to 19 were in vogue. Bhāskara-cakrāya the great mathematician, has in his work, “Iśāvāsi”, given the following names to the nineteen digits.
SAMŚAPTAKAVADHPARVA. A sub-Parva of Drona Parva comprising Chapters 17-32.

SAMSĀTI. Wife of the Agni called Pavamāna. The couple had two sons called Sabha and Avasthaya. (Matya Purāṇa, Chapter 51, Verse 12).

SAMŚRUTYA. One of the Vedantist sons of Viśvāmitra. (Anuśāsa Parva, Chapter 4, Verse 55).

SAMŚTANA. A region in India mentioned in the Purāṇas. Armies from this region protected Bhima during the great war. (Bhīma Parva, Chapter 51).

SAMŪDRAKATIRTHA. A holy place near Arundhati-vatā. He who bathes here and fasts for three days will derive the same benefits as those of performing the āvamadha yajña and giving away of thousand cows. (Vana Parva, Chapter 84, Verse 81).

SAMŪDRAṆĪṢUṬA. An urban area in India famous in the Purāṇas. (Bhīma Parva, Chapter 9, Verse 49).

SAMŪDRAṢEṢA. A Kṣatriya king. He was a wise man, well-versed in Economics. He was the rebirth of Kāleya, an asura. (M.B. Ādi Parva, Chapter 67, Verse 54). Bhīma killed this king during the regional conquest of the east. SAMŪDRAṣEṢA was killed by the Bhīma in the Bhīma-Bhīma battle. (M.B. Sabha Parva, Chapter 30; Kaurava Parva, Chapter 67).

SAMŪDRAVEGA A warrior of Subrahmanya. (M.B. Sālīya Parva, Chapter 45, Verse 63).

SAMŪDRAMĀDA. A warrior of Subrahmanya. (M.B. Sālīya Parva, Chapter 45, Verse 68).

SAMUḤA. An eternal Viśvā make (god concerned with offerings to the mountains). (Anuśāsa Parva, Chapter 51).

SAMVĀHA. A wind which moves the aerial chariots of the Devas. According to Viśva there are seven winds. While once he was teaching his son Śuka Veda, a storm blew and the teaching had to be stopped for some time. Then Śuka asked his father about winds, and Viśva answered as follows: These are seven Vāyas (winds). The first one called Pravāha moves the clouds. The second one, Āvahā, causes thunder while the third vāya, Udvāha, converts sea-water into vapour and causes rain. The fourth one, Sāvāvaha moves in the sky. The clouds are the aeroplanes of the Devas. The fifth is Viśvā make, which gives form and shape to the clouds. The sixth Vāyu Parvāha, keeps Ākāśa agni motionless while due to the action of the seventh Vāyu Parvāha, the souls travel. (Śanti Parva, Chapter 29).

SAMVARANA. A king of the lunar dynasty. 1) Genealogy. Descended from Vīśnu thus: Brahmā—Atri-Candrawy—Budha—Purūravas—Āyus—Nahusa—Yayāti—Puru—Janamejaya—Praśāva—Manasya—Vitaśābha—Sundu—Bahuvahī—Śaṃśayā—Rahavā—Bhadrāwa—Marinā—Santurodhā—Dusyantā—Bhṛasta—Bṛhatkṣatī—Hasti—Śaṃśāda—Rkasa—Samvarana. 2) Marriage. Brahmara married Tapati, daughter of Śrīvaha. (For details see under Tapati.). 3) Other information. (i) King Pālola once attacked and subjugated him. (Ādi Parva, Chapter 93, Verse 37). (ii) He gave up the throne in fear of the enemy and went and lived on the banks of the river Sindhu. (Ādi Parva, Chapter 9, Verse 99). (iii) To regain his kingdom he appointed Vasītha as his priest. (Ādi Parva, Chapter 94, Verse 42). (iv) He got back the kingdom by Vasītha’s help and then he performed a Yajña with the latter as high priest. (Ādi Parva, Chapter 94, Verse 45). (v) A son called Kuru was born to him by Tapati daughter of Śrīvaha. (Ādi Parva, Chapter 94, Verse 48). (vi) He was a devotee of Śrīvaha. (Ādi Parva, Chapter 170, Verse 12). (vii) No other king more handsome than he had yet been born. (Ādi Parva, Chapter 170, Verse 15). (viii) Once there was no rainfall for twelve years in his kingdom. (Ādi Parva, Chapter 172, Verse 39). (ix) He is one of the kings to be remembered at dawn and at dusk. (Anuśāsa Parva, Chapter 165, Verse 54). (x) Words like Ājāmīda, Arka, Paurava, Pauravananada and Rākṣaputra have been used in Maḥābhārata as synonyms of Samvarana.

SAMVARAṬA. Son of Angāra. 1) General. Āgirās had eight sons called Bhṛapati, Utathya, Samvarata, Pavaya, Śanti, Ghosa, Virūpa and Sudhāvā. (Anuśāsa Parva, Chapter 35, Verse 30). Samvaratha was the third among the sons and he lived on mystical terms with his eldest brother Bhṛapati. When once Bhṛapati forsook king Marutta it was Samvaratha who managed for Bhṛapati king his yajña. (Śanti Parva, Chapter 29, Verse 20). 2) Other information. (i) Samvaratha is a member of Indra’s court. (Sabha Parva, Chapter 7, Verse 19). (ii) He lives in Brahmā’s court and worships him. (Sabha Parva, Chapter 11, Verse 12). (iii) He once got conducted at Plākṣīvatārana tirtha for King Marutta a yajña. (Vana Parva, Chapter 129, Verse 13). (iv) Samvaratha and Bhṛapati disliked each other. (Drona Parva, Chapter 55, Verse 38; Śanti Parva, Chapter 29, Verse 29). (v) He was one of those who visited Bhṛimba on his bed of arrows. (Śanti Parva, Chapter 47, Verse 9). (vi) It was he, who received the praises of Siwa to king Marutta so that the latter got gold. (M.B. Southern text, Āvamdecha Parva, Chapter 8). (vii) Once he paralysed Indra’s Vajrāyudha. (Āvamdecha Parva, Chapter 10, Verse 17). (viii) It was he, who invited and got down Indra to the yajña conducted by Marutta. (Āvamdecha Parva, Chapter 10, Verse 26). SAMVARAKA. A nāga born to Kaśyapaprajāpati of his wife Kadru. (Ādi Parva, Chapter 35, Verse 10). SAMVARAKA II. An agni, which is burning always on Mount Mālyavān. (Bhāma Parva, Chapter 7, Verse 27).

SAMVARAVĀΠI. A holy place (tank). Those, who bathe there will become handsome. (Vana Parva, Chapter 85, Verse 31).

SAMVEDYA. A holy place. He who bathes here will master learning. (Vana Parva, Chapter 85, Verse 1).

SAMVRITA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

SAMVRITTI. A Devi, who worships Brahmā in his court. (Sabha Parva, Chapter 11, Verse 43).

SAMYAMA. A son of the Rākṣas called Saṃśāra. He was killed by Sudeva, chief of the army of Ambariṣa. (Maḥābhārata, Southern Text, Śanti Parva, Chapter 98).
SAMYAMANA I. Another name of King Somadatta. (Bhishma Parva, Chapter 61, Verse 33).

SAMYAMANA II. A king of Kaśi. By nature non-attached to worldly things and very righteous, he studied Sāṅkhya and Yoga from Pāncaśikha and went into the forest renouncing everything. (Sānti Parva, Chapter 1).

SAMYAMANI. Another name of Sala, son of Somadatta. (Bhishma Parva, Chapter 61, Verse 11).

SAMYAMANI. The name of Yama’s capital city. (See under Amaraśīvī).

SAMYANIPATA. A particular measure of distance. If a strong man throws a thing the distance between the man and the spot where the thing thrown by him falls is called Samypapiṣṭa. (Vana Parva, Chapter 94, Verse 9).

SAMYĀRAŚA. A sacred place on the banks of river Sarasvati. Here Vyāsa once built an āśrama and lived there. (Devī Bhāgavata, 6th Skanda).

SAMYĀTI I. Third son of Nahuśa, his other sons being Yātu, Yayātī, Ayātī and Dāruva. (Adi Parva, Chapter 73, Verse 30).

SAMYĀTI II. A king, who was the great-grandson of emperor Pūru and son of Prāchūrva. Amaṇī, born of the Yadu dynasty was his mother. He married Vāsudevī daughter of Drupādvan and a son called Abhuyātī was born to the couple. (Adi Parva, Chapter 95, Verse 14).

SAMYODHAKANĀTAKA. A Yakṣa, an attendant of Kubera. (Valmiki Ramāyana, Uttara Kānda, Chapter 14, Verse 21).

SAMYU I. The eldest son of Bṛhaspati. This agni (Śānyu) is the messenger of the gods. (Bhāgavata-mahāpāta).

SAMYU II. An āśrama. He is believed to have a special method of performing yajñas. (Satapathbrahmana).

SANAKĀDI (S). Sanskara, Sanandana, Sanatana and Sanatkumāra, the four Sages. The Sanakādīs are the maternal sons of Brahmā. When they stood in the form of infants they were asked to create subjects. But they were the incarnation of Śaivas, (the attribute of purity), and so were not prepared to undertake creation. Even at the age of four or five the four of them learned the Vedas and travelled together. They were celibates for ever. While the Sanakādīs were travelling thus one day they reached Vaikuṇṭha, and cured Jaya and Vijaya who showed disrespect towards them. (See under Jaya-vijaya).

It is mentioned in some places that the Sanakādīs were the incantations of Mahāviṣṇu. Once Brahmā praised the incantations of Viṣṇu.

It is clear that the Kumāras (Sanakādīs) had taken incarnation before the present Brahmā began the work of creation. (Devī Bhāgavata, Skanda 1; Skanda 7; Bhāgavata, Skanda 1. Bhaviṣya Purāṇa).

SANANDANA I. A hermit who was one of the Sanakādīs.

SANANDANA II. A disciple of Ṣaṅkaraśīva. (For further details see under Ṣaṅkaraśīva, Para 6).

SANATANA I. A hermit. It is mentioned in Mahābhārata, Sabha Parva, Chapter 4, Stanza 16, that this hermit above all others had power of Yogendra.

SANATANA II. One of the Sanakādīs.

SANATKUMĀRA. One of the Sanakādīs.

SANATSUJĀTA. Another name of Sanatkumāra, who is one of the four Sanakādīs. (See under Sanatkumāra).

SANATSUJĀTA PARVA. A sub-section of Udyoga Parva in Mahābhārata, Chapters 42 to 46.

SANÇĀRAKA. A warrior of Subrahmanyas. (Sātya Parva, Chapter 45, Verse 74).

SANĀMŚA. A hell. (See under Kāla).

SANDHĀMĀKA. The two āśvas called Sandhāja and Marka, who were priests of the asuras and whose presence made them invisible. The Devas enticed the two priests to the suit by offering Śāmya Soma, and thus rendered the asuras powerless. When the Devas after some time, began a yajña, Sandhāja and Marka approached them for the promised Soma, but the Devas did not keep their word, and the disillusionsed Sandhāmāka were driven out of the yajña hall. (Taittirīyasaṃhitā, 6, 4, 10).

SANDHANAKARANI. (See under Mṛtasaṁjñanti).

SANDHĪYA. The previous birth of Arundattī, wife of Vasiṣṭha. (For more details see under Vasiṣṭha Parva I, Sub-Section 1).

SANDHĪYA II. Mother of the giantess Sālakatākā. It is stated in Uttarā Ramāyana that this Sālakatākā, the daughter of Sandhīya was married by the giant Vidutikṣa.

SANHĪYA III. Time of union or conjunction. There are three Sandhīyas in a day. These are morning sandhīya (Pratīvatandhīya), noon sandhīya (Madhyāhāna sandhīya) and evening sandhīya (Śāyam Sandhīya). The meeting time of night and day, is morning Sandhīya, the joining time of the first half and the second half of the day, is noon (Madhyāhāna Sandhīya), and the joining time of day and night, is evening Sandhīya. Brahmins should keep the three Sandhīyas properly. The morning sandhīya is of three kinds. Good, Medium and Bad. When the morning stars are seen and the sunrise is approaching it is good morning; when the stars are not seen and the sun is not risen it is medium sandhīya and the morning time after the sunrise is bad Sandhīya. In śāyama sandhīya also there is this difference of time, as good, medium and bad. The time till the sun rises good; the time after the sunrise and before the rising of the stars, is medium and the evening after the rising of the stars is bad. In the Vedas it is metaphorically mentioned that Brahmins are trees, and the three sandhīyas are their roots, the Vedas, their branches and the rites and rituals ordained in the Vedas their leaves. From this it is clear that Brahmins should on no account leave unobserved, worship at these three sandhīyas. The Brahmin who does not observe there three sandhīyas carefully will, in his life time, become a śūdra and after the death, will be born again as a dog. Moreover the Brahmin who does not do the three evening, morning and noon worship, will have no right to conduct any other Vedic rites.

After the sun-rise and sun-set, within three nāvika (a nāvika-24 minutes) the morning and evening worship should be finished. There is anonement ordered for morning and evening worship conducted after the stipulated time. (Devī Bhāgavata, Skanda 11).

SANHĪYA IV. A holy river who worships Varuṇa in his assembly. (Sabha Parva, Chapter 3, Verse 28).

SANHĪYA V. The presiding Devas of dusk. She is called Pratīvatīdevī as well. (Udyoga Parva, Chapter 117, Verse 16).

SANDHĪYAKARANANDI. A Sanskrit poet who lived in the 12th century A. D. A poetic work of this author
is "Rämapälcarin". This book is about the king Rämapäla, who ruled over Bengal at the end of 11th century A.D.

SANDHYÄRAGA. The red colour seen in the sky in the evening is Sandhyäraga, Rägini the daughter of Himävän did penance to obtain Paramäjiva as husband. The Devas took her before Brahmä, who said that she was not able to bear the radiance of Siva. Hearing this opinion Rägini got angry and Brahmä cursed her and changed her into Sandhyäraga. (See under Pärvatī).

SANDHYÄVAI. Sandhyävali was the wife of King Rukmíngada. (See under Dharmägada).

SANDHYÀI. A daughter of Dakṣa. She was married by Dharmadeva and a Vasa called Anala was born to the couple. (Adi Pärvatī, Chapter 67, Verse 17).

SANDHYÀII. A yogini famed in the Purânas. She once cursed Garuda as a result of which he lost his feathers. (For details see under Garuda).

SANDHYÀIII. A very chaste Devi living in Devaloka. She once taught Sumanas, the Kenaka princess the duties of a chaste woman. (Anuśåtana Pärvatī, Chapter 123, Verse 8).

SANDHILA I. A great maharsi. Some details about him are given hereunder.
(1) King Satänika and his wife Visvumati, who had no issues approached to maharśis in great sorrow. As a result of eating rice given by the maharśi Visvumati became the mother of a son, who became in later years famous as emperor Sahasaränka. (Kathärînkatkara, Kathänmakhalambaka, Taranâga I).
(2) A member of Yudhishtira's court. (Sabhä Pärvatī, Chapter 4, Verse 17).
(3) He had an ascetic daughter. (Sālaya Pärvatī, Chapter 54, Verse 5).
(4) He once opined that the gift of a mere ox-cart was equal to the gift of water in a golden pot. (Anuśåtana Pärvatī, Chapter 65, Verse 18).
(5) He visited Bhitāma on his bed of arrows. (Sāntī Pärvatī, Chapter 47, Verse 6).
(6) King Sumanya once gave the maharśis plenty of food materials. (Anuśåtana Pärvatī, Chapter 173, Verse 22).

SANDHILA II. A maharsi born in the dynasty of Kaśyapa, son of Mańci. As Agni was born in the family of the maharśis it came to be called "Sandhila-gotyā" (born in the family of Sandhila). King Sumanya once gave him food and other edible things. (Anuśåtana Pärvatī, Chapter 137, Verse 22).

SANDHILA III. A King, a great devotee of Śiva. As a youth he became a philanderer with the result that he honour of women was in jeopardy. The King being a devotee of Śiva even Yama could not punish him. At last, when Śiva came to know of the immorality of his devotee he cursed the King to be turned into a tortoise for thousand years.

SANDHILA IV. A maharsi, who desired to worship Viṣṇu not in the Vedic method for which purpose he even wrote a book to propagate non-vedic principles. For the above sinful action he had to live in hell and at last he was born as Jamadagni of the Bhrigu dynasty. (Vrddhahrätaśmrī, 180, 193).

SANDHILA V. A maharsi whose Bhatikhitās (Aphorisms on devotion) are as famous as those of Nārada. He taught bhakti in a scientific way (by Sandhila science).

SANDHIPANI. Preceptor of Śrī Kṛṣṇa and Balabhadrā Rāma from whom they learned all the Vedas, art of drawing, astronomy, gândharvā Veda, medicine, training elephants and horses, and archery. (For details see under Kṛṣṇa, Parva 12).

SANÌ. (SANÌŚCARA-SATURN). 1) General. Sani is the son of Śūrya by Chāyā, the maid-servant of Sanjñā. Śūrya had three sons by Chāyā, Manu, Tagati and Sani. (See under Chāyā).
2) Other information.
(i) Sani worships Brahmā in Brahmasabha. (Sabhā Pärvatī, Chapter 11, Verse 29).
(ii) Sani is very effugent and intense in his form and character. When Sani threatens the stars Rohini, great disasters occur on earth. (Udyoga Pärvatī, Chapter 143, Verse 8).
(iii) Sani will incarnate as Manu in the coming Yuga. (Sāntī Pärvatī, Chapter 349, Verse 53).
(iv) Sani is one of the planets to be daily worshipped. (Anuśåtana Pärvatī, Chapter 165, Verse 17).
(v) In the battle between Śiva and Tripura, Sani mounted in a chariot clashed with Narakśa. (Bhāgavata, 6th Skanda)

SANÌYA. A country in south India famous in the Purānas. Mention is made about this country in Mahābhārata, Bhitāma Pärvatī, Chapter 9, Verse 63.

SANÌYA I. Minister of Dhītrārātra. 1) Birth. Sāntāja, who was equal to a hermit, was born as the son of Śūta from a portion of Gavālgana. (Adi Pärvatī, Chapter 68, Verse 93).
2) The boon of Sāntāja. Sāntāja who was born within the circle of the friends of the Kaśvānas, became the minister of Dhītrārātra. The great work that Sāntāja did in Mahābhārata was, telling Dhītrārātra every thing that was taking place in the battle-field without leaving even the smallest events in the order of their occurrence. Sāntāja was able to do this because of the boon granted by Viṣṇu.

When the armies of the Kaśvānas and the Pāṇḍavas pitched their camps on either side of the battlefield, Vedāvyāsa came to Hastināpura and saw Dhītrārātra. Dhītrārātra heard about the preparations on either side for the battle. He did not like to go to the battle-field and see for himself the events of the battle. He asked to see Viṣṇu. Then Viṣṇu called Sāntāja to him and said “Sāntāja shall see all the events of the battle directly. He shall have such a divîn: inward eye.” Viṣṇu continued. “O king! Sāntāja has inward eyes. He will tell you everything about the battle. He will be knowing all. Whenever he thinks of it he will see everything that takes place in the day and in the night in open, and in secret. No weapon will cut him and no weariness will affect him. He is the son of Gavālgana and will come away unhurt from the battle.”

Because of this blessing Sāntāja used to inform Dhītrārātra of all the events in the battle at the time of the occurrence. Sāntāja informed Dhītrārātra of the news up to the death of Dyūrodhana. When Dyūrodhana was killed the cry of Asvāthâmāla grew louder. Sāntāja who heard this cry early in the morning, ran to the battlefield with a broken heart. With the death of Dyūrodhana the boon of inward eye given to Sāntāja by Viṣṇu was lost. (Mahābhārata Pärvatī, Chapter 2; Saunālīka Pärvatī, Chapter 9).
SANJAYA I

3) Other details.
   (i) Sanjaya stood as the host in the Rājasūya sacrifice of Yudhishthira, and received the guests and showed them hospitality. (M.B. Sābhā Parva, Chapter 35, Verse 6).
   (ii) When the Pāṇḍavas were defeated in the game of dice and were sent to the forest Sanjaya came to Dhṛtarāṣṭra and reviled him. (Sābhā Parva, Chapter 81, Verse 5).
   (iii) Vidura got angry because the Pāṇḍavas were sent to live in the forest, and leaving the Kauravas he also went to the forest. Knowing that Vidura was in the Kāmyaka forest, Dhṛtarāṣṭra sent Sanjaya and brought Vidura back. (M.B. Vana Parva, Chapter 6, Verse 5).
   (iv) Śrī Kṛṣṇa and the others vowed at the Kāmyaka-vana to kill Duryodhana. Sanjaya gave Dhṛtarāṣṭra a detailed description of that vow. (M.B. Vana Parva, Chapter 51, Verse 15).
   (v) Dhṛtarāṣṭra sent Sanjaya to learn about the welfare of the Pāṇḍavas, who had returned after completing the forest life and Preekshantry. (M.B. Udyoga Parva, Chapter 23, Verse 1).
   (vi) Sanjaya went to the court of the Pāṇḍavas and gave the message of Dhṛtarāṣṭra to them. (M.B. Udyoga Parva, Chapter 25).
   (vii) Sanjaya, who had returned from the court of the Pāṇḍavas, informed Dhṛtarāṣṭra of the news and reproached him much. (M.B. Udyoga Parva, Chapter 32, Verse 11).
   (viii) Sanjaya repeated the message of Arjuna in the court of the Kauravas. (M.B. Udyoga Parva, Chapter 48).
   (ix) Sanjaya told Dhṛtarāṣṭra, who the prominent helpers of Yudhishthira, were. (M.B. Udyoga Parva, Chapter 50).
   (x) Sanjaya advised Dhṛtarāṣṭra to put Duryodhana under control. (M.B. Udyoga Parva, Chapter 54).
   (xi) Sanjaya gave Duryodhana a description of the horses and the chariot of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 56, Verse 7).
   (xii) Sanjaya repeated the message of Arjuna to Dhṛtarāṣṭra. (M.B. Udyoga Parva, Chapter 66).
   (xiii) Sanjaya described to Dhṛtarāṣṭra the greatness of Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapters 68-70).
   (xiv) Sanjaya told Dhṛtarāṣṭra the fact that the Pāṇḍavas and the Kauravas had pitched their tents in the battlefield of Kurukṣetra. (M.B. Udyoga Parva, Chapter 159, Verse 8).
   (xv) At this time Vyāsa came there and gave Sanjaya the boon that he would see directly everything that took place in the battlefield and would inform Dhṛtarāṣṭra. (M.B. Bhīṣma Parva, Chapter 2, Verse 10).
   (xvi) Sanjaya informed Dhṛtarāṣṭra of the good qualities of the earth, the island of Sudarśana, the north of Bhīṣma, and so on. (M.B. Bhīṣma Parva; Droṇa Parva).
   (xvii) Sanjaya gave the names of every one who was killed on the side of the Kauravas. (M.B. Karna Parva, Chapter 5).
   (xviii) Sanjaya reported to Dhṛtarāṣṭra about those who died on the side of the Pāṇḍavas also. (Karna, Parva, Chapter 6).
   (xix) Sanjaya told Dhṛtarāṣṭra about those who were alive on the side of the Kauravas. (Karta Parva, Chapter 7).
   (xx) Sāyaki took Sanjaya as a captive. (Sāyā Parva, Chapter 25, Verse 57).
   (xxi) Due to the blessings of Vyāsa Sanjaya escaped from the captivity of Sāyaki. (Sāyā Parva, Chapter 27, Verse 39).
   (xxii) Sanjaya consoled Dhṛtarāṣṭra. (M.B. Sṛṇi Parva, Chapter 1, Verse 23).
   (xxiii) Vyūha entrusted Sanjaya with the duty of post-war reconstructions. (M.B. Śānti Parva, Chapter 41, Verse 11).
   (xxiv) Towards the close of his life Sanjaya went with Dhṛtarāṣṭra and Gāndhārī to the forest. (Āśramaśāka Parva, Chapter 15, Verse 8).
   (xxv) On the first day of this journey to the forest, they reached the basin of the Ganges. On that day Sanjaya made the bed for Dhṛtarāṣṭra. (Āśramaśāka Parva, Chapter 18, Verse 19).
   (xxvi) Sanjaya introduced the wives of the Pāṇḍavas to the hermits. (Āśramaśāka Parva, Chapter 25).
   (xxvii) On reaching the forest Sanjaya observed complete fast for two days. (Āśramaśāka Parva, Chapter 37, Verse 13).
   (xxviii) Sanjaya always walked close behind Dhṛtarāṣṭra and in places of ups and downs he led the King by the hand. (Āśramaśāka Parva, Chapter 37, Verse 16).

SANJAYA II. A prince of the country called Sauvira. It is stated in Mahābhārata, Vana Parva, Chapter 265, Verse 10, that it was this prince Sanjaya who carried the flag and walked in front of Jayadratha, on his journey to carry away Piśūdā. In the fight which ensued Arjuna killed this Sanjaya. (M.B. Vana Parva, Chapter 271, Verse 27).

SANJAYA III. Another prince of the country of Sauvira. Vidulśā was the mother of this prince. This prince once ran away from the battle-field and by the instigation of his mother went to the battlefield again. This story is narrated in Mahābhārata, Udyoga Parva, Chapter 1.

SANJAYANANTI. An ancient city of South India. Sahadeva, during his regional conquest of the south sent his messengers to this country and conquered it easily. Mention is made in Mahābhārata, Sābhā Parva, Chapter 51, Verse 70, that Sahadeva got tribute from this country.

SANJAYAYANAPARVA. A sub-section of Udyoga Parva in Mahābhārata. This comprises Chapters 30 to 32 of Udyoga Parva.

SANJIVA. A character in the Pañcatantra. (See under Pañcatantra).
SANKARACARYA

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SANKAVANAMANI. The jewel in the head of serpents. There is a tradition among the poets that this jewel is the head of the naga's life. There is a story in Mahabharata, Aparajita Parva, Chapter 30, Verse 42, stating how Bahuruvahana brought Arjuna to life by Sankavananami. (For details see under Babhuruvahana).

SANKALPA. One of the sons born to Dharmadeva by his wife Sankali. (Bhagavata, Sandha 6).

SANKALPA. A daughter of Daksa. Dharmadeva married the following ten daughters of Daksa, i.e., Arundhati, Vasu, Vasuki, Lakshmi, Bhadra, Marutavati, Sankali, Muhurti, Sadhya and Visva.

SANKARA I. A synonym of Siva.

SANKARA II. A simpleton, who was killed by his wife. This brahmin had a very mean wife called Kalipriya. After killing her husband she left the place with her paramour. But, wild animals killed him on their way in the forest. In all repentance Kalipriya returned home and after worshipping the corpse of her husband she observed Kārttika vrata at the instance of certain women. Thereby she got absolution from sin and attained heaven. (Padma Purāṇa, Brahmakāraṇḍa, Chapter 10).

SANKARACARYA

1) Gṛhastha. The spiritual and philosophical preceptor of India. Sīra Sākara was born in the village of Kāliati on the banks of the holy river Periyar, also called Cūrṇa and Perunā. According to certain scholars he was born in 509 B.C. while certain others contend that he saw the light of day in 54 A.D. Yet others place his date of birth in various periods between 509 B.C. and 54 A.D. Whatever that may be, the great Śākara is believed to have lived only for 32 years.

2) Birth. The name of Śākara's father was Sivaguru and that of his mother Arjyāmā. This nimbūdri couple had no issues for a long time. So they went to Trīshiva-purūr (Trichur) to worship Śiva in the famous Śiva temple there. The idol in that temple is known as Vīrācālāvara and Vārakumārā also. Ere long Lord Śiva blessed them. The belief is still that, pleased with the prayer of Sivaguru and Arjyāmā Śiva himself was born as their son. The child began exhibiting extraordinary intellectual powers. At the age of five the boy Śākara was invested with the sacred thread. By the time he was eight years old he had earned deep erudition in the Vedas, Śāstras, Purāṇas, epics (śilasās) etc. His father was no more by then and on the mother devolved the duty of bringing the child up.

3) Crocodile-attack. The boy showed no taste for or interest in childish plays, but evinced a tendency towards a life of renunciation. This attitude of the son pained the mother much and she wanted her son to get married. But, the boy did not like the idea. As time would have it, an incident which proved to be a turning point in the boy's life occurred soon. One day the mother and her son were bathing in the Periyar, when a crocodile caught hold of the boy. He cried aloud, and the mother got greatly alarmed. There was a custom for one to take to sannyāsa, irrespective of circumstances, when danger or death threatened one, and that is called śānti-vivāhana. The belief is still that the mother prevailed upon the boy to take to sannyāsa at that moment when his end was near, and willingly the mother granted permission. All at once the crocodile, which had so unexpectedly attacked him, disappeared equally unexpectedly. The boy came out of the river absolutely unharmed. The decision to take to sannyāsa was taken once for all. Śākara assured his mother, before he started on a tour of the country, that he would be present at her bedside during her last days and also that he would duly perform her obsequies.

4) In the presence of the preceptor. Śākara, who then was not even seven years old, started for the north in quest of a preceptor, and on the banks of the Narmadā he saw Govinda - bhagavatpāda, the disciple of Śrī Gaudapāda. The Bhagavatpāda was sitting in a cave surrounded by many wise people. Śākara approached and requested him to send him his disciple and grant him sannyāsa. Śākara's prayer was granted.

5) Controlled flood. A wonderful thing happened while Śākara was living at the āśrama. The Narmādi was in spate and the huts on its banks were about to be submerged in water. People got alarmed. Then Śākara put his kālandalu (vessel which sannyāsins keep with them for water) and chanted the Jālākāraṇa Mantra (hymn to attract water). At once the water which had flooded the banks flowed back into the river. People and their huts were saved. Afterwards his Guru asked Śākara to go to and live in Kāśi and write Bhāyas (commentaries) on the Prasthānātraya, i.e., the Brahma-sūtras, the Upaniṣads and the Gītā.

6) Padmapāda. Accordingly Śākara went to Kāśi. It was there that he took as his first disciple Virūṇārman, a young man from the Gola region of the country. Śākara called him Sanandana. Afterwards other disciples also came in. But, gradually jealousies cropped up in the ranks of the disciples. The other disciples of Śākara thought that the latter was partial towards Sanandana and showed special affection and regards to him. Śākara then decided to prove to the others that Sanandana was a disciple of exceptional talents and merits. One day Śākara was bathing with his other disciples in the Ganges, and he called Sanandana who was on the other side of the river to go to him. Sanandana walked on the surface of the water to his Guru, and as he took each step a lorus flower appeared beneath and held him up from sinking into the water. From that day onwards he came to be called Padmapāda, and his colleagues also realised his greatness.

7) Hastāmalaka. Hastāmalaka was one of the best disciples of Śākara. There is a story about his becoming Śākara's disciple. He was born dumb. His father, Divākara took Hastāmalaka to Śākara believing that due to the blessing of the great Guru his son would gain powers of speech. Śākara asked the dumb boy, 'who are you?' and the boy answered, 'I am the same, which has no relationship with the parts and attributes of body and mind and which is also entirely different from them'. There were certain verses, which the boy recited as answer to Śākara's question and each verse ended with 'niyopalabdhivāpōmāmāt' (I am the same and external knowledge, consciousness, is its characteristic). The boy's answer pleased Śākara, who took him as a disciple of his. The boy was given sannyāsa under the name Hastāmalaka the meaning of which word is he who is in possession of knowledge like the gooseberry in one's palm.
8) Toṭakācārya. Toṭakācārya was a disciple, who came soon after Hastāmalka. The name Toṭakācārya has a story behind it. This disciple approached Śaṅkarācārya with his request for discipleship in verse praising the latter. The verses were composed in the difficult toṭakā metre. The verses attracted Śaṅkarācārya very much, and he took the applicant as disciple. His real name was Kaḷaṇātha, but the Guru named him Toṭakācārya in view of his verses in that metre.

9) The Caṇḍālāvara. There is a story about Śiva going to Śaṅkarācārya at Kaṭāki in the guise of a Caṇḍālāvara and Śaṅkarācārya receiving him. One morning Śaṅkarācārya, after bathing in the Gaṅgā, was returning to the Viśvānātha temple. A Caṇḍālāvara with his hunting dogs and a pot of liquor was advancing from the opposite direction of Śaṅkarācārya, who asked the former to move away from his path. Immediately the Caṇḍālāvara asked, “Whither, body or soul, is to remove itself from the path? The body of everybody is composed of blood, flesh, bones etc; the constitution of it also is the same. But, the Atman is universal and omnipresent. Whom—whichever of the two—are you asking to move away from your path?” Śaṅkarācārya realised from the above answer that the Caṇḍālāvara was an extraordinary person. In fact, it was Śiva, who had disguised himself as a Caṇḍālāvara. Śaṅkarācārya prostrated before him. Śaṅkarācārya thought about God saying that he who had attained Brahman and the consciousness of oneness with all, was his Guru, whether he be a Brahmin or a Caṇḍālāvara.

10) Deity of the grammarian. Śaṅkarācārya has composed a hymn named Māhāmudgāra, in which he ridicules a grammarian. One day walking along a street in Kaṭāki, Śaṅkarācārya saw a grammarian learning by rote rules of grammar, and then he composed the very sweet and beautiful poem—Bhujā Govindam—to reveal the foolishness of the grammarian repeating the useless rules of grammar. By the very first verse of the poem Śaṅkarācārya revealed the following truth: “Oh ! foolish worship Govinda (Bhujā Govindam) meditate upon Him. You meditate upon Govinda realising the truth that when death approaches, the grammatical tātra “Paṇḍita Kārane” will not come to your aid.”

11) Śisya Vyāsa. Vyāsa, when he appeared in the guise of a Caṇḍālāvara to Śaṅkarācārya, had asked him to visit Baṭārīkāśrama, and accordingly he went there and visited Vyāsa. It was there that Śaṅkarācārya met his supreme preceptor, Govindapāda. He returned to Kaṭāki with the blessings of Vyāsa and Govindapāda and engaged himself in the writing of books. 

12) Śaṅkarācārya’s age. There is a legend about Śaṅkarācārya’s life. Brahmadeva had allotted to him only eight years’ life. Before Śaṅkarācārya left his house at Kaḷaṇātha, a batch of sannyāsins including Agraśya and Nārada came to the house. The sannyāsins, who were pleased with the reception accorded to them blessed Śaṅkarācārya to live for sixteen years instead of the eight Brahmadeva had permitted him.

While Śaṅkarācārya was writing books at Mādhavandapāda at Manikarika Ghat in Kaṭāki Vyāsa came there one day and in the presence of an old man, and there ensued a lengthy discussion between the two. Prakāsyapāda, the ancient Vyāsa in the old man and told him and Śaṅkarācārya thus: “How would there be peace and happiness in the world, if Śaṅkarācārya, the incarnation of Śiva and Vedavyāsa, the incarnation of Viṣṇu quarrelled with each other?” As soon as his identity was revealed, thus, Vyāsa admitted that Śaṅkarācārya’s Bhāṣya on the Brahmatattvam was correct and blessed him to live for thirty-two, instead of sixteen years.

13) Controversy between Śaṅkarācārya and Maṇḍānāṃśīra. Pandits (scholars) view the controversy or discussion between Śaṅkarācārya and Maṇḍānāṃśīra as the most important event in Śaṅkarācārya’s life. Three incidents, Śaṅkarācārya’s meeting Kūmārila-Śaṅkarācārya’s meeting Kūmārila-bhaṭṭa, his defeating Maṇḍānāṃśīra and his entering the dead body of another person—may be found in connection with the above controversy.

A: Meeting with Kūmārila-bhaṭṭa. Śaṅkarācārya’s object was to expose the defects and draw-backs in Pūrva-māṇīmśa (the ritual part of the Vedas). Kūmārila-bhaṭṭa was the most competent person for a discussion on the subject. Śaṅkarācārya, for this purpose, went to Prayāga from Kaṭāki. But, Kūmārila-bhaṭṭa was not in a condition fit for discussion. He was slowly burning himself to death in a heap of paddy husk set on fire. He carried this punishment voluntarily to atone for a wrong he had committed. Years back he had put Buddhist attire and studied the secrets of Buddhist religion from its preceptors with the object of refuting that religion. Kūmārila-bhaṭṭa had great faith in Karmakanda, and he therefore, decided that it was his duty to make atonement for the wrong he had purposely done according to injunctions laid down in Karmakanda. Śaṅkarācārya was very sorry to find Kūmārila-bhaṭṭa in this condition in which discussion could not be held with him on the defects of Pūrva-māṇīmśa. Kūmārila-bhaṭṭa directed Śaṅkarācārya to the great scholar, Maṇḍānāṃśīra at Māhismati for a discussion on Pūrva-māṇīmśa.

B. Maṇḍānāṃśīra defeated. When Śaṅkarācārya reached Maṇḍānāṃśīra’s house a ceremony connected with obsequies was being conducted there. The door for entry to the house was closed. Śaṅkarācārya, by his yogic power entered the home and revealed the object of his visit to Maṇḍānāṃśīra, who agreed to the proposal of Śaṅkarācārya. Accordingly a debate began between the two. Bhāratidevi, wife of Maṇḍānāṃśīra and an erudite scholar in her own title acted as the arbiter in the discussion. Before the debate started she put a garland of flowers on the neck of both the contestants and announced that he would be considered as defeated in the debate the garland on whose neck began fading first. The debate continued for a number of days and the garland on Maṇḍānāṃśīra’s neck began showing signs of fading. According to the terms and conditions of the debate Maṇḍānāṃśīra acknowledged defeat. He accepted Śaṅkarācārya’s discipleship.

C. Prakāsyapāda (Ending the dead body of another person). But, Bhāratidevi argued that it was not enough that Śaṅkarācārya had defeated her husband in debate. She challenged him to defeat her as well, and Śaṅkarācārya accepted the challenge. Many topics dealt with in the various Śastras were debated upon and Śaṅkarācārya won all those debates. Ultimately Bhāratidevi raised certain points connected with the science of sexual love in the course of her argument. Śaṅkarācārya admitted that he did not possess sufficient mastery over the subject as he had taken himself to sannyāsī even from infancy. But, he told her that if he was allowed necessary time for it he would debate on that topic also.
Bhāratidevi granted him time for it and the debate was adjourned.

Śāṅkara prepared himself for the study of the science of sexual love. Just at that time a King called Amarakūṭa died. After asking his disciples to take especial care of his body Śāṅkara entered by yogic power the dead body of Amarakūṭa. The dead King came back to life and his people felt very happy about the mysterious happening in Śāṅkara, who thus entered the body of King Amarakūṭa, lived in the palace enjoying all royal pleasures. He gained practical experience in the matter of sexual love from the queens in the palace. People found the resurrected King Amarakūṭa to be better and more intelligent. The ministers suspected that the soul which dwelt in the body of the king was of some one else. Under the impression that it might be that of some yogin the ministers deputed agents to various parts of the country to find out if there was anywhere the dead body of a yogi, and they found out Śāṅkara's body. It was about to be burnt on the pyre when the disciples of Śāṅkara met King Amarakūṭa at the palace and informed him about these developments. Immediately Śāṅkara quitted his own body and entered into the body of King Amarakūṭa, who then requested the former to grant him sannyāsa and accept him as a disciple. Śāṅkara did so. Bhāratidevi too followed her husband in accepting sannyāsa.

14) Mother's death. Śāṅkara now knew that it was time for his mother's death. According to his promise to her that he would be by her side at the time of her death Śāṅkara returned to Kālī. His mother expired, and for some days the body lay unburied. But his actions did not cooperate with him and argued that it was against the injunctions in the Śaivas for a son, who had taken to sannyāsa, to perform the cremation etc. of his mother. At last, Śāṅkara had to cremate his mother by himself without others' help. He made a pyre with plane-trees in the compound of his house, and cut his mother's corpse into pieces, carried the pieces to the funeral pyre and thus cremated the body.

15) Triumphant tour. After the cremation of his mother Śāṅkara set out on his triumphant tour of the country. He is believed to have travelled throughout India three times. Wherever he went he gained friends and also made enemies. It was during these tours that he established the four mathās (centres) in the four regions of the country, Śrīgeri in the south, Jagānātha in the east, Dvārapāla in the west and Badarīnātha in the north were the four chief mathas established by Śāṅkara and they continue to function even to this day.

The Śīva, Viṣṇu and Devī templates and other Hindu religious institutions to be found in India today very eloquently proclaim the achievements and immense reputation of Śāṅkara. It is traditionally believed that Śāṅkara brought five liṅgas from Kailāsa and installed them in the five great temples. Muktālinga in Kedāra, Parālinga in the Nilakaṇṭha temple in Nepal, Ṣokṣalinga at Cidambaram, Bhogalīṅga in Śrīgeri and Yogalinga in Kāṅcī are the five liṅgas installed by Śāṅkara. The 'five-in-one' method of worship was also propounded by him. According to this system Ādiyā, Ambikā, Viṣṇu, Gaṇapatī and Mahēśvara are conjointly worshipped, special importance being given by the worshipper to his special deity. Śāṅkara appointed one disciple of his in each of the mathas as its head and these mathas play the most important role in the maintenance and propagation of the Advaita philosophy. The heads of these mathas during various periods have been reputed Vedāntists and noble souls. Jyotilīṅga in Badarīnātha, Gourbhāna pīṭha in Jagānātha-puri, Sāradā pīṭha in Śrīgeri and Kāmēśvārīpīṭha in Kāṅcī are the most important of the Śrī Śāṅkara's pīṭhas. Having thus completed his philosophical mission or object he left Śāṅkara entered mahāsāmādhi at the age of thirty-two. Some scholars believe that he disappeared in a cave at Kедāra while certain others hold the view that he ascended the Sarvajñāpīṭha (the omniscient state) at Kāṅcī and spent his closing days there.

16) His works. The literary compositions of Śāṅkara may be classified into four divisions, viz., Bhāṣyās (commentaries), original works, hymns to various deities, and sutras.

ŚĀṅKARAŚVAMI. Father of Upavarsa. (See under Upavarsa). ŚĀṅKARI. Wife of Varatana, the brahmin. (See under Varatana for the reason why the couple had no children in their next life). ŚĀṅKARŚANA. Balabhadrā Rāma. (To know about the derivation of the name see under Balabhadrā Rāma). ŚĀṅKĀSYA. A King of ancient days, who lived in Yama's court. (Saṁhā Parva, Chapter 8, Verse 10). ŚĀṅKĀSYAPURA. A Kingdom in ancient India. The King of this country Sudhanavā once attacked the kingdom of Mihili. (Vaṁśika Ramayāṇa, Bālakanda, Canto 73).

ŚĀṅKHA I. Considered to be a great, sublime treasure, found in Kubera's court. Brahmadatta, King of Pāṭaliputra attained heaven as he used to giveŚāṅkha to good brahmīns. (Śantī Parva, Chapter 234 and Anuśāsana Parva, Chapter 137). Śāṅkha appeared on earth, according to one belief, from the bones of Śāṅkhacūḍa. (For details see under Tīrtha, Part 2).

ŚĀṅKHA II. A nāga born to Kṛṣṇa-paprajapati of Kadrī. The following information about it is from the Mahābhārata.

(i) Nārada once introduced Śāṅkha to Mātali, charioteer of Indra (Udyoga Parva, Chapter 103, Verse 12).
(ii) In Śāṅkha was one of the chief nāgas which came to bear the soul of Balabhadrā to Pātālā at the time of his death. (Mausala Parva, Chapter 4, Verse 7).

ŚĀṅKHA III. Son of the Virātā King.

(i) He was present at the wedding of Draupadi in the company of his brother Uttara and sister Uttara. (Adi Parva, Chapter 31, Verse 16).
(ii) He also came out to fight Durvodhana and others when they lifted the cows of the Virātā King. (Virātā Parva, Chapter 31, Verse 16).
(iii) On the first day of the great war he clashed with Bhūrīravas. (Bhīṣma Parva, Chapter 49, Verse 25).
(iv) He was killed in fighting with Drona at Kurukṣetra. (Bhīṣma Parva, Chapter 3, Verse 17).
(v) After death he got absorbed in the Vīvadava.
(Svāgrāhā Anvāra, Chapter 5, Verse 17).

SĀNKHA IV. A maharji, who was the elder brother of Likhitamaharṣi. Likhitai once punished Sānkha for plucking fruits from his garden without his permission.

For details see under Likhitai.

SĀNKHA V. A Kekaya prince. He and his four brothers were maharājas on the side of the Pāṇḍavas.
(Sāla Parva, Chapter 171, Verse 15).

SĀNKHA VI. The asura called Hayagriva. (See under Hayagriva).

SĀNKHACĀDA I. An Asura. Sudāmā became this asura as the result of a curse. (For details see under Tulsī, Para 5).

SĀNKHACĀDA II. A slave of Kubera. While Kṛṣṇa and Balabhadra were enjoying pleasures with naked Gopi women, Sudāmā took the Gopī women, went there, and abducted the women and in the fight that ensued was killed by Kṛṣṇa, who gave to Balabhadra the precious stone taken from his head. (Bhāgavata, 10th Skanda).

SĀNKHALIKAI. A female attendant of Subhrāmaṇya.
(Sāla Parva, Chapter 46, Verse 15).

SĀNKHAMEKHAI. A maharṣi. Once he went to the Sāmata of sage Śivālakṣeta to see Pranatadāra who was lying there, bitten by a snake. (M.B. Śī Parva, Chapter 8, Verse 24).

SĀNKHANĀKHA. A nāga that lives in the court of Varuna worshipping the latter. (Sāla Parva, Southern text, Chapter 9).

SĀNKHAPADA. Son of Śravasajaya Manu, who once taught him Śatāvata and Sāṅkhapadā imparted the dharma to his son Śuvarṇāgāma. (Śānti Parva, Chapter 940, Verse 37).

SĀNKHAPAVARA (MOUNTAIN). A mountain near Mount Meru. (See under Kuruṅgā Parvata).

SĀNKHPINDERĀ. A nāga born to Kaśyapa-prajāpatis of Kadrā. (M.B. Śī Parva, Chapter 25).


SĀNKHĀSRAVAS. A female attendant of Subhrāmaṇya. (Sāla Parva, Chapter 46, Verse 26).

SĀNKHATĪRTHA. A sacred place on the banks of the river Śravasati. (Sāla Parva, Chapter 37).

SĀNKHYAYANA. An ādāra (preceptor) who was a prominent disciple of Saṅkhyāmūra, Pṛhaspāti being another equally prominent disciple. (Bhāgavata, Skanda 8).

SĀNKHYAYOGASĀSTRA. See under Kapila.

SĀNKHINĪ I. A sacred spot at Kurukṣetra. A bath in the Dvīpavati river will add to one's beauty. (Vana Parva, Chapter 83, Verse 51).

SĀNKHINĪ II. Wife of Mahāṣākha, a crocodile. (For details see under Mahāṣākha).

SĀNKOGA. One of the Rākṣasas, who, in ancient days ruled the earth and ultimately died. The story of Sānkoga was told by Bṛhma to Yudhishṭhira to prove the truth that even the greatest and most powerful has, one day or other, to quit life and die. Among such great ones are included Pṛthu, Aila, Mayā, Daśamukha, Prabha, Nāmuc, Daksā, Viśrāmita, Viśvesa, Surabhi, Vṛṣakā, Kapilāśa, Vṛis a, Bāṇa, Kāśvāna, and Viśvānātha. Though all of them were once emperors they had to give room to the next generation. Bhrīṣma, on his bed of arrows, was thus describing the transience of life. (Śānti Parva, Chapter 277).

SĀNKRTTI I. A King, who lives in the court of Yama worshipping him. (Śāla Parva, Chapter 6, Verse 10).

SĀNKRTTI II. A muni born in the Atri dynasty. After giving his disciples lessons on impersonal (attributeless) God he went and lived in Devaloka. (Mahābhārata, Śānti Parva, Chapter 234, Verse 22).

SĀKU I. A son of Hiranyakṣa. Saṃbarā, Saṃkū, Dvīmūrta, Sākṣa and Arya were the sons of Hiranyakṣa. (Agni Purāṇa, Chapter 19).

SĀKU II. A Yadava King who was present at the wedding of Draupadi. (Śī Parva, Chapter 185, Verse 19).

He was a member of the company of Vīdāvāc, who carried Subhrāda's dowry at her wedding with Arjuna. He was a maharāja also. (Sāla Parva, Chapter 14 and Śī Parva, Chapter 220).

SĀNKUKARṇA I. A muni, who lived at the sacred Kapardīvara tirtha in Vārānasī. There lived a brahmin in the temple there performing tapas. One day a lean and bony ghost, hungry and panting came to the brahmin. To the brahmin's question the ghost replied thus: "In my previous life I was a rich brahmin. I looked after my family well, but did not worship Devas, guests or cows. Nor did I do any pious deed. But, one day I happened to worship Lord Viṣṇu and touch his idol. Within a short period after that I died. You will please tell me the means, if any, for me to attain heaven."

Sānkukara answered the ghost as follows: "There lives no man on earth, who is more fortunate than your good self, who could touch and prostrate before Lord Viṣṇu. That good fortune has led you to me. You bathe in this holy tirtha and you will lose your ghosthood. The ghost, accordingly dived in the water and immediately rose up to heaven. (Padma Purāṇa, Śī Khanda, Chapter 54).

SĀNKUKARṇA II. A nāga born in the Dhīrāstra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Śī Parva, Chapter 57, Verse 15).

SĀNKUKARṇA III. An attendant of Śiva. He lives in the court of Kubera. (Śāla Parva, Chapter 10, Verse 34).

SĀNKUKARṇA IV. One of the two attendants presented by Pārvati to Subhrāmaṇya, the other being Pujapadānta. (Sāla Parva, Chapter 45, Verse 51).

SĀNKUKARṇA V. A warrior of Subhrāmaṇya. (Sāla Parva, Chapter 45, Verse 50).

SĀNKUKARṇESVARA. A mūrti (aspect) of Śiva whose worship is ten times more productive of good than the aśvamedha Yajña. (Vana Parva, Chapter 82, Verse 70).

SĀNKUROMĀ. A nāga with thousand heads, one of the sons of Kaśyapa by Kadrā. (Maṇḍya Purāṇa Chapter 6, Verse 4).

SANNATAYU. A son born to Raudrāśva, the third son of emperor Paru, by Māyaka, the apsara woman. He, a great archer, had nine sons called Rēcyu, Veneyu, Jałeyu, Pakṣayu, Krpaneyu, Schandijeyu, Tejeyu, Satyeyu and Dharmeyu. (Śī Parva, Chapter 94, Verse 8).
SANNATI I. The wife of Kratu, the grandson
of Hermit Pulaka. To Pulaka the sons Kardama, Sahishnu and others were born. The extremely bright Bālaśikhyas were born to Kratu by his wife Sannati. (Agni Purāṇa, Chapter 20).

SANNATI II. The wife of King Brahmadatta. She was a hermitess. Both the husband and the wife did penance at Mārasasat. (Padma Purāṇa, Śṛṣṭi Khanda, Chapter 10).

SANNIHAṬṬṬIṚṬHA. An ancient holy place. The devas such as Brahmā and others visit this place monthly. Those who bathe in this place, at the time of the solar eclipse will obtain the fruits of conducting six horse-sacrifices. It is believed that giving offerings to the manes at this place is of great importance. (M.B. Vana Purāṇa, Chapter 83, Verse 190).

SANNHIṬA. An Agni (fire). This agni creates the power of activity inside the living things. It is mentioned in Mahābhārata, Vana Purāṇa, Chapter 221, Stanza 19, that this fire was the third son of Manu.

SANNIVESA. One of the sons born to Vatsā by his wife Racaṇ. (Bhāgavata, Sravastī, Chapter 4).

SANTA. Son of Satya who was born of the family of King Vīthavrya. He had a son called Śravas. (M.B. Anuśāsana Purāṇa, Chapter 30, Verse 62).

SANTA I. Son of Āpa, one of the eight Vasus. He had four sons called Vaiśāṇa, Śrīmaṇa, Śantrāṇa and Dvārakā. In Verse 18, Chapter 69 of Ādi Purāṇa, it is stated that this Śanta was the son of Āpar, the Āśvāna, and that he had three brothers called Śrīmaṇa, Yujyott, and Śantrāṇa.

SANTA II. A King, the son of Priyavarta. (Bhāgavata, 5th Skandha).

SANTA. Daughter of Daśaratha. She was brought up by King Lomāpāda of Anga and was married by muni Rvaśranga. (For details see Para 9, under Daśaratha).

SANTANAGOPĀLA. The story of how Arjuna tried to save a Brahmī's son who was dead. (For the detailed story see under Arjuna Para 17, sub-section). SANTANAMA. A King of ancient India. (Ādi Purāṇa, Chapter 1, Verse 236).

SANTANAVA. A grammarian, anterior to Pāṇini. He has written a book called 'Śipāṭiśa' about the svaras (Accents) in the Vedas. This book of 87 śrutas is divided into four Chapters called antadīśam, adhyutām, dvīcyadīśam, and Paryayadīśam.

SANTANIKA. A female attendant of Subrahmaṇya. (M.B. Śāalya Purāṇa, Chapter 46, Verse 9).

SANTANU (SANTANU). King Santanu, on a par with the Devas, was a great physician (Mahābhājarak).

SANTANU (SANTANU). Son of King Pratīpa of the lunar dynasty.

(i) For previous life and birth as Santanu see under Bhīma, Para II.
(ii) Married life. (See under Bhīma, Paras 2, 3).

3. Other information.

(i) He was the second son of Pratīpa. His elder brother was called Devāpi, younger one Bhālīka and his mother Suvannā. (Ādi Purāṇa, Chapter 94, Verse 61; Chapter 95, Verse 45).

(ii) He was called Santanu as things touched by both his hands used to become youthful.

(iii) Santanu became King as his elder brother Devāpi had, as an antecedent, renounced the throne and left for the forest. (Ādi Purāṇa, Chapter 94, Verse 62; Chapter 95, Verse 45).

(iv) It was he, who brought to the palace and brought up Kṛpā and Kṛṣṇa were found in the forest as orphans. (Ādi Purāṇa, Chapter 95, Verse 46).

(v) Santanu worshiped Yama in his court. (Śabha Purāṇa, Chapter 8, Verse 25).

(vi) He attained heaven by doing tapas on Mount Arjuka. (Vana Purāṇa, Chapter 12, Verse 19).

(vii) He is one of the Kings to be remembered both at dawn and dusk. (Anuśaśana Purāṇa, Chapter 165, Verse 58).

(viii) He was absolutely wedded to truth and he possessed great prowess. (Ādi Purāṇa, Chapter 96, Verse 1).

(ix) He conducted thousand avamahenas and hundreds rajasayas. (Ādi Purāṇa, Chapter 96, Verse 2).

(x) Synonym used of him in the Mahābhārata— Bhartṛ, Bhartṛagopāla, Bhartṛāśatata, Kauravya, Kurussatama, Pratīka etc.

SANTAKAṆAṆ. A King of Kāśi. He was the son of King Kṛṣṇa, father of King Kṛṣṇa. (Bhāgavata, 9th Skandha).

SANTANA. The son of Duryātkuru who was the King of Kekāya. He was present at the Rājasya sacrifice of Yuddhisthira. (Bhāgavata, Skandha 9).

SANTARAJANA. A warrior of Subrahmaṇya. (Śāalya Purāṇa, Chapter 45, Verse 58).

SANTI. Daughter of Dakṣa by his wife Praśūti. Praśūti delivered including Śanti, twenty-four children. (Vīnu Purāṇa, Part 1, Chapter 12, Verse 19).

SANTI I. A king born in the dynasty of Bharata, son of Duryātu. He was the son of Nila, grandson of Ajaśīra and father of Suśanti. (Bhāgavata, 9th Skandha).

SANTI II. Name of the Indra of the fourth Manvantara. (Ādi Purāṇa, Chapter 196, Verse 29).

SANTI IV. A mahārāj. Son of Aśgīra, he was called Āmevīr also. He had participated in the Yajña conducted by Uparā-charvasu. (Śānti Purāṇa, Chapter 336, Verse 8; Ādi Purāṇa, Chapter 196, Verse 20; Anuśaśana Purāṇa, Chapter 95, Verse 130).

SANTI V. A mahārāj who was a disciple of the Rṣi called Bhitī, who did once go to participate in a yajña conducted by his brother Suvarnaśa, leaving matters connected with his āśrama with Śanī, who discharged his duties quite well in the absence of his master. One day when agni became very incandescent he praised Agnives. Agnives and noticing that the Deva was pleased Śanti requested him to bestow a son on the mahāraṣṭra. Accordingly a son was born to Bhitī, who later on became famous as 'Bhāyūmyanu, Bhitī, who was pleased with the devout life of his disciple (Śanti) taught him Śrīgovinda. (Māraṇeya Purāṇa).

SANTIDEVĪ (SANTIDEVĪ). Daughter of King Devaka. She was married by Vasudeva. (Vīnu Purāṇa, Chapter 96, Verse 130).

SANTIKAṆPA. One of the five saṅkhīṭā sections of the Atharva-vedā composed by muni Muniśikēśa, the other four sections being nakṣatrakaṆpa, vedakṣatapañ, saṅkhīṭaṅkaṆpa and Āṅgira-kaṆpa. NakṣatrakaṆpa contains rules for the worship of the stars; Vedakṣatapaṅ contains the rites regarding Brahmā, the Ṛtik; saṅkhīṭaṅkaṆpa contains the rules about mantras, and the Āṅgira-kaṆpa deals with black magic and SantikaṆpa.
contains rules about propitiating deities by offerings of horse, elephant etc.

SÁNTIPARVA. An important Parva of the Mahábhárata (See under Mahábhárata).

SÁNTI-URDHWA. A king of the Púru dynasty. He was the son of Mainára. (Agni Puráṇa, Chapter 278).

SÁYU. A country of ancient India. (Mahábhárata, Bhima Parva Chapter 9, Verse 43).

SÁNYASA (SÁNNYASA). One of the four stages of Brahmanical life. The four stages are Brahmácarya (Religious student), Gásthya (householder), Vánaprastha (Forest-dweller) and Sányása (hermit or sage).

For further details see under Árama.

Duties of a hermit. Manu has ordained that one should perform sányása (renunciation) at the fourth stage of life renouncing every tie with the world. After becoming a hermit he should travel daily alone. He should enter villages only for food. He should have renounced wealth. He should not acquire any wealth. He should be a sage filled with knowledge. He should have a skull as the goal for taking alms. He should sleep under trees. He should wear poor cloth and should be solitary. He should consider everybody as equal. Having become a hermit he should not delight in death or life.

A hermit should put every step looking straight down to the earth. He should drink water filtered by cloth. Words and deeds should be pure and true. The shell of water-gourd (pumpkin), wooden pots and earthen pots are the Vásta sign of hermits. A hermit should beg for food daily from houses where no smoke comes out, where pestle is placed and where there is no charcoal, and after all have taken food and the pot for preparing food is placed upside down.

It is said that the food got by hermits by begging is of five types. They are Múthukara (collected alms), aamukpitha (unlimited), Pápkpátra (prepared much earlier), Ayácádam (got by not begging) and tákikála (for the time being). In whichever stage of life he may be, he should be staunch in that stage and should perform the duties with honesty.

If by ignorance a hermit engaged himself in killing animals by day or night, to remove the impurity and get purity, he should bathe and perform six pránayámas (prana) of the breath) daily. The hermit should discard his body made of five elements.

The rules of duty are, resolution, forbearance, self-restraint, not robbing, cleansing, control of sense-organs, modesty, knowledge, truth, not resorting to anger, and so on. Hermits are of four grades, such as Kúśikaka, Bábudaka, Hásva and Parámaksh, the last-mentioned being the noblest grade. The hermit who wears one or three dándas (rod) will be freed from ties of birth and death.

The five Yanas or restraint or the not killing, truth, not stealing, celibacy and not receiving. The five Niyamás or religious duties are cleansing, joy or contentedness, penance, self-study and meditation on God. The sitting postures suitable for hermits are Pačmánana etc. (Agni Puráṇa, Chapter 161).

SÁNYASTAPÁDA. A famous Puránic region in India. The king of this kingdom, fearing Jaraśandha, ran away to the south with his son. (Sáhab Parva, Chapter 14, Verse 28).

SÁPTACARU. A holy place. The reason for giving this place the name Sáptacaru is given in Mahábhárata, Vana Parva, Chapter 82 as follows.

The word 'Caru' means sacrifice. Once devas (gods) and men together put the fat parts of sacrificial animals, as burnt offerings in the sacrificial fire, each singing seven verses from the Rgveda. By this sacrifice they obtained more prosperity than the fruits of giving one head of cattle, two goads, three kesas, four dohas or performing hundred Kájasvatya sacrifices or thousand horse-sacrifices.

"The wise said that it was an endless gift to the manes. The gods, the manes, the Gandharvas, the celestial maids, the gandá, the yakasas, Khinnaras, the saddhas, the Vidyádharas, the people of the earth, the Rákṣasas, the daityas, the Rudras, Brahmas, all these joined together with vow and fast taken for a thousand years and performed a sacrifice each exalting Vianu by singing seven verses from Rgveda. Keśava was much pleased at the caru and gave them Átrasvāryasiddha (the eight miraculous attainments) and everything they wished. Thus giving them all kinds of prosperity, the god Mukunda disappeared in this place as lightning in the clouds. Therefore this place became famous everywhere by the name Sáptacaru.

SÁPTADVIJÁ (Sí). The seven Brahmins who killed and ate on the way the cow brought for the teacher. These seven Brahmins were the disciples of a teacher in Kúndinapura. Once owing to a severe famine people were in a very difficult situation. The teacher sent these seven disciples to beg for a cow from his son-in-law who had a very large number of cows. They did accordingly. The son-in-law gave them a cow for his father-in-law. The disciples began the return journey with the cow. When they reached half-way they became so weary and tired of hunger and walking that they could not proceed a step further. When they reached the stage of death, those celibates killed the cow for the Vedic rites, and ate the flesh. Carrying the remaining flesh they reached the house of the teacher and told him all the truth. As they had tried to be righteous as far as possible, the teacher only felt proud of his disciples. (Káthásuññitásagāra, Madhamaśucukālambaka, Táraga 1).

SÁPTADVIJÁS (SEVEN ISLANDS).

1) General information. The seven islands are Jambúdvípa, Plásksdvípa, Sámalidvípa, Kuśadvípa, Krauñcadvípa, Sádadvípa and Puskaradvípa. Each of these islands is surrounded by sea. The sea that surrounds Jambúdvípa is the Lavana sea (salt sea), the Pláskádvípa is surrounded by the sea of Sugarcane-juice, Sámalidvípa by the sea of liquor, Kuśadvípa by the sea of ghee, Krauñcadvípa by the sea of cow's milk and the Sádadvípa by the sea of milk and the Puskaradvípa by the sea of pure water. In the centre of all, lies the Jambúdvípa and in the centre of this island, stands the golden mountain meru. (Víga Puráṇa, Aníśa 2, Chapter 2).

2) Origins. There is a story about the origin of these seven islands and the surrounding seas, in Devi Bhágavata Skáambha 8.

Two famous sons named Priyavatra and Uttanápáda were born to Sávyambhu Manu. Priyavatra and his children ruled the country for a period of eleven arubs, that is a hundred million years. Though he was aged so much, the power of his mind and body did
not show any sign of weakness. At this time he saw once the sun travelling on the first side of the earth, and began to think: “When the sun is walking on one side of the earth, the other side must naturally be dark. Will it happen so in our time? In all places at all times it should be bright and there should be no darkness.” Thinking thus he got into a chariot as bright as the sun and travelled round the earth seven times. During these travels the wheels of the chariot made seven furrows on the earth. These furrows became the seven seas and the beds between the furrows became seven islands.

3) Sovereign powers. Priyavrata made his seven sons sovereigns of the seven islands. These seven sovereign rulers were Agnideva, Idjmaihiha, Yajñabhabha, Hiranyakasipu, Ghrapraptha, Medhatithi and Vidhobha.

SAPTAGANGA. An ancient holy place. It is mentioned in Mahabharata, Anu Adam Parva, Chapter 28, Verse 16, that if one goes to this place and gives offerings to gods and the manes and worships them, one would attain heaven and become a deva (god).

SAPTAGODAVARA. A holy place near the temple of Surparaka. Those who bathe in this will attain heaven. (M.B. Vana Parva, Chapter 85, Verse 44).

SAPTAJANAKAMAMA. A holy place where seven hermits called the Saptajanas, went to heaven by standing head downwards in water. This was the place through which Sri Rama and Sugriva went to Kiskindha. Sugriva told Sri Rama about the hermitage of Saptajanas as follows:

“Oh Ratha! This vast area is the hermitage where rest could be taken, as sweet fruits and pure water could be obtained and the forest looks like a garden. Here the seven hermits called Saptajanas, who did penance and took vow and fast by standing in water always, with heads downwards, did live in days of old.” (Vimalkuti Ramlivaca, Kiskindha Kanda, Sarga 13).

SAPTJIT. One of the daughters born to Kaçyapa by his wife Daun (Matsya Purana 6:19).

SAPTAKRT. An external god concerned in Sraddha (offerings to the manes). (M.B. Anushadha Parva, Chapter 91, Stanza 36).

SAPTAMAT (S), (SEVEN MOTHERS).

1) General information. Saptaamats are the seven goddesses named Brahmani, Vaisnavi, Maheshvari, Kaumari, Vrishi, Indrani and Camudaj.

2) Origin. Some are of opinion that the Saptaamats are connected with Siva. Their names reveal that they were born from the bodies of Brahma, Vishnu and such other gods. There is another story that when Siva and Vishnu joined together and tried to kill the asura named Anahaka and failed, they created the seven mothers to kill the asura. From each drop of blood of Anahakasura that fell on the ground an asura arose. These seven matri joined with Yogeshvari, the creation of Siva, drank the blood of the asura without allowing it to fall on the ground and so it became easy for Siva to kill the asura. This is a story inVirana Purana, Chapter 36, about the birth of the Saptaamats, as follows: In olden days a fierce war broke out between the devas and the asuras. When the fierce asura Candra and Mundha were killed the famous asura named Raktabija entered the battlefield with an akshauni of army (21,870 chariots, so many elephants, 6,551 horses and 10,530 infantry). Seeing this immense army of the asuras drawing near, Kaundika Maheshvari and Kali made a loud roaring sound. Then from the mouth of Maheshvari, Brahmaci came out seated on a swan and wearing rosary and water pot. From her eyesMaheshvari with three eyes came out seated on a bull and wearing great snakes as bangles and ear-rings and holding a trident. From the joints came out Kaumari, seated on a peacock and holding a lance. The beautiful Vaisnavi came out from her hand, seated on Garuda, holding a conch, discus, club, sword, the bow arjuna and arrow. From her posterior came out the horrible Varahi (Bear) with great peste, seated on the Nagaserpent) Sesha, and furrowing the ground with her fierce tusks. From her heart came out the turtleduck Nakshathri (woman-lion) with fierce claws, who at the shaking of her mane displaced the planets and the stars, and from her foot Camudaj came out. (See under Pañala).

SAPTANAGA (S). (Seven serpents). The Saptanagas are Amsata, Taksaka, Karka, Padma, Mahapadma, Shankhaka and Guliaka. All of them should be consecrated in temples as wearing Brahmana string and having the face with the expanded hood of a serpent. (Agni Purana, Chapter 51).

SAPTARAVA (SAPTAVATA). One of the famous children of Garuda. (M.B. Udyoga Parva, Chapter 101, Verse 11).

SAPTARSIS. (The seven hermits). A group of hermits. There are seven hermits in this group The Saptaaris in each Manvantara (age of Manu) are different. As there are fourteen Manvantaras before a great deluge, by that time ninetyseven Saptaaris will be born and dead. The father of the Saptaaris in each Manu’s age will be different. The Saptaaris of the present Manu’s age, Marici, Angiras, Atri, Pulastya, Vasishtha, Pulaha and Krtav are the mental sons of Brahma. (For further details see under the word Maavantara).

SAPTAUSKUDA. A holy bath (Ganga) situated within Kuruksetra. It is mentioned in Mahabharata, Vana Parva, Chapter 73 that those who bathe in this tirtha will obtain the merit of good actions.

SAPTAUSALA (S). The cursed forms of the King Manubhadra’s seven sons who were miserable. Due to the curse of Agastya they became seven palm trees (salas). They obtained liberation from the curse during the incarnation of Vishnu as Sri Rama. (For detailed story see under Manubhadra II).

SAPTAUSAMUDRAS. (The seven seas). See under Saptadvipa (S).

SAPTAUSRASVATA. 1) General information. A holy place situated within Kuruksetra. This is a holy bath dedicated to Sarasvati. Mention is made in Mahabharata, Saly Parva, Chapter 37, Verse 61, that during his pilgrimage Balabhadrarima visited this holy bath.

2) Origin. A story occurs in Mahabharata, Salya Parva, Chapter 38 about the origin of this tirtha. It is given below:

Once Brahma performed a sacrifice on the island of Purkara. All the devas (gods and goddesses) attended the sacrifice. Among the rivers, Sarasvati alone did
not come at first. Then Brahmā remembered Sarvatī and she appeared under the name Suprabhā. Thus she appeared before the hermits who were doing penance in that place assuming seven different figures. From that day onwards the place became famous under the name Suprasārasvata. (See under Sarvatī).

SAPTASVĀS. The seven horses of the Sun. The chariot of the Sun is nine thousand yojanas long and its shaft is eighteen-thousand yojanas long. The length of the axle is fifteen million seven lakhs yojanas. The wheel is secured to this axle. The entire wheel of 'Time' (Kāla-caakra) stuck fast in the undiminishing figure of 'year' with three navas of 'the wheel, five spokes and sixty rings. The chariot is drawn by seven horses. They are the seven Vedic metres with their theory. They are Gāyatrī, Bṛhatī, Uṣṇīk, Jāgati, Triṣūp, Anuṣūp and Pankti. (Viṣṇu Purāṇa, Anuśa 2, Chapter 8).

SAPTAPĀNAS. (The seven expediencies). See under Caturupāyas.

ŚARABHA I. A nāga born in the Takṣaka dynasty. It was burnt to death at Janamejaya's serpent yajña. (Adi Parva, Chapter 57, Verse 8).

ŚARABHA II. A nāga born in the Airavata dynasty. It was burnt to death at Janamejaya's serpent yajña. (Adi Parva, Chapter 57, Verse 11).

ŚARABHA III. A notorious Dānava, son of Kukuyaprajapati by his wife Dānu. (Adi Parva, Chapter 65, Verse 26).

ŚARABHA IV. A mahārāja who worships Yama in his court. (Subha Parva, Chapter 8, Verse 14).

ŚARABHA V. Brother of Dīrghakeśu, King of Cedi. He was a friend and supporter of the Pāṇḍavas. During the Āśva-medha he helped Arjuna to lead the yājñic hore. (Āśva-medika Parva, Chapter 83, Verse 3).

ŚARABHA VI. A brother of Sakuni. He was killed in the great war by Bhīma. (Droupa Parva, Chapter 157, Verse 24).

ŚARABHA VII. Virabhadra incarnated himself as Śarabha to defeat Narasimhamūrti. (Siva Purāṇa, Sākradraśthūrya).

ŚARABHĀŚGA. A Maharāja, who lived in the Dandaka forest during the ‘forest-life’ of Śri Rāma. (Valmiki Rāmāyana, Aranyakānda, Canto IV). When Śri Rāma visited Śarabhaśga’s āśrama, Indra too came ther, but went away saying that he would meet the mahārāja after the great mission of Rāma was over. The mahārāja told Rāma that he was waiting to see him and did not accompany Indra to Devaloka as he wanted to go there only after seeing Rāma. Rāma answered the Mahārāja that he would take upon himself all the spiritual assets and good results of the actions of the Mahārāja, and wanted him to point out a place for them (Rāma and others) to live. Sarabhaśga directed them to the āśrama of Sutikṣṇa, and after that ended his life by leaping into the fire and attained Brahmāloka.

ŚARABHĀŚGAŚRAṬA. A holy place. Those who visit the place purify their families. (Vana Parva, Chapter 83, Verse 42).

ŚARADANAṆṆAVI. A Kekaya King. His wife Sruṭasena was the youngest sister of Kunīt. As the couple did not get a child even very long after their marriage, the King got .persuaded, with Sruṭasena’s permission, the Pūmnasvāna yajña with the result that three sons (Durjaya and others) were born to them. (Adi Parva, Chapter 111).

ŚARADVĀN. A muni, the son of Gautama. From his very infancy he preferred the learning of the dasuvarudha (science of archery) to the other Vedas. While a brahmadvīcin (Religious student) he performed tapas and secured divine arrows. Afterwards, having been overcome by the charms and appeals of an apsarā woman named Janaśpati, Saradvān had seminal emission from which were born Ikṣvāku and Ikṣurī. (For details see under Kṛpā).

ŚARADVATI. An apsarā woman. She attended the birthday celebrations of Arjuna.

ŚARAGULMA. A monkey in Rāma’s army. (Vālmiki Rāmāyana, Kiskindhā Kānda, 41, 3).

ŚARAKATIRTHA. A famous sacred place in Kuruksetra. He who takes a dip in the waters of this place has the desire to realize himself fulfilled. (Vana Parva, Chapter 83). Within this tirtha there are a number of other tirthas called Kudakati, Kūpakundā etc. The sacred place to the east of it is said to belong to Nārada.

ŚARALOMA. A mahārāja, the father of Dāsaūra. Vasistha once told Śri Rāma the story of Dāsaūra to prove that the world is all illusion. Dāsaūra was the only son of Sāralomā, a muni, who performed tapas in the plains of the mountain in Magadha. Dāsaūra too did tapas in another part of the mountain. While the father and the son were living happily the father entered sanātāni and the son went over the loss of his father. Then a forest-tapas comforted him with celestial advice.

Dāsaūra performed his father’s obsequies. He began thinking that the earth was impure and that the top of trees was pure and decided to do tapas in such a manner that he get power to sit on the branches and leaves of trees. Accordingly he made a big pit of fire and began making offerings of flesh cut from his body into the fire. Agniḥbagavān (Fire-deity) appeared and asked him to choose the boons he wanted. Dāsaūra told Agni as follows: “Oh Lord; I do not find any pure spot on this earth, which is full of created living beings. You should therefore, grant me the power to live on the tops of trees.” Agni granted him the boon.

Dāsaūra then climbed a big tree in the forest and occupied, without the least fear, a tender leaf at the top of the topmost branch of the tree. He there assumed the Padmāsana (the lotus seat for meditation). His mind was functioning actively as it had not been turned inwards into true knowledge. With his mind in such a state he performed yajña. He continued performing yajña like gomudha, a varāntha etc on tấtally for ten years. Then self-illuminating knowledge arose in his mind, and he saw a beautiful forest-tapasya seated beautifully attired at the end of the tender leaf on which he was sitting. She was looking very sad, her head bent down. Dāsaūra asked her, who she was so much beautiful and attractive as to evoke love even in Śri Rāma (the God of love). She answered him in a sweet voice as follows: “Very rare desires in life may be got if great men are requested for. I am the forest-tapasya of this forest beautified by the trees you sit on and by trees and creepers equally beautiful. An assembly of the forest-tapasya has been held to celebrate a festival for
the worship of Kāmadeva on trāyodasi in the śuklapāka of the month of Caitrā, I, too went there, and I, who am childless, felt sorry in mind to see the others petting their children on their laps. But, why should I be sad when you, who can give succuploa anything they wish for, are here? You should, therefore, bless me with a child or else I will end my life in fire.”

Dādāra blessed her to have a son within a month. He told her also that it would be difficult for the son to acquire knowledge as he was got on the insistence that she would die in fire unless she got him. He did not grant her request for permission to live with him; he went into the forest leaving her behind him.

The son of the forest nymph became twelve years old. Then, one day, she took the child to the muni; left it with him and went away. One day the father began telling the son a story, on the top of the tree, and Vasiṣṭha, who was going by the sky in invisible form to bathe in Kaśīkāngā, heard the story. Vasiṣṭha hid himself on the tree and listened to the story.

It was the story of king Svotaṭhā that the muni was telling his son as follows—“He was famous for his noble qualities and unique prowess. He possessed three bodies, which possessed capacity to rule the country. One of the three bodies was the best, the midway between good and bad and the third bad. The very origin of the king was in the wide and extensive sky; like birds he lived in the sky. He built a city in the sky with fourteen streets and three divisions or sectors. There were also forests, woods and mountains for games in the city; seven big tanks, wavy-white with creepers of pearl and two lamps, spreading heat and coolness, burning always. The King, who went about all his time in this vast city, built in it many movable inner dwellings, and they were divided between the upper and lower parts of the city. They were thatched with a kind of black grass. Each inner house had nine doors, some of them windows, which admitted air always. In each house five lamps burned, the lamps resting on three pillars and a white piece of wood. Each house was glitteringly plastered and had courtyard. A particular sect of bhūtas, who ever feared light, guarded the houses. When the houses created thus by magic moved from one place to another, King Svotaṭhā enjoyed, like birds in nests, playing various games therein. The king, who possessed three bodies, used to go out after playing for some time with the guards, and run about like one possessed of a desire to occupy houses, newly built, and then reach the city, which was like a Gandharva city., Frail and unsettled in mind, the king, off and on, developed a will to die, and accordingly he died. Just as waves come up in the sea, the king used to be born again from the sky and to attend to worldly affairs. At times he used to repent about and weep over his actions asking himself what he, the fool, was doing and why he should be sad like that. At other times he used to feel elated and enthusiastic. Briefly put, he used to be, by turns drinking, walking, jumping, expanding, contracting, feeling, drowsy and then roused. The great and handsome king was actually, like the sea, rendered restless by wind, possessed by various moods.

The father was describing a philosophy of life figuratively to his son, but the boy understood nothing. Then, as requested by the son, the father explained to him the meaning of the story as follows:

Svotaṭhā was concretion conception born out of the ultimate sky. Conceptions originate and die automatically. The whole visible world is imaginary. The world is there only when there is conception and in its absence no world exists. Brāhma, Viṣṇu, Siva and Indra are only parts of that conception. It is conception itself, which creates the world of three cases in nothingness or vacuity. On account of the life-swig (will) of that fundamental Caitanya (awareness, life) the formal concept attains Brahmahood (the universal self) and engages itself in the process of creation. The glittering city said to have been created in the sky is the fourteen worlds, the gardens in it are forests and woods, the play fields therein are mountains like the Himalayas, Meru etc. The two eternal lamps of heat and coolness, the sun and moon, the trees, the trees, the trees refer to the Sun and Moon. The creepers or garlands of pearls refer to rivers. Special gems have been described as tendrils of lotus and fire in the ocean and the seven seas are described respectively as lotus and the seven tanks. The statement that in this three-tiered city the king of conception built play-houses referred to the creation of individual bodies. The body of Svotaṭhā's father is described as those in the upper, middle and lower parts to denote living beings in the three worlds, Devāloka, Manuṣya-lōka and Pātāla Movement is the journey of bodies due to the flow of Prāṇa (breath). Pieces of wood refer to bones and the plastering is skin. Black grass said to have been used for thatching is hair on the head. The nine doors are the nine openings in the body. Windows refer to the eyes, ears, nose, etc. The hand arms etc. are roads and the five sense organs, lamps. The guards, who shun and quit light, are the egos which run away from knowledge and discretion. The king of conception or imagination born from non-materials finds enjoyment in the house of the body, but the enjoyment is only ephemeral. Imagination develops a moment and is extinguished like the lamp in the next moment. The place or status of conceptions in the body may be compared to that of waves in the ocean. When desire takes place for things conceived it returns to the 'body-house', which is to be born, and it ends or perishes on achievement. Rebirth due to desire (will-power) is never for happiness, but is for enduring sorrow and pain. The wise world cannot know the cause it is felt to be real. Absence of this feeling ends the sorrow as night swallows clouds. Lamentation is the appeal or expression of the mind remembering forbidden practices in life and amanda happiness, is the proud state of mind remembering noble practices. The three bodies of the king according to the three states—the heat or highest, the middle one and of lowest, the three attributes (Satva rajas-tamo guṇas) cause or the existence of the world. The lowest of the attributes (tamoguna) or conceptions according to them, getting more and more pain-giving on account of uncultured action lead one to lower forms of life like the worm, tree, grass etc. Conception of real knowledge and truth is realization of duty, righteousness and wisdom. It is the act of realization of the God Deśavāra state. Raajas (the middle attribute) guṇa functions as material activities in the form of attachment to wife, son, wealth etc. When one has rejected the forms of guṇas (conceptions) and the very conception
is thus annihilated, one attains the supreme state. Therefore, Oh! son, you reject all external perceptions, control the mind by itself and completely annihilate all internal and external perceptions. Whether you live in heaven, on earth or in pātāla and do intense tapas for thousands of years, unless conception is eliminated you will not attain salvation.

After hearing the above explanation about the illusions in life, from his hiding place Vasiṣṭha went away. ([Rāmāyaṇa, Canto 17])

SĀRAMĀ I.
1) General. Trich of the Devas. Śyāma and Sabāla, sons of Sāramā, were two prominent messengers of Yama and they possessed four eyes each. The offspring of these dogs are called Sāramayesa. The Rgveda and Mahābhārata contain a story about Sāramā cursing Janamejaya. (For details see under Suraśātravaiṣṇava.)
2) Other information.
(i) Sāramā worships Brahmā in his court. (Sāhā Parva, Chapter 17, Verse 40).
(ii) Sāramā is a graha (Evil spirit) of Subrahmanya which enters the womb of pregnant women and steals the babies. (Vana Parva, Chapter 129, Verse 14).
(iii) Sāramā happened to have drunk milk from dayus lied about it to Indra, and he punished her. (Varāha Purāṇa).
(iv) Indra once deputed Sāramā to find out the place where the Paśiś had hidden the cows on condition that he would feed her children. Sāramā found out the place and informed Indra about it so that her children will get fed. (Rgveda, Mandhāla, Chapter 5).

SĀRAMĀ II. Wife of Vībhṛṣṇa and daughter of the Gandharva called Śailīsa. Sāramā consoled Sītā weeping under the Asoka tree in Lanka. (Vilāmiki Rāmāyaṇa, Yuddhakanda, Canto 33, Verse 1).

SĀRAMĀ III. Daughter of Dākaprājapati by his wife Aslā. She was married by Kaśyapa maharsi and from her were born the ferocious animals on earth. (Bhāgavata, Skanda 6). SĀRAŅEYAS I. A King of the dynasty of Bharata. It is stated in Bhāgavata, Skanda 9, that Sāraṇeya was the son of Svavalka. (Svaphalaka).

SĀRAŅEYAS II. The son of the dog Sāramā (See under Sāramā II).

SĀRAŅEYASANA. A hell. (See the section Naraka under Kaṇa).

SĀTANA. A serpent born in Viśnu's dynasty. It was doomed to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 5).

SĀRAŅA I.
1) General information. A Krataya of the Yadu clan. It is stated in Mahābhārata, Ādi Parva, Chapter 218, Verse 17, that he was the son of Vasudeva by Devaki and the brother of Śrī Kṛṣṇa and Subhadra.
2) Other details.
(i) This Śrīkṛṣṇa was one of those who took the dowry to Hastināpura at the marriage of Arjuna and Subhadra. (M.B. Ādi Parva, Chapter 220, Verse 32).
(ii) Śrīkṛṣṇa shows the court of Yuddhīṣṭhra. (M.B. Sāhā Parva, Chapter 4, Verse 39).
(iii) Sāraṇa participated in the Raśāṣṭā sacrifice of Yuddhīṣṭhra. (M.B. Sāhā Parva, Chapter 34, Verse 15).
(iv) When Śrī Kṛṣṇa went to Hastināpura from Dwārakā to take part in the horse-sacrifice of Yuddhīṣṭhra, Śrīkṛṣṇa also accompanied him. (M.B. Āvamedha Parva, Chapter 66, Verse 4).
(v) Sāraṇa was the foremost of those who disguised Samba the son of Jāmbavati as a woman, and abused the hermits. (M.B. Māmaṭa Parva, Chapter I, Verse 15).

SĀRAŅA II. A minister of Rāvaṇa. (For details see the word Śukasārāṇa).

SĀRANYA. A wife of Śīrva. (Rgveda, 10, 17, 2).

SĀRAKI. A monkey, who accompanied Hanumān to the southern regions in search of Sītā. (Vilāmiki Rāmāyaṇa, Kiskināda Kānda, Canto 44).


SĀRASA II. A son of Yadu. He founded the city Krauṇḍapura on the banks of the river Vieni in South India. (Harivamśa, 2, 56, 27).

SĀRASANA. See under Citraśārana.

SĀRASTAMBA. A sacred place in ancient times. He who bathes here will attain the state where he is served by aparās. (Anuśāsana Parva, Chapter 25, Verse 28).

SĀRASVATA II. See under Apāntarātanmas.

SĀRASVATA II. An ancient hermit. It is mentioned in Mahābhārata, Sālīya Parva, Chapter 31, Verse 7, that Sārvasvata was born in the house who had been happened to see the celestial maid Ambāṣa and became excited, and seminal discharge occurred to him. The semen fell in the river Sārvasvata. The river became pregnant and delivered a child. This child grew up and became the famous hermit named Sārvasvata. After the death of the hermit Dāndhī, due to scarcity of rain a great famine occurred which lasted for twelve years. When the famine became unbearable all the hermits on the basin and banks of the river Sārvasvata began to migrate to other places leaving all their possessions behind, to save their lives. But Sārvasvata alone remained on the banks of Sārvasvata, living on fish obtained from the river, engaged in meditation and study of Vedas.

After twelve years the famine ended and the country became prosperous as before. The hermits who had gone to other places began to come back to their hermitages. The desire to study Vedas grew up in their minds. But there was not a single person, well-versed in the Vedas, except Sārvasvata. So all the hermits accepted him as their teacher. Thus Sārvasvata taught the Vedas to sixty thousand hermits who returned to their hermitages. (M.B. Sālīya Parva, Chapter 50).

In course of time the place where the hermitage of Sārvasvata stood, became famous under the name Sārvasvata tirtha. Tungaṅgakāranya is another name of this place. (M.B. Vana Parva, Chapter 83, Verses 43-50).

In ancient days there were two schemes of study known as Kāṅdāṅkramaṇaṣṭha and Sārvasvapataṣṭha for the Taittiriya-collection (Sanhitā). But today the Kāṅdāṅkramaṇaṣṭha has become quite extinct. The following is a description, given in Sāmkaravatmānamāla stating how the 'Sārvasvapataṣṭha' attained so vigorous a vogue.

Once owing to the curse of the hermit Darvāsas, the river Sārvasvata took birth as a woman in the house of a Brahmin, who belonged to the Gotra of Ātreyas. Later from that same Brahmin she conceived and gave birth to a son named Sārvasvata. The river Sārvasvati herself, taught her son the Vedas completely, and then
sent him to Kurukṣetra to do penance. As a result of this penance Sārasvata got an original Kramapātha (serial) taught by his guru, Sanśānta. He taught those serial lessons to his disciples. In course of time these serial lessons got the name Sārasvatapātha, which earned metaphysical and philosophical importance.

SĀRASVATA III. A hermit who lived in the western regions. It is stated in Mahābhārata, Śanti Parva, Chapter 201, Verse 30, that this Sārasvata was the son of the hermit Atithi. Atithi.

SĀRASVATA IV. Mention is made in Padma Purāṇa, Svarga-khanda, about another hermit Sārasvata, who taught the Vedas to several disciples in Tungakāranya.

SĀRASVATA V. The people who lived in a particular region of Western Bharata. (Bhāgavata, Skanda 9.)

SARASVATI I. Divinity should be known.

1) Both Sārasvati is the daughter of Brahmā. Kamadeva was born from Brahmā's heart; Krodha (anger) was born from his eyebrows, Lobha, from his lower lip, Susravātī, from his face; the Sindhust from his genitals, and Nīrtti, from his anus.

The following story about the birth of Sārasvati is from Brahmāyuddha Purāṇa, Chapter 17:

Brahmā got ready for creation, and while in meditation satvaguna (sublime quality) began swelling up in his mind wherefrom a girl was born. Brahmā asked her who she was. She answered: "I am born from you. You fix for me a seat and duties." Then Brahmā told her that her name was Sārasvati and ordained that she should stay on the tip of everybody's tongue. You should especially on the tongues of learned people. You should also exist on earth in the form of a river, and assuming a third form you should live in me too," Sārasvati agreed to this.

2) Curse of Sārasvati. See under Gāṅga.

3) Mided Kumbhakarna. When Kumbhakarna requested Brahmā for a boon, Sārasvati, at the instance of the latter, lodged herself in the tongue of Kumbhakarna and made him ask for Nidrāvatī (sleep), something different from what he really desired to get. Vīr Nirdevaṇa (absence of Devas).

4) Revisited Badavagni (all-consuming fire). Badavagni was born at the quarter between the Brāhmanas and Ḥēyāyas. Badavagni is flames of Auruva, the Bhāgavata. (See under Auruva). It was Sārasvati who took the Agni to the ocean. As a result of this, Sārasvati became a river in India. The story is told in the Sṛṣṭikhaṇḍa of Padma Purāṇa as follows:

The world was about to be burnt in Badavagni, which originated from Auruva, when Indra requested Sārasvati that he should deposit this agni in the western ocean; or else the world will be consumed in its flames. To this Sārasvati told Vīgāna as follows: "I am not a free person. I will do nothing without the permission of my father. Therefore, please think of some other means.

The Devas, who understood Sārasvati's nature, went to Brahmā with their case. Immediately he called Sārasvati and asked her to deposits Badavagni in the western ocean for the safety of himself and the Devas. Unable to disobey her father, Sārasvati, with tears in her eyes, agreed to do so. Then Gāṅga followed her and she told the former that she (Gāṅga) would see her flowing northwards when she reached the eastern region surrounded by Devas.

Sārasvati sent bucket after bucket of the flames like Gāṅga, Vamanā Manoramā, Gāyati and Sāvitrī who followed her. Then she appeared at the ārāma of Uṣaṅka under the Plakṣa tree in the presence of the Devas. Just as Śiva carried Gāṅga, the Plakṣa tree bore Sārasvati and immediately did Śiva give to her Badavagni in a pot. Because of his blessing the agni did not burn her hands. She went towards the north with the pot and came to Puskara, and she stopped there to redeem the sins of people. It is believed to this very day that those who drink water from the Puskara will attain Brahma-loka.

From Puskara Sārasvati flowed towards the west and reaching a date-garden not far off from Puskara it rose up again where Sārasvati is known as Nandā. There is also another reason for the name Nandā. Once upon a time there was a king called Prabhājanī. While hunting in the forest he saw a deer inside a cluster of shrubs and he shot an arrow at it. Then the deer told the king: "What a crime this ! You have wounded me, who am feeding my child. I have heard that the king shall not kill a deer while it is engaged in drinking, sleeping or nursing. Maya, who have done this cruel act, be transformed into a tiger and roam about this thorny forest." Saving again and again that he did not notice that the deer was feeding its child, the king begged for absolution from the curse. Taking pity on the weeping king the deer told him that he would be redeemed from the curse when he had talked with the cow called Nandā, which would go there after a hundred years.

According to the above curse the king got transformed into a tiger and spent hundred years eating wild animals. After hundred years were over a herd of cows came there grazing under the leadership of a cow called Nandā. Beautiful Nandā used to walk ahead of the other cows and graze alone at a secret place in the forest. There was a mountain called Rokha there, on the banks of the river. The northern side of the mountain was a dense forest infested by cruel animals. There lived there a very cruel and terrible tiger as big as a mountain. A generous person called Nandā was feeding the cows with grass etc. Nandā, the cow, got separated from the herd and came to the river. The tiger ran after it asking it to stop. Crying aloud the cow said: "Oh tiger; I have a child, which has not begun even tasting grass and it is awaiting the return of its mother to the cow-shed at dusk. I shall go and take leave of the child and return so that you may eat me." Taking pity on the cow the tiger granted its prayer. It returned duly to the tiger at dusk. The tiger, taken by surprise, killed the cow and asked for her name. The cow answered that it was named Nandā by its master, Nanda. As soon as the name was uttered Prabhājanī was released from his old curse and he became the former king. Dharmadeva then appeared there and asked her to choose the boon she liked and she replied as follows: "I, with my child, must attain the ultimate place and the secret place must become a sacred place for munis. Also, let this river Sārasvati, come to be known as Nandā, by my name." Nandā immediately ascended to heaven and Prabhājanī returned to his palace. River Sārasvati came to be
called Nandā from that day; after flowing through the above-mentioned date-garden towards the south for some distance Sarasvatī (Nandā) flowed again towards the north. She reached the ocean and deposited therein the pot of Bādevāgni. (Padma Purāṇa, Śrīśīkāndha).

5) Sarasvatī as Brahmā's wife. The Purāṇas mention three wives of Brahmā; Sarasvatī, Sāvitrī and Gāyatrī. But, the three are, according to Matsya Purāṇa, one and the same person. The Matsya Purāṇa mentions—

Brahmā created, from his own effulgence, a woman, who became famous under the names Sāturī, Sāvitrī, Gāyatrī and Brāhmā. Brāhmā fell in love with his daughter and noticing the fact she turned away to the right side of her father. Then did a face appear on his right side. To avoid the amorous looks of the father, she slid off to both his sides, and faces appeared on three sides of Brāhmā. Then Sarasvatī jumped up to the sky and a fifth face appeared on his head, turned upwards. Finding escape impossible she yielded to the desire of Brāhmā and they enjoyed honey-moon for a hundred years. To them was born a son called Svāyambhūva or Viṣṇu.

At one place in Skanda Purāṇa, Sāvitrī and Gāyatrī are referred to as different individuals. (See under Sāvitrī).

6) Idol of Sarasvatī. Sarasvatī, clad in white clothes, sits on a white lotus. She holds in her hands a string of beads, book and Viṇā. She is depicted in sitting, standing and dancing postures. She is conceived as Śakti as Śukra and Vīṣṇu as also as Śiva. In certain old works in Bengali, Sarasvatī, instead of Bhubandev, is to be seen along with Viṣṇu. Agni Purāṇa, Chapter 50, enjoins that idols of Sarasvatī in temple should hold in its hands book, string of beads and Viṇā.

7) Other information.

(i) It was on the banks of Sarasvatī that Vyāsa performed tapas and Suka was born. (Devi Bhāgavata, Skandha 1).

(ii) There are various references to Sarasvatī in the Kṛṣṇa-
diya.

(iii) Sarasvatī shines forth in Indra's court. (Sūkha Parva, Chapter 7, Verse 19).

(iv) Once Sarasvatī advised the muni called Tārkṣya. (Vana Parva, Chapter 185).

(v) During Tripurārākṣa (burning of the city of the Tripuras) Sarasvatī appeared as a passage for the chariot of Śiva to advance. (Karma Parva, Chapter 34, Verse 34).

(i) Muni Viṣṇusūrya once thought of Sarasvatī and she appeared before him wearing ornaments of jewels and consonants and sounding ʻOm. (Śanti Parva, Chapter 318, Verse 14).

SARAVAN. River Sarasvatī, flowing through north India, is according to Purāṇic conception, Sarasvatī devī who has assumed the form of a river. (See under Sarasvatī 1). The following information about river Sarasvatī is from the Mahābhārata.

(i) King Matsyāna once performed a yajña on the banks of river Sarasvatī. At the close of the yajña Sarasvatī devi appeared and chose the King as her husband, and a son called Tāṁsu was born to the couple. (Ādi Parva, Chapter 95, Verse 26).

(ii) River Sarasvatī is one of the seven tributaries of river Gāngā and its source is under the Plaksa tree. One who drinks its water will become free from sin. (Ādi Parva, Chapter 16, Verse 19).

(iii) Sarasvatī worships Varuna in his court. (Śukha Parva, Chapter 9, Verse 19).

(iv) The Pāṇḍavas, while travelling in the forest, crossed the river. (Vana Parva, Chapter 5, Verse 2).

(v) Śrī Kṛṣṇa conducted a yajña in the plains of river Sarasvatī. (Vana Parva, Chapter 12, Verse 14).

(vi) Kāsaṇika forest is on the banks of Sarasvatī. (Vana Parva, Chapter 36, Verse 41).

(vii) It is a holy river. If one bathes in it and worships one's ancestors one will attain Sarasvatatokha. (Vana Parva, Chapter 89, Verse 66).

(viii) Dādhanaka had his ʻārama on the banks of the river. (Vana Parva, Chapter 100, Verse 13).

(ix) Muni Lomasā once extolled the greatness of river Sarasvatī. (Vana Parva, Chapter 129, Verse 20).

(x) The river disappears in Viṣṇunātiṣṭha and reappears at Camaśodabha. (Vana Parva, Chapter 130, Verse 3).

(xi) It is the source of Agni. (Vana Parva, Chapter 222, Verse 22).

(xii) There are many holy places on the plains of the river. They are described in Chapters 33-34 of Śalya Parva.

(xiii) River Sarasvatī once carried Vaṣiṣṭha in its flow. (See under Vaṣiṣṭha).

(xiv) Vāsūmīrta cursed Sarasvatī. (See under Vaṣiṣṭha).

(xv) Sarasvatī returned to Dādhanaka mahārāja the son born to him; he blessed her. (Śalya Parva, Chapter 51).

(xvi) Balabhadrākīma once extolled the greatness of Sarasvatī. (Śalya Parva, Chapter 54, Verse 33).

(xvii) Arjuna appointed the son of Śātakyā as the master of a particular region on the banks of the river. (Mausala Parva, Chapter 8, Verse 71).

(xviii) Following the death of Śrī Kṛṣṇa his 16008 wives drowned themselves to death in Sarasvatī. (Śvargārūpa Parva, Chapter 5, Verse 25).

SARASVATĪ IIII. Wife of Manu. (Udyogya Parva, Chapter 117, Verse 14).

SARASVATĪ IV. Wife of Dādhanaka mahārāja. The couple had a son called Sarasvatī. (Brahmāṇḍa Purāṇa, 101, Verse 9).

SARASVATĪSĀGARASĀGAMĀ. The point where Sarasvatī joins the ocean. It is considered to be a holy place. Candra regained his brilliance once dimmed by the curse of Dākṣa by bathing at this holy place. (For details see under Candra IV, Para 6).

SARASVATĪSĀGAMĀ. A sacred place. Brahmā and the mahārāja once worshipped Viṣṇu here. He who bathes here will attain Brahmaloka. (Vana Parva, Chapter 83, Verse 151).

SARASVATYARUJĀSAĀGAMĀ. A sacred place in Kurukṣetra. One who bathes here andfasts for three nights will be freed from the sin of Brahmacātā (killing of a brahmin). (Vana Parva, Chapter 83).

SARAVANA. The place where Subrahmapīya was born. (See under Subrahmapīya).

ŚARAVINDU (ŚUŚABINDU). A famous King born in the dynasty of Bharata, son of Dvīyasat. His father's name was Gītarītha. He was a great ascetic and a powerful emperor. (Bhāgavata, 9th Skandha). He had
SARAYU. A river very famous in the Puranas. The most important things associated with the river are given below:

(i) Seven tributaries of Ganga originate from the golden peaks of the Himalayas and Sarayu is one of them. Those who bathe in the river will be absolved from sins. (Adi Parva, Chapter 169, Verse 20)

(ii) The river exists in Varuna’s court worshipping him. (Adi Parva, Chapter 8)

(iii) Sri Krishna, Arjuna, and Bhima, on their way to Girdhara from Indraprastha crossed this river. (Sabhā Parva, Chapter 20, Verse 28)

(iv) It was at Gotham (or Gopratara) in this river that Sri Rama drowned himself to death and attained Vipujapada. (Vana Parva, Chapter 94, Verse 70)

(v) This river is the source of Agni (fire). (Vana Parva, Chapter 229, Verse 22)

(vi) Vasishtha once blocked the course of Ganga on its way to Kaalasa at Mānasaavara. But, Ganga broke the obstruction and flowed on, and Sarayu is the stream that started from there (Anuśasan Parva, Chapter 155, Verse 23).

(vii) It is said that the rivers to be remembered both at dawn and dusk. (Anuśasan Parva, Chapter 165, Verse 21).

(viii) The city of Ayodhya is situated on the banks of Sarayu. (Vālmiki Rāmāyaṇa, Bālākatha, Canto 3, Verse 5).

SARAYU II. Wife of the Agni Vira. The couple had a son called Śiddhi. (Vana Parva, Chapter 219, Verse 11).

SĀRDUL. A spy of Rāvana. It was he, who informed Rāvana about the arrival of Rāma. (Vālmiki Rāmāyaṇa, Yuddhakīnlī, Canto 30).

SĀRDULI. Daughter of Kasyapaprajapati by his wife Krishavatī, who had ten daughters including Sārduli. Tiger, leopard etc. were born from Āśāduli. (Vālmiki Rāmāyaṇa, Bālākatha, Canto 25).

SARGA (CREATION). Agni Purāṇa, Chapter 20 refers to various sargas as follows.

The first creation is that of greatness (Mahatva) i.e. Brahman. The second creation is that of tamātas called bhātisārga. The third is Vishkunjasarga also called śārndhīyasārga. These three kinds of creation are called Pārāśastra (natural creation) and that is conscious and intelligent creation. The fourth is mukhyasārga. Mukhyas are immovable. The fifth is tiryagyoniṣṭya. Since it functions side-long it is called tiryakyaśrotas. The sixth is the creation of Urdhvasrotas, called devasārga. The seventh is the creation of arvākṣivas, called manasāsarga. The eighth, anagrasārga, is both sattvic and tamasic. Thus, vālawāsārga are five in number and prākṛtasārga three. The ninth sarga is the Kaumārā sarga, which is both vaikrita and Pārāśastra. The fundamental root cause of the universe is the above nine creations of Brahman. Prākṛtaśastra is of three types: nitya (eternal), saṁśātra (casual) and dainandina (daily). Nitya'sārga is the creation after interference of beings.

SĀRITA. One of the prominent sons of Garuda. (Udyoga Parva, Chapter 101).

SĀRITKA. A hermit who was a prominent member of the council of Yudhishtira. Mention is made about him in Mahābhārata, Sabhā Parva, Chapter 4, Verse 13.

SĀRIMJAYA. A King in ancient India. It is mentioned in Mahābhārata, Adi Parva, Chapter 186, Verse 19, that this King was present at the Śvayambhur (marriage) of Draupadi.

SĀRIRA. (BODY). Body is constituted of the five elements, earth, water, fire, air and sky (ether). What is solid or hard in the body is earth; liquid, is water; hot or burning, fire; what gives motion to the body is air and what are pores in the body is sky.

Body is that which exists and functions with the five organs of knowledge, ear, nose, tongue and skin, and the five organs of action like Upasana (sex organ), Pānī (hand), Piśa (leg) and Vāṇi (speech). The body depends on the six tastes, sweet, sour, salty, bitter, hot and astringent. (Kāsu. anā, madhura, laverγa, tikā and kaśāya). The female organs of reproduction are subject to the influence of the five elements (chātu) of seven colours, white, red, dark (black), black and white, yellow, brassy and faint-white (Pandura). Vānaprakāṣas (wind, bile and phlegm) are intertwined in the body. Since the body is formed of vital fluids from the sex organs of the father and the mother it is divīyam (males with male and females with female organs of reproduction). The body exists by four kinds of foods, bhūjya, bhākṣya, kāhāgya and lehya. After coitus, within one night, the male and female semen and blood contaminate into one body in the womb (Kāla). Within seven days it becomes foamy (bududa). After a fortnight it becomes solid (pīda) and after one month hard (kajuna). During the second month the head of the child is formed; in the third month its feet; in the fourth its ankles, stomach and waist are formed. In the fifth month is formed the back (Prśtha) and face, nose, eyes and ears are formed in the sixth month. During the seventh month life enters the child’s body. By the eighth month all the signs of the human being are completed in the child. If the vitality and effulgence of the mother are more than those of the father the off-spring will be female and vice versa; if both are in exactly equal proportions the child will be a eunuch, neither male nor female. If the parents were sad and worried during the time of the mother’s conception, the child born would be either blind, lame or a pigmy. If the season is cast into two by wind (in the womb) the mother would give birth to twins. In the ninth month the child will be given with knowledge and it will remember what caste it belonged and what all good and evil actions it did in its previous life.

SĀRISRKA. Son of the bird Mandapāla. (See under Kṛṣṇa-vadhavālā, Parva 8).

SĀRNJAYA. A Srijaya King. Mention is made about this King who had been successful in the Bhadrāśvatā, in Kṛṣṇa, Manjula 6, Anuvāka 47, Sākta 25.

SĀRKA. A son of King Kusuma. Sārka had a brother called Gāni. (Bhadrāśvāṇa Purāṇa, Chapter 57).

SĀRMACA. A famous rural region in the northeast of India. Bhimasena conquered the region during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 13).

SĀRMIṬHA. A brahmin scholar. (See under Pannakāla).

SĀRMĪŚṬHĀ. Daughter of Vṛṣaparvan, King of the anuras. (For details see under Devayāni).
SÄRGKA. Sri Kraţa's bow. The following facts about the bow are gathered from the Mahâbhârata.

(i) When Kraţa exhibited his Viśvarûpâ (cosmic form) in the assembly of the Kauravas he had held in one hand this bow. (Udyoga Parva, Chapter 131, Verse 10).

(ii) Kraţa's Sārgka is on a par with Indra's bow called Vijaya. (Udyoga Parva, Chapter 158, Verse 4).

(iii) Sārgka is one of the three divine bows. (Udyoga Parva, Chapter 158, Verse 5).

(iv) Sārgka was made by Brahmâ and presented to Kraţa. (M.B. Southern text, Anûśâsana Parva, Chapter 141).

SÄRGKAKOPÂKYÂNA. The story of the Sârgaka bird. (See under Khâdjavâdâhu).

SÄRGKARAVA. A mahârâj. He was one of the officiating priests at the Sarpasatra of Janamejaya. (Adi Parva, Chapter 25, Verse 6).

SARP. A son of Vâsî. According to Agni Purâna the sons of Vâsî were called Ekaśâraduâs; but according to Mahâbhârata, Sarp, one of the Ekaśâraduâs is the son of Sthûra and the great-great-grandson of Brahmâ. (Adi Parva, Chapter 65, Verse 2).

SARPABALI. An offering made by Hindus in South India to groups of serpents. Serpents are pleased by songs by Pulluvan and Pulluvati (male and female members of a Hindu sub-caste). To draw Kalams (drawings on floor conveying certain esoteric meanings), to make offerings and for the Pulluvans to sing—these form important elements of Sarpabal. The ball has a connection with the story of Khâdjavâdâhu. The Khâdjavâdâhu, the ball of the Khâdjavâdâhu, the ball that a Pulluvan woman saved Taksaka, who escaped to the ocean after the Khâdjavâdâhu forest was burnt down. Songs by Pulluvan and Pulluvati are unavoidable items in Sarpabal.

Drawing the Kalam is a very important item in Sarpabal. It is drawn on a platform made of putrumanau (small heaps of earth thrown up by earthworms and termites), the platform being demarcated by four pieces of coconut wood. The platform is covered with silk and tender coconut leaves are hung all around it. The Kalam is drawn with rice powder, and other coloured powders. The husk of paddy burnt into charcoal is powdered and with it serpents are sketched first on the mandana (platform). The naga drawings are tinted with colour. The colour powders are collected in coconut shells and sprinkled on the drawings through hollow shells. Pulluvans exhibit wonderful artistic talent in making the drawings.

When the kalam is drawn worship of naga is begun compulsorily by a male member of the house, and he is technically called 'Kalastii Kâimal'. He has been observing 'vratâ' during two days previous to the pûjâ (worship). Having taken his bath and wearing an additional cloth across his shoulders (Uttutiya) he comes with water in a jar. Four lamps should be burning on four sides of the kalam. Also, paddy, rice, tender coconut, milk, fruit etc. should be placed on its four sides. As directed by the Pulluvan the 'Kâimal' conducts the worship by offering flowers, water etc. The Kâimal is to sit on each of the four sides of the kalam and do the pûjâ. Then water (made of cloth) should be lighted, water sprinkled on it and with that the Kâimal should go around the kalam thrice. With the wicks placed on a leaf with paddy underneath it and also with burning camphor he should go round the kalam. Then the Pulluvan playing on the Vinâ in front and a male member of the house with a vessel containing milk, a female member holding a lamp, two girls holding brass plates and the Kâimal and all of them following the Pulluvan go round the kalam thrice and proceed to the serpents' temple in the compound, pray and return. After all these persons are seated, the Kâimal washes the feet of and puts flowers on the heads of the two girls, who had held the brass plates; seats them on two pieces of round wood in the kalam. The girls will have mirror etc. in their hands. They should concentrate their eyes on the heads of the serpents. Now begins the Pulluvan pâtu (song by Pulluvan). At the time of the worship they will be beating tunes on a brass pot, music being made on the Vinâ.

Pulluvan pâtu is the most important item in the whole programme. The songs relate to the burning of the khâdjavâhu forest. Kâliyamardana (suppression of the naga king) etc. One Pulluvan sings songs and a second one repeats them. A minimum of two Pulluvans and two females are required for the purpose. As the songs acquire momentum the girls begin to shake their heads and to wipe off the kalam. Then the girls are asked questions and they answer 'Wânu'. In a short time the girls will swoon and fall on the ground. They are brought back to consciousness by water being sprinkled on them and by fanning. This is in general the nature of a Sarpabal.

SARPADÉVI. Sarpadevi, also called nágârthôtha, is a sacred place in Kuruksetra. A bath here is as beneficial as the performance of an agniṣṭoma yajña. (Vana Parva, Chapter 83).

SARPAMÂLÎ. A mahârâj gifted with divine powers. He had a talk with Sri Kraţa on the latter's way to Hastinapura. (Udyoga Parva, Chapter 83).

SARPÂNTA. A bird born in the line of Garuda's children. (Udyoga Parva, Chapter 101, Verse 12).

SARPASATRA. See under Janamejaya, Part 5.

SARPAŚYA. A Râkṣasa. He was the commander-in-chief of the army of Kâma and Dûṣana, who had clashed with Kâma and Lakshma at Pracâvaţi. Kâma and Dûsana had twelve reputed army-chiefs, including Sarpâpa. (Vâmûkî Ramâyana, Canto 27).

SARPIMÂLÎ. A mahârâj, who flourished in the court of Yudhiṣṭhirâ. (Sabhâ Parva, Chapter 4, Verse 10).

SÂR. A Devagandhara. He participated in the birth-day celebration of Arjuna. (Adi Parva, Chapter 122, Verse 56).

SARVA. One of the eleven Rudras. (Bhâgavata, 6th Skandha).

SARVA. Another name of Sri Kraţa. (Udyoga Parva, Chapter 70, Verse 12).

SARVA. A Purânic river. (Bhûma Parva, Chapter 89, Verse 36).

SÄRVÂBHAUMA I. A king of the Bharata dynasty. He was the son of Vidûra and the father of Jayaotena. (Bhâgavata, Skandha 9).

SÄRVÂBHAUMA II. A son born to King Aharîyâti of the Lunar dynasty, by Bhûnamatî, daughter of Kṛtyâvya. This Sârvâbhauma married Sunandî, daughter of the King of Kekâvya. (Adi Parva, Chapter 93).

SÄRVÂBHAUMA III. An elephant born in the family of the Diggajas (Eight elephants supporting the globe). Mention is made about this elephant in Mahâbhârata, Dropa Parva, Chapter 121, Verse 26.)
SARVABAUMA IV. An incarnation in the Manvantara (Manu's age) of Saivarn, Manu Sarvabauma was begotten by Devaghuya and was born of Sarasvatī. (Bhāgavata, Sankha 8).

SARVADAMANA. Bharata, the heroic son of Sañcutala. (For details see under Bharata 1).

SARVADEVATIRTHA. A sacred place in Kuruksetra. He who bathes there will derive benefit equal to that of crossing away thousand cows. (Vana Parva, Chapter 83, Verse 89).

SARVAGA. Son of Bhanasena by his wife Baladhara. (Adi Parva, Chapter 95, Verse 77).

SARVAKAMA. Son of King Rtparṇa. (Bhāgavata, Sankha 9).

SARVAKAMADUGHA. A daughter of Surabhi. She holds up the northern region. (Udyoga Parva, Chapter 102, Verse 12).

SARVAKAMRA. Son of King Saudasa. When Parasurāma killed the Kṣatriyas it was Parasuraman who saved Sarvakarmā from death. (Śanti Parva, Chapter 49, Verse 76).

SARVAPAPRAMOCANAKOPA. A Kūpa (well) which drives away all sins. It is a tirtha. He who bathes in it will never have to face evil fate. (Vana Parva, Chapter 84, Verse 126).

SARVARTUKA. A beautiful forest near mount Raiavatāka. (M.B. Southern text, Sūbha, Chapter 38).

SARVASRANGA. A nāga born in Dhararāstra dynasty. It was burnt to death at Janamejaya's serpent yajna. (Adi Parva, Chapter 57, Verse 18).

SARVASENA. A king of Kasi whose daughter Sunandā was married by emperor Bharata. The couple had a son called Bhūmānyu. (Adi Parva, Chapter 95, Verse 32).

SARVATEJAS. A king born in Dhruva's dynasty. Vyūṣa was his father. (Bhāgavata, Sankha 4).

SARVATOBHADRA. Varuṇa's home. (Udyoga Parva, Chapter 96, Verse 19).

SARYATI I. A son of Vaivavasuta Manu.

1) General. Ikavoku, Nabhaga, Dhruva, Saryati, Narisyanta, Prāṃsūṣa, Nṛga, Divya, Karuṣa and Pradhrā were sons of Vaivavasuta Manu. Saryati had a son called Amarta and a daughter called Sukanyā, who was married by the aged and blind Cyavana, and a son named Pranati was born to the couple. (See under Cyavana).

2) Other information.

(i) Saryati lives in Yama's court worshipping him. (Sābhā Parva, Chapter 8, Verse 14).

(ii) Cyavana performed for Saryati his yajña at which the Aśvinikumāras, in disobedience of Indra, drank Somarasa. (Vana Parva, Chapter 124).

(iii) Two famous Kings, Haihyaya and Tāilājagha were born in Saryati's dynasty. (Anuśasana Parva, Chapter 30, Verse 6).

SARYATI II. A King of the Puru dynasty. He was the son of Pracīvān and father of Ahaṭhyā. (Ātramviniška Parva, Chapter 90, Verse 14).

SARYATIVANA. A sacred forest. Arjuna, in the course of his 'dream-trip' to Kailāsa in the company of Śrī Kṛṣṇa crossed this forest also. (Drona Parva, Chapter 80, Verse 82).

SAŚABINDU. See under Saravindu.

SAŚĀDA I. Son of Vikuśi, the King of Ayodhyā. Parasurāma was Saśāda's son. (Brahmaṇḍa Purāṇa, Chapter 17).

SAŚĀDA II. A son of Vikuśi. His real name was Vikuṣi. (For the detailed story as to how 'Vikuṣi' became 'Saśāda' see under Vikuṣi).

SAṢĀKA. A caste. Karna, during his triumphal tour, defeated the King of the Saṣākas. (Vana Parva, Chapter 254, Verse 21).

SAṢALOMA. A King very much reputed in the Purāṇas. He did tapas at Kuruksetra and attained heaven. (Ātramviniška Parva, Chapter 20, Verse 14).

SAṢAYANA. A sacred place. In the waters of river Sarasvatī at this place the full moon reflects in the form of a śāda (hare). A bath here will make a man as bright and luminous as the moon. (Vana Parva, Chapter 92, Verse 114).

SAṢIKA. A rural area in ancient India. (Bhīṣma Parva, Chapter 5, Verse 49).

SAṢIΚALĀ. Daughter of Subhā, King of Kāśi. She was married by a prince Sudarśana who had been driven out of his kingdom by Yudhājit.

As she became a young woman Saṣikalā heard about Sudarśana, who lived in the forest with his mother and fell in love with him. One night Devi appeared in dream to her and told her that marriage with Sudarśana would take place, and at those words of Devi she awoke from sleep and began laughing. Though her mother asked Saṣikalā about the reason for her laughing thus, she answered not, but continued laughing. One day while she was picnicking in the Campaka forest, an old brahmin came there and described to her about the great personality and beauty of Sudarśana, who then was staying with his mother at Bharadvājārama. Saṣikalā's heart yearned to be with Sudarśana.

Sudarśana, after the death of his father Dhruvasandhi, lived with his mother Manoramā and her father. But, Yudhājit killed Manoramā's mother also. It was after this that Sudarśana and his mother took refuge in the āśrama of Bharadvājārama. One of these days, Nisāda, King of Śrīgīverapura and a friend of Sudarśana's father (Dhruvasandhi) came to Bharadvājārama and presented a chariot, which possessed mysterious powers, to Sudarśana. The muni were pleased at this and imparted to Sudarśana the Āsana of Āsana, which gave one who practised it all that one desired, and after the above incident Sudarśana began slowly to come out of the Āśrama. He went about the forests in the chariot presented by Nisāda, and he was astonished to find many an armed soldier surround him wherever he went. This happened because of the mysterious powers of the chariot.

It was at this time that King Subhā decided to conduct the Swayamvara of his daughter Saṣikalā. Kings from all lands came. Saṣikalā told her mother in secret about her desire to marry Sudarśana, and the mother in turn told about this to the father. But, he was not for it. Then Saṣikalā sent a messenger secretly to Sudarśana to request him to be present at the Swayamvara, and Sudarśana and his mother started for the palace of the King of Kāśi and when they reached it, kings like Yudhājit had already come there. A rumour was spread that Subhā, insatiably ignoring all the crowned heads, was going to marry his daughter
to Sudarśana, a mere beggar. The assembled Kings, therefore, got themselves ready to pick a row with Subêka, but, he pacified them with the assurance that the Śvayambhûva of Śakñikā would formally be conduct-
ed and her husband could then be selected by herself. That night Śakñikā’s parents tried their best to divert her heart away from Sudarśana, to no purpose and the same night she was duly married to him. By the next morning word about the marriage became public and all the Kings, who had come for the Śvayambhûra decided in conference to kill Sudarśana on his way back home with his wife, and abduct Śakñikā. Accordingly on the fourth day after the wedding when Sudarśana and Śakñikā were returning to Ayodhya escorted by the army allotted to them by Subêhû, King Yaduhjíti and his followers attacked them from their hiding place. In the battle that ensued Devi appeared and helped Sudarśana, who defeated the enemies. People of Ayodhya received with enthusiasm the victorious Sudarś-
ana and he was crowned their King. In later years he became famous as emperor Sudarśana.

ŚASTA. The presiding deity (idol installed) in the 
Sabarimala temple.
1) Bhûta Siva fell in love with Mahâvânuk in his assumed form as Mohini and Sástâ was the result of their union. (Kambârâmâyana, Bâlakânâda). This story occurs in the 8th Chandâ of Bhágavata and the Asura Kândâ of Śkandâ Purâna, but only the Śkandâ Purâna refers to the child by name Sástâ.
2) Other information.
(i) In the battle between Indra and the asura called 
SaраФmahâdha the former depicted Sástâ for the protection of 
Śađevedi. (Śkandâ Purâna, Asura Kânda).
(ii) Sástâ is supposed to have two wives called Purâna 
and Puṣkâla and a son called Satyâka. (Aṣṭottaraśa-
takam about Sástâ; also see under Sabarimala).

ŚASTHIDEVI.
1) General. A Devi born out of 1/6 part of original 
nature (Mahâprakṛtī). Since she was born out of 1/6 
part, she is called Śaśthidevi. Also called Devasena, 
Śaśthidevi is the patron-devi of children. She grants 
them life. She protects them as the real mother and 
always remains by their side. She has earned Siddhis 
by the practice of yoga, is the best among the asaṃâtras 
(eight-mothers) and is the wife of Bhágavata.
2) Blessings of the Devi. She is foremost among the 
devi, who bless children. There is a story in the ninth 
cento of Devi Bhágavata revealing the importance of 
Śaśthidevi.

Though Priyâvatâ, son of Śvayambhûva Manu was at 
first averse to marriage he, at last, married, on the 
insistence of Brahma, a woman called Mâlû. For long he had no issues and sad at heart he got a putrâkâmaṇi 
yâjâ performed by Kaṭyânaprajâpati as a result of which Mâlû got pregnant, and delivered in the twelfth 
year. But, the child was still-born and Priyâvatâ set out 
with the corpse for the burning ghat. But, he could 
not make up his mind to give it up and so decided 
himself also to court death. Then he saw a divine planet stop there with a woman in it, who spoke to him as follows: “I am Devasena, the maternal daughter of Brahmâ and wife of Śkandadeva. It is I, who grant son 
to the sonless, wife to the wifelss, husband to the 
husbandless, wealth to the poor and the results of 
their actions to all.” So saying the Devi took from Priyâvatâ 
the corpse of his child and brought it back to life.

ŚASTHHRADĀ. A sacred place. Bathing here is more 
beneficial than gifting away food. (Anûsârana Parva, 
Chapter 25, Verse 36).

ŚASOLKAMUKHÎ. A female attendant of Subrah-
maṇya. (Śalya Parva, Chapter 46, Verse 22).

ŚASYA. An ancient King in Bhara. It is said in 
Mahâbhara, Sabhâ Parva, Chapter 1, Verse 17, that 
this King remains in the palace of Yama and glorifies 
him.

ŚATA. A great yaksha friend of Vaiśravana. (See under 
Dipakarṣu for the story about how Sāta became a 
cursed Yakṣa).

ŚATABALI. A peepal tree on the peak of mount 
Kumuda. From the branches of the tree milk, butter-milk, 
ghee, juice of Sugarcane etc. descend carrying with 
them divine rice, clothes, ornaments etc. to the Kumuda 
mountain and flow in rivers towards the north. The 
people in those places get their rice, clothes orna-
ments etc. from the river. Muniśkidevi praised by 
Devas has her abode here. Those who drink milk etc. 
flowing in the river will not be affected by hunger, 
thirst and signs of old age. Nor will any danger over-
take them. They will live long. (Devi Bhágavata, 8th 
Śkandha).

ŚATABALI. A great monkey under the leadership of 
Śukrâvan. He was the leader of the monkeys deputed to the 
northern regions to look for Śita. (Vaṁśikī Râma-
âyaṇa, Kiśkindhi Kânda Canto 43).

ŚATABHISAK. A star.
He who gives gifts of fragrant materials like sandalwood 
on the day of this star will, after death, live with the 
aparâs and enjoy fragrant smell. (Anûsârana Parva, 
Chapter 64, Verse 30).

ŚATACANDRA. A brother of Śakuni. In the battle of 
Kuruksetra he fought on the side of the Kauravas and 
got defeated by Bhima. (Droṇa Parva, Chapter 157, 
Verse 23).

ŚATADHANUS (ŚATADHANVÂ). A Yadava king. 
(For details see under Kaṭaravâra Para 2).

ŚATADVÎ. The Purânic name of the Indian river now 
called Sudêj. Grief-stricken over the death of his son, 
Vâsîtha once jumped into this river, which, realizing 
that the mahârsi was as powerful as fire, divided itself 
into many branches and flowed in various directions, 
and hence the river came to be known as Śatadvî. 
(Adi Parva, Chapter 176, Verse 8). Once in talking 
about sublime rivers to Śiva, Parvati mentioned this 
river also. (Anûsârana Parva, Chapter 146, Verse 18). 
Śatadvî is also one of the ten rivers referred to in the 
Ṛgveda.

ŚATADYUMNA. A king in ancient India, son of 
Câkuṣa Manu by his wife Nadvâla. (Vîṣṇu Purâṇa, 
Part I, Chapter 13). Nadvâla had ten brilliant sons 
including Śatadyumna. Satadyumna once gifted away 
a house of gold to the brahmin called Mûgâla and 
thereby attained heaven. (Śînti Parva, Chapter 224, 
Verse 32).

ŚATAGHANTA. A female attendant of Subrahmaṇya. 
(Śalya Parva, Chapter 46, Verse 11).

ŚATAHRAĐA. Mother of the Râkṣaṇa called Virûḍha. 
His father’s name was Jaya. (Vaṁśikī Râmaṇya, 
Aryaṇâkâṇḍa).
SATAJIT I. A King of the Yādava dynasty. Śatajit, son of Sahasraśat, had three sons called Mahāhaṁsa, Vepuhaśa, and Saitya. (Bhāgavata, 5th Skandha).

SATAJIT II. Son of Śri Kṛṣṇa. From Jambava. Śatajit met with his death in the quarrels among the Yādavas at Prabhāśātpurāṇa. (Bhāgavata, 9th Skandha).

SATAJYOTI. Son of King Subhṛata. The King had one lakh sons. (Adi Parva, Chapter I, Verse 44).

SATAKARŚI. See under Mandakarśa.

SATAKASI. II. Son of King Purushottama. He ruled the country for fifty-six years. (Matsya Purāṇa).

SATAKSİ. Another form of Devi. (For details see under Durgāmā).

SATAKUMBHA. A sacred river, considered to be the source of agni. (Vana Parva, Chapter 222, Verse 22).

SATALOCANA. A warrior of Subrahmanya. (Sāliya Parva, Chapter 45, Verse 60).

SATAMUKHA I. (SATAMUKHA RAVANA). Father of Indumukhi, the wife of Subrahmanya Rāvana. Satamukha had defeated Pāṭala Rāvana in battle. He gave the eternal weapon called Kaṭhorakaṭhāra as dowry for his daughter’s wedding. (See under Subrahmanya Rāvana).

SATAMUKHA II. An asura, a great devotee of Śiva. He observed tapas for hundred years making offerings of his flesh in the fire. Śiva, who was pleased with his tapas, granted him many boons. (Anuśāsana Parva, Chapter 45, Verse 58).

SATANANDA I. Priest of King Janaka. He was the son of Gautama by Ahalya. (Bhāgavata, 9th Skandha and Agni Purāṇa, Chapter 278). Satananda felt elated that Śrī Rāma restored to Ahalya her old sanctity and also that his father Gautama received back his mother and lived with her. It was Satananda, who acted as high-priest at the wedding of Sītā with Rāma.

SATANANDA II. A mahārāja, who possessed divine gifts. He once paid a visit to Bhīma. (Anuśāsana Parva, Chapter 26, Verse 8).

SATANANDA. A female attendant of Subrahmanya. (Sāliya Parva, Chapter 46, Verse 11).

SATANIKĀ I. A King born in the dynasty of Yāyati. He was the son of Bhṛhadatta and father of Durdama. (Bhāgavata, 9th Skandha).

SATANIKĀ II. Son of Nakula. The Mahābhārata contains the following information about this Satanikā.

(i) To Nakula was born of Draupadī a son called Satanikā. (Adi Parva, Chapter 67, Verse 127).

(ii) This Satanikā was born from an aspect of Viśva-deva. (Adi Parva, Chapter 67, Verse 127).

(iii) Once upon a time there was in the Kaurava dynasty a Rājaśīrṣa called Satānika and it was to perpetuate that name that Nakula named his son 'Satānika'. (Adi Parva, Chapter 220, Verse 84).

(iv) This Satanikā defeated in the great war Jayasena, Dusāraka and Citrasena. (Bhīma Parva, Chapter 79, Verse 42; Chapter 79, Verse 46 and Drōna Parva, Chapter 168, Verse 12).

(v) Satanikā fought with Vṛṣṇaṇa, Śruṭakaṁśa, the son of Durgārātra and Atvākhaṁśa. (Drona Parva, Chapter 167, Verse 7; Karna Parva, Chapter 25, Verse 15 and Chapter 85, Verse 14).

(vi) He killed Bhūtakarmana and the prince of Kalinga in the great war. (Drona Parva, Chapter 25, Verse 23; Karna Parva, Chapter 85, Verse 21).

(vii) He died in the great war hit by the arrow of Āsavaṁkhaṇa. (Saupālika Parva, Chapter 6, Verse 57).

(viii) He is referred to by the following names also in the Mahābhārata, viz. Nakulaputra, Nakuladēśa, Nakul..

SATANIKĀ III. A prince born as the son of Janamejaya (Parīkṣet’s son) of his wife called Vapiṣṭhamā. He married the princess of Vidēha and to the couple was born a son called Āsavaṁkhaṇa. (Adi Parva, Chapter 96, Verse 86). He had also another son named Saṭaṅkāṇa. (Kathāśrītāgama). (See under Udāyana).

SATANIKĀ IV. A well-known Rājarṣi born in the Kuru dynasty. It was to perpetuate his name that Nakula called his son Satānika. (Vana Parva, Chapter 220, Verse 84).

SATANIKĀ V. A brother of Viraṭa, the King of Matsya. He was called Śuruddha. Further he was the commander-in-chief of the army of Viraṭa. When Viraṭa’s cows were lifted by the Kauravas, Satānika went to war against them along with the Trigartas, who wore golden helmets on their heads. (Virāṭa Parva, Chapter 31). He was an ally of the Pandāvas in the great war. He was wounded in the war by Bhīma and killed by Sāliya. (Drona Parva, Chapter 167, Verse 30; Bhīma Parva, Chapter 118, Verse 27).

SATANIKĀ VI. Younger brother of the Viraṭa king. He was killed by Drōna. (Drona Parva, Chapter 21, Verse 18).

SATAPATRAVANA. A forest on the western side of Dvāraka. The mountain called Sukasā is at the centre of the forest. (Saṭṭha Parva, Southern text, Chapter 33).

SATAPARVA. Wife of Sukraçıana. (Udyoga Parva, Chapter 117, Verse 13).

SATARAṬHA. A King in ancient India. He lives in the court of Yama and worships him. (Saṭṭha Parva, Chapter 8, Verse 26).

SATARUDRA. The story of Satarudra was imparted to Śrī Rāma by Vyāsā to show that all life is mere illusion or different forms of Śrī Rāma. One dropākhyāna is the story of a contemplative sanyāsī. Whatever subject or object he conceived in his mind used to assume its form as water changes into waves, and it was a boon or great asset, which his heart had acquired as a result of its purity. He confined himself to his āsana and thought about things one after the other.

To start with, Satarudra thought to himself that he was a ‘dream person’ called jīva. While picnicking in the streets of a ‘dream-built city’ the ‘dream person’ overcame by the effect of liquor remained in an unconscious state for some time. He also felt immediately to be a Brahmin learned in the Vedas. ‘Jīva’, who transformed himself thus into a brahmin and spent during day-time overcome by exhaustion on account of work. At once he dreamt himself to have been transformed into a feudal lord or tributary King, who, after taking his meals went to sleep when he dreamt that he was changed into a great King. The King, who ruled the country peacefully changed himself one day in dream into a celestial woman. The next dream was that the woman, while it was deep asleep after a hilarious sexual act, was turned into a she-deer. The she-deer, in dream turned into a creeper, and it duly bore leaves, flowers and fruits. The creeper felt that it
entwined and climbed some trees. Then he (Jivata) went into deep sleep, absolutely unaware of himself, for some time. Then he dreamt himself to have been changed into a beetle. The beetle felt attracted towards a lotus flower and got captured therein. An elephant from the forest nearby entered the ‘lotus pond’, plucked and tore into pieces the lotus flower. As the beetle had got fixed in its mind and imagination the picture of the elephant it became a skinner elephant after its death. While running about in the forest the elephant had captured himself and the King’s men captured and killed the elephant. A number of beetles gathered around the elephant to suck its ichor (madajala). Because it thought about the beetles the elephant, after its death in battle, again became a beetle, which imagined about the swan in the lotus-pond. The beetle one day got captured in the lotus-flower and became a swan, on being killed by the elephant. Thus the beetle, after taking many births and forms, became ultimately Brahma’s vehicle, the swan. While the swan once moved about the surrounding places of moun. Kaśī it saw Rudra and imagining itself to be Rudra (Rudra’s name is I am Rudra) attained Rudrahood. While associating with the parthenial Rudra he remembered his past lives, and wondering about the many continuous dreams of his, in solitude he thought like this:—‘The power of Mayā (illusion) which rules over everything in the world is truly wonderful. How curious and peculiar is the cunningness or trickeries of Mayā in creating, like mirage, the illusion that things, which did not really exist, existed. Mistaking Māyā for the truth and the fact, I roamed about in many a material desert. In one form of life I was born as Jivata, in another, King: in yet another, swan etc. and now I have attained Rudra-hood. Hundred Caturyughas and thousand years have passed in this ‘show’. Now, I will return and personally see all past episodes and I shall identify them all with myself after bestowing knowledge on them.

Having made up his mind like this, Rudra descended to the city of the old Sannyāsin. He infused life and vitality into the dead body of the sannyāsin that was there. The Sannyāsin remembered his old illusions and hallucinations. He had attained Rudrahood after crossing various stages from being Jivata. Then both of them together came to the Jivāja stage, awoke the ‘dram-person’ by giving him mind and vitality. Afterwards he took over, who assumed single form by the composition of different personalities, attained various stages like brahmin etc., awoke them too and add them to themselves (the three). Thus there came about to be hundred persons formed from aspects or fractions of Rudra, and at the instance of the real Rudra they returned to their homes and lived happily with their sons, relations etc. Those hundred persons are the Satarūpas. (Rāmāuwīka, Satarudra-pākhāyaṇa). In Verse 13, Chapter 150 of Anuśāsana Parva, Mahābhārata also is found references to the Satarūpas.

SATARŪPA. Wife of Svēyambhuva Manu, who took his sister Satarūpī as her wife. The couple had two sons called Priyavrata and Utānāpāda and two daughters Prastūti and Akūti. Prastūti was married to Dakṣaprajāpati and Akūti to Ruciṣprijāpati. (Viśu Purāṇa, Part I, Chapter 7).

SATUPAHĀRA. A well-known sacred place in Kurukṣetra. Bathing here is productive of the same result as giving away thousand cows. This place is thousand times more beneficial than other places. (Vana Parva, Chapter 83).

SATASĀPAKAKA. A holy place at Rāmatirtha on the river Gomati. He who bathes here and takes food as parāśātric injunction will get results equal to those of giving in gift a thousand cows. (Vana Parva, Chapter 84, Verse 74).

SATASIRŠA. Wife of Vásuki, King of the nāgas (Udyoga Parva, Chapter 117, Verse 17).

SATASRNGA I. A man who lived on Mount Sata-śrigā. It was this man, who cursed Pāṇḍu that he would die on his coming into physical contact with his wife (For details see under Pāṇḍu and Mahābhārata).

SATASRNGA II. A Rākṣasa, who had three sons called Samyama, Vayama and Suyama. (Sāntī Parva, Southern text, Chapter 98).

SATASRNGA III. A mountain where Pāṇḍu once practised austerities. (Adi Parva, Chapter 119, Verse 50). The Pāṇḍavas were born here and they were named in the presence of Munīs who lived there. (Adi Parva, Chapter 122). Also, here it was that Pāṇḍu died. Once in the course of a dream-trip of Arjuna in the company of Kṛṣṇa to Kaśī they saw Satarṣa also. (Drona Parva, Chapter 80, Verse 32).

SATATAPA. Author of a Sānti in prose and poetry in six chapters.

SATAVHANA. A king. Gunaḍhya, author of Brhatkathā was a minister of this king. (See under Gunaḍhya).

SATAVANI. A Rājarsi. His son was known as Satavanyaya. (Rgveda, Maṇḍala I, Anuvāka 11, Sūkta 51).

SATAYUPA. A Kekaṇa Rājarsi. He abdicated the throne in favour of his son and went to perform tapas in Kurukṣetra forest where he saw Dīrghatama and others and spoke about the rules to be observed in “forest life”. (Ātramāvāka Parva, Chapter 19, Verse 8). His grand-father’s name was Satasraciṇya (Ātramāvāka Parva, Chapter 20, Verse 60).

SATAYUS. One of the six sons of Purūravas by Vaiṣṇavi. (Adi Parva, Chapter 72, Verse 24).

SATAYUS II. A warrior, who fought on the Kuravar side against the Pāṇḍavas. He fought from the ‘waist’ position of the Vyūha made by Bhīma and courted death. (Bhīma Parva, Chapter 75, Verse 22; Sālīya Parva, Chapter 2, Verse 19).

SATHA. An asura, son of Kaśyapaprajāpati by his wife Danu. (Adi Parva, Chapter 65, Verse 29).

SATI. A birth of Devī Pārvatī. (For more details see under Pārvatī).

SATKRTI. A king of the solar dynasty. It is stated in Bhāgavata Skandha 9, that he was the son of Jayateṣa.

SATODARI. A female attendant of Subrahmanyam. (Sāyana Parva, Chapter 46, Verse 10).

SATRJIT. A King of the Yadavas. It is mentioned in Bhāgavata Skandha 9, that he was the son of Nāma and the brother of Pṛṣeṇa. (To know the previous birth of Sātrjīt see under Satyabhāma). Śrī Kṛṣṇa married Satyabhāma the daughter of Sātrijīt. In connection with the jewel Sāyamantaka, Kṛtvannā
caused Sātrijit to be murdered. More details about Sātrijit occur under the entries Prasena, Kṛtaṃvarṇa, (Para 2) and Sātrijit (Sātṛyalā). SĀTRUHGNA. A brother of Śrī Rāma. He and Laksmana were the sons of Śumitra, and Śrūtaśrī was his wife. As ordered by Rāma he killed Lavanākara, who lived in Madhu forest, and established there the city called Madhurāntrī. After the death of Sātruḥgna two sons of his lived in Madhurāntrī, and after the disappearance of the solar dynasty the city went to the Yadua. For details see under Śrī Rāma and Hanumān, Para 10.

SĀTRIJIT. A prince, the son of Dhruvasandhi by his second wife Līlavati. (See under Dhruvasandhi).

SĀTRUMARDANA. The third son of King Rādhvaja by his wife Mādhavā. (Mārkaṇḍeya Purāṇa, Chapter 29, Verse 26).

SĀTRUḤJAYA I. A Sauvira prince, who followed Jayadratha with a flag. Arjuna killed him in a battle consequent to the Swayambhara of Draupadī. (Vana Parva, Chapter 271, Verse 27).

SĀTRUḤJAYA II. A son of Dhrītarāṣṭra. The following facts about him are gathered from the Mahābhārata:
(i) Duruṣdhana deputed him for the protection of Bhīma in the great war. (Bhīma Parva, Chapter 51, Verse 8).
(ii) He attacked the five Kekaya kings. (Bhīma Parva, Chapter 79, Verse 56).
(iii) Bhīma killed him. (Droṇa Parva, Chapter 227, Verse 29).

SĀTRUḤJAYA III. A warrior and a brother of Karṇa who fought on the Kaurava side and got killed by Arjuna. (Parva Parva, Chapter 11).

SĀTRUḤJAYA IV. Another warrior, who fought on the Kaurava side whom Abhimanyu killed. (Droṇa Parva, Chapter 56, Verse 181).

SĀTRUḤJAYA V. A son of Droṇa. In the great battle Atvaṭhālā killed him. (M.B. Droṇa Parva, Chapter 56 Verse 151).

SĀTRUḤJAYA VI. The King of Sauvira. Kanika, the son of Bhāradvāja, taught him political science and all other cunning ways. (Mahābhārata, Śśīlī Parva, Chapter 140).

SĀTRUṬAPĀ. A King, who fought in Duruṣdhana's army. Arjuna killed him when the Kauravas lifted Virāṭa's cows. (Virāṭa Parva, Chapter 54, Verse 11).

SĀTUSASA. A son of Dṛūtarāṣṭra. Bhīma killed him in the great war. (Droṇa Parva, Chapter 127, Verse 9).

SĀTURATAPĀNA. An asura, the son of Kātyānaprājapati by his wife Danu. (Adi Parva, Chapter 65, Verse 29).

SĀTVAḌANTA. A Yādava prince. This Satvadanta was one of the sons born to Vasudeva by his wife Bhadrā. (Vāyu Purāṇa, 96: 71).

SĀTVAṬA I. A King of the Yadu dynasty and son of Devakasatra. Sātavata had seven sons called Bhaja, Bhad, Divya, Vṛṣṇ, Devapatiha, Anaka and Mahābhājot. Sātavata was one of the Sātavatas and the men born in his dynasty are called Sātavatas. (Sabhā Parva, Chapter 2, Verse 30).

SĀTVAṬA II. Another name of Śrī Kṛṣṇa.

SĀTVIKA. A brahmin, who was turned into a Rākṣasa due to a curse after he had entered heaven. His story has been told by sage Śaunaka to Bharata, brother of Śrī Rāma.

Bharata, who led the yājñic horse towards the north in connection with the Avamadha vajra performed by Śrī Rāma after he was crowned King. The horse, which started on its journey from Ayodhyā reached, after six months, Hemakūta on the limits of India. As soon as it got into a beautiful garden it was rendered stationary as though paralyzed. All attempts to make the horse move failed. Sātruḥgna and some soldiers tried to lift the horse by its legs, to no purpose. Hanumān bound its legs with his tail and pulled, again to no purpose, and surprised at this failure of his he spoke to Sātruḥgna and others thus: "It was only just now that I pulled out with my tail the Droṇa mountain so very easily; but this small horse does not stir at all. May be, it is all fate." Following Hanumān's speech, Sātruḥgna asked Śaunaka to explain for this state of the matter, but the latter could not find one for it. Then it was decided to find out a mahārṣi and ask him for the explanation. The soldiers accompanied by Bharata went in search of a mahārṣi, reached Śaunaka's āśrama and submitted the case to him.

The mahārṣi remained in meditation for some time and the condition of the horse became vivid in his mind. Then he spoke as follows: "There was once a brahmin named Sātvika in Gauḍa (?) land on the banks of river Ārāvī. Once he began performing tāpas. He spent three days drinking only water the first day, consuming air the next day and fasting completely the third day. He continued his taps repeating the above course until one day he entered samādhi (existed). He got into a decorated plane sent from Devaka, went to the peak of mount Meru and thence came to river Jambe, which flowed from the great Jambe tree on the mountain. There in Jambe were many mahārṣis, who had acquired merit by bathing in the golden water of the river, enjoying all comforts in the company of aparā women. Sātvika, one day, haughty with the thought that he was the master of the mahārṣis, did not agree with other mahārṣis displeased the latter, and they cursed him. When he prayed for absolution from the curse they told him thus:
"When you parade the feet of Śrī Rāma's horse, you will happen to hear Rāma's story and then you will be redeemed from curse.'

On Śaunaka informing them thus that it was the brahmin transformed into a Rākṣasi, who had paralyzed the legs of the horse, Bharata returned to the horse and recited the story of Rāma and immediately an effulent person came there in a plane and said, "Oh, intelligent King! I have now heard the story of Rāma and so have become pure; so, please let me go to heaven." After saying this he returned. Bharata and others were pleased to see the story of the brahmin. The horse became free from its paralyzed condition. The party resumed its journey. (Padma Purāṇa, Paśupataśpana, Chapters 47 and 48).

SĀTYA I. A hermit. Mention is made about this hermit who abode in the court of Yuddhisthira, in Mahābhārata, Sātva Parva, Chapter 4, Verse 10.

SĀTYA II. An Agni (fire). This Agni Satya was the son of the Agni Nīkṣvāna. He was a worker of Kālādharma (The god of Death). He reduces the pain of living beings who are suffering. So this Agni Satya got the name Nīkṣṣ as also. This Agni brightens the
SATYA III. A warrior who served in the army of the King of Kaliṅga. This warrior fought against the Pandavas in the battle of Bhārata. This warrior who stood as the wheel-guard of Srutāyus the King of Kaliṅga, was killed by Bhīmasena in the Bhārata-battle. (M.B. Bhāma Parva, Chapter 54, Verse 77).

SATYA IV. A country of Vidarbha. This terriror who was a Brahmin was a believer in ahimsā also. Once he performed a sacrifice without any killing. His wife Purukarindhāni helped him in the sacrifice. Dharmadeva came there in the form of an antelope to test the non-killing principle of Satya. The animal came near Satya and said: "I am a deva (god) belonging to the Suka-clan. I dwell in this forest as an antelope, due to the curse of Dharmadeva. Kill me and complete this sacrifice."

Though Satya heard this, he did not wish to kill the animal. At last the antelope decided to go as he walked eight steps and then returned. Due to the delusive art of the antelope Satya saw there celestial maid and the aeroplanes of Garbhadvās. The antelope said that if he was killed he would write down the knowledge from the throne of Satya for killing and forthwith he lost all the attainments he got by penance. (M.B. Śānti Parva, Chapter 272).

SATYA V. Another name of Śri Kṛṣṇa. (M.B. Śānti Parva, Chapter 342, Verse 75).

SATYA VI. The son of Vitāya, born in the dynasty of Ķriṣṇa. He lived in Mahābhārata, Anuśāsana, Parva, Chapter 30, Verse 62, that this Satya had a son called Santa.

SATYĀ I. A wife of Śri Kṛṣṇa. Mention is made about this wife in Mahābhārata, Dāśāvatārī, Sādhab Parva, Chapter 38.

SATYĀ II. The wife of the Agni called Saṃyū. So beautiful a woman as Satyā was said to have not existed in the three worlds. Bhradbhāvā was the son born to Saṃyū by Satyā. Bhradbhāvā had three sisters. (M.B. Vana Parva, Chapter 219, Verse 4).

SATYĀ III. A group of Devas (gods). This group of devas lived in the third Manvantara. The name of the then ādīna was Uttama and the King of the devas was the ādīna Sudānti. There were then five Devaganas (groups of Gods) each consisting of twelve, devas. These āganas were Sudhābhām, Satyas, Japanas, Pratīdheṭtis, and Vaśavastis. (Viṣṇu Purāṇa, Aīrīta 3, Chapter 1).

SATYABHĀMĀ. The wife of Śri Kṛṣṇa.

1) Introduction. Once Śri Kṛṣṇa himself said about the previous birth of Satyabhāmā. There was an occasion for saying that.

Once Nārāda came from the world of the gods to Devakā. He had brought with him some flowers of the Kalpaka tree. Nārāda gave all those flowers to Śri Kṛṣṇa. Śri Kṛṣṇa divided them among his wives, but he had forgotten Satyabhāmā. Being unable to subdue her sorrows and anger she got into her bedroom and went to her bed and lay. The Śri Kṛṣṇa came to know of this. He took Satyabhāmā with him on the back of Garuda and went to the world of Gods. They reached there and asked Indra for some Kahlā flowers. Indra refused to give. Garuda got ready to uproot the tree. Then Indra wielded his thunderbolt. To honour the weapon thunderbolt, Garuda left a feather of his there and received the feather in the effect of the hitting of the thunderbolt, the peacock, mongoose and jungle fowl was born from Garuda. Śri Kṛṣṇa who won the war, returned with Satyabhāmā mounted on Garuda, to Devakā. The Kalpaka tree brought from the world of gods, was planted in the garden in front of the palace of Satyabhāmā. When Śri Kṛṣṇa and the Kalpaka tree in the balance and all the things placed in equal weight were given to Nārāda himself. Nārāda received the Satyabhāmā became overjoyed. She asked Śri Kṛṣṇa, what good deeds she had done to earn so much happiness. Śri Kṛṣṇa described the previous birth of Satyabhāmā. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 90).

2) Previous birth of Satyabhāmā. Towards the close of the Ķṛṣṇayuga, there was a Brahmin named Devasārāmā who was born of his son Śri Kṛṣṇa and the mother was a Brahmin named Devasārāmā was well-versed in the Vedas and the Vedāṅgas. In the old age a daughter named Gavaṇvati was born to him. He gave his daughter to his disciple Čandraśārāmā. Once Čandraśārāmā and Čandraśārāmā went to the forest to bring Darbha (poa) and Sāmi (bunca). While they were walking in the forest they met with a giant who was killed by the power of Čandraśārāmā. Čandraśārāmā then went to the world of Uśīri and took Čandraśārāmā was again. At last she sold the furniture and conducted the funeral rites of her father and husband. After that she lived by manual labour. She observed fast and the vow of Čṛtikā and Ėkāḍati. Gavaṇvati, who was weak and lean because of old age and fever once walked slowly to the river Ganges to bathe. When she got into the river she bade farewell to the cause of cold. Then an aerial chariot came down from the sky. The messengers of Viṣṇu took her in the chariot, to Viṣṇuṇā. The celestial maidens fanned her with the whisk of yak. After this Mahīśvānu incarnated as Śri Kṛṣṇa to destroy the wicked. Those who were the dependants of Viṣṇu in Viṣṇuṇā took him in Ďvārākā. Devasārāmā became a Āhūrā. Čandraśārāmā became Āhrūrā. Gavaṇvati became Satyabhāmā. Because of the goodness earned by the fast of Čṛtikā, she had become a beloved one of Viṣṇu. Because she made a grove of holy basil (tulasī) at the gate of Viṣṇu in the previous birth the Kalpaka tree came to her garden in this birth. Because she lighted lamps in Čārtikā month Mahābhāṣya became permanently in her house. Because she did fast and vow in Čārtikā imagining Viṣṇu as her husband, she became the wife of Śri Kṛṣṇa in this birth. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 91).
3) **Family life.** See under Kṛṣṇa, Para 16 and Namaka Para 4.

4) Other details。

(i) The sons Bhima and others were born to Śrī Kṛṣṇa by Satyabhāmā. (Agni Purāṇa, Chapter 276).

(ii) Narakāsura stole the ear-rings of Aditi, the mother of the devas. Śrī Kṛṣṇa and Satyabhāmā went to fight with Narakāsura. They killed him and recovered the ear-rings and gave them back to Aditi. At that time, Aditi blessed Satyabhāmā thus: “Till Śrī Kṛṣṇa forsakes his body you will not be affected by old age. Moreover you will always have a divine fragrance and good qualities.” (M.B. Śaṭāḷa Parva, Chapter 30).

(iii) Satyabhāmā had a beautiful white palace in Dwārakā. The steps of the palace were paved with jewels. To those who pass over its steps, hot season will appear to be cold. (M.B. Dākṣiṇāyana Pātha, Śaṭāḷa Parva, Chapter 38).

(iv) When the Pāṇḍavas were living in the Kāṃyaka forest at the time of their forest life, Śrī Kṛṣṇa and Satyabhāmā paid them a visit. (M.B. Vana Parva, Chapter 103, Verse 11).

(v) At this time Satyabhāmā asked Pāṇḍālī about the meaning of the text: “He does not bring the husband over to her side.” (M.B. Vana Parva, Chapter 238, Verse 4).

(vi) When Arjuna came to Dwārakā, after Śrī Kṛṣṇa had forsaken his body, Satyabhāmā lamented with the other queens for a long time. (M.B. Mausala Parva, Chapter 5, Verse 13).

(vii) After this Satyabhāmā went to the forest for penance. (M.B. Mausala Parva, Chapter 7, Verse 74).

**SATYADEVA.** A prominent warrior of the army of Kaliṅga. He took part in the Bhārata-battle and served as the guard of the wheel of Śrīkṛṣṇa riding Kaliṅga and was killed by Bhīma (Maṇḍūkya Parva, Chapter 54, Verse 74). **SATYADEVI.** The daughter of King Devaka. This Satyadevi was one of the seven wives of Vasudeva. (M.B. Purtkūṇa Parva, Chapter 14, Verse 74).

**SATYADR̥MĀ I.** A King of the lunar dynasty. He was a helper of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 141, Verse 25).

**SATYADR̥MĀ II.** A brother of Sūdrāmā, the King of Trigarta. Arjuna killed him in the Bhārata-battle. (M.B. Śaṭāḷa Parva, Chapter 26, Verse 36).

**SAṬYADR̥MĀ.** A son of Śrīkṛṣṇa. It is mentioned in Agni Purāṇa, Chapter 279, that this Satyadrīthi had two children called Kṛṣṇa and Kṛṣṇā. **SATYADHRITI II.** A warrior who fought in chariot on the side of the Pāṇḍavas in the Battle of Bhārata. The following information is given about him in Mahābhārata.

(i) Bhīma considered Satyadrīthi as one of the prominent fighters in chariots. (M.B. Udyoga Parva, Chapter 17, Verse 18).

(ii) This Satyadrīthi had been present at the Swayabhūnāman marriage of Draupadi. (M.B. Adi Parva, Chapter 165, Verse 10).

(iii) This Satyadrīthi who was the son of Sucitra continued helping Ghatotkaca the son of Hīmbi, during the battle of Bhārata. (M.B. Bhīma Parva, Chapter 93, Verse 13).

(iv) Satyadrīthi was an expert in the wielding of all weapons, especially in archery. He was a scholar in the Vedas and Vedāṅgas. (M.B. Drona Parva, Chapter 23).

(v) In the Bhārata-battle he was killed by Drona-āśva. (M.B. Karna Parva, Chapter 6, Verse 34).

**SATYADHRITI III.** The son of the King Kiṃaka. In the Bhārata-battle he fought on the side of the Pāṇḍavas against the Kauravas. (M.B. Drona Parva, Chapter 23, Verse 56).

**SATYAHITA.** A King of the Pūru dynasty. He was son of Satibha and the father of Sudhanvā. (Agni Purāṇa, Chapter 278).

**SATYAJIT I.** A King belonging to the dynasty of Yayāti. He was the son of Sūru and the father of Keṃa. (Bhāgavata, Skanda 9).

**SATYAJIT II.** A brother of Drupada, the King of Pāṇḍava. He appears in the story of Mahābhārata for the first time at the death of Drupada. When the education of the Kauravas and the Pāṇḍavas was over, Drūṇa asked his pupils to bring Drupada's dead body to teacher's gift. An attempt was made to bring Drupada before Drūṇa, and Arjuna confronted each other. In this fight it was Satyajit who stood as the right hand of his brother Drupada. (M.B. Adi Parva, Chapter 157, Verse 42). Arjuna defeated this Satyajit. Immediately Satyajit ran away from the battle-field.

(v) After the marriage of Pāṇḍālī, Pāṇḍavas and Drupada became relatives. With this Satyajit also came to be on good relation with the Pāṇḍavas. In the battle of Bhārata this Satyajit was the bodyguard of Yudhiṣṭhira. (M.B. Drona Parva, Chapter 17). In the battle which followed Drona killed Satyajit. (M.B. Karna Parva, Chapter 6, Verse 4).

**SATYAKA.** A king of the Yādava clan. He was the father of Satyaki. Satyaka also took part in the festivals conducted on the Kauvāta-mountain by Śrī Kṛṣṇa and the others. It is stated in the svatama Parva, Chapter 62, Verse 6, that Satyaka conducted offerings to the moon in respect of Abhijjāna.

**SATYAKĀMA (SATYAKĀMA JĀBĀLA).** A noble hermit. There is a story as given below, in the Chandogopaniṣad about the greatness of this hermit.

As his father died in his boyhood, Satyakāma was brought up by his mother Jābālī. When it was time to begin education, the boy told his mother, “Mother, I would like to be educated under a teacher, in the Vedas. But I don’t know what clan I belong to. What answer shall I give, when the teacher asks me about my clan?” His mother Jābālī replied, “I also do not know much about the clan of your father who married me when I was a girl. From that day onwards I was engaged in house-keeping. I did not ask your father about the clan. On the day of your birth to you. Shortly after that your father died. Tell your teacher that you are Satyakāma the son of Jābālī.”

Having heard this Satyakāma went in search of a teacher. At last he reached the hermitage of the sage Gautama and told him every thing. The hermit was attracted by his truthfulness and behaviour. Believing that Satyakāma was a Brahmīn boy, Gautama accepted him as a disciple. The hermit entrusted the boy with four hundred lean cows to look after. The boy accepted the work, and said to the hermit. “When this becomes a group of thousand fat cows, I will bring them back.”

He lived in the forest looking after the cows. The Devas
sympathized with him. Vāyu (wind), the Sun, Agni (fire) and Prāṇa together gave him divine knowledge and wisdom. After this Satyakāma returned to the hermit Gautama with thousand fat cows. Seeing the boy whose face shone with the light of God, the hermit was amazed. “Who gave you divine knowledge?” asked the hermit. Satyakāma told the hermit all that took place. Fully satisfied with the boy, Gautama imparted to him knowledge about the universal Soul (Paramātmā) and Satyakāma became a noble hermit.

Satyakāma got several disciples of whom Upakosala was prominent. He approached Satyakāma as a student. For twelve years he served his teacher and kept up the fire in the firepit for burning offerings, without being exquisitely throughout the twelve years, and worshipped the fire god. Yet the teacher did not impart knowledge to him. The teacher's wife recommended to her husband that Upakosala should be given learning. But the teacher was silent. Upakosala took a vow and fast before the burning-offering fire pit. Agni Deva felt pity for him and informed him that God is all-pervading and that his teacher would show him the way to -od. When he came to the teacher, his face was seen shining. Satyakāma asked Upakosala for the reason. Upakosala told the teacher what the fire god had told him. Immediately Satyakāma taught his disciple the path of yoga (union) by knowledge of the Sāṅkhya.

**SATYAKARMA I.** A king of the family of Bharata. He was the son of Dhṛtarātra and the father of Anuratha. (Bhāgavata, Skanda 9).

**SATYAKRIGA.** At the coronation of Sūrabrata the king of Trigarta, though he took a vow in the Bharata battle that he would kill Arjuna, what happened was that he was killed by Arjuna. (M.B. Drona Parva, Chapter 17, Verse 17; Sāya Parva, Chapter 27, Verse 39).

**SATYAKETU I.** A king of the Solar dynasty. He was the son of Dharmaketu and the father of Dhṛṣṭaketu. (Bhāgavata, Skanda 9).

**SATYAKETU II.** A king of Kacchāla. Mention is made in Brahmāṇḍa Purāṇa, Slokā 73, of a Pāńčāla King Satyaketu who fought with Parasurāma.

**SATYAKETU III.** A king belonging to the Puru dynasty. This Satyaketu was the son of King Sukumāra. (Agni Purāṇa, Chapter 278).

**SATYA KI (YUYUHDHANA).** A Yādava, who was a wałtor of the Vṛṣṇi dynasty and a friend of Sīrī Kṛṣṇa. 1. Genealogy. Descended from Vīping thus: Brahmā - Ṭri - Canda - Budha - Purūravas - Āyu - Nabhās - Ayāṭi - Yadu - Sahasrajit - Sārajit - Hehayya - Dharma - Kuni - Bhadrasena - Dhanaka - Kṛṣṇīrya - Kṛṣṇīrya - Vārūṇa - Madhu - Vṛṣṇi - Yudhājī - Śini - Satyaketa - Satyaki. Śini, the younger son of Yudhājī. Satyaki alias Yuyudhāna, a companion of Sīrī Kṛṣṇa and a great friend of the Pāṇḍavas, was Śini's grandson.

2. His relation to other prominent Yādvas. The dynasty of Aanaśtra, first son of Yudhājī, became famous through Prasena, Satrājī, Svaphalka and Airūra. Of the four sons of Andhakā, predecessor of Kṛṣṇa, Kukura and Bhagamā sine deserve special mention. Ahuka, in the dynasty of Andhakā, was named Devakā and Ugrasena. Devakā, daughter of Devakā, became wife of Vasudeva and mother of Kṛṣṇa. Kanūra was the son of Ugrasena. Śira, seventh in the line of Bhagamā, son of Andhakā had twelve children. His first son Vasudeva was Kṛṣṇa's father. Śrutakirti, Śrutakrava, Śrutadeva and Rājādhidevi the four daughters of Śira were married respectively by Dhṛṣṭaketu, the king of Kekaya, Damagāha, king of Cedi, Vṛdhaharman, king of Karkṣa and Javasena, king of Avantī. Dhṛṣṭaketu was a great ally of the Pāṇḍavas. Śīrupala was the son of Damagāha, and Dantavakra the son of Vṛdhaharman. Śīrupala and Dantavakra, the third human incarnation of Jaya and Vijaya were war-crazy and haughty persons. Vindu and Anuvinda, sons of Javasena, were great friends of the Pāṇḍavas. As Kunti, daughter of Śira became the adopted daughter of Ugrasena, she became also the niece of Vasudeva and Kṛṣṇa's father's sister. Kunti married Pāṇḍu and she delivered four sons, Karna, Yudhishṭhira, Bhīmasena and Arjuna.

3. Other information I. The following facts about Satyaki are extracted from the Mahābhārata.

(1) Satyaki was born from an aspect of the Maruddevatas. (Adi Parva, Chapter 185, Verse 18).

(2) He was present at the wedding of Draupadī. (Adi Parva, Chapter 185, Verse 18).

(3) He was in the company of the Yādavas, who went to Indraprastha with the dowry for Subhadra. (Adi Parva, Chapter 220, Verse 31).

(4) A member in the court of Yudhishṭhira, Satyaki learned dhanurveda (science of archery) from Arjuna. (Sabhā Parva, Chapter 4, Verse 34).

(5) He was one of the chieft Yādava warriors. (Sabhā Parva, Chapter 14, Verse 57).

(6) He also was present at the wedding of Abhimanyu held at Upālāvāya city. (Vidūṭa Parva, Chapter 72, Verse 15).

(7) He went to Yudhishṭhira with a big army to participate in the great war. (Udyoga Parva, Chapter 19, Verse 1).

(8) He informed Śri Kṛṣṇa, who went to the Kaurava assembly as the messenger of the Pāṇḍavas, that he desired war. (Udyoga Parva, Chapter 81, Verse 5).

(9) On the first day of the great war, he fought a duel with Kṛśṭaravindra. (Bhīma Parva, Chapter 45, Verse 12).

(10) He saved Arjuna, who was in difficulties on account of the rain of arrows from Bhīma. (Bhīma Parva, Chapter 69, Verse 78).

(11) He fought with Bhīrūravindra. (Bhīma Parva, Chapter 64, Verse 1).

(12) When his charioteer was killed by Bhīma, Satyaki drove the chariot himself. (Bhīma Parva, Chapter 73, Verse 28).

(13) Bhīrūravindra killed ten sons of Śatākṣi. (Bhīma Parva, Chapter 74, Verse 1).
(19) He fought with Duryodhana. (Bhīṣma Parva, Chapter 110, Verse 14).
(20) He fought with Bhagadatta. (Bhīṣma Parva, Chapter 111, Verse 7).
(21) He fought with Āvatthāmā. (Bhīṣma Parva, Chapter 116, Verse 9).
(22) Following that he fought with Kṛṣṇamūrti and Bhanu on the Kaurava side. (Draupāda Parva, Chapter 25, Verse 47).
(23) The chariot was thrown off by Bhagadatta's elephant. (Draupāda Parva, Chapter 26, Verse 43).
(24) Karna and Śatya fought each other. (Draupāda Parva, Chapter 32, Verse 67).
(25) At the instance of Arjuna he remained on the battle-field protecting Yudhishthira. (Draupāda Parva, Chapter 64, Verse 33).
(26) He fought with Duśāsana. (Draupāda Parva, Chapter 99, Verse 14).
(27) He saved Dhrīṣṭadyumna from being killed by Draupāda. (Draupāda Parva, Chapter 97, Verse 32).
(28) He fought Draupāda again and broke six bows of the latter. (Draupāda Parva, Chapter 99).
(29) He fought with Vyāghradatta. (Draupāda Parva, Chapter 114, Verse 14).
(30) He killed Vyāghradatta. (Draupāda Parva, Chapter 107, Verse 32).
(31) Draupāda wounded Śatya. (Draupāda Parva, Chapter 110, Verse 2).
(32) Śatya wounded Kṛttavarma. (Draupāda Parva, Chapter 115, Verse 46).
(33) He killed Jalaśandha. (Draupāda Parva, Chapter 115, Verse 5).
(34) He defeated Duryodhana. (Draupāda Parva, Chapter 116, Verse 24).
(35) He defeated Drona. (Draupāda Parva, Chapter 117, Verse 30).
(36) He killed Sudārśana. (Draupāda Parva, Chapter 118, Verse 13).
(37) He defeated Duśāsana. (Draupāda Parva, Chapter 121, Verse 29).
(38) He killed king Alambuṣa. (Draupāda Parva, Chapter 140, Verse 18).
(39) He killed Bhūrīśravas. (Draupāda Parva, Chapter 143, Verse 54).
(40) He defeated Karna in fighting. (Draupāda Parva, Chapter 144, Verse 64).
(41) He killed Somadhatta in battle. (Draupāda Parva, Chapter 162, Verse 33).
(42) He killed King Bhūri (Draupāda Parva, Chapter 166, Verse 12).
(43) He defeated Vṛṣaṇa, son of Karna. (Draupāda Parva, Chapter 170, Verse 30).
(44) Bhīma and Śahadeva prevented Śatya, who rushed forward with his club, from killing Dhṛṣṭadyumna. (Draupāda Parva, Chapter 198, Verse 6).
(45) He routed six mahārājas of the Kaurava army. (Draupāda Parva, Chapter 200, Verse 53).
(46) During the battle with Āvatthāmā he fell unconscious. (Draupāda Parva, Chapter 200, Verse 56).
(47) He killed Anuvinda, King of Kekaya. (Karna Parva, Chapter 13, Verse 11).
(48) He killed Vindha. (Karna Parva, Chapter 13, Verse 35).
(49) He killed the King of Vaśa. (Karna Parva, Chapter 22, Verse 13).
(50) He defeated Śakuni. (Karna Parva, Chapter 61, Verse 48).
(51) He killed Prasena, son of Karna. (Karna Parva, Chapter 82, Verse 6).
(52) He fought with Salya. (Salya Parva, Chapter 13).
(53) He killed Śalva, the mleccha king. (Salya Parva, Chapter 20, Verse 26).
(54) He killed Kṛṣṇamūrti. (Salya Parva, Chapter 21, Verse 8).
(55) He captured Śaṅjaya alive. (Salya Parva, Chapter 29, Verse 57).
(56) Though he got ready to kill Śaṅjaya, yet he set him free on the advice of Vyūṣa. (Salya Parva, Chapter 29, Verse 38).
(57) After the great war he went to Dvārakā from Hastinapura in the company of Śrī Kṛṣṇa. (Āśvamedha Parva, Chapter 52, Verse 57).
(58) He participated in the celebrations held infront Raivata in the company of Śrī Kṛṣṇa. (Āśvamedha Parva, Chapter 59, Verse 3).
(59) He performed the after-death ceremonies of Abhimanu. (Āśvamedha Parva, Chapter 62, Verse 6).
(60) He participated in the āśvamedha yajna held by Yudhishthira at Hastinapura. (Āśvamedha Parva, Chapter 66, Verse 3).
(61) Under the influence of liquor he ridiculed Kṛttavarma for killing sleeping children. (Mausala Parva, Chapter 3, Verse 10).
(62) For Śatya's part in the Śuyantaka incident see under Śuyantaka.
(63) When Śatya, after killing Kṛttavarma, rushed forth to kill many others, Kṛṣṇa and Pṛṇḍya were interfered. Yet, he killed many others. (Mausala Parva, Chapter 8, Verse 29).
(64) Arjuna appointed Yauuyudhāni, son of Śatya, chief of the region in the plain of Sarasvatī. (Mausala Parva, Chapter 7, Verse 71).
(65) After death his soul went to the Marudagnas. (Śvargārohana Parva, Chapter 4, Verse 17).
(66) Synonymas used for Śatya in the Mahābhārata: Anarta, Saīneya, Śanneyanandana, Sauri, Śinputra, Śinputra, Śinipatī, Śnibpatra, Daśārha, Mādhava, Mādhavarāya, Mādhavasiṁhā, Mādhavidvāha, Śatya, Śatvātāgṛya, Śatya, Vārṣeṇya, Vrṣṇi, Vṛṣṇikā, VṛṣṇikULEVHA, Vṛṣṇadākṣapravīra, Vāḍa, Vṛṣṇidvāha, Vṛṣṇidvāna, Vṛṣṇidvāna.
(67) Other information. From Bhāgavata (1) In all the wars in which Śrī Kṛṣṇa was engaged, it was Śatya, who was his most powerful supporter. In the battle between Kṛṣṇa and Bīrnāra, Śatya clashed with Kumb Øhanda, Bīrnāra's minister. (Bhāgavata Skanda 1). (2) When Jārāsandha attacked Mathurāpuruṣa, Śatya who guarded the city's western entrance, fought the former and routed his forces. (Bhāgavata, Skanda 1). (3) He participated in the Kṛśna and Puṇḍrakavīśādeva wars. (Bhāgavata, Skanda 1).

SATYALOKA. The world of Brahmar. (See under Brahmar) SATYAKANTRA. See under Pramāṇa.

SATYAPĀLA. A hermit. It is mentioned in Mahābhārata. (Sabha Parva, Chapter 4, Verse 14, that this hermit shone in the court of Yudhishthira.

SATYARATĀ. A Kekaya princess. Satyavrata. (Triśanku) the king of Ayodhya married this princess. (Vāyu Purāṇa, Chapter 88; Verse 117).
SATYARATHA. The brother of Sūdrāma the king of Trigarta. (M.B. Udyoga Parva, Chapter 66, Verse 1).

SATYĀRTHAPRĀKĀSA. A commentary on the Veda sūktas by Śvāmī Dayānanda who founded the Ārya Samājā.

SATyasandha I. SATYAYRATA, SATYASENA, SANDHA). One of the hundred sons of Dhitarāṣtra. The following information about this Satyasandha is from Mahābhārata:

1. This Satyasandha was one of the eleven great chariot-chiefs in the army of the Kauravas. (M.B. Adi Parva, Chapter 63, Verse 119).

2. This Satyasandha stood as the bodyguard of Śalya and fought in the Bhrārata-battle. (M.B. Bhīṣma Parva, Chapter 62, Verse 17).


4. Sātyaki showered arrows on Satyasandha. (M.B. Droṇa Parva, Chapter 116, Verse 7).

5. Abhimanyu killed Satyasandha in the battle of Bhārata. (M.B. Karnā Parva, Chapter 84, Verse 2).

SATYASANDHA II. One of the two follow sons given to Satyasandha by the god Mitra. The other follower was Suvrata. (M.B. Śalya Parva, Chapter 45, Verse 41).

SATYASANDHA III. An ancient king in India. There is a story in Mahābhārata, Saṅti Parva, Chapter 234, Verse 16, as to how this king Satyasandha, who was an observer of vows and fasts, saved the life of a Brahmin by sacrificing his own life.

SATYASENA I. See under Satyasandha.

SATYASENA II. A brother of Sūdrāma, the king of Trigarta. It is mentioned in Mahābhārata, Karnā Parva, Chapter 27, Verse 3, that this Satyasena confronted Arjuna in the Bhārata-battle and was killed by him.

SATYASENA III. A son of Karnā. He served as the guard of the wheel of the chariot of his father Karnā in the Bhārata-battle. (M.B. Karnā Parva, Chapter 48, Verse 1).

SATYASAṚVAS I. A warrior who fought on the Kaurava side against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Droṇa Parva, Chapter 43, Verse 3).

SATYASAṚVAS II. A teacher-priest of the line of the Rgveda-disciples of Vyasā. He was the son of the hermit Mārkandeya. (Vāyu Purāṇa, 96: 171).

SATYATAPAS (UṬATHYA) I. A brahmin boy who was changed into a cobra by the curse of a saint called Godīla. The original name of this youth was Uṭathya. Later he came to be known as Satyasapās. The story of this Satyasapās is given in Devī Bhāgavata, Skandha 3, as follows:

In days of old, there was a Brahmin named Devadatta in Kosala. His wife was called Rohini. Though much time elapsed no child was born to them. At last Devadatta performed the sacrifice called Putrakāmeṣṭi, on the banks of the river Tamāśī. Several saintly persons took part in the sacrifice. Suhotta was detailed as Brahmin, Yajavallika as officiating priest, Bhraspati as sacrificer. Pāta to recite Vedas and Godīla to sing Sūman hymns. The singing of Godīla, an expert singer, caused hilarity to everybody in the sacrificial hall. But in the middle of singing he had to take breath, and there occurred a silence in his voice. Devadatta did not like it. He warned Godīla, who instantly became angry and said to Devadatta: "Since you called me Cobra, the son born to you will become a cobra."

Devadatta became miserable and begged Godīla by holding his feet to pardon him. He gave liberation from the curse that his son would be a cobra and said that he would become a sage. The wife of Devadatta became pregnant and gave birth to a son. He was named Uṭathya. In the eighth year, the ceremony of investiture with the Brāhma string was performed and the boy commenced education. The teacher began to teach the Vedas from that day onwards the boy became self-controlled. All the attempts made by the teacher to change his behaviour were futile. His father tried the four expedients in vain. Thus twelve years elapsed. The boy did not even learn the evening prayer. Everybody thought that he was a cobra. All scoffed at him. His own people disliked him; with this, self-renunciation took root in his boyish mind and he left his home and went away. He reached the banks of the Ganges and made a hut there and lived there observing rigorous celibacy, and vow of truth. Thus the boy-hermit began severe penance.

He had learned no rites or rituals according to the Vedas. He would rise early in the morning, and after cleaning the teeh he would take a bath in the waters, without any spells or actions and return to the hut. He would eat anything that came by. He would cause no harm to anybody, though he had no power to do good to anybody. Everybody in the neighbourhood began to realize that he was a boy who would on no account utter falsehood. So all began to call him Satyasapās. The Parāsara began to feel that the penance of this youth seemed to be a burden to him. He became thoughtful day and night. Thus he spent fourteen years there. People firmly believed in his truthfulness. So they named him Satyasapās. Once a forester came near his hut. He sent an arrow at a hog, which ran into the hermitage with the arrow sticking on its body. Blood was coming from its wound. The jungle-fowler also came into the hut following the hog. Seeing Satyasapās the man asked "Where is the hog that I had shot?" Satyasapās who knew that killing animals was a sin, kept silence to save the beast. Devī was pleased at the moral courage and truthfulness of Satyasapās. It is said that the moment the hog got into the hermitage, the Sāravas syllable ‘A’ arose from the tongue of Satyasapās. The moment he had pronounced the root sound of Saravatī, ‘A’, by the grace of Devī, he became a poet like Vālmiki. Looking at the forester Satyasapās said:

"Yaḥ, pāṣyati na sa brūte
Yo brūte sa na pāṣyati/
Aho i vyākhyā, svakāryārthīn
Kam prachāsī punah punah.[1]

"He who sees does not speak. He who speaks, does not see. Selfish hunter, whom do you ask again and again?"

When the forester heard these words of Satyasapās, the bow and arrow fell from his hands. With self-renunciation he went away from the hermitage. The fame of the great poet Satyasapās spread everywhere. His father also heard about this from others. He came to the bank of the Ganges and took his son home. Even today Brahmins sing about the fame of that hermit on the New moon days.

SATYATAPAS II. A hermit. Once he cursed a celestial maid who had tried to hinder his penance, to
SATYAVAN. I. Husband of Savitri who was famous for matrimonial fidelity. (For detailed story see under Savitri II).

SATYAVAN II. See under Rambhara.

SATYAVAN III. One of the commanders of the army of the Kauravas. Mention is made about this commander in Mahabharata, Udyoga Parva, Chapter 107, Verse 30.

SATYAVAK I. A son of Cakusana Manu. Ten sons including Satyavak were born to Cakusana Manu by his wife Nadvalla. (Agni Purana, Chapter 18).

SATYAVAK II. A Deva Gandharva. This Gandharva was the son born to Prjapati Kashaya by his wife Mani. (M.B., Adi Parva, Chapter 65, Verse 43).

SATYAVARMA. A brother of Sukarni, the King of Trigarta. (M.B., Drona Parva, Chapter 17, Verse 17).

SATYAVATI. The mother of Vyasa. 1) A short history. Satyavati was the daughter of the celestial maid Adrika. Because of a curse she lived as a fish in the river Ganges. Once the semen of King Uparasas happened to fall in the Ganges and this fish swallowed it in consequence of which it became pregnant. A fisherman caught this fish and cut it open. He got two human babies, male and female from the stomach of the fish. The fisherman gave the two infants to the King who took the male child. This child later became the Mayya King. The female child had the smell of fish. The King called her Matsya-gandhi. (She who has the smell of fish) and gave her back to the fisherman, who took the child to his hut and brought her up as his daughter. As the child was dark in complexion the fisherman called her Kal. Thus the girl was known by two names Kali and Matsyagandhi. Later she got the name Satyavati also.

The fisherman was engaged in the work of ferrying people across the river. Matsyagandhi helped her father in this work. She became a full-bloomed woman. One day the hermit Parashara came by that way and when he saw Matsyagandhi, he fell in love with her. She ferried the hermit across the river. In the middle of the river Parashara created an artificial fog inside which Parashara took Matsyagandhi as his wife from that moment Matsyagandhi became Kasturigandhi (she who has the smell of Kasturi (toum); Kali became pregnant and delivered instantly. Parashara left the place after having blessed her that she would not lose her virginity. The son born to Kali immediately grew up to be a youth. After promising his mother that he would come to her when she thought of him, the youth went to the forest for penance. The name of the son was Krishna. This Krishna later became famous by the name Vyasa. Satyavati again engaged herself in helping her father.

One day Santanu, a King of the lunar dynasty came to the forest for hunting. The fragrance of musk emanating from the body of Kasturigandhi spread throughout the whole forest. The King walked on through the forest tracing the origin of the smell of musk and reached the fisherman's hut. The King fell in love with Satyavati. The King had a son named Bhima by his first wife Gagga. Bhima made it easy for the King to marry Satyavati. Two sons Citardaga and Veetravira were born to Santanu by his wife Satyavati. Citardaga was killed in his boyhood. Veetravira became a youth and married Ambika and Ambikika the daughters of the King of Kasi. Veetravira met with untimely death before a child was born to them. When Satyavati saw that the family was about to become extinct, she thought of her son Vyasa, who instantly arrived at the palace. From Vyasa, Ambikika got the son Pandu and Ambikika, the son Dhrtarashtra. Both the sons Dhrtarashtra and Pandu got married. Pandu died. The death of her son struck heavily at the heart of Satyavati. She did not wish to live much longer after this. She mentioned about the fearful things yet to happen. Then taking her daughters-in-law Ambika and Ambikika with her, Satyavati went to the forest to do penance and finally attained heaven. (M.B., Adi Parva, Chapter 12) (For further details see under Adrika, Vyasa and Santanu).

2) Name. Dasyru, Gandharalli, Gandharavati, Kali Satya, Vasavi, Yojanagancha and such other words are used in the Mahabharata as the synonyms of Satyavati.

SATYAVATI II. The sister of Visvamitra. (See under Visvamitra; Para 2).

SATYAVATI III. A princess of the country of Kekaya. She was the wife of Trianka and the mother of Hardendra. (Mahabharata, Dakshayayana, Sabha Parva, Chapter 12).

SATYAVATI IV. It is mentioned in Mahabharata, Udyoga Parva, Chapter 117, Verse 15, that one Satyavati was the wife of Narsa.

SATYAVRATA I. Another name of Trianka. (See under Trianka).

SATYAVRATA II. The Brahmin boy Satyasapta. (See under Satyasapta).

SATYAVRATA III. A son of Dhrtarashtra. It is seen that he was known by other names also such as Satyasena, Satyasandha, Sandha etc. (See under Satyasandha).

SATYAVRATA IV. Brother of Sukarni, the King of Trigarta. It is mentioned in Mahabharata, Drona Parva, Chapter 17, that this cursed warrior took in vain a vow in the battle of Bharata that he would kill Arjuna.

SATYAYUGA. Another name of Kasyayuga. (See under Kasyayuga).

SATYXYUS. One of the six sons born to Puruvasavas by Urvati. The six sons were Ayus, Sudayus, Satyayus, Raya, Vijaya and Jaya. (Jhagavastra, Skandha 9).

SATYESU I. Brother of Sukarni the King of Trigarta. It is mentioned in Mahabharata, Drona Parva, Chapter 17, and Satya Parva, Chapter 27, that this Satyesu was killed by Arjuna in the battle of Bharata.

SATYESU II. A Rakshasa (giant). Mention is made about this giant who had ruled over the world in ancient days and had to go, leaving this world due to fate, in Mahabharata, Satya Parva, Chapter 227, Verse 51.

SATYEYU. A King born in the dynasty of King Parva. This Satyeuyu was one of the ten sons born to Kaudrya by the celestial maid Ghritaci. (Jhagavastra, Skandha 9).

According to the statement that occurs in Mahabharata, Adi Parva, Chapter 94, the father of Satyeuyu was
Raudräve and mother, Mitraketa. The son Satyeve was born to Raudräve by the celestial maid Mitraketa.

SAUBALA. A Vaiṣya. It is mentioned in Devī Bhāgavata, Skanda 2, that King Dhṛtarāṣṭra had two wives, one a Kauravya woman, named Gāndhārī, the daughter of the King of Gāndhāra and the other a Vaiṣya woman named Saubali, the daughter of Saubala.

SAUBALI. The aerial chariot or Vimāna of the King of Śāla. This was also called Saubhānagāra. When Śri Kṛṣṇa killed Śāla, this Vimāna was smashed by the power of his weapon, the Cakra (Discus). (M.B. Vana Parva, Chapter 22, Verse 33).

SAUBHADRATIRIHA. A holy place on the coast of the southern sea. (For further details see under Padmatiritha and Vargā).

SAUBHĀGYAGAURI. A particular kind of image of Devī Pārvatī. When the image of this goddess Pārvatī is fixed and consecrated as having the posture with one of the left hands touching the head and shoulder and the other hand holding a mirror, one of the right hands holding fruit and the other being hold high, it is called Saubhāgyagaurī. (Agni Purāṇa, Chapter 59).

SAUBHĀGYASUNDARI. A feminine form of Nārada. (See under Tāladvajī 1).

SAUHAPATI. The King Śāla. As he had been in possession of an aerial chariot called Saubali, he is said to have got this name.

SAUBHARA. A fire. This agni (fire) was born from a portion of Varca. (M.B. Vana Parva, Chapter 229, Verse 17).

SAUBHARAKI. A hermit who had performed penance, sitting on the banks of the river Kālindī. (For detailed story see under Garuda, para 11).

SAUBHARAKI. A hermit who had put up his hermitage on the Vindhyā. At the time of the horse-sacrifice of Yuddhishthīra, Arjuna called on this hermit Saubhāra. On that occasion the hermit told Arjuna about the previous history of Candī, who had been cursed by the hermit Uddālaka. It is mentioned in Jaiminiśa Āsvamedha Parva, Chapter 96, that Arjuna later redeemed Candī from the curse.

SAUBHARAKI. A hermit famous in the Purāṇas. A Purānic story about this hermit's marrying the fifty daughters of Māndhātā is given below.

Saubhāra saw two fishes engaged in coition, while he was doing penance on the banks of the Yamunā. This sight aroused matrimonial thoughts in the hermit's mind. He instantly approached Māndhātā and informed him of his desire to marry a princess.

Māndhātā did not like to give his daughter in marriage to this hermit. Concealing his thought, he told the hermit as follows:—“Out of my fifty daughters, she who wishes to be your wife, shall be given to you.”

Saubhāra, who had already read the thought of Māndhātā entered the harem in the shape of a handsome fine youth, and all the fifty damsels liked him. Thus Saubhāra married all of them, and begot hundred sons of each of them.

This matrimonial life lasted for some time. At last the hermit grew weary of this life. Discarding everything, Saubhāra went to the forest. His wives, who also had become disinterested in worldly enjoyment, followed him. (Bhāgavata, Skanda 9; Viṣṇu Purāṇa, 4, 2, 3; Padma Purāṇa, Uttara Khaṇḍa 262; Garuda Purāṇa, 1, 130).

SAUDASA. A King of the Ikṣvākū dynasty. He was known by the name Kalmāśapāda also. (For details see under Kalmāśapāda).

SAUGANHDIKA. A flower-garden of Kubera. It is assumed that Vāyu (the wind-god) carried fragrance from this garden and remained in the palace of Kubera, praising him. This garden was called of saugandhika or saugandhika-flower. (M.B. Saubhā Parva, Chapter 10).

SAUGANHDIKAVANA. A holy place. It is assumed, that the gods such as Brahmā and others, hermits, Siddhas, Cāranas, Gaudharvas, Kinnaras, Big Nagas, and so on dwell in this place. All the sins of a man are washed away, the moment he visits this holy place. (M.B. Vana Parva, Chapter 34, Sūnaka 4).

SAUHRA. An ancient country in South India, famous in the Purāṇas. (Mahābhārata, Bṛhatma Parva, Chapter 9, Verse 59).

SAUMADATTI. Bhūrīśvaras is the son of Somadatta. (See under Bhūrīśvaras).

SAUMANASA I. One of the eight elephants supporting the Vāsudeva. (See under Asatīsaya).

SAUMANASA II. The peak of a mountain. It was on this golden peak, with a girdle of one yojana and an elevation of ten yojanas, that Bhaargava Viśvū place the first of his three steps during the incarnation as Viṃśāma, the second step being on the peak of Meru and the third on the head of Mahābali.

“Here is a golden girdle, with girdle of one yojana and a height of ten yojanas. It is said that in days of yore Mahāvīnu placed the first of his three steps on this peak the second being on the peak of Meru.”- Vājīmī Kṛṣṇyi, Kīśkindhā kīndu, Sarga 40.

SAUMYĀKSAADVIPA. An island famous in the Purāṇas (Mahābhārata, Dākinīśayapāṭha, Saubhā Parva, Chapter 31).

SAUJNĀKA I. 1) General. A renowned ācārya. He is believed to be the author of the famous works:—“Rgveda Anu-krāmamati”, “Āranyaka”, “Rtraprātiśākhyā”, etc.

The famous Āvālayāvānācārya was Saunaka's disciple. Ācārya like Kātyāyana, Pāṇātjali and Vyasas belonged to his class. Saunaka's real name was “Gṛsuna.” It was because he was the son of Saunaka that he got the name “Saunaka.”

2) Birth. Saunahotra, the son of the sage Saunahotra, once performed a yāga. Indra attended that yāga. At that time Saunahotra rescued Indra from an attack of the Aśuras. Indra who was pleased at this, blessed Saunahotra that he would be born in his next birth in the Bhṛgu family under the name “Saunaka.”

3) Genealogy. In Vāyu Purāṇa his genealogy is given in two forms:

i) Rucu (Pradāvar).—Saunaka—Saunaka—Ugrakrāivas

ii) Dharmavardhā—Saunahotra—Gṛṣumnā—Saunaka—Vāyu (Vāyu Purāṇa, 92, 26).

4) Important works. Saunaka is believed to be the author of numerous works. The most important of them are given below:—

1) Rtraprātiśākhyā (2) Rgvedachandānukramaṇi

2) Rgvedasyanukramaṇi (3) Rgvedasvāmānukramaṇi

3) Rgvedasākāntakramaṇi (4) Rgveda Anu-vākāntakramaṇi

5) Rgvedasākāntakramaṇi (6) Rgvedasākāntakramaṇi
SAUVIRA. An ancient country near the river Sindhu. It is stated in Mahâbhârata, Adi Parva, Chapter 133, that during the period of Mahâbhârata, the King of this country was killed by Arjuna.

SAUVIRI. The wife of King Manasvya, the son of Pravira and the grandson of emperor Pûru. (Mahâbhârata, Adi Parva, Chapter 94, Stanza 5).

SAVANA I. 
1) General, Son of Priyavrata who was the son of Svayambhuva Manu, by his wife, Surûpâ. Surûpâ had ten sons including Savana. (Devi Bhagavata, Sāundhâ 8).
2) Birth of son. Savana married Sudevâ, daughter of Svâlbha; but he expired before children were born to him. According to the Vâmanâ Purâṇa, Chapter 72, seven children were born from the dead Savana. The story about it is as follows: Sudevâ, heart-broken by the death of Savana, did not permit the dead body to be burnt, herself holding it in embrace. Then a celestial voice said to her: "Cry not. If you are really chaste and true, enter the funeral pyre along with your husband." To this Sudevâ answered thus: "I cry because of grief that he died before making me the mother of a son. The celestial voice said to her: "Your wish shall be fulfilled. Your husband will have seven sons." Sudevâ now permitted her dead husband to be cremated and meditating upon her chastity she jumped into the funeral pyre. But within minutes Savana came alive out of the fire with his wife and rose to the sky with her. He stayed in the sky for another five days and on the sixth day had the sexual act again with her. His semen dropped on earth from the sky. The King then with his wife went to Brahmaloka. Samâdâ, Nalini, Pusyati, Citrâ, Viśâlâ, Harita and Aññathâ, all of them wives of muni saw the semen in the sky and when it fell into the water they thought it was urine, which conferred eternal youth, and with the permission of their husbands swallowed it. As soon as they swallowed it they became female. Sudevâ was dinnished and her husbands, therefore, abandoned them.

Those women delivered seven children, who cried fiercely and that sound filled the entire universe. Then Brahmâ appeared and asked the children not to cry and also told them that they would come to be called Maruta, Brahmâ himself called them Maruts. They were the Maruts of the first Svayambhuva Manu and were distinguished from all other Maruta by the possession of the five objects of the gods, and from all Maruta they were distinguished by possessing the five objects of Brahmâ. They were the Maruts of the first Svayambhuva Manu.

SAVANA II. One of the seven sons of Bhrgavâni, the other six being Vyâvapa, Vajrârîṇa, Śuci, Auvra, Sukra and Vibhû. They are called Varuṇas also. (Anuvâsana Parva, Chapter 85, Verse 129).

SĀVANTA. A King born in the dynasty of emperor Pûru. He was the son of Yuvândâva and father of Sûryavâhana. (Devi Bhagavata, 7th Sîrdhâ). 

SĀVÂRNA. Wife of the muni called Prâcinarbha. Savarnâ was the daughter of Sûndravâ (ocean). (Viśû Purâṇa, Part 1, Chapter 14). The couple had ten sons called the Pracettas, and they were very efficient in Dhanurveda. All of them engaged themselves in observing the same dharma (duty) and did tapas for 10,000 years under the sea. (For details see under Prâcinarbha).

SĀVÂRNA I. A hermit. This hermit shone in the council of Yudhisthîra. (Mahâbhârata, Sâbhâ Parva, Chapter 4, Verse 15).
Sāvārṇa II (Sāvārṇa): A Manu. (For further details see under Maṇvantara).

Sāvārṇa I. The eighth Manu. (For further details see under Maṇvantara).

Sāvārṇa II. A hermit. This hermit shone in the council of Indra. (Mābhārata, Sañjha Parva, Chapter 7, Verse 10). This hermit Sāvārṇa did penance for six thousand years in Sutayuga. (M.B. Anuśāsana Parva, Chapter 14, Verse 103).

Sāvārṇa. One of the twelve sons of Kasyapaprajāpati by his wife called Aditya. These sons are called Adityas. So, Sāvārṇa also is one of the Dvādāśadiivrta. Viṣṇu, Sakra, Aramā, Dharma, Tvaṣṭa, Puṣa, Vivavān, Sāvārṇa, Mitra, Varuna, Amīta and Bhaga are the Dvādāśadiivrta.

Prakśa, wife of Sāvārṇa, gave birth to three daughters called Sāvārṇi, Vāyūri and Traya and three sons called Agni, Pushama and Cāturānaya the great sacrifices. (Viṣṇu Purāṇa, Part 1, Chapter 13).

Sāvārṇi I. One of the eleven Rudras. (M.B. Śánti Parva, Chapter 208, Verse 20).

Sāvārṇi II. One of the eight Vasus. (Mābhārata, Aṣṭāsana Parva, Chapter 150, Verse 16).

Sāvārṇi III. A lofty peak of the mountain Sumeru. Jyotisīka is another name of this peak, which is not approachable. It is adorned with precious stones and is glorified by all. Siva and Pārvati once sat on this peak and did penance. It was on this peak that Deval Gaṅga did penance to Śiva, assuming a divine figure. (M.B. Śánti Parva, Chapter 283, Verse 5).

Sāvārṇi I. General information. The daughter of the Sun. This Sāvārṇi is the elder sister of Tapati. Brahmā married these sisters. It is stated in some Purāṇas that Sāvārṇi, Gayatri, Sarasvatī all these are one and the same. But there is a story in Padma Purāṇa, Srṣṭīkanda, Chapter 17, stating that Brahmā once went to Gayatri in the absence of Sāvārṇi, who got angry at this and cursed all the Gods.

Once Brahmā went to Paśūkara to perform a sacrifice. Śiva, Viṣṇu and all the hermits came there. Everything was ready for the sacrifice according to convention. But Sāvārṇi, who had been engaged in household duties had not yet arrived. So a priest was sent to bring her. Sāvārṇi said to the priest, “I have not finished dressing. There are so many things to be done here. Moreover, I am, Bhavāni, Gaṅga, Śvāhā, Indra, celestial women, wives of Śivas (hermits), none of these have arrived yet. How can I enter the hall as the only woman?” The priest returned and reported that it was not convenient for Sāvārṇi to come just then, as she had so much work to do. Brahmā became angry and said to Indra. “Lord Indra, it is up to you to bring me a wife from wherever you like. But it must be done instantly.” Hearing the order of Brahmā, Indra selected Gayatri who was a good-natured daughter of a cowherd’s family, and brought her to the sacrificial dais. With the blessings of the hermits and gods, Brahmā held her hand and acknowledged her as his wife.

Sāvārṇi dressed well, adorned herself with ornaments and reached the sacrificial hall. She saw the marriage scene and became furious. Everybody in the hall held their breath, thinking of the approaching danger. Trembling with anger Sāvārṇi said “Lo; Brahmā, how is it that you have committed this sin? Have you not married me with fire as witness? I am your wife. Are you not ashamed of this?” The three godheads shivered with fear. Sāvārṇi cursed everybody. The curse given to Brahmā was that no body should worship him on any other day except the month of Kārttika in the year. She cursed Indra that enemies would enter the world of gods and would make Indra captive. Sāvārṇi cried out that Viṣṇu would take the birth of man by the curse of Bṛūghu. She cursed Śiva that he would lose his mar gracias. She also cursed Agni the curse that he would eat anything and everything without the discrimination of purity or impurity. She cursed the Brahmins that they would, in future perform sacrifice merely with a view to obtain gifts and that they would be wandering about from temple to temple and from utirtha to utirtha merely for gain.”

Utttering these words of curse, Sāvārṇi left the sacrificial hall. Lakṣaṇa and some other goddesses followed her a little while. Then they begged for permission to return. Sāvārṇi said to them, “Lakṣaṇa! You are leaving me. Is it not so? Right. Hereafter you shall be permanent nowhere. May you become the companion of the wicked, the waverer, the low-minded, the sinner, the cruel, the foolish etc. Indra also wants to return. Hear this: Indra will kill Vṛtra and put the sin of Brahma on him and at that time Nahus will capture heaven. Then Nahus will abuse you.”

Locking at the celestial women who were going to the sacrificial hall, Sāvārṇi said: Look, Ye celestial women. None of you will give birth to child and you will not enjoy the pleasure of nurturing a child. Saying these words Sāvārṇi left the sacrificial hall. Lakṣaṇa and some other goddesses followed her a little while. Instantly Gayatri rose up and looking at everybody said as a remission of curses: “I shall remit all curses. Those who worship Brahmā, will be blessed with the pleasure of wife and children and wealth and they will unite with Brahmā. Even if Indra is taken captive, he will be made free by his son and will become the king of heavens again. Viṣṇu will rescue his wife and will kill the enemy. The man who beholds him in all the worlds. As Brahmins are the gods on earth the gift you take, will be considered your dues. Lakṣaṇa! you need not worry. Everybody will worship you. He whom you favour will become a well-to-do person and he whom you forsake will become miserable. You Indra! Because of Nahus’s arrogance Agni will change him to a big python and he will fall to the earth. The celestial maid will have no desire for children. So childishness will not make you miserable.” By these words of blessings of Gayatri, everybody in the sacrificial hall was pacified.

2. Other details.

(i) Sāvārṇi shines in the palace of Brahmā. (M.B. Sāhā Parva, Chapter 1, Verse 34).

(ii) Sāvārṇi is the sovereign deity of the mantra Gayatri. This goddess Sāvārṇi rose up from the sacrificial fire of King Aśvakī and gave him a boon, and accordingly a daughter named Sāvārṇi was born to the King. This princess was Sāvārṇi the wife of Sutayūn. (M.B. Vana Parva, Chapter 290).

(iii) Siva, on starting for Tripyramidhana (the burning of Tripura), placed Sāvārṇi as the bridles of his horses. (M.B. Drona Parva, Chapter 202, Verse 75).

(iv) Once Jāpaka Brahaman worshipped Devī Sāvārṇi, who appeared before him and gave him boons. As the Brahamin was engaged in deep meditation and prayer,
he did not see the Devi when she appeared. It was due to this piety that the Brahmin was given boons. (M.B. Śānti Parva, Chapter 199).

(v) Once Devī Śāvitrī appeared before Satya, a brahmā of Vīdārībhā. (M.B. Śānti Parva, Chapter 272, Verse 11).

(vi) Once Devī Śāvitrī praised the giving of rice as alms. (M.B. Amūdāśāna Pārya, Chapter 57, Verse 8).

ŚĀVITRĪ II. A hand-maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 293, Verse 49).

ŚĀVITRĪ III. A Sāvitrī who was the wife of a king and a righteous woman is mentioned in Mahābhārata, Śānti Parva, Chapter 254, Verse 24. This Sāvitrī gave two ear-rings as alms and attained heaven.

ŚĀVITRĪ IV. The wife of Sātyavān.

1) Birth. In the country of Madra, famous in the Purāṇas, there was a king named Avatapa. His wife was Mālāśī. Though the couple grew old they were childless. At last they worshipped Devī Śāvitrī. After vows and austerities for eighteen years the Devī appeared before them, and giving them the boon that a daughter would be born to them, she disappeared. The couple returned to the palace and Mālāśī conceived and delivered a daughter whom they named Sāvitrī. (Sānkhā 9, Devī Bhāgavata, Mahābhārata, Vana Parva, Chapter 293).

2) Marriage. Sāvitrī grew up as though Lakṣmī had taken an incarnation and bloomed into a beautiful damsel. But nobody came forward to marry her. On a New moon day she bathed and purified herself and getting the blessings of Brāhmaṇī, came and bowed before her father. The King felt sorry as nobody had offered to marry her though she was in the full bloom of youth. He advised her to travel in the outside world and to select a husband by herself. According to the order of her father she took the aged ministers of the King and travelled through the forests in which hermits lived.

Once Nārada came to the palace and while he was talking with King Avatapa, Śāvitrī and the aged ministers returned. She bowed before her father and Nārada. As soon as Nārada saw her, he asked with curiosity about her marriage. The father replied that he had sent her in search of a husband. Śāvitrī said: “I have accepted the Prince Sātyavān as my husband. He is the son of King Dyumatsena of Sāvīva. Dyumatsena became blind in his old age, and taking this opportunity his enemies captured his country. Dyumatsena with his wife and son went to the forest and lived there.” Nārada described the qualities of Sātyavān. “Sātyavān is as radiant as the sun, as intelligent as Brhaspati, as valiant as Indra and as patient as the Earth. Avatapa was immensely pleased at hearing about the good qualities of Sātyavān, and asked Nārada, if there was anything to say against him. Nārada said that he had nothing to say against Sātyavān except that he would die “within one year from this date.” (Mahābhārata, Vana Parva, Chapter 294).

The King felt miserable when he heard this. Śāvitrī said that she had accepted Sātyavān as her husband and that nothing could make her waver from her decision even if he is not going to live more than a year. The King agreed to the wish of his daughter and preparations for the marriage were begun. The King went with Sāvitrī to the forest and saw Dyumatsena who gladly consented to the marriage. Avatapa returned to the palace leaving Sāvitrī with Sātyavān and his parents. As soon as Avatapa had returned, Śāvitrī discarded her ornaments and assumed the dress suitable to life in the forest and lived with them.

3) The death of Sātyavān. It was nearly a year and the day of death of Sātyavān was fast approaching. There were only four days more. Śāvitrī had taken a vow lasting for three days. Dyumatsena dissuaded her from taking fast. She completed the fast. There was left only one night more. She kept awake for the whole night. Morning came. Though she ended her fast she had not taken any food. Dyumatsena wanted to know the reason. She humbly said that she would eat only after sunset. As usual Sātyavān took his axe and started for the wood. Sāvitrī also followed him.

Sātyavān: “You have never accompanied me before. Moreover you are very weak on account of the fast. Then how can you come with me?”

Śāvitrī: “I am not at all weak by the fast and vow. I want to come with you. I pray, don’t hinder me.”

At last Sātyavān consented after getting the permission of his parents. Both went to the forest to gather fruits and roots. They gathered fruits and roots. Then Sātyavān began to cut wood. By that exertion Sātyavān sweated all over. He was affected by headache. “Let me lie down!” He said. The axe fell from his hand. Sāvitrī caught her husband who was falling down and laid him on her lap. Sāvitrī saw a person clad in blood-coloured garments, with red eyes and a rope in hand, coming towards them. He came to the spot and stood there looking at the body of Sātyavān. Realising the person to be Kila (Deatbdg) Sāvitrī stood up instantly and bowed before him.

Sāvitrī: “Who are you Lord. What may be your object in coming here?”

Yama:—Hei, Sāvitrī. As you are a hermitess of chastity I may converse with you. I am Yama. I am come to take away the life of your husband.”

Sāvitrī:—“Lord, I have heard that your messengers come and take away the souls. How is it that you have come in person today?”

Yama:—“This Sātyavān is a righteous man who is an ocean of good qualities. Messengers are not sent, in the cases of persons like him.”

Saying thus Yama cast his rope and caught the soul of Sātyavān. Sāvitrī saw the body of her husband lying without life and soul. Sāvitrī followed Yama who had gone to the south with the soul of Sātyavān.

Yama:—Child, you go back and conduct his funerals. You have followed your husband as far as you can.

Sāvitrī:—I am coming to the place where my husband is being taken. That is the duty of a wife. What impediment is there on my way to follow you, when I have the merits of vow, fast, devotion to my elders, love and regard for my husband and the good will of yourself, my Lord.”

When Yama realized that it was difficult to send Śāvitrī back, he asked Śāvitrī to ask for any boon. Yama was prepared to give anything except the life of Sātyavān. She requested for the recovery of sight by Dyumatsena. Yama granted it. Still Sāvitrī did not turn back. Yama asked her to pray for one more boon. She
requested for the recovery of the lost kingdom of Duryodhana. Yama sanctioned that request also. Still she followed Yama, who was ready to grant her a third boon. She requested: "My father may, please be given a hundred sons who would continue the family. Yama granted that too. But she did not turn back. Yama told her that she might ask for a fourth boon. She said: "I may be given a hundred sons born directly from Sasyavarn. Yama granted this fourth boon also. Then Savya asked Yama how the boon would be realized unless the life of Sasyavarn was given back to him. Yama was pleased with her at her love and devotion for her husband and returned the life of Sasyavarn. Yama blessed her that she and Sasyavarn would live for hundred years."

Yama disappeared. Savya returned and sat there taking the body of Sasyavarn on her lap. Sasyavarn came to life. Both of them rose up. Night came on. It was dark. They could not find the way. Sasyavarn wanted to reach their hermitage somehow. Savya took the axe and supporting her husband in the dim moon light, walked to the hermitage.

Duryodhana got sight. He started with his wife in search of his children and walked about in the forest. At last all of them met together. They reached home. Then Savya told them all that had happened. Everyone was delighted. Then some people from Saly came to the hermitage. They said that the minister had killed the King, that the people had expelled the minister, and that they had come to request Duryodhana to throw him out of the kingdom. Accordingly all of them returned to Salya. Duryodhana was anointed as the King of Salya. (M.B. Vana Parva, Chapters 393 to 399).

Savya. A son of Angiras, Savya is actually Indra himself. The story is that Angiras began worshipping the Devatas for a son equal to Indra and that Indra, thinking that there should not be another person equal to him, got himself born as the son of Angiras. That son is Savya. (Rigveda, Mandala 1, Anuvika 10, Sutra 51).

Savyasachi. Another name of Arjuna. (Virata Parva, Chapter 44, Verse 19).

Savyasiva. One of the sons of Vipracitti by Sinhibhika. This atara was killed by Parashurama. (Brahma Purana, 3.6. 16-20).

Savitrisvadeva. The sacrificial offering given by the wife with the food prepared in the evening without any spell or incantation, is called Savitrisvadeva. (Manusmriti, Chapter 3, 21).

Savya. A hermit who was an expounder of the Vedas. In course of time, due to the differences in languages and grammar, the Vedas became difficult to grasp. It was Vasuki and Savitri who saved the Indians from this difficulty. For the Vedas to be grasped easily, Vasuki made the Nukula (Etymology) and Savitri wrote the Book Vedashapakata.

Savya. A mahari. (Rigveda, Mandala 1, Anuvika 112, Sutra 16).

Sengka. A nagas (serpent) born in the family of Dhritarashtra. This serpent was burnt to death in the sacrificial fire of the serpent-sacrifice of Jaiminiyajaya. (M.B. Adi Parva, Chapter 14, Verse 14).

Seduka. An ancient King in India. Once some brahmans approached this heroic King who was well-versed in the art of wielding weapons, for Daksha to their teacher. But Seduka directed them to King Vrishadambha. (M.B. Vana Parva, Chapter 156, Verse 4).

Seka. An ancient country in India. It is mentioned in Mahabharata, Sabha Parva, Chapter 31, Verse 9, that this country was conquered by Bhasharouva during his regional conquest of the south.

Sekhizar. Author of the Tamul song 'Puriyapunam' (See under Azrakmaddevi).

Sen. A son of King Purusha. It is mentioned in Bhagavata, Skandha 5 that this king had nineteen sons including Sena.

Sena. A warrior of Purusha who had taken part in the battle of Bharata. (M.B. Udyoga Parva, Chapter 4, Verse 13).

Senabindu. A warrior of Purusha who had taken part in the battle of Bharata on the side of the Pandavas. Karuna killed him. (M.B. Karuna Parva, Chapter 6, Verse 19).

Senabindu II. A warrior of Purusha who had taken part in the battle of Bharata on the side of the Pandavas. (Bhadra Parva, Skandha 9).

Senajit I. A King who lived in the period of Mahabharata. It is stated in Mahabharata, Udyoga Parva, Chapter 4, Verse 13 that the Pandavas had decided to send a letter of invitation to this king, for the battle of Bharata.

Senajit II. A King. He lived in tears because of the loss of his son. At last by the advice of a brahmah he got peace of mind. (M.B. Santi Parva, Chapters 25 and 79).

Senajit III. A King who was the son of King Vrada and the father of Rucirasva. Besides Rucirasva Senajit had three more sons named Drishthanaka, Kasya and Vatsa. (Bhadra Parva, Skandha 9).

This King is mentioned as the son of King Vivasvati in Visnu Purana and Vayu Purana and as the son of Avajit in Matsya Purana. It is mentioned in Mahabharata, Santi Parva, Chapter 26, that this King had written a treatise on justice (duties of a King).

Senamukha. A division of an army. (See under Aksashila).

Senapati (Senapati). One of the hundred sons of Dhritarashtra. He was killed by Bhasharouva in the battle of Bharata. (M.B. Bhishma Parva, Chapter 54, Verse 32).

Senodyogaparva. A sub-section of Udyoga Parva in Mahabharata. This sub-section comprises Chapters 1 to 19 of Udyoga Parva in Mahabharata.
SESA (ADISESA). Ananta. (q.v)

Additional information

(i) Ananta is the reposing bed of Viṣṇu. It is this Ananta who dislodged Mandara mountain at the time of Kaṭākhaṇḍī maṇiṇā (churning of the ocean of milk) (M.B. AŚ Parva, Chapter 18, Verse 8).

(ii) Ananta is the nāga to the nāgas. (M.B. AŚ Parva, Chapter 35, Verse 2).

(iii) When there were mutual dissensions among the nāgas, Ananta visited the nāgas' huts such as Puskarā (M.B. AŚ Parva, Chapter 36, Verse 3).

(iv) Ananta obtained from Bhūma the boon to be able to stand firmly on Dharma. (M.B. AŚ Parva, Chapter 36, Verse 17).

(v) Ananta carries and supports the earth at the behest of Bhūma. (M.B. AŚ Parva, Chapter 36, Verse 18).

(vi) Ananta's father is Kaśyapa and his mother is Kadārī. (M.B. AŚ Parva, Chapter 65, Verse 41).

(vii) Balhadrata Rāma was born from a portion of Ananta. (M.B. AŚ Parva, Chapter 67, Verse 152).

(viii) At the time of Tripūradahanā, Ananta served as the axle of Śiva's chariot. (M.B. Dūrṇa Parva, Chapter 202, Verse 72).

SEṬU. A King of the family of Bharata. He was the son of Śālikā and the father of Amrābhadha. (Bhāgavata, Skandaḥa 9).

SEYA. One of Vivasvān's sons who were expounders of the Vedas. (M.B. Amśaśa Parva, Chapter 4, Stanza 58).

SĪBI I. Grandson of Hiranyakasipu, who had four sons called Anurāda, Hṛdā, Prahāla and Samhāla, and of whom Hiranyakashipu's oldest son Ayuṣmāna, Śibi and Bāṣkaṇa. (Agni Purāṇa, Chapter 19).

(i) This Śibi was the son of Hiranyakasipu. (Āśī Parva, Chapter 65, Verse 18).

(ii) This Āśī took birth again and lived as a King by the name Drona. (M.B. AŚ Parva, Chapter 67, Verse 8).

SĪBI II. Inhabitants of the country called Śibi; they are called Śāliyasa also. The following information about the country is gathered from Mahābhārata.

(i) Sunandā, mother of King Śāmūru was a princess of this country. (M.B. AŚ Parva, Chapter 93, Verse 44).

(ii) Govāsana, father-in-law of Yudhishthira, was a King of Śibi. (Āśī Parva, Chapter 55, Verse 79).

(iii) Nakula, during his triumphal tour of the western regions, conquered the kingdom of Śibi. (M.B. Mahābhārata, Chapter 7).

(iv) People of Śibi attended the Rājasūya yajña conducted by Yudhishthira with presents. (Śabha Parva, Chapter 52, Verse 14).

(v) A King called Uśīnara, once ruled the country. (Vana Parva, Chapter 151, Verse 21).

(vi) The kingdom of Śibi was once under the jurisdiction of Jayadratha. (Vana Parva, Chapter 267, Verse 11).

(vii) Arjuna annihilated the armies of the kingdom of Śibi which followed Jayadratha to the battlefield. (Vana Parva, Chapter 271, Verse 26).

(viii) The mahārāja of Śibi, with his armies, arrayed under the banner of Duryodhana to fight the Pāṇḍavas. (Udyoga Parva, Chapter 195, Verse 7).

(ix) Karṇa once subjugated the kingdom of Śibi. (Dūrṇa Parva, Chapter 91, Verse 38).

(x) The people of the country in earlier days were illiterate and ignorant. (Karṇa Parva, Chapter 45, Verse 34).

SĪBI III. A King born in the dynasty of Uśīnara. He was present at the wedding of Draupadi. He fought on the side of the Pāṇḍavas in the great war and was killed by Drona. (Dūrṇa Parva, Chapter 155 Verse 19). King Śibi had four sons, Bhadra, Suvarṇa, Keśaya and Vīrāḍartha. (Bhāgavata, Ninth Skanda).

SĪBI IV. An India. There were four sects of Devas called Supāras, Haris, Saityas and Sudhis in Tamas Manvantara, and there were twenty-seven Devas in each Sect. Śibi, who performed hundred yajñas then was Indra. (For details see under Manvantaram).

SĪBI V. An ancient Rājārshi.

1) Genealogy. Descended from Viṣṇu thus:—


Śibi was born to Uśīnara of Mādhava, daughter of Yāyāti.

2) Uṣṇa mātā to āśī way. King Suhotra of Kuru dynasty once on his return from a visit of mahārṣi saw King Śibi coming in the opposite direction in his chariot, and both the Kings saluted each other as their age-ordained. But, they did not give passage to each other as they thought themselves to be equal in merit. At that time Nārada came there and asked the kings why they stood there thus blocking the path. They answered: Nārada thus:—"He who is more noble or clever on account of former actions etc. is usually given way to by the other person. Both of us are equals and are equals."

Nārada then spoke as follows:—

"Oh! King of the Kuru dynasty! You are cruel to the gentle and gentle to the cruel. To the evil you are good; then why not be good to the good. Devas have ordered that he who does good will get it hundred-fold by return. King Uśīnara is more noble and gentle than you are. The other is well-served by liberality, the liar by truth, the cruel by patience and the evil person by good. But, both of you Kings are noble persons. Therefore, one of you should give way to the other."

Listening to Nārada's advice, Suhotra gave way to Śibi and proceeded on his way. (Vana Parva, Chapter 134).

SĪBI tested. Śibi's fame spread in the three worlds, and an idea was mooted among the Devas that it should be tested how much of the reputation of the King was genuine. Accordingly, Agni in the form of a dove and Indra in that of a kite hunting after the dove, rushed to King Śibi. The dove took refuge in the lap of the Kings sitting in 'śiva' posture, and the priests told the King that it was the latter's duty to protect the dove, which took refuge with him for its life. The dove also told the King thus: 'I am really a muni, who has entered the body of the dove. I take refuge in you for my life.'

By that time the kite too had flown up to the King. It asked the King to return the dove, which it had been chasing. The King was surprised to hear the kite talk and told the bird that it was not proper for him to give up the dove who had sought refuge under him, but that he would give the kite any other flesh in lieu of the
dove. The kite replied as follows: ‘You must give me flesh cut from your right thigh equal in weight to that of the dove. If you do so, the dove will be saved and you will be praised by people’.

Accordingly, the King cut a piece of flesh from his right thigh and weighed it in the balance against the dove. But, the dove weighed more. The King cut more flesh from his thigh and weighed, but the dove still weighed more. Thus, by instalments the King cut his whole body and weighed the flesh against the dove, yet it weighed more. Then the King himself sat in the balance, seeing which the kite flew away. Then the dove assumed its original form and told the King that it was Agni and the kite, Indra. The Devas were greatly pleased with the firm sense of sacrifice of the King; they blessed him and told him that a son called Kaparomā will be born to him. (Vana Parva, Chapter 197).

4) Other information.

(i) When Yayāti fell down on earth from heaven, Sibi promised to transfer to him the merits acquired by him (Sibi). (Ādi Parva, Chapter 95, Verse...).

(ii) Sibi worshiped Yama in his court. (Sābhā Parva, Chapter 6, Verse 8).

(iii) Sibi too was present in the company of Indra to witness the fight between Arjuna and Draupadi in the battle between King Virāṭa and Kauravas at the Virāṭa city in connection with the lifting of Virāṭa’s cow by the Kauravas. (Virāṭa Parva, Chapter 56, Verse 9).

(v) Sibi loved Indra very much. (Bhishma Parva, Chapter 9, Verse 7).

(vi) People of the Yadu dynasty presented Sibi a sword. (Sānti Parva, Chapter 166, Verse 89).

(vii) He gifted away his son to the brahmins, and therefore he attained heaven. (Sānti Parva, Chapter 234, Verse 19).

(viii) He did not eat flesh. (Agniśāsana Parva, Chapter 115, Verse 61).

5) Conclusion. The story of two kings connected with the episode of the dove and the kite is mentioned in the Mahābhārata. One of the kings is Sibi and the other Uśīnara, father of Sibi. (See under Uśīnara).

SIDDHA I. A Deva Gandharva. This Gandharva was born to Prajāpati Kaśyapa by his wife Prajāpāti. (Mahābhārata, Ādi Parva, Chapter 65, Verse 46).

SIF-DHĀ II (THE SIDDHĀ). A group of devas. The group of devas called Siddhas lived on the Himālayas near the hermitage of Kanva. (M.B. Ādi Parva, Chapter 70, Verse 15). It is mentioned in Mahābhārata, Sābhā Parva, Chapter 8, Verse 29, that this group of Gods stay in the palace of Yama serving him.

SIDDHĀ. The Devi (goddess) consecrated in Rambhavana, wearing a water-vessel with a snout, rosary, boon, and fire, is called Siddhā. (See under Devi).

SIDDHAGRAHA. An evil spirit. Those who are cursed by the group of devas called Siddhas are afflicted by this spirit and they become maraṅgas. (M.B. Vana Parva, Chapter 230, Verse 49).

SIDDHAPĀTRA. A warrior of Subrahmanya. (Mahābhārata Sāhya Parva, Chapter 45, Verse 56).

SIDDHĀRTHA I. A King. This King was the rebirth of the asura Krođhavāt. (Bhīṣma, Ādi Parva, Chapter 67, Verse 60).

SIDDHĀRTHA II. A warrior of Subrahmanya. (M.B. Sāhya Parva, Chapter 45, Verse 54).

SIDDHĀRTHA III. The name of Buddha in his childhood. (See under Buddha).

SIDDHĀRTHA IV. A minister of King Daśaratha. (Vaṁśikī Rāmāyaṇa, Ayodhya Kānda, Sarga 36).

SIDDHĀRŚARAMA. A hermitage. The place at which Vāmana thrum Mahābali down to Pātāla. This place became a hermitage later. When Viśvāmitra took Śrī Rāma and Laṅkāvana to the forest for the protection of his sacrificial, he showed them this hermitage. (Vaṁśikī Rāmāyaṇa, Bālākānda, Sarga 29, Verse 22).

SIDDHA I. A daughter of Daśaratha. Thirteen daughters including Siddhi were married by Dharmadeva. (Viśṇu Purāṇa, Antāka 1, Chapter 7).

SIDDHI II. A godess. Kunti, the mother of the Pandavas was the human rebirth of this godess. (M.B. Ādi Parva, Chapter 67, Verse 129). This godess Siddhi had walked in front of the army of Subrahmanya, in the great battle between the Devas and the Asuras. To attain the object in any matter, the blessing of this godess is essential. (M.B. Sāhya Parva, Chapter 46, Verse 64).

SIDDHI III. The son of an Agni (fire) named Vīra. Siddhi was born to this Vīraṅga, by his wife Sarayu. The story stating how this agni once screened the sun by his radiance, occurs in Mahābhārata, Sāhya Parva, Chapter 218.

SIGHKA. A King of the Solar dynasty. In Bhaṣagāvata, 9th Skandha, it is said that he was the son of Agnī and father of Muru.

SIGHGRAGA. One of the sons of Sāmpāti. (Matsya Purāṇa, 6, 35).

SIGRU. A particular caste of people. In the Dātaraja war they fought against Sūdras and got themselves defeated. (Egveda, 7-18-19).

SIKATA. An ancient hermit. When the Bhārata-battle was going on this hermit approached Draupadi and requested them to stop the battle forthwith. (M.B. Dropa Parva, Chapter 190, Verse 341).

SIKATĀKSA. A holy place. Once Yudhisṭhira visited this holy place. (M.B. Vana Parva, Chapter 125, Verse 12).

SIKHANDJAM. Things which were born from the blood of Vīrāṅga and which Brahmins, Kṣatriyas and Vaiśyas are forbidden from eating. (Sānti Parva, Chapter 282).

SIKHANDI [SIKHANDINĪ I]. Rebirth of Ambā, daughter of the king of Kāśi. Ambā ended her life with the vow that she would take revenge on Bhismā and was born in the next life as the daughter of king Drupada under the name Sikhandinī, and Sikhandinī helped Arjuna in the war at Kurukṣetra to kill Bhismā. (For the history of Ambā ending in two lives see under Ambā. Certain pieces of information not included under that head are given below).

1) Sikhandinī was present at the wedding of Abhimanyu in the city of Upāplavā. (Virāṭa Parva, Chapter 72, Verse 17).

2) Sikhandi learned archery at the feet of Droṇāchārya. (Udyoga Parva, Chapter 192, Verse 67).

3) On the first day of the great war a duel was fought between Sikhandi and Aṭṭavācumā. (Bhīṣma Parva, Chapter 45, Verse 46).

4) Sikhandi retreated from battle-field in fear of Droṇa. (Bhīṣma Parva, Chapter 69, Verse 31).
(5) A second duel was fought by him and Asvatthamā. (Bhāṣa Parva, Chapter 82, Verse 26).
(6) Śikhandī broke the arrow of Vaiśāya with his divine arrow (Bhāṣa Parva, Chapter 83, Verse 29).
(7) He tried to kill Vaiśāya. (Bhāṣa Parva, Chapter 108, Verse 45).
(8) Śikhandī attacked Bhūṣaṇa at the instance of Arjuna. (Bhāṣa Parva, Chapter 110, Verse 1).
(9) He followed that attack with many other attacks. (Bhāṣa Parva, Chapters 114, 118 and 119).
(10) Vaiśāya praised the prowess of Śikhandī to Dhruvāśva. (Droṇa Parva, Chapter 10, Verse 45).
(11) Bhūṣaṇarā and Śikhandī fought with each other. (Droṇa Parva, Chapter 14, Verse 43).
(12) Śikhandī and Karna fought with each other. (Droṇa Parva, Chapter 26, Verse 7).
(13) Śikhandī and Bhīṣmaka fought with each other. (Droṇa Parva, Chapter 56, Verse 7).
(14) In the battle that followed, Śikhandī was defeated by Kṛtarva. (Droṇa Parva, Chapter 114, Verse 82).
(15) Kṛpācārya defeated Śikhandī. (Droṇa Parva, Chapter 169, Verse 22).
(16) In the battle that followed with Kṛtarva, Śikhandī fainted. (Karna Parva, Chapter 25, Verse 26).
(17) Defeated by Kṛpācārya, Śikhandī had to run away for his life. (Karna Parva, Chapter 1).
(18) Karna defeated Śikhandī. (Karna Parva, Chapter 61, Verse 7).
(19) Anubhāṣita the army of Prabhahṛadas Śikhandī fought fiercely with Kṛtarva and Kṛpa. (Śalāy Parva, Chapter 15, Verse 7).
(20) Śikhandī resisted the advance of Aśvatthāmā. (Śalāy Parva, Chapter 26, Verse 6).
(21) In the fierce battle that was fought after the fall of Bhīṣmaka, Aśvatthāmā killed Śikhandī. (Saúptika Parva, Chapter 8, Verse 65).
(22) Synonyms of Śikhandī used in Mahābhārata. (Bhīṣmāṇa, Śikhandī, Draupadī, Draupadāma, Pāṇcāla, Yajñasaṇi etc.)
ŚIKHĀVAN. A mahārāṣṭra, who lived in the court of Yudhiṣṭhira. (Sāhāya Parva, Chapter 4, Verse 14).
ŚIKHĀVARTA. A Yaksha, who lives in the court of Kubera worshipping him. (Sāhāya Parva, Chapter 10, Verse 17).
ŚIKHTI. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 12).
ŚIKHINVAJ. A king, who ruled over Mālava during the first stage of Aranyagamnayu in the seventh Mantavya. Cūḍāla, daughter of the king of Saurāṣṭra was Śikhindvajaya's wife. The Jñānavāsintham contains a story about how the royal couple renounced all attachments in life as the result of intense tapas.
Śikhindvajaya and Cūḍāla began practising jñānyaya (communion through knowledge). It was Cūḍāla, who got the Siddhi first. Though the king was pleased with the achievements of his wife he felt sorry about his failure or drawbacks. Cūḍāla had attained the Siddhi to travel even in air. Though she told her husband emphatically that he could practise jñānyaya living in the palace itself, he quitted the city for the forest and began performing tapas. Then on one day, she went to the presence of the king in the forest in the guise of a brahmin boy and stood there without touching the earth with his feet. The king treated the boy with honour and respect taking him for some Deva. Then she revealed her actual form, and the king agreed to return with her to the palace and practise jñānyaya there. At that juncture Cūḍāla created by her soul-power celestial women like Urvā and also Indra and lined them up before her husband. This was to test whether the king yielded to any of the temptations by the celestial women or by Indra and Cūḍāla returned with the king to the kingdom.
ŚIKSAKA. A warrior of Subhûtima. (Śalāy Parva, Chapter 45, Verse 76).
ŚILA. Daughter of Dharmaśri. She was wedded by Mārtci mahāraṣṭra. For some reason the mahāraṣṭra cursed her and she was transformed into a stone in the Gaya temple. (Vāyu Purāṇa, 108).
ŚILAVĀN. A divine sage. In Mahābhārata, Dākinīvāpyāpāja, Udhyoga Parva, Chapter 83, there is a reference to a conversation between this Mahāraṣṭra and Śrī Kṛṣṇa.
ŚILAVATI. A heroine reputed for her chastity and fidelity to her husband. Her husband, Ugra-ravas was cruel and violent. Yet Śilavati used to adore him. Once Ugra-ravas fell a victim to the disease of leprosy. From that time, Silavati used to go about begging in the houses of Brāhmaṇas to feed and support her husband. After some time by her constant nursing, his condition was slightly improved. After that she continued her begging from door to door, carrying him on her shoulders. Once they happened to arrive in front of a huge mansion. Water was flowing in front of the gate and so Silavati returned from there with her husband without stepping into the water. When they reached home, Ugra-ravas accused his wife why she returned without entering the mansion. She explained that it was the house of a prostitute and to touch the water coming out of that house was sin. On hearing it, Ugra-ravas felt an irresistible desire to visit that brothel. He expressed his desire to her. Quite obediently Silavati took up her husband on her shoulders and went to the prostitute's house. (For more details see under Aśi māndava, Anātyā and Atri).
ŚILAYCA. A Vedaist son of Viśvāmitra. (Anūtāsana Parva, Chapter 1, Verse 54).
ŚIL. A nāga born in the Takṣaka dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Adi Parva, Chapter 57, Verse 9).
ŚIMANTINI. The wife of King Cukurāgada. The story of this Simantini is given in Somapārasavatara māhātmya in Vaiśana Purāṇa.
ŚIMHACANDRA. A king who had helped Yudhishthira. (M.B. Droṇa Parva, Chapter 150, Verse 40).
ŚIMHAKETU. A warrior who took the side of the Pāṇḍavas and fought against the Kauravas. (Mahābhārata, Karna Parva, Chapter 56, Verse 45.) This Simhaketa was killed in the battle of Bhārata by Karna.
ŚIMHALA. Modern Ceylon. In ancient days this place was called Simhala and the inhabitants were called Sinhalas. The following statements about Sinhala occur in the Mahābhārata.
(1) The low caste people of the Sinhala originated from the sides of Nandini, the cow of the Devas. (M.B. Adi Parva, Chapter 174, Verse 37).
(2) The king of Sinhala had taken part in the sacrifice Rājasūya of Yudhiṣṭhira. (Mahābhārata, Sabha Parva, Chapter 34, Verse 12).
(3) The Kṣatriyas of Sinhala gave Yudhiṣṭhira, Chrysopeles, pearls and such other wealth of the sea as present. The people of Sinhala wore clothes studded with jewels. They were of dark complexion with eyes the ends of which were red. (M.B. Sabha Parva, Chapter 58, Verse 35).
(4) The Sinhala took the side of the Kauravas in the battle of Bhārata. In the Garuḍā vyūha formed by Drona, the Sinhala were stationed in the position of the neck. (M.B. Drona Parva, Chapter 20, Verse 6).
SIMHAPURA: A city in Bhārata, famous in the Purāṇas. This city was situated in the mountainous region of North India. During the period of Mahābhārata, Citaūydhā was the king who ruled over this city. (Mahābhārata, Sabha Parva, Chapter 27 Verse 20). Arjuna during his regional conquest of the North, defeated this king.
SIMHASENA: The commander of the army of Kāraṇa Parāča. (Brahmaṇḍa Parāča, Chapter 46). This Simhasena captured and imprisoned Rāvaka.
SIMHASENA II: A warrior of Pāṇcāla. In the battle of Bhārata he took the side of the Pāṇcāvas and was killed in the battle by Drona. (Drona Parva, Chapter 16, Verse 32).
SIMHASENA III: Another warrior of Pāṇcāla. Karna killed him in the battle of Bhārata. (Karna Parva, Chapter 56, Verse 44).
SIMHAVAKRA: An asura. (Skanda Purāṇa, Asura Kanda). This asura fought Subrahmanyā.
SIMHĪKĀ: A giantess. (Viṣṇu Purāṇa, Amāśa 1, Chapter 15, and Agni Purāṇa Chapter 19). Two sons named Hiranīkṣipta and Hiranīyaksa and a daughter named Simhikā were born to Prajapati Kasyapa by his wife Indī. Simhikā was married to Viprāciti. Two sons named Kāhu and Keti were born to them because they were the sons of Simhikā, they came to be known by the name Sainūṭamaya.
(But it is stated in Mahābhārata, Adi Parva, Chapter 65 that Simhikā was the daughter of Prajapati Dakṣa and the wife of Kasyapa.)
A story occurs in Rāmāyana, that Simhikā caught hold of Hanumān by his shadow and swallowed him, while he was jumping to Lankā, and that Hanumān escaped from her. (See under Rāma, para 27).
SIMSUṆA: Daughter of a Gāndhāra King. She is also known as Suketi. She was married by Śrī Kaṭṭa (M.B. Southern text, Chapter 38).
SINDH. A river in India, very famous in the Purāṇas.
1) General information. It is assumed in the Purāṇas that this river is a branch of the heavenly Gāṅga. By the efforts of Bhagiratha, the heavenly Gāṅga fell on the earth in the Lake Bindu. After that it had six channels. Three channels flowed to the east and three to the west. The river which flowed to the East were Bhāraddhi, Pavan and Nalini. The three rivers Sukakma, Sīṭā and Sindhu flowed to the west. This seventh branch followed Bhagiratha and flowed to Pāṭāla to perform obeisances to the sons of Sāgara.
(2) Other details:
(i) Sadevarana, a King, who was defeated by his enemies, hid himself for a while in the natural arbours on the basin of Sindhu. (M.B. Adi Parva, Chapter 94, Verse 40).
(ii) Sindhu remains in the palace of Varuṇa and glorifies him. (M.B. Sabha Parva, Chapter 9, Verse 19).
(iii) Once Mārkandeya happened to see the river Sindhu in the stomach of child Mukunda. (M.B. Vana Parva, Chapter 188, Verse 103).
(iv) Sindhu is considered to be the origin of Agni (Fire). (M.B. Vana Parva, Chapter 242, Verse 22).
(v) Sindhu is one of the seven channels of Gāṅga. (M.B. Bhārata Parva, Chapter 6, Verse 48).
(vi) By bathing in the river Sindhu, one could attain heaven. (M.B. Anuśāsana Parva, Chapter 25 Verse 6).
(vii) Once Pārvatī held a talk on the duties of women. All the rivers met to bear the talk. Sindhu was prominent among the rivers who were present. (M.B. Anuśāsana Parva, Chapter 146, Verse 18).
(viii) This is one of the rivers which ought to be revered every morning and evening. (M.B. Anuśāsana Parva, Chapter 165, Verse 15).
(ix) Mention about river Sindhu occurs throughout the Bhārata. Prominent rivers mentioned in Bhārata are Kūbbā, Sindhu, Suvāṣṭu, Vīśāṭa, Āśikol, Paruṣūṭ, Viṣpāṭa, Ṣatadru, Saravatt etc.
SINDHU II. A country very famous in the Purāṇas. Jayadratha the King of Sindhu was present at the Svayamvara marriage of Draupadi (Mahābhārata, Adi Parva, Chapter 182, Verse 21).
SINDHVITAM: A king of the solar dynasty. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 4). This King was the son of Jahnva and the father of Bālkīṭava. This King did penance in the holy place called Pṛthivākarthaka and attained Brahmaṇhood. (M.B. Sāalya Parva, Chapter 39, Verse 37).
It is mentioned in Bālgāvata, Skanda 9, that Sindhu-dvipa was the son of Śrutānanda who was the son of Bhagiratha.
SINDHUPRABHAVABA. A holy place. The river Sindhu starts from this place. This is a place frequented by the Siddhās and the Gandharvas. He who bastes here for five days with fast can obtain heaps of Gold. (M.B. Vana Parva, Chapter 86, Verse 94).
SINDHUPULINDA. A kingdom of India very famous in the Purāṇas. (Mahābhārata, Bhitṣṇa Parva, Chapter 5, Verse 40).
SINDHUSAUVRĀ. A place in the North-west part of India, famous in the Purāṇas. (Mahābhārata, Vana Parva, Chapter 86, Verse 84). The people of Sindhu-sauvira do not know dharma (duty).
SINDHUJA. A holy place. (Mahābhārata, Vana Parva, Chapter 82, Verse 79). This is one of the famous holy places in the world and that by bathing in this drīṇa one can obtain heaps of gold.
SIN. A King of the Yadava dynasty. He secured Devaki to be wedded to Vasudeva after defeating, single-handed in battle, all the kings. A fierce battle was fought between this Śiśi of Devamīgha family and Sonadatta. (Drona Parva, Chapter 114).
SINVĀK. A hermit. This hermit had shone in the council of Yudhiṣṭhira. (M.B. Sabha Parva, Chapter 4, Verse 14).
SINIVÄLI I

1) Birth. A daughter of Angiras. The wife of Angiras was Sīma. She gave birth to four daughters named Kuhū, Rākā, Anumati and Sīnivāla. (Viṣṇu Purāṇa, Amśā 7, Chapter 10).

(It is mentioned in Bhāgavata, Sankhāra 6, that Sīnivāla was the third daughter of Angiras by his wife Sṛṣṭhā.)

2) Other details.
(i) Dṛḍyādīya is another name of Sīnivāla. Her body is small. Sometimes she can be seen and sometimes she cannot be seen. It is in this meaning that she gets the name Dṛḍyādīya (seen and unseen). Sīva bears her in his forhead. So she has another name Rudrasūti. (M.B. Vana Parva, Chapter 216, Verse 5).
(ii) Sīva used Sīnivāla as the yoke of the horses of his chariot in the battle with Tripuras. (M.B. Karna Parva, Chapter 94, Verse 32).
(iii) At the time of his birth Sīnivāla had come to see the child Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 19).
(iv) It is mentioned in Atharva Veda that Sīnivāla is a wife of Mahāviṣṇu.

SINIVÄLI II

1) A daughter born to Bhṛṣapati by his wife Subhā. It is stated in Vyāyu Purāṇa, Chapter 90, that though Sīnivāla was given in marriage to Prājapati Kārdama, she abandoned him and lived with Soma (Moon).

SĪPĀ. A river exotiled in Rgyeda. It is stated in Sēkta 104, Anuvāka 15, Maṇḍala 1 of the Rgyeda that the asura named Kuyave should be thrown into the depths of Sīpā as he stole money.

SĪRADHYĀJA. Janaka the father of Sīta. (For further details see under Janaka).

SĪRIṢAKA. A nāga born in Kaṣyapa dynasty. (Udyoga Parva, Chapter 101, Verse 14).

SĪRĪṢ. A Vedāntist son of Vīvāmitra. (Anuśāsana Parva, Chapter 4, Verse 59).

SĪRĪKALI. A sacred place in South India. Brahmapura is another name for this place which is near Kumbhakonam in Tanjore District. The place was sanctified by the birth of Trijñānasambandhar. (For further details see under Trijñānasambandhar).

SĪSIRA. Son of Somas the Vasu, of his wife Maṇoharā. To the couple were born four sons called Varhas, Praṇa, Sāman and Śiśirā. (Adi Parva, Chapter 66, Verse 28).

SĪSIRAPARVATA. A mountain near Mount Meru. (See under Mahāmeru).

SĪSTA. Dhruva's son by Dhanyā. Sīsta married Sūcchāyā, daughter of Agni. Four sons, Kṛpa, Rūjñājaya, Vṛtra and Vṛka were born to them. (Matsya Purāṇa, 4, 38).

SĪSTI. A son of Dhruva. Dhruva had two sons, Sīsti and Bhavya, by his wife Sambhu. Sīsti's wife, Succhāyā gave birth to five sons, namely, Kṛpa, Rūjñājaya, Vṛtra, Vṛka and Vṛkatejasa. The eldest of them Rūpa was the Father of the Mānu, Cāka. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

SĪSU. A son born to the Saptarṣiṇī due to the blessing of Subrahmanya. The eyes of the child were blood-red. It was called Viṣṇatūka as well. (Vana Parva, Chapter 228, Verse 11).

SĪSU.MĀRA I. A Rṣi. This Rṣi used to live in water in the form of a crocodile. There is a story about him in the Patavāla Brahmaṇa.

Once all the Rṣis joined together in praying Indra. Śiṣumāra alone remained silent without taking part in it. Seeing this, Devendra ordered Śiṣumāra to praise him. The sage answered proudly that he had no time for it and that he would praise Indra for as much time as was needed to throw the water upwards.

Accordingly he started praising Indra. The sage to whom Indra's praise was at first disagreeable, subsequently felt that he could not do it too much. By his austerity he acquired "Śāmavidyā". He even composed a "Śāma" (a hymn) in praise of Indra. In later times it became famous as "Śīrkarśasāma".

SĪSU.MĀRA II. A constellation so called because it is in the form of a Śiṣumāra (Crocodile). It is said to be the starry form of Viṣṇu. At the tail-end of it is Dhruna, which automatically rotates and also makes planets like the Sun and the moon to rotate. Stars follow the self-rotating Dhruna and rotate like a wheel. The Sun and the moon along with stars and planets are bound by the cord of atmosphere to Dhruna.

The basis and support of this constellation of Śiṣumāra is Mahāviṣṇu, who is the support of all light and effulgence. Dhruva, son of Uttanapāda came to be installed at the tail-end of Śiṣumāra as he had worshipped Viṣṇu. Śiṣumāra is dependent upon Viṣṇu, the Lord of all, and Dhruva is dependent upon Śiṣumāra. Śrīyā is dependent on Dhruva. (Viṣṇu Purāṇa, Part 2, Chapter 9).

SĪSU.MĀRAMUKTĪ. A woman follower of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 22).

SĪSU.NĀGA. The first King of the Śiṣumāra dynasty. He founded the dynasty after defeating Nandivaradhana of Pradhyota family, King of Maṇḍala. Though he first belonged to Kaśi region, later on he settled down in Maṇḍala. Kākavarna was Śiṣumāra's son.

The following ten Kings of Śiṣumāra dynasty ruled the country for 360 years. (1) Kākavarna (2) Kṛṣṇāhāma (3) Kṛṣṇājya (4) Vīvāmitra (5) Aśṭāsātra (6) Vānasāka (7) Uddāl (8) Nandivaradhana (9) Mahāharid. (Matsya Purāṇa, 272, 6-17; Viṣṇu Purāṇa 99, 314-315).

SĪSU.PĀLA. King of Cedi. 1) Previous birth. Jaya and Viṣṇaja, gate-keepers at Vaikuntha were born thrice in asura womb as a result of the curse by muni like Sanaka. They were first born as Hiranyakṣa and Hiranyakayipa, next as Kāvanna and Kumbhakarna and the third time as Śiṣumāla and Dantavakra. (See under Jayaviṣṇaja).

2) Birth. Śiṣumāla was the son of King Damaghoṣa of Cedi by his wife, Sūtraśravas (Bhāgavata, 9th Skandha). He was born with three eyes and four hands, and at the time of birth he brayed like an ass, so the parents decided to abandon the ugly and awkward child. Immediately a Jīn (ghost) appeared and told the father that the child would grow up to become very strong and powerful, and that only one person would be able to kill him and that person had already been born on earth. Further questioned by Śiṣumāla's mother, the Jīn said that as soon as the son saw the person born to kill him, he would lose his third eye, and that if he was seated on the lap of the person, two
out of his four hands would be lost. After having said this the Jin disappeared.

News about this peculiar child spread far and wide and many kings visited him. Daamahosa placed the child on the lap of each of them. But, no physical change occurred to him. Then one day Sri Krishna and Balabhadra came to see the child, whose mother Srutavās was (she was also the sister of Kṛṣṇa’s father) placed him on Kṛṣṇa’s lap. Immediately two hands and the third eye of the child vanished, and with tears in her eyes the mother prayed Kṛṣṇa never to kill Śiṣṭūpālī, and Kṛṣṇa promised that he would forgive the crimes of Śiṣṭūpālī a hundred times. (Sabhā Parva, Chapter 45).

3) Other information.
(i) Śiṣṭūpālī was present at the wedding of Draupadi. In his attempt to draw the bow he fell down on his knees. (Adi Parva, Chapter 185, Verse 23).
(ii) He was present at the wedding of the daughter of the King of Kālīga at the time. (Sānti Parva, Chapter 4, Verse 6).
(iii) He was the Commander-in-Chief of the armies of Śiṣṭūpālī. (Sabhā Parva, Chapter 14, Verse 10).
(iv) When Bhīma conquered all the kingdom Śiṣṭūpālī honored him. (Sabhā Parva, Chapter 29, Verse 11).
(v) He was too present at the Rājasūya of Yudhīśṭhira. (Sabhā Parva, Chapter 234, Verse 14).
(vi) At the Rājasūya, Kṛṣṇa helped insulting words on Śiṣṭūpālī. (Sabhā Parva, Chapter 57).
(vii) Śiṣṭūpālī objected to the selection of Kṛṣṇa as president of the Kṛṣṇa and controversy followed it. (Sabhā Parva, Chapter 39, Verse 11).
(viii) Śiṣṭūpālī insulted Bhīma at the Rājasūya. (Sabhā Parva, Chapter 41).
(ix) Once in the absence of Kṛṣṇa Śiṣṭūpālī attacked Dvārakā. (Sabhā Parva, Chapter 45, Verse 7).

(a) He stole the sacrificial horse of Vasudeva. (Sabhā Parva, Chapter 45, Verse 9).
(b) He abducted the wife of Baḥru. (Sabhā Parva, Chapter 45, Verse 10).
(c) He abducted the daughter of his uncle, the King of Viśāla. (Sabhā Parva, Chapter 45, Verse 11).
(d) Following the above, he was killed in battle by Kṛṣṇa. (Chapter 45, Verse 23, Sabha Parva).
(e) After death his essence got absorbed in Kṛṣṇa. (Sabhā Parva, Chapter 45, Verse 26).

(x) Kṛṣṇa once told Arjuna that he killed Śiṣṭūpālī for his (Arjuna’s) sake, good. (Drona Parva, Chapter 181, Verse 21).

SĪṢṬĀPĀLAVADHAPARWA. A Sub-Parva of Sabhā Parva, Chapters 40-45.

SĪṢRTOSMA. A nāga (serpent) born in the family of Taksaka. This nāga was burnt to death in Janamejaya’s Sarpaśatra. (Mahābhārata, Adi Parva, Chapter 57, Verse 10).

SĪṬA. A warrior of Subrahmanya. (Mahābhārata, Salya Parva, Chapter 46, Verse 69).

SĪṬA. Wife of Śrī Rāma.

1. Sri Mahākal is the incarnation of Mahākalakṣṇi. Lakṣmi took the birth of a woman because of the curse of Sarasvatī. Vedavatī, Śītā, Pāṇḍāli, all these women of chastity were the incarnations of Lakṣmi. The stories of Lakṣmi passing from birth to birth such as Vedavatī, Tulasī, Śītā, Pāṇḍāli and soon until at last she reached the world of Viṣṇu, occurring in various Purāṇas are collected and given here. Lakṣmī, Sarasvatī and Gaṅgā were the wives of Mahā Viṣṇu. One day Viṣṇu was sitting with his three wives and entertaining them with conversation when Devi Gaṅgā looked at Viṣṇu amorously. Instantly a quarrel arose among the three of them. When the row became uncontrollable, Sarasvatī cursed Lakṣmī to take birth in the earth as a plant. Gaṅgā cursed Sarasvatī and made her a river. Sarasvatī cursed Gaṅgā and made her a river. At the end of all these rows and curses Viṣṇu stood up and said to Lakṣmī. “Lakṣmī you will take birth as the daughter of Dharmaśāvajña on the earth with the name Tulasi. In order that the curse of Sarasvatī may come true, a plant called Tulasi (holy basil) will grow on the earth from a portion of you. While you are living as the daughter of Dharmaśāvajña, an asura named Śrīkharāṣṭra born from my portion will marry you.”

The curse was realized. Sarasvatī and Gaṅgā became rivers. Lakṣmī was about to be born as the daughter of Dharmaśāvajña. Who was Dharmaśāvajña? He was a man of righteous deeds and good qualities, born of the family of Dakṣasāvajña. Sarasvatī and Gaṅgā were born of Mahāviṣṇu. Brahmāsāvajña was born from Dakṣasāvajña. Dharmaśāvajña begot Rudrasāvajña, Indraśāvajña begot Viṣṇuśāvajña. Raśidhāvajña was the son of Viṣṇuśāvajña. Two sons named Dharmaśāvajña and Kuṣṭāhāvajña were born to Raśidhāvajña. Dharmaśāvajña and Kuṣṭāhāvajña were performing penance before Devi Śiva. They were to reign the wealth and prosperity lost by the curse of the Sun.

How did Dharmaśāvajña and Kuṣṭāhāvajña lose their prosperity? Their grandfather Viṣṇuśāvajña was a devotee of Śiva. He performed penance before Śiva for a long time. Śiva became pleased with Viṣṇuśāvajña and lived in his hermitage for the period of three Devayugas. This King Viṣṇuśāvajña made a proclamation that none other than Śiva should be worshiped. As all the other gods were despoiled, the Sun got angry and cursed Viṣṇuśāvajña. “Let the prosperity of yours and your posterity be destroyed.” Śiva did not like the action taken by the Sun against his favourite. Śiva took his trident and went against the Sun, who took refuge near his father Prajapati Kṣiyapa. Kṣiyapa complained to Brahmā. Brahmā ran to Viṣṇuśāvajña. Śiva also came there with his trident. Viṣṇu looked at them and said “You gods, hear this. What is the need of all this hurry? Within the short time you have taken to run up to this place so many years have elapsed in the world. It is a long time since Viṣṇuśāvajña died. His son Raśidhāvajña is also dead. Raśidhāvajña has two sons named Dharmaśāvajña and Kuṣṭāhāvajña. Both have become kings. But because of the curse of the Sun, they are devoid of any radiance. They are now worshipping Mahākal for radiance.” Hearing this talk of Mahākalīn all of them returned to their places. It has been mentioned that Dharmaśāvajña and Kuṣṭāhāvajña had been engaged in penance before Mahākalīn. Devi Mahākalīn appeared before them and granted them their wish. Devi promised them that she would take birth as the daughter of each of them, and she would recover for them all the wealth and prosperity they had lost. Accordingly Mahākalīn took birth by her portion as the daughter of Mahādevi, the wife of Dharmaśāvajña.
under the name Tulasi. (For the rest of the story of Tulasi see under Tulasi, Para 4.)

Mahāvīra was the wife of Kuśadāvāja. As Lakṣmi had promised to take birth as their daughter, both of them waited for the birth of the child uttering the Vedas. At this time a child was born from the mouth of Kuśadāvāja. This child was the incarnation of Lakṣmi. With the birth of the child, Kuśadāvāja regained all the wealth and prosperity he had lost. The child was named Vedavati (Devavati). She grew up and became a young woman. Her desire was to get Mahāvīra as her husband. Once an asura named Śambhu came to the hermitage of Kuśadāvāja. When he saw Vedavati he fell in love with her. He asked Kuśadāvāja for the hand of his daughter, but Kuśadāvāja did not give his consent.

Śambhu got angry. He came back in the night and killed Kuśadāvāja with his sword. Hearing the sound, Vedavati woke up and saw the dead body of her father lying in a pool of blood. She looked at Śambhu angrily. In that fury, look Śambhu was burnt to ashes.

Vedavati began to perform severe penance to get Viṣṇu as her husband. It was at this time that Rāvanas had begun his campaign of conquest. He defeated all kings and was proceeding victorious through the vicinity of the Himalaya. When he saw the beautiful damsel Vedavati sitting alone and performing penance. Seeing so beautiful a girl engaged in penance, he told her that he was the famous Rāvanas with ten heads and requested her to throw away the garment of bark of the tree and the nattied hair and to accept him as her husband. She rejected his request. The angry Rāvanas caught hold of her hand. She resisted using her teeth and finger-nails. She cried out that she wanted no more to retain the body made impure by the touch of a wicked person. She made a fire and jumped into it. Thus in the sight of Rāvanas, she burnt herself to death. Before death she vowed that in the next birth Mahāvīra would become her husband and would kill Rāvanas.

Rāvanas being in the fire of amour, was extremely sorry at the death of the beautiful girl. He took the ashes of her to Lākṣikā and put them in a golden box and kept the box in a solitary place. He used to visit the place daily. Since the arrival of the ashes, bad omens began to occur in Lākṣikā. One day Nārada came to Lākṣikā. Rāvanas asked Nārada for the reason of constant occurrence of such bad omens. Nārada replied that the cause of bad omens was the golden box he was keeping and that if it was kept in Lākṣikā any longer, it would cause destruction and that if it was destroyed, great disaster would follow. Nārada advised Rāvanas to remove the box without opening it to somewhere else outside Lākṣikā. Accordingly Rāvanas caused the golden box to be dropped in the sea. By and by it came with the waves to the shore of Bhārata (India). Robbers took it and went to the north and hid it in a forest. They were not able to take it away again. Thus the box came to be deposited on the basin of a river in Mithilā.

It was this river-basin that King Janaka selected as the place for sacrifice. Being kept in this holy place, the ashes of the body of Devavati in the box mingled with her spirit and was taking shape into a child. When the place was ploughed for preparing the spot of sacrifice, for Janaka, this golden box was discovered. The child which was inside the box, was taken home and brought up by the king who named her Sītā. It was the portion of this Sītā herself that took birth next as Pāunkyak (Devi Bhāgavata, Kamba Ramāyaṇa).

Another version.

(i) The King Padmākṣa performed penance before Mahāvīra with a view to get Mahālakṣmi as daughter. Mahāvīra gave the King a great Phallos to realize his wish. From that a beautiful girl was born. The King named her Padmā. When she attained marriageable age, the King made preparations for her Svayānvara (the bride herself choosing a husband). On the day fixed for the marriage Rāvanas came and destroyed all the preparations and killed King Padmākṣa. Because of her sorrow at this disaster Padmā jumped into the fire. The giants searched for Padmā every here, but they could not find her. They returned in disappointment.

One day, during this period, Rāvanas was travelling in his Aerial chariot. When he reached this place, he saw Padmā who had come out of the fire. Rāvanas was fascinated by the beauty of Padmā. So he turned towards her. Seeing this, Padmā again jumped into the pile of fire for safety. Without any delay Rāvanas made a search in the pile of fire. At last he got the body of Padmā (Sītā) in the form of five jewels. The disappointed Rāvanas placed the five jewels in a box and took it to Lākṣikā and gave it to his wife Māntodāri. One day Māntodāri opened that box and saw Padmā sitting in the form of a beautiful virgin. Thinking that it was not propitious to keep her who was the cause of destruction to Padmākṣa, his family and kingdom, Māntodāri exerted pressure on Rāvanas to cast the box out of Lākṣikā. Rāvanas with his men took the box from Lākṣikā and buried it in Mithilā. Before the box was closed Padmā cursed Rāvanas. "I will come to Lākṣikā again to kill you and your clan.

One day when a brahmin of Mithilā was ploughing his field he got this box. Thinking that it belonged to the King, the brahmin took the box to King Janaka. The King took the child in the box and brought it up. He named the child Sītā. (Ananda Rāmāyaṇa, 7-6).

(ii) In Adbhuta Rāmāyaṇa we see another story which is somewhat different from that we see in Ananda Rāmāyaṇa. It is given below —

Rāvanas who had become the harasse of the entire world began to harass the hermits and sages also. He used to shoot arrows at the hermits who were sitting in meditation in the forests, and taking their blood in the arrow-head, he stored it in a big pot. In the same forest a hermit named Grasamadra was engaged in penance to get a daughter who would be equal to Lakṣmi in everyway. He took milk with the head of Darbha grass and stored it daily in a pot. One day Rāvanas came to his hermitage and took the pot of milk stealthily. He poured the milk into the pot in which he had stored the blood and stirring it well gave it to his wife Māntodāri. Seeing the character of her husband becoming worse and worse every day, Māntodāri became miserable. One day she decided to commit suicide and drank the contents of the pot given by Rāvanas. The thing which was taken for suicide, made her pregnant. Māntodāri buried that foetus in Kurukṣetra. After a while a girl was born
from it. That child was Sītā, the daughter of King Janaka.

(2) There is a story in Devī Bhāgavata stating how Sītā was born as the daughter of Rāvana. It is as follows:

Rāvana wished to marry Māndodari, the daughter of Maya. Then Maya said to Rāvana thus: "According to the horoscope of Māndodari, the first child born to her will be the destroyer of their clan. So it would be better to kill that child." Not heeding upon the advice of Maya, Rāvana put the first child in a box and buried it in the city of King Janaka. This child was Sītā, the wife of Śrī Rāma.

2) Marriage. Sītā grew up in the palace of King Janaka, Kusāchāla. The younger brother of Janaka had three daughters. They were named Māndavī, Ornālī and Sratākāritī. Sītā grew up along with these three sisters. The four of them grew up as sisters and friends. Sītā grew up to be a young woman. Several young men wished to marry her. Janaka refused everyone of them. One day the princesses met with their maid in the garden of the harem. Sītā sat on the dais in the center of the garden to make flower garlands. Her attempts to gather the jasmine flowers from the twigs of a jasmine tree in the garden ended in failure. Sītā instantly ran to the weapon house and took a bow and arrow, shot down the flowers. The flowers fell down on the cloth placed on the ground without being damaged. Janaka saw the shooting of Sītā, from the palace. He was amazed at the expertise of Sītā. The bow which Sītā took was the bow of Śrī Rāma, a gift of Śrī Śiva. This bow later became very famous, even in days of old, to destroy the sacrifice of Dakṣa. Śiva, who was pacified by the destruction of the sacrifice of Dakṣa and the victory over his enemies, gave this bow to his devotee, the King of Vidisha. That King kept the bow in his weapon-house and used to worship it. Śrī Sītā had taken that bow and shot with it.

The King who had been thinking about the marriage of Sītā thought that what he had owned was a good omen. So the King made a proclamation that only he who could take the bow of Śrīva, draw it, and shoot with it would become eligible to marry Sītā. Hearing this many adventurers came to the palace and tried to handle the Śrīva-bāha and retreated admitting defeat. It was at this time that Viśvāmitrā brought Śrīma and Lakṣmaṇa to the forest for the protection of sacrifice. Hearing about the Śrīvāmitrā of Śrītā, Viśvāmitrā took the princes to the palace of Janaka. The King was greatly pleased when he learned that the princes were the sons of Daśaratha, the solar Dynasty. Next morning, at the instruction of his elders and priests and teachers, Śrī Rāma, stood on the dais in the middle of the hall, where the Śrīvāmitrā was placed, ready to handle it. He lifted up the bow with his left hand, drew it easily and fastened the string tightly and the bow was broken. When the Kings who were present, heard the roaring sound of the breaking of the bow, they shivered with fear as serpents at the sound of thunder. Sītā jumped with joy like a peacock. A letter was sent to Daśaratha that evening for friends and relatives arrived. Under the guidance of the presiding priest Sañānanda, the marriage ceremony was conducted. Rāma married Sītā, Bharata married Māndavī, Lakṣmaṇa married Ornālī, and Sratākāritī married Śrīvāmitrā. The brides and bridgrooms went to Ayodhya with their parents and relatives. (Kamba Rāmāyana, Śrīlakṣmaṇa)

3) Anāśya's gift of cloth and ornaments. The wife of Viśvāmitrā, who had become old, wished to hand over the realm to Śrī Rāma. Since Kaśyapa stood as a hindrance, the kingdom fell into the hands of Bharata. Moreover Sītā had to live in the forest with Śrī Rāma and Lakṣmaṇa for fourteen years. In the early period of their forest-life they visited the hermitage of Atri. Seizing the devotion of Śrī Śiva's wife, Parvati, Anāśya, the wife of hermit Atri, blessed her and gave her a fine garland, clothes and ornaments and cosmetics. Anāśya blessed Sītā again and said that she would shine as Lakṣmi if she befriend her body with the divine cosmetics. (Viśvāmitra Rāmāyana, Ayodhya Kāṇḍa, Sargas 118-120).

4) Test by Pāraśurama. In the last year of forest-life Pārśurāma and Pārameśvara tested the firmness of the love of Sītā and Śrīma. (See under Śrīma, Para 14).

5) Phantom Śrīma. A few days before the abduction of Śrīma by Rāvana, Fire god took the guise of a Brahmin and approached Śrīma and said: "O, Śrīma! The Devas have sent me to tell you certain things which will take place in the near future. Your interval in the aim of killing Rāvana. Śrīma is meant to be a cause for the same. The death of Rāvana is imminent. He will come and carry Śrīma away. So entrust Sītā with me. I will keep her carefully. Make a phantom (Māyā) Śrīma and keep her here, instead of the real Śrīma. After the killing of Rāvana, when Śrīma enters a proof of her death, you tell Śrīma about the event of killing Rāvana. You can agree to it. Fire god by his power of contemplation, created a phantom Śrīma, exactly like the real Śrīma in shape and figure and nature and placing her beside Rāma, he disappeared with the real Śrīma. Even Lakṣmaṇa was not aware of this fact. The real Śrīma was under the care of Fire god till the moment of the test of chastity of Śrīma by fire, after the killing of Rāvana. During the time of entering the fire the illusionary Śrīma vanished in the fire and the real Śrīma came out. (Devī Bhāgavata, Skandha 9).

6) Sītā killed Saḥasramukha. See under Saḥasramukha Rāvana.

7) Abandonment of Sītā. See under Śrīma, Para 31.

8) Sītā in the hermitage of Viśvāmitra. Abandoned Sītā, who was pregnant, wandered about in the forest and at last reached the hermitage of Viśvāmitra, who gave her protection and shelter. The story of an occurrence at this time is given in Kathāsamhitāgāra, Aśaṅkāravatīlambaka, Tārāṅga 1.

The other hermits did not like Viśvāmitra's action of giving shelter to Sītā. They said Sītā is impure. Otherwise her husband would not have abandoned her. By her association we also would become sinners. As the hermit Viśvāmitra is kind, he will not cast her away especially when she is pregnant. So the best thing for all of us, is to go to another hermitage." This murmuring of the hermits reached the ears of Viśvāmitra. He said "She is pure and chaste. I know it with my inward eyes." But they did not believe it. Then Śrīma said, "Lord! You can test my chastity in whatever way you like, and if I am found to be impure you may cut off my head."

The hermits tested Sītā in the Śītimahasana (a divine lake near the hermitage of Viśvāmitra) and were
convinced that she was chaste and pure. (See under Tīthibhānasī to know the greatness of this divine lake).

5) Once Siṭā was spending miserable days in the hermitage of Vālmiki. Her matrimonial life was a hell. Is there any special reason for misery? Yes. It is the curse of a bird. Once Seṣa told this story, of the curing of Siṭā by a bird, to the hermit Vatsiyānaya. That story is given below:

The event took place when Siṭā was a young girl in the palace of Janaka. One day while Siṭā was playing in the garden she saw two parrots, male and female, which talked well. The spouses were delightfully engaged in love-making. As soon as the couple saw Siṭā they flew up to a tree and sang thus: "A handsome king will take birth on the earth. His name will be Śrī Rāma. His wife's name will be Siṭā. Their wedded life will be happy.

Hearing the song, Siṭā thought that they were some divine persons, and asked her maid to catch them and give them food. The maids caught the parrots and brought them before Siṭā. She asked the birds, "Don't fear. Who are you? Where do you come from? Who is that Rāma? Who is Siṭā? How did you come to know of them? Tell me all. I will not hurt you!

The bird replied: "In the forest there is a hermit named Vālmiki. We live in his beautiful garden. The hermit has composed the story Rāmaṇya, which is yet to happen, and has taught it to his disciples. We have heard those songs. Having heard them over and over we also have learned them by heart. We will tell you who Rāma is and who Jānaki is and what would happen to her who lives happily with him. Hear it! Saying thus the parrots passed on to the story of Rāma. Due to the sacrifice of the hermit Ṛṣayāniga, Mahāvīra incarnerated as four persons, of whom Rāma the eldest, with his younger brother and Vīśvāmitra, would come to Mithilā. He would draw the bow and marry Siṭā... Siṭā was extremely pleased with the sweet song of the birds and asked them so many questions repeatedly with curiosity. Seeing the excitement of the queen the parrots understood that she was Siṭā herself. They asked her, "Beautiful girl! Who are you? Why are you so much interested in knowing about Rāma? What is your name?" Siṭā disclosed everything about her to the birds, and said "I am the same Siṭā, the daughter of Jānakan. Dating with you will let you go only on the day when that handsome prince Rāma comes and marries me. Your conversation has made me so curious. You can live comfortably in my house, eating sweetmeats."

The birds were in great fear when they heard this. They looked at each other and replied to Siṭā. "Good child! We birds fly about in the sky and perch on trees and bushes. Houses are not comfortable to us. Moreover I am pregnant. After my delivery in our own place I will come here. You need not have any doubt." The female parrot said thus. But Siṭā did not let them go. Then the male parrot prayed humbly with anxiety. "Siṭā, allow her to go. Why do you detain my beautiful wife? Allow us to have our own way in the forest. My wife is pregnant. After the confinement both of us will come back." Siṭā said "Let her live with you. You may go as you please."

The parrots were in great sorrow. If they had not made any noise on that tree this detention would not have occurred. These pitiable supplications had no effect on Siṭā. The male bird cried to Siṭā to let him take his mate along with him, and beat his head on the ground. Siṭā was adamant. The female bird, filled with misery and anger cursed Siṭā thus: "You have separated me from my husband. I am pregnant, otherwise you too be separated from your husband when you become pregnant". When she had finished saying, she fell on the ground and wriggled and died. An aerial chariot came down to the earth from heaven for the soul of that bird which had died exalting and glorifying Śrī Rāma. The soul of the bird got into the chariot and went up to heaven. The male bird, being unable to hear the death of his beloved wife, dipped himself in the Gaṅga. Before his death he cried out in anger. "I must be born in the city of Rāma. By my words, this Siṭā should be separated from her husband and fall into misery." He died in the Ganges in Krodha (anger) and fear. So he took rebirth with the name Krodhāna as a washerman by caste and profession. It was this washerman who spoke words of calumny about Siṭā. Due to the calumny of this washerman, Śrī Rāma abandoned Siṭā and she had to take shelter in the hermitage of Vālmiki.\n
(Padma Purāṇa, Pāţāla Khaṇḍa, Chapter 57).

8) The end of Siṭā. (See under Rāma, Para 33).

Siṭā II. A river. Merūn is made in Mahābhārata, Vana Parva, Chapter 188, Verse 102, that Merūn is the hermit Mārkaṇḍeya saw this river also in the stomach of child Mukunda (Śrī Kṛṣṇa). This is one of the seven branches of the river Ganges. (See under Sīndhu).

Siṭāpātana. A ferocious she-devil. (Mahābhārata, Vana Parva, Chapter 230, Verse 28) This terrible monster causes horror in women.

Siṭāśī. A river flowing through Śaketvīpa and famous in the Purāṇas. (Mahābhārata, Bīruṇ Parva, Chapter 11, Verse 32).

Siṭīkaṇṭha. A nāga which was in the company of the nāgas that came to lead the soul of Babāhradārāma to Pārāśa. (Musala Parva, Chapter 4, Verse 16).

Siṭīkṣā. A warrior of Subrahmanyā. (Sāya Parva, Chapter 45, Verse 61).

Siṭā (RUDRA). One of the Trinity.

1) Birth. The seers or spiritual giants of India imagined three forms to God, dividing all the activities into three departments, i.e. creation, sustenance and destruction or annihilation. Brahma, for creation. Vīnu, for sustenance and Śiva, for annihilation - they are the Trinity.

Vīnu was born first. Brahma next and Śiva last. The essence of Indian spiritualistic thought is that these three visible forms of God will, at the close of the Kālpa cease to be and become one with the cosmic power, and that the Trinity will be born again at the commencement of the Kālpa and will take up their respective functions.

The dominant quality or attribute of Śiva is Tamas (darkness). Many stories, with slight variations, are told in the various Purāṇas about the birth of Śiva. Some of the more important stories are summarised below.

(i) At the beginning of the Kālpa, while Brahma was meditating upon the birth of a son like himself, a child deep blue in colour, appeared on his lap, and the child began running about crying aloud. Brahma asked the child why it was crying; then the child asked Brahma to give him a name. Though Brahma told him that his name was Rudra and asked him not to cry, he cried seven times more. Then Brahma gave him another
seven names, and for the total eight names eight Mārtis (form) wives and children were allotted. Bhava, Śarva, Kāna, Paśupati, Bhima, Ugra and Mahādeva were the additional seven names, and Sun, Water, Earth, Wind, Fire, Sky, the Brahmā who has taken dīkṣā and Moon were the eight Mārtis and the presiding deities allotted to them. To these deities the following works were also allotted, i.e. Svācaraka, Uṣā, Vīkṣea, Śivā, Śvāha, Daśa, Dīkṣā and Rohini. The world is full with their progenies. Śanāi cara, Śukra, Lobitaśa, Mana-java, Skanda, Sarga, Santana and Rūdhra are the sons of the above eight wives. This Rudra married Sañj, daughter of Dākaprājajātā. (Viṣṇu Purāṇa, Part 1, Chapter 8).

(ii) Brahmā whose predominant quality or attribute is rajas was born from the navel of Mahāviṣṇu. From the Centre of the brow of Brahmā was born Rudra of Tānasei quality. Brahmā, by the power of his tapas, acquired the power of creation and created a red-coloured world by his attribute of rajas. The very same world is annihilated by Rudra at the close of the Kalpa period. (Devi Bhāgavata, 7th Skandha).

(iii) From the wrath of Brahmā was born rudra, from his lap Nārada, from his finger Dākṣa, from his mind Śiva, and from his head Āgna and from his finger a daughter called Vīrāṇi. (Devi Bhāgavata, 7th Skandha).

(iv) Four ‘mental sons’ of Brahmā Sanaika, Sanandana, Sanatana and Sanatkumāra showed disinclination to beget progeny, Brahmā got angry at this attitude of the four sons and from the centre of his brow was born a body blue and white in colour, and he, in tears, requested Brahmā for names and stations. Blessing him by saying ‘mā rudra’ (do not cry) Brahmā allotted him names and stations. He became famous by the name Rudra. He was also given eleven more names by Brahmā as follows: Manyu, Mu, Mahīni, Mahān, Śiva, Rūdhrvajā, Ugrayatas, Bhava, Kāme, Vāmandeva and Dhṛavrata. These names are otherwise famous as follows: Aja, Ecakapa, Abhirudhnya, Tvasa, Rudra, Hara, Sarman, Tryambaka, Aparajita, Jāna and Tābhuva. The eleven Rudras were also allotted the following eleven positions by Brahmā i.e. heart, the five organs of the body, vital force (Pṛīṇa) wind, fire, water, earth, sun and moon. Rudra has eleven wives, called Dhi, Vṛti, Uṣana, Umā, Niyuta, Sarpī, Īla, Ambikā, Āravati, Sudhā and Dīkṣā. Rudra, under the name Śiva, is considered to be the third of the trinity. The drūtine is that as long as time is real, deluge, or annihilation does not take place. Therefore, Rudraśāntā (annihilation by Rudra) may be taken to mean only as the beginning of new creation.

(v) At the commencement of Yuga (era) Brahmā was born from the navel of Viṣṇu. Two asuras called Madhu and Kaitabha rushed up to kill Brahmā, and from the brows of Viṣṇu, who got angry towards the asuras was born Śiva holding in his hands Śūla (the three-pronged trident). (Vana Purāṇa, Chapter 12).

2) Family life. Śiva has two wives, Gaṅga and Pārvatī. (See under Gaṅga and Pārvatī). He lodges Gaṅga on his head. Umā, Kartikeya, Gauri, Kālī, Haimavatī Īśvari, Śivā, Bhavāni, Rudrāni, Sarvāni, Sarvavangalā Apanā, Pārvatī, Durgā, Mātē, Īśānī, Ambikā, Arvā, Dākṣamāni, Girī, Manakāma, Kamdeo, Kārūma, Cānikā and Bhairavā—these are synonyms of Pārvatī. Śiva lives on the top of the Mahāmeru, where there are nine cities. At the centre is Brahmā's Manovati; exactly to the east of it is Indra's Amarāvatī; at the south-eastern corner is Agni's Tejovati; on the south is Yama's Samyamani; at the south-western corner is Kṛṣṇāmaṇi of Nīrītī, on the west is Varuṇa's Sraddhāvatī, at the north-western corner is Gandhavati of Vāyu, on the north is Kubera's Mahādāvā, at the north-eastern corner is Śiva’s Yatavati—this is the set of the nine cities.

Two sons called Subrahmanyu and Gaṇapati were born to Śiva of Pārvati, and they are his actual sons. Some other sons also were born to him in his assumed forms and by other women. Such have been Indrajit, Hanumān and others. For details see the respective words. (Devi Bhāgavata, 8th Skandha, 9th Skandha; Kāhāsārisagāra, Kāthāmukhalamba).

3) Internations, Śiva has taken several partial incarnations, the chief of which are given below.

(i) Durvāsas. (See under Durvāsas).

(ii) Viṣṇu (Monkey). Śiva, Pārvati and their attendants like Nandikēvara once transformed themselves into monkeys and played about on the Himalayas. Raṇava, who came there on the occasion ridiculed Nandikēvara, who, in great rage, cursed Raṇava that monkeys would destroy him. Being thus cursed Raṇava raised Kaliṣā from its foundations and played with her. (Uttara Rāmāyaṇa).

(iii) Śakti. Śiva incarnated himself as Śakti, son of Vaśiṣṭha and was bewitched by Kālmāśāpāda, who took the form of a Rākṣas. (Vāmana Purāṇa, Chapter 6).

(iv) Varuṇa. Śiva once assumed the form of Varuṇa and conducted a yajñas which was attended by the Vedas in assumed forms. (M.B. Anuṭāsanas Parva, Chapter 85).

4) Jñāna granted by Śiva. The Purāṇas refer to various persons, who had earned boons from him and others who attained heaven on account of their devotion for him. The following are important among such persons.

(i) Simhasvakapā (Skanda Purāṇa, Aṣura Kāṇḍa).

(ii) Rukmi—(Bhāgavata, 10th Skandha).

(iii) Śāna—(Bhāgavata, 10th Skandha).

(iv) Budakṣita—(Bhāgavata, 10th Skandha).

(v) Vīrāṇa—(Bhāgavata, 10th Skandha).

(vi) Raṣṭevi—(Kāhāsārisagāra, Lāvaṇakālamba, Tarātīga).

(vii) Indrajit—(Uttara Rāmāyaṇa).

(viii) Bhūmi—(Padma Purāṇa, Ādi Khaḍpa, Chapter 2).

(ix) Gāndhārī—(M.B. Ādi Parva, Chapter 109, Verse 107).

(x) Asṣī girl—(M.B. Ādi Parva, Chapter 168, Verse 6).

(xi) Prabhāśāhitā—(M.B. Ādi Parva, Chapter 214, Verse 20).

(xii) Śvetaki—(M.B. Ādi Parva, Chapter 222, Verse 41).

(xiii) Jārāsandhi—(M.B. Śabhā Parva, Chapter 14, Verse 64).

(xiv) Bāgāvāra—(M.B. Śabhā Parva, Chapter 32, Southern text).

(xv) Mahākāla—(Vana Purāṇa, Chapter 83, Verse 132).

(xvi) Sagara—(Vana Purāṇa, Chapter 106, Verse 15).
5) Assets of Siva. Siva possesses a mass of matted hair, red in colour. It is known as Kappara also, and hence he is called Kappard as well. Siva is also stated to be Agni. He has three eyes, the third one on the forehead being all fire. Siva is called Trinetra, Phalanetera, Aggasmi because of the more facts. It is only just and proper that Siva, who is the destroyer of all things should have relation to Agni. Siva, the all-destructor, carries the Sula in his hands always. Another weapon is named Pinaka, and therefore Siva is called Pinakaprapati (he who holds Pinaka in his hands.) Both Siva and his vehicle, the Bull, are white in colour. The white colour indicates the justice observed in the process of annihilation. Siva has been described as possessing two, four, eight and ten hands. Besides the Pinaka, he holds in his hands the club called Khadadaga, the bow called Ajaviga, a deer, beads, skull, damaru (a musical instrument) and many other sacred articles. Galiga and Candra (moon) dwell on his head, and he is, therefore, known as Galigadvaha and Candracidada also. A bunch of skulls adorn his neck. Siva wears the skin of the leopard for cloth and uses the skin of the elephant for blanket. All over his limbs snakes are worn as ornaments.

The Puranas contain stories as to how Siva earned most of the above assets. The wives of many Raja felt enmoured of Siva, who once appeared in the garb of a beggar. The Raja, who got enraged with Siva on account, decided to kill him. From the pit they dug on the ground, a tiger emerged. Siva killed it and wore its skin. A deer followed the tiger from the pit. Siva held it in his left hand. The next to emerge out of the pit was a red-hot iron rod. Siva took it in his hands as a weapon. Lastly snakes came out of the pit and Siva wore them on his body. On another occasion an asura called Gaya assumed the form of an elephant and chased the muni, who took refuge in a Siva temple. Siva appeared, killed the elephant and wore its skin on his body. Since Siva wore snakes as ear-rings he came to be known as Nagaakumada. Brahman ordered that Rudra should create people and accordingly he created people. But, his creations were very cruel beings. Brahman feared that they would create the other elements. Therefore, Brahman, who trembled with fear, asked Rudra to retire from the act of creation and to train himself to do creation in the proper manner as ordained. Accordingly, Rudra started practicing tapas.
Brahmā when he created the universe also laid down laws to keep living beings in the path of righteousness. But, the asuras did not conform to these laws. So, the mahārājas decided that there should be some other means to instruct the asuras. They conducted a Brahma-vajya at the Humilāyas. A terrible Jin (Evil Spirit) emerged from the sacrificial pit. At the emergence of the Jin the earth shook; the great sea grew wild with waves and eddies. Lightning and shooting stars appeared and branches of trees were torn asunder. A vicious whirlwind swept the ten regions. All living beings trembled at the sight of the Jin.

Brahmā appeared to the frightened mahārājas and told them that it was not a Jin, but only the sword for the destruction of the asura tribe. Siva took the sword in his hand, and, as soon as he touched it, he became possessed of four hands. “Siva, whose head touched the sun, who had the third eye and whose mouth flames of fire emerged, who changed himself to various colours like blue, white and red, who wore deer skin with golden spots, who had on his forehead an eye as effulgent as the Sun—such Siva took in his hands the sword and raised his shield he swirled the sword in various directions.”

When Siva, who thus became terrible, walked with the sword amidst the asura army the entire asura forces were annihilated and the Devas came out victorious.

7) Dying deeds of Sīva.

(i) Clash With Viṣṇu. Though there were differences of opinion between Siva and Viṣṇu on many occasions, on very few occasions did they become enemies. The Purāṇas refer to two such important clashes. One has reference to a direct fight Siva fought with Viṣṇu and the other is about Siva’s fight with Nārāyaṇa, an incarnation of Viṣṇu.

There was no reason for the direct fight between Siva and Viṣṇu. The Devas wanted to test who was the more powerful of the two. Siva or Viṣṇu, and they told Brahmā about the idea. By carrying tales to them, one against the other, Brahmā made Siva and Viṣṇu mutual enemies. The enmity led to a fight between the two. Viśvakarman made a bow for each of the contestants. In the fight between the two Siva got defeated, Siva, who got angry at his temporary defeat presented his bow and arrow to Devarāja, King of Vīdēha. It was then, bow which Śrī Rāma broke at the wedding of Sītā in a later period. As soon as the fight was over the Devas realised that Viṣṇu was greater than Siva. After the fight Viṣṇu gave his bow to Rekha, the Bhīravaguni. Jamadagni got it from Rekha, and he gave it to Pararājana. It had a bow that Pararājana confronted Śrī Rāma on his way back after wedding Sītā. (Vālmiki Rāmāyana, Valakhāla, Canto 75).

The following story is related in the Amulāsana Parva of Mahābhārata; about the fight between Nārāyaṇa, incarnation of Viṣṇu and Siva. Siva, in great fury, threw his Śūla into the Yajña hall of Dakṣa, and the Śūla after reducing the Yajña, to ashes, hit the breast of Nārāyaṇa, who was doing asanas in Badarikāśrama. Nārāyaṇa raised the sound ‘Ham’ as a result of which the Śūla returned to Siva’s hands. Women, in great anger, rushed forward to Nārāyaṇa. Nārāyaṇa placed his hands on Siva’s throat with the result that it became dark in colour. Then the Siva came to be known as Stīkapūra or Nārāyaṇa plucked a blade of grass and recited some mantras. It became a paraṇa (axe). He threw it at Siva, who broke it into pieces, which acted as给他 the additional name of Karpūparanu. The fighting became fierce and the world began burning. Fire refused to receive offerings made; the skies could not contain the Vedas; Rajas and Tamas attacked Devas; the earth shook; places became unknown. Brahmā fell down from his seat; sky came down; oceans got dry; the Himalayas crumbled. On the continuous appearance of such ill omens Brahmā and all the Devas came to the battlefield. Saluting Rudra Brahmā told him: “Oh! Lord! Let good happen to the world. In the interests of the welfare of the world, you would please give up arms. We the Namānārāyaṇas are upholders of righteousness; they are the incarnations of the indestructible and supreme sages. I am born from their pleasure. You were born from their wrath.”

On hearing these words of Brahmā Siva cooled down.

(ii) Rāstrēt Rāmādēva bedless (limbless). See under Rāmādēva, Parva 4.

(iii) Bār Gaṅgā an lefthead. See under Gaṅgā.

(iv) Custared Kālakīṭa Owing to the curse of Durvīśas the Devas were subjected to symptoms of old age, and to produce amṛta (nectar) as remedy for this unfortunate development, the churning of Kālībhi (ocean of milk) was started. Vāsuki, the snake, was used as cord to rotate Mount Mandara which was used as the churning rod. When the churning became very intense, immense huge Kālakīṭa deriving out of Vāsuki’s mouth. (Another view is held that Kālakīṭa rose out of the milk-sea). On the emergence of the deadly poison the asuras ran off in great fear, the Devas got bewildered, Bāli and Sugīrva too got frightened; and without exhibiting his fright Viṣṇu covered his face; on the whole it appeared as though the entire world would be reduced to ashes.

At this critical moment, Siva, reputed for his reckless daring, put all the Kālakīṭa into his mouth. Frightened at it Pārvāti held Siva’s throat by her hands so that the poison did not enter his stomach. At the same time Mahāviṣṇu covered with his hands Siva’s mouth so that the poison was not spit out. Kālakīṭa thus prevented from going down into the stomach or being vomited from Siva’s throat got itself digested in the throat giving it a blue colour. Thus did Siva become Nilakatā (of the blue throat). Viṣṇu and Pārvāti who were affected by the flames of the poison became Nilavarna and Kāli respectively. (Kamba Rāmāyana, Yuddhākāṇḍa).

(v) Dāsyopet Dāka’s pujā. See under Dāka, Para 3.

(vi) Fought Sakhādāta. (See under Tulasi, Para 5).

(vii) Burned the Tripuras. (See under Tripura).

(viii) Fought Sūrya. Siva once plucked out Brahmā’s head (See under Kālīpī 1), and Brahmā cursed Siva that he should beg for food with that head (skull) in his hands. This fierce curse of Brahmā affected Siva so much that, in uncontrollable wrath, he beat whomever he met. Thousands of Devas and others were killed. Sūrya, who relied not these atrocities of Siva confronted him with out-stretched hands. Siva held on one hand of his, both the hands of Sūrya from the fingers of which blood began to flow. Siva turned Sūrya round and
round by his hands with the result that the hands of Śūrya became short. When Śūrya became completely drenched in blood, Śiva, laughing, went on the other side when Śūrya, laughingly challenged him again to fight. Greatly enraged by the challenge, Śiva fasted him on the face with the result he lost all his teeth. Also he fell down unconscious. As Śūrya fell thus Bhaga looked with fierce eyes at Śiva, who then struck the former on his face, both the eyes of Bhaga fell down and the teeth returned. Then, the Adityas, under the leadership of Indra ran off to the ten regions along with the Maruts and Agni. Only prominent asuras like Prahlāda remained on the scene. They saluted Śiva. Śiva surveyed the yāga hall, the Devas and the asuras with his three eyes. All of them then ran away to different places. Śiva looked at the three Agnis with his three eyes and they were reduced to ashes.

When Śiva’s anger subsided Śūrya was installed in his former form. (Vāmana Purāṇa, Chapter 5).

(ix) Fought with Ardha. (See under Ardha.)

(x) Made nine Indras Pāṇḍavas. The Pāṇḍavas, in their former life, were Indras. (Adi Purāṇa, Chapter 199).

The Devas once conducted at Nāla, Śvāmbara, a lengthy yāga. When Yama was the manager. In the absence of Yama there was no death on earth. Thus, human beings also, like the Devas, became Amartya (deathless). Alarmed at this the Devas submitted their grievance to Brahmā who pacified them by saying that Yama would return as soon as the yajña was over and then men will, as usual be subjected to the process of death. And the Devas returned to Indra. Through the scene of their yajña, when they saw a woman,hurstrous as fire, descending the step of Gaṅgā to carry water. She was robbing and each drop of tear that fell into the waters of the river transformed itself into a lotus flower. As deputed by the Devas Indra approached the woman to get facts from her. Indra asked her who she was and why she was weeping. The woman answered him not, but walked in silence, to the source of the Gaṅgā. Indra followed her. When they had thus walked some distance Śiva and Pārvatī were found in the forest at a game of dice, and Indra, afraid of Śiva, ran away. But, Śiva called him back and asked him to enter the cave there. When Indra did so after removing the mountain at the entrance of the cave he saw four Indras sitting there. They were called Viśvabhusā, Bhudevā, Sibī and Śaṇṭi. The woman whom Indra bad followed was Śīrdevī. Śiva blessed that the five Indras, in their next birth, would wed Śīrdevī. When the Indras saw Mahāviṃśa after this he also blessed them, and promised them that he would incarnate and help them when they were born as men in their next life. Then Viśvabhusā plucked a black and a white hair and put them on each. The black hair was born as Śrī Kṛṣṇa in Devakī’s womb and the white hair as Balabhadrārama in the womb of Rohpiṇī.

(xi) Kiṭṭaṇjñayā. Arjuna once did tapas to Śiva, who appeared to him in the garb of a hunter in the forest and presented to him the Pāṇḍavā arrow. (For details see under Arjuna.)

(xii) Fought with Mahāśiva. (See under Mahāśiva.)

(xiii) Fought with Viśvāsura. (See under Viśvāsura.)

(xiv) Burnt Himavat. Śiva once did tapas on the top of Himavat when Pārvatī came behind him and covered his eyes with her hands. At once darkness enveloped the whole world, and when people suffered in the absence of day-light, he opened his third eye. Himavat began getting burnt by the fire emitted by Śiva’s eye. Pārvatī got alarmed at this and woke Śiva up. He closed his third eye and Himavat resumed its former shape. (Anuśāsana Purāṇa, Chapter 104).

8) Worship of Śiva. Innumerable people in India worship Śiva and they follow different forms or systems of worship. There are various forms of worship which follow the Vedas and which do not as also forms which are śāstik and which are not. The form of worship called Parāṣāpadam (Pārāṣāpadam) is a very ancient one. It is believed that the parāṣāpadam once honoured and afterwards opposed the Vedas. The Śiva linga at the place called Gudamillam is supposed to be as old as the second century B.C.

One of the many symbols, which represent Śiva, Sivalīga is the most important. They are of two kinds, the movable and the immovable. The movable are those which appear by themselves or installed in temples. The immovable are those made of earth, stone, timber, gems etc. There are also temporary lingas, which are placed on stakes of various shapes. Lingas are made of he-stones and stools of silkworm cocoons. There are also various types of lingas, indicative of the different attributes of Śiva; for example Lingodbhava, Candrakavihara, Kandra, Umaśabita etc. Kāṃkṣakā, Gaṇjā, Kaḷaṅga, Vīṣṇu-adhāsā etc. represent the Lord in his fierce aspects. Śiva is also represented in poses of blessing Candra, Viṣṇu, Nārāyana, Viṣṇu-śalāsā and the like. He is also represented in various poses of dancing. Dakṣināmūrti is represented in four forms, i.e. Viśvākhāna Jñāna, Viṣṇu and Viṣṇudhīra. Bīkīsātra, Kapalādhāra, Gangādhāra, Archanādeva Viṣṇu-bāhavāhana and Viṣṇu-bāhavāsā are other forms of Śiva. Rarely is he depicted in the form of Sādāīva, Mahāśēva, Ekaśa-aruddha Viṣṇu-śalāsā and Mūrtyādhiyā. A large number of śāstras descriptive of these forms have been written. Gaṇapati occupies the most prominent place among Deva connected with Śiva. Gaṇapati came to be worshipped from 6-7 centuries B.C. His present idols might have been made after this period.

There are many temples dedicated to Gaṇapati in South India. Chief among the idols are Śrīpātrī (probable name Śrīpekā come to the left side and vyāmbalī come to the right side). Gaṇapati is a physical aspect of Śiva. Being the God who removes obstacles in the devotee’s path, Gaṇapati is called Vīghnendrā. The universe is contained in his big stomach.

Next to Gaṇapati in importance is Subrahmānya. He is worshipped in South India only. Kumbāra, Murukā, Kāruṇikēya, Skanda, Arunēka, Gubha, etc. are some of his popular synonyms. There are a number of Subrahmānya temples in Tamil Nadu, many of them on the tops of hills. In North India Subrahmānya temples are rare. But, books written during the Sangha period go to prove that Subrahmānya was worshipped in South India from very olden times. He is depicted in many postures, sitting, with six faces, with only one face, with two hands, with four hands, with wife, wearing the sacred thread etc. Now, about Śaktī idols. Śaktī is the Devi closest to Śiva. In South India there are special Śaktī temples called Śaktīśālmālayas. Durgā is the most important among
the manifestations of Śakti. There are idols of Durgā as standing in the lotus flower and also as mounted on the lion. Āgamas refer to nine kinds or forms of Durgā i.e. Nilakāṇṭhā, Kṣemasākṣi, Haridasidhī, Kaudrā, Varā, Agni, Jayā, Vindhyavāsini, and Rupāsākṣi. Durgā’s most terrible form is as Mahāsūrya-mardini, found at Mahālakṣamalā, Ellora and other places. Durgā is also called Cāndikā and Kālayantā. Durgā is worshipped as Nandā, Amā, Rājamātrī etc.

9) Śiva’s life-period. Thousand Caturyugas constitute one day of Brahmā. According to the Purāṇas fourteen Indras fall dead from heaven during the life time of one Brahmā. Two such life times of Brahmā form one life time of Viśnu; at the end of the period he too will expire. Śiva’s life time is double that of Viśnu, according to Devi Bhāgavata, 5th Skanda. (For details see under Manvantaras.)

10) Śiva and creation of the universe. See under Creation.

11) Māyā Śiva. (See under Māyā Īsā.)

12) Saharānandā (thousand names) of Śiva. The thousand names of Śiva are mentioned mainly in Chhāt 285 of Śatī Parva and Chapter 17 of Anuśāsa Parva of Mahābhārata. There are substantial differences between the twain but some names are common.

13) Āśvathāmā and Śiva. (See under Āśvathāmā Para 6.)

14) Rudras. The Ekādśī Rudradras, viz. Mrgavādha, Sarpa, Nirṛti, Ājakāpat, Vibhūdhya, Pināki, Kīvra, Kapāli, Śrībhaga and Bhāgara are the sons of Śiva. (Ādi Parva, Chapter 65.)

15) Bhairavā (Shhet worn by Śiva) The Purāṇas contain many references to the great power of Śiva-bhairavā. The following story about even Viśnu turning out to be a devotee of Śiva on account of the sanctity of Śiva-bhāma is related in Chapter 101, Pātālakappā of Padma Purāṇa.

In the beginning or during the Brahmapralaya (deluge) Mahāviṣṇu was lying in the great waters of the deluge. Out of both of Viṣṇu hundred universes each and on both sides of his feet and at the centre of his head twenty universes each remained attached. One universe flowed as a gem on Viṣṇu’s nose. Mahārāja like Lomasāda did tapas seated on his navel. Meanwhile Viṣṇu sat in deep meditation ready for creation. But, he did not find anything and began, therefore, abounding. Then appeared a extra mundane light at which he got frightened and closed his eyes. Śiva, relating in both his hands a garland each made of a crore of universes appeared before Viṣṇu. He then stood up and enquired of the visitor who he was. Śiva exhibited his form. Śiva told Viṣṇu that he had not attained sufficient wisdom for creation and also advised him to achieve enough knowledge by first taking the Varuṇa bath and then the Bhuma bath. To this Viṣṇu answered by saying that there was nowhere enough for him to bathe, and he was closely surrounded by universes, sat in water. But, it came only up to his thighs. Then Śiva said laughingly that there was enough water for Viṣṇu to bathe and cast a glance at him with his (Śiva) eye on the forehead and also his index finger at which he got frightened and closed his eyes. Then Śiva said as follows:-"Oh! Viṣṇu! There is deep water, you may bathe in it. But Viṣṇu could not get into the tremendous pool created on Śiva’s lap. So, he requested Śiva for a passage to get into the pool. Śiva "Oh! Viṣṇu! Before this even though you sit in water, one crore yojanas in depth, it came only up to your thighs. But, now though you are on your legs you say you cannot enter the water. Look here, the water comes only up to my thighs. You may descend into it, I shall see to it that you can step into the water. A Vedic saying I recite will serve as the step."

Viṣṇu — Nobody can step on sound. One may ascend on what is material, a solid form; but, how could one step on that which is formless?

Śiva—Why can you not get hold of that which is and ascend? You receive this great Veda. Viṣṇu received it; but it appeared that his hands were not strong enough to hold it. Śiva smiled at the inability of Viṣṇu and asked him to get down into water by the steps made of Veda and when Viṣṇu ascended the steps into the water, it came only up to his thighs. He had his bath and then asked Śiva what he should do next. Śiva—"What do you feel in your mind? Is it that you do not feel anything"

Viṣṇu—"I feel nothing.

Śiva—If you get sanctified by bhāma-bhāma you will receive the ultimate knowledge. I shall give you the bhrāma.

Śiva took a pinch of bhrāma from his breast and chanting the Gāyatrī and paṭeśakāra (Om nama śiśvā) mantras sprinkled it all over the body of Viṣṇu. He also said to Viṣṇu, "You live, you meditate, now what do you feel in your mind?" Viṣṇu meditated whereupon he saw a very bright light in his heart. When he told what a light was, he saw it by him the latter said that his knowledge was not mature enough and asked him to eat some bhrāma so that it might become perfect. Viṣṇu accordingly consumed the bhrāma, and lo! he, who was till then red-blue in colour became as white as pearl. He began to be called Sūklaśvārya (white in colour) from that day onwards. But, Viṣṇu felt happy and not having seen Śiva, who asked the former what it was he saw in his mind just then. Answering that he saw the blinding form of Śiva before Viṣṇu felt at the latter’s feet. To Śiva’s query as to what boon he desired to have, Viṣṇu replied that he wanted to become a devotee of Śiva and because of the greatness of the bhrāma Viṣṇu thenceforward became a devotee of Śiva.

16) Śivalīṅga (Phalas). Worship of Śivalīṅga is a popular practice in India. The Purāṇas contain a number of stories about the importance Sivalīṅga achieved so as to make it an object of worship. Three of the more important stories are given below:

(1) Śiva wandered about the world lamenting over the death of Śāileśvī at the Vaiśāva and followed him with his erotic arrows to exploit Śiva’s sorry predicament. During his wanderings Śiva once came to the Vindhyā mountain. Kāmadeva followed him there too and began attacking Śiva with his arrows and to escape from the fierce onslaught Śiva took refuge in the terrible Dāru forest. There Maharājas with their wives lived. Śiva saluted them and requested for alms. But, they only kept mum. They did not like their wives saluting Śiva. Śiva went about the āsās and all the women except Arundhati and Anāśyā, followed him overcome by lust for him. Enraged at this, muni like Bhārgava and Āṅgiras cursed
Śiva that his phallus should drop to the ground. Immediately it fell down and Śiva disappeared. The phallus rent asunder the earth and rent to pieces the universe also. The whole universe shook at which Brahmā met Viṣṇu at Pātāla and enquired of him the reason for the universal upheaval. Viṣṇu answered him that the world shook because of the weight of Śiva's phallus, which the mahārajas had caused to be dropped. Then Brahmā, along with Viṣṇu, came to the spot where the phallus lay. At the sight of the limitless phallus Viṣṇu, in great wonder, descended to Pātāla mounted on Garuḍa. Brahmā, on his plane, toured above. Both Viṣṇu and Brahmā returned to earth, having failed in their attempt to find the end of the phallus. They then praised Śiva, who appeared to them. They requested him to take back his phallus from the earth. Śiva insisted that he would do so only if the Devas agreed to worship his phallus. Viṣṇu agreed to the suggestion. Brahmā took the phallus, golden brassy in colour. Thereafter Mahāviṣṇu created the four castes and various vātraic texts for each of the castes to worship the phallus. The four texts are known as Śalvan, Pārpata, Kādāmpanam and Kāpālikam. After making the above arrangements Brahmā and Viṣṇu returned. Śiva took back his phallus. (Vaimana Purāṇa, Chapter 6).

(ii) Eighty-eight thousand Bālākhyās were born from the mind of Brahmā. They emaciated their bodies by constant baths, fasting and worship of Śiva. Though they worshipped Śiva thus for one thousand divya years, he did not appear in front of them. After that, when Pārvatī was travelling by sky one day, the latter saw and took pity on the Bālākhyās and told Śiva thus: “These mahārajas are suffering like anything. For your sake, you should put an end to their sufferings. Has their evil fate no end? They are reduced to mere skin and bones, and yet they are denied realisation.” Smilingly Śiva told Pārvatī as follows: “You do not know the real cause of their suffering. These people do not understand righteousness; they are not free from ignorance and anger. They are mere fools.” At these words of Śiva, Pārvatī told him thus: “If things be as you have said please show me their nature, I feel interested. Then Śiva asked Pārvatī to remain where she was, telling her that he would go to the Bālākhyās and show her how they behaved. Accordingly Śiva went to them. Śiva approached the Bālākhyās in the guise of a handsome youth, wearing the Vamana fastivalgarl on his head, holding the alms bowl in his hand and completely in the nude and requested for alms. The Womenfolk of the Adivatins were much attracted by the handsome youth and came to him with a lot of fruits, roots etc. by way of alms. Śiva wished them good and Pārvatī expired her smiling lord from her seat. After giving him alms the women spoke to him as follows: “Oh ! anchorite, what penance are you practising? You have no clothes on you, but you wear Vamana. You are a handsome sannyāsa. If you have no objection, please tell us about you.” The sannyāsa (Śiva) answered them by saying that his was a special case of sannyāsa and cannot be imitated by others. Especially in the presence of so many others it could not be revealed. So, you may please go. But, the women said that they wished very much to hear the secret, and they caught hold of his hands saying ‘Come.’

The women were overcome by lust and one of them caught hold of his neck, another of his hands, another of his knees, another of his hair and yet another of his waist. Seeing the excitement of their wives the mahārajas cried, ‘Strike him’ and struck down his phallus with sticks and stones. As soon as the phallus was thus felled down, Śiva disappeared from the spot and returned to Kailāśa with Pārvatī.

When the phallus fell down the whole universe shook and the mahārajas were alarmed. A very intelligent mahāraja among them said:—‘We know not the facts about the great ascetic. Let us take refuge in Brahmā. He may know the facts.” Accordingly the mahārajas went to Brahmā, who found fault with their ignorance and indiscretion and asked them to shed their anger and please Śiva. Accordingly they went to Kailāśa and praised Śiva, who appeared to them and told them as follows:— ‘You may now return. The phallus will belong to you. I shall be pleased if you would duly install it. Nothing will be impossible to those who worship my phallus with devotion. Even sins consciously committed will be removed by the worship of my phallus. You install the phallus you struck down in the great pond of Sannīthī. That will achieve for you all your desires. Even the Lord will worship it under the name Śikāra. Being installed at Śikāvarā it will be known as Śikāvarā also. Constant meditation upon Śikāra will remove all sins. The sight of Śikāra will bring about salvation.”

After this the mahārajas, along with Brahmā, returned to Dāru forest to carry the phallus to Sannīthī. But, they could not move it even by an iota. They returned again to Kailāśa, but could not see Śiva there. When Brahmā sat in meditation for sometime to know where Śiva was, he saw in his mind Śiva, in the guise of an elephant, standing in the stream praised by munīs. Immediately Brahmā and others went there, but missed Śiva there. But Pārvatī directed them to find them amara (nector). When they had consumed the nector they saw Śiva standing in the stream, and they spoke about their difficulties to him.

Śiva, in the guise of the elephant, accompanied them to the Dāru forest where he, in sport, took the phallus by his proboscis and installed it on the banks of the stream. All those who witnessed the installation attained ultimate realisation. Upon the phallus thus installed Brahmā built another phallus with stone. After a period that phallus became one with the effulgence of the first phallus. Those who saw that also achieved ultimate realisation. Immediately Brahmā built, for the pleasure of the Devas, seven phalluses one upon the other, and each attained ultimate realisation by smearing their bodies with the dust of the phalluses. The spot where the phallus was installed became famous by the name Śīhāṇūtra. (Vaimana Purāṇa, Chapter 45).

(iii) In the beginning Brahmā entrusted Śiva with the duty of creation and to earn the power for creation he lived under water for many generations. Śiva having not returned though Brahmā waited for him long, the latter created the praśaṣṭi and got done by them all creations. Then it was that Śiva, having acquired all the more power, came out of water. Śiva who got angry that all creations were effected in his
absence plucked his phallus and threw it into the earth. He said that, since matters of creation had been managed by Brahmā, he needed the phallus no further. The phallus thus thrown by Siva stuck to the earth and remained pointed upwards. Next, Siva performed a dance of annihilation among the Devas. Ultimately, on the request of the Devas Siva deposited his fire of wrath in water. It is said that fire which dries up water in seas, rivers etc. When Siva had shed his anger and become quiet the Devas worshipped the phallus, which had stuck to the earth, and thenceforth worship of Siva's phallus became popular. (M.B. Saupitka Parva, Chapter 17).

17 Śrīlalāś (Sports of Śiva). The Purāṇas refer to the following sixty-four llkas (sports) of Śiva. (1) Devendra redeemed from sin. (2) Airāvata redeemed from sin. (3) Building of Madhurāparā in Kadamba forest. (4) Śrī Pārvati born at Taṭātaikā. (5) Pāṇḍava-deva wedded Taṭātaikā. (6) Dance before sage Patañjalī (7) Kuṇḍodara granted power to consume much rice (8) Quenched Kuṇḍodara's hunger and thirst with rice etc. and waters of river Vaikā. (9) Brought the seven seas near to him (10) Brought Vaikā river to earth from Devaloka (11) Created the son called Ugra (12) Ugra gave three weapons like Śiva (13) Removed the sea from his side (14) Broke the crown of Indra (15) Ugraśāntāvyā given gold from Mahāmeru (16) Taught the marās the meaning of Vedas (17) Sold gems to the king to make a crown (18) Made the crown that king was to receive from the ocean (19) Stopped excessive rain-fall (20) Exhibited the prowess of realization (21) Made 'stone-elephant' eat sugar-cane (22) Killed the elephant which a Buddha sannyāsin had sent after being subjected to black magic (23) Blessed a brahmin girl (24) Did various kinds of dances (25) Brought to light and proved the death of brahmin woman (26) Annihilated the evil or sin of having slept with the mother and killed the father (27) Killed Śuddhā to save the wife of preceptor, who taught archery (28) Made the snakes sent by Buddha sannyāsin poisonless (29) Killed cows sent by the same sannyāsin (30) Exhibited innumerable soldiers to save the commander-in-chief of the Pāṇḍya army (31) Gave the Pāṇḍya King a money-bag, which would never become empty (32) Disguised himself as a Vaisya and sold bangles (33) Granted āstātisādīsū to Yaśū (34) Opened the doors of the temple for the O-la King (35) Supplied water to the Pāṇḍyan army (36) Converted base metals into gold etc. (37) Defeated the Cola King (38) Gave a Śrīdrā a vessel filled with gingly seeds (39) A Vaisya boy given victory in a suit (40) Redeemed the Pāṇḍya King from the sin of brahmahatya (41) Carried firewood to save the devotee named Bhadrā (42) Wrote a letter to the Cera King on behalf of Bhadrā (43) Bhadrā presented with a plank (44) Bhadrā's wife granted victory in nāgavijaya (45) Assumed the form of pork and saved the small offsprings (46) Small pork made minister (47) A Khaliakītā bird was taught the mṛtyunjaya mantra so that it could escape from the attack of crow (48) A forest bird granted salvation (49) Boundaries of Madhurāparā shown by serpent (50) Defeated the Cola King (51) Dravidian scholar given the shaving plank (52) Wrote a verse for a brahmin at the instance of the Pāṇḍya King (53) Saved Nakkira (54) Nakkira taught śūtras (aphorisms) (55) Made a comparative study of theses (56) Visited northern Hālāsya (57) Wedded fisher-girl (58) Jñānavikṣa (initiation into knowledge) given to the minister called Vātāpuraśa (59) Sold magic horses to the Pāṇḍya King (60) River made bigger (61) Carried mud for pancakes (62) Cured the fever and hunch-back of Kutila Pāṇḍya (63) Made Jñānasambandhar kill the naked ones on the Śiva (64) Brought tree, tank, Sivalinga etc. to Madhura as witnesses. (Hālāyamāhamyā, Chapter 5).

18 Bull of Śiva. Cows were born on earth from Surabhi. The foam of milk which flowed like sea from cows rose into waves and fell in Sivalihumā (Śiva land). Śiva did not like it. He opened his third eye and looked at the cows. The flames from the eye caused different colours to the cows. The cows took refuge with Candrā. But, the fire of Śiva’s eye followed the cows there also. At last the Trājatapāi puffed Śiva and presented him a bull for vehicle. From that day onwards Śiva came to be known as Vṛṣabhāvāhana and Vṛṣabhāṅka also (Anuśāsa Parva, Chapter 77).

19 Other information. (i) The son Suka and Trayāsa were born to Vīṣṇu because of the blessing of Śiva. (Devī Bhāgavata, 1 Skandha).
(ii) During the period of emperor Pritha when the Devas made the earth a cow and milked resources, Śiva served as calf. (Drona Parva, Chapter 69, Verse 24).
(iii) Śiva occupied a seat in Kubera’s court. (Sahā Parva, Chapter 10, Verse 21).
(iv) Śiva once presented an armour to Indra. (Drona Parva, Chapter 94, Verse 61).
(v) When the battle with the Tripuras reached its climax in intensity Śiva mounted the Bull and looked at the capital of the asuras. As a result of the Serī look the breasts of cows were cut and their hoods went into two. The hoods of cattle came to be cut from that day onwards. (Karṇa Parva, Chapter 54, Verse 103).
(vi) Living beings are kept happy by the kindness of Śiva. (Saupitka Parva, Chapter 48, Verse 20).
(vii) It was Śiva, who organised the praduś code in the world. (Śaṭā Parva, Chapter 59, Verse 80).
(viii) Once in the war between the Devas and the Asuras Śiva gave refuge to Sukrācārya. (Śaṭā Parva, Chapter 399, Verse 36).
(ix) Śiva performed the thread wearing ceremony of Suka, the son of Vīṣṇu. (Śaṭā Parva, Chapter 248, Verse 19).
(x) On the occasion when Śiva burnt Tripuras and their city to ashes they saw him as a boy with five horns. (Anuśāsa Parva, Chapter 160, Verse 32).
(xi) There is a story in Śaṭā Parva of Mahābhārata about Śiva’s bringing back to life the dead child of a brahmin. The story was told by Bhāgavata to Yudhishṭhira. The brahmin took his dead child to the burning ghat when a fox asked him to wait at least till dusk to see if the child would regain life. At the same time a vulture, which came there pointed out to the brahmin that the dead never came back to life and asked him to leave the dead body there and return home. As advised by the fox and the vulture the brahmin took to the burning ghat and took back from there the dead body of his child. Pārvati took pity on the brahmin and as requested by her Śiva brought the child back to life. The logic and reasoning advanced by the fox and the
vulture for their selfish ends is famous under the name Grbhragamovamahishu. (xii) The following words are used in the Mahabhara
as synonyms of Siva:
Aja, Ambikapati, Anahgaharahara, Ananta, Anahakha-
gati, Anahakamapati, Atharva, Baihaguna, Bhraguna,
Bhava, Bhavaguna, Bhrama, Saktiara, Sarva, Sakti-
Ahati, Smadava, Srikanthi, Sukra, Sambhvat, Sakhara,
Sudhara, Sakhara, Sajjithi, Saktiara, Saptani, Sakti,
Dvayoga, Dvayogavahishvara, Dvayogavahishvara,
Garbha, Garbhati, Garbha, Govravya, Govravya,
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Śivaśarman had, due to Śiva’s blessing, achieved all kinds of siddhis (spiritual gifts). By the power of illusion he showed the sons their mother lying dead and all the sons wept uncontrollably. Then he asked his eldest son Vaiṣṇavaśarman, to cut the dead body of his mother into pieces and throw them off. After having done so he came and saluted his father.

After bidding adieu to Vaiṣṇavaśarman, who proved his devotion to his father as above, Śivaśarman called his second son Vedārman to him and told him thus: “I find it difficult to get on without a woman. Look, there is a beautiful woman there endowed with all qualifications. (And he created such a woman by illusion). You go and fetch her to me.” Vedārman, after saluting his father went to the woman and requested her to become the wife of his father. But, the woman did not want to become the wife of an old man, and she told Vedārman that she would love him, and not his father, to have as her husband. He shuddered to be told thus, and by the power of his tapas he got down Indra and other Devas on earth and showed them her. Then she told him in indifferent tone the following. “Yes, I have seen sons of your tapas. But, I have nothing to do with Devas. If you want me as wife for your father, please cut off your head with your own hands for my pleasure.” Vedārman drew his sword and very happily cut off his head and presented it to the woman. She came to Śivaśarman and requested him to accept his son’s head, which his son had voluntarily cut off for the sake of his father.

The other sons of Śivaśarman shuddered at the sight of their brother’s head. They told among themselves thus: “Our mother entered eternal Samādhi, but this brother of ours, whocourted death on behalf of father is really blessed.” Then Śivaśarman asked his third son Dharmarāmaśarman to receive his brother’s head. He received it and went out with it and prayed to Dharmadeva, who, on his appearance, was requested to give Śivaśarman the power of life. Dharmadeva did so, and the first question asked by Vedārman, who returned to life as though awakened from sleep, was about the woman, whom he had brought as his father’s wife. Then Vedārman and Dharmarāmaśarman returned to their father, and Dharmarāmaśarman told the father about his bringing back to life his dead brother. Though the father felt very happy about the great devotion of his son he did not answer him (son).

Śivaśarman fell into contemplation for sometime and then told his fourth son, Vīguśarman as follows: “You go immediately to Indraloka and bring amṛta (nectar) for me to drink along with this woman. Nectar removes diseases. Now, this woman has no interest in me. It is only natural that young, beautiful women will feel no love towards an old man and unless I regain my youth this woman of mine may sleep with others. You, my son, should act in such a manner that I can enjoy life with this woman in all the three worlds.

As soon as he heard his father, Vīguśarman, by the power of his tapas ascended to the sky and started for Indraloka. Being told about the object of his visit Indra detached Menākṣī to make him withdraw from the plan. Immediately Menākṣī put on her best clothes and singing sweet music occupied the hanging seat in Nandanaṇava, and Vīguśarman lost not a minute to divine the object of her presence. Without even casting a look upon her, he hurried forward. But, she jumped down from her seat, blocked his path and made enquiries about him. She also tried to make love to him. But, Vīguśarman turned down her overtures of love. At this stage Indra adopted many magical tricks to frighten away the unwelcome visitor. Angered by such attempts Vīguśarman got ready to destroy Devaloka along with Indra, who then begged pardon of him and handed over to him a pot full of nectar.

When Vīguśarman gave the nectar to his father the latter asked him to choose any boon he wanted, and according to his request the father brought back to life Gāgavati. Now Śivaśarman very much pleased with his sons sent the first four of them to Vīguśarman. He decided to live for sometime more on earth with his youngest son, and he told the latter that he was going on a pilgrimage and asked him to keep the pot of nectar with him. The son kept it very carefully for ten years. Now Śivaśarman with his wife returned from pilgrimage. By magic he had become a leper, and made his wife also a leper. Somāśarman, his youngest son felt pained that his parents had fallen victims to such a fell disease and saved them with a miraculous and apotiousious spell. He forewrote their wants and desires and satisfied them to the full. Yet, the father lost temper with the son and used even to hit him. But, the son did not lose his temper in any manner and to the least degree. He continued to serve his parents most cheerfully.

A century was over in this manner. The parents were greatly satisfied and pleased with their son, and ultimately the father cast one more illusion on this son. After stealing away by magic the nectar from the pot, he asked the son for it. When Somāśarman looked into the pot for nectar, to his horror it was missing. But, he took the pot to his father saying to himself, ‘Let there be nectar in it if I am truthful, if I have served my elders well and if I have observed pure tapas’, and lo! the pot was filled with nectar! Śivaśarman blessed his son, and by the power of his yoga ascended to Valkuntha in the company of his wife. After this Somāśarman began practising the most intense form of tapas. When the time for his death was near asuras approached him. Fear about asuras gripped him, who was in deep meditation, and as he breathed his last thinking about his son, the next life saw Prahlāda, son of Hiranyakṣi_BOOT got killed by Śiva in the war between Devas and Asuras. (Padma Purāṇa, Bhūmi Khaṇḍa).

ŚIVASVAMI. A great poet in Sanskrit in the court of king Avantivarman, who ruled Kashmir between 854 and 884 A.D. Only one poem by him, Kappiṇḥābhuyāyam, composed on the model of Kirtārjuniyāyam, has been unearthed yet.

ŚIVODEBHEDA. A sacred spot. One, who lives here taking the holy bath, will derive the benefit of making a gift of a thousand cows. (Vana Parva, Chapter 82).

ŚIVALI. A Purāṇic place in Tanjore District in South India. Indra once fied to this place in fear of the asura called Śūрапadm and did tapas there. (Śakta Purāṇa).

ŚKANDA. Subrahmanyaya. (For further details see under Subrahmanyaya).

SKANDAกรaha. An evil spirit which afflict boys up to the age of sixteen. It is mentioned in Mahābhārata, Vana Purāṇa, Chapter 230, Stanza 48, that this spirit
SKANDÅPASMĀKA is also known by the name Mātrkāgraha or Paruṣa-graha.

SKANDÅPASMĀKA. A demon derived from the body of Subrahmanyā. This would enter the womb of a pregnant woman and afflict the child in the womb. (M.B. Vana Parva, Chapter 230, Verse 26).

SKANDHA. A nāga (serpent) born in the family of Dhīrāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent sacrifice of Jānamejaya. (M.B. Adi Parva, Chapter 57, Verse 18).

SKANDHAKṢA. A warrior of Subrahmanyā. (Mahābhārata, Salva Parva, Chapter 45, Verse 60).

ŚLEŚMAKA (M.). (ŚLEŚMATAKAM). A forest. It was when Vṛsāvas, the grandson of Brahmā and Kākṣi, the daughter of Sumāli were living in this forest, that Vṛsāva, Kumābhakṣa, Viṣvāsana and Śrīpāsaṇhā were born to them. (Kamba Rāmāyana, Prākṛta Kanda).

ŚLIŚṬI. Son of Dhrvāva. Dhrvāva had two children Śliśṭi and Sucechāya by his wife Sambhu. Śliśṭi married Sucechāya. Five sons, Riptu, Rupu, Rupana, Vṛkala and Vṛkatejās, were born to them. Riptu, the eldest of them, was the father of Cākūṣa Manu, according to Harivamā, Chapter 2.

ŚMĀRADI. The mother of Vṛṇḍā, the wife of Jalendhara. (Padma Purāṇa 3: 9).

ŚMṚTI. The sovereignty deity of remembrance. It is mentioned in Mahābhārata, Salva Parva, Chapter 46, Verse 64, that this goddess Śmṛti had walked in front of the army of Subrahmanyā. Smṛti was the wife of Anīgṛas. Four daughters, named Sīnavā, Kuṭṭua, Anāmati, were born to Anīgṛas by his wife Smṛṭidevi. (Vinoda Kūmbha, Amā 1, Chapter 10).

ŚNĀNA. Bathing. The Purāṇas have ordered six kinds of bathing. They are Nītya snāna (daily bath), Naimitīka snāna (incidental bath), Kāmīya snāna (Desirable), Kriyā snāna (ceremonial), Kriyāṅga snāna (bathing only the limbs used for rites) and Maṅkarṣaṇa snāna (Bathing to drag out excrement). (Agni Purāṇa, Chapter 15).

ŚOBBHANA. Son-in-law of Mucūkunda. (See Para 3 under Mucūkunda).

SODARYAVĀN. A chariot of Indra. The peculiarity of this chariot was that two chariot-fighters could sit and fight at the same time in it. It is mentioned in Mahābhārata, Sābhā Parva, Chapter 24, Verse 12, that Indra, sitting in this chariot, killed ninety-nine asuras (demons). This chariot passed hands from Indra to Uparicāravasu; from him to Bhadratha; and from this King to Jarāsandha, on whose death Indra took possession of it again. (M.B. Sābhā Parva, Chapter 24, Verse 48).

SODASAARAJAKA. The story of sixteen famous Kings related by Vyāsa to Yuddhikīra who, after the death of Abhimanyu in the war became averse to fighting. The Kings were (1) Marutī (2) Suhotra (3) Paurava (4) Śibi (5) Śrī Rāma (6) Bhagiratha (7) Dīlīpa (8) Māndhātā (9) Yāyati (10) Ambarīsa (11) Śāhābindu (12) Gaya (13) Raulīdeva (14) Bharata (15) Pṛithu (16) Pārśurāma. (Droṇa Parva, 16 Chapters from 15).

SOMA. A son born to fire Bhānu by his third wife Niśa, who had given birth to two sons Soma and Agni and a daughter named Rohiṇī. (M.B. Vana Parva, Chapter 221, Verse 15).

SOMA II. One of the eight Vasus. The eight Vasus are Āpa, Dhrvāva, Soma, Dharna, Anūla, Agni, Pratyāpa and Prabhāva. (Vigna Purāṇa, Amā 1. 13).

SOMA III. A son of Jarāsandha. It is stated in Bhāgavata, Skanda 9, that Jarāsandha had four sons named Soma, Sahadeva, Turya and Śrutāru.

SOMA. A celestial maic. This celestial beauty performed a dance at the birth festival of Arjuna. (M.B. Adi Parva, Chapter 122, Verse 61).

SOMA. Juice extracted from Soma creeper. It is believed that the devas accept Soma in sacrifices.

SOMADĀ. A Gandharva dancer. (For further details see under Čūli).


SOMADATTĀ II. A King of Pāñcāla. He was the great grandson of Sṛjāya and the grandson of Sahadeva. The father of Somadatta was Kṛṣṇa. (Vālmikī Rāmāyana, Sarga 47).

SOMADATTĀ III. A King of the Kurus dynasty.

1) General information. This King was the son of Bālīka and the grandson of King Pradipa. Three sons named Bhūrī, Bhūrārava and Sāla were born to Somadatta.

2) Other details.

(i) Somadatta and his sons were present at the Svayyāvāra marriage of Draupadi. (M.B. Adi Parva, Chapter 189, Verse 14).

(ii) Somadatta had participated in the royal consecration sacrifice of Yudhīshthira. (M.B. Chapter 34, Verse 8).

(iii) This Somadatta was present at the Svayyāvāra of Devaki. At that time there occurred a hand to hand fight between Sini and Somadatta. (M.B. Drona Parva, Chapter 114, Verse 14).

(iv) The defeat from Sini being unbearable, Somadatta did penance to get power to vanquish him and Śiva appeared before him. Somadatta made the following request: "O God! May I be granted a son who would be powerful enough to kick down the son of Sini in his palace." Śiva granted his wish. Bhūrī ravas was the son born in conformity with this boon. He grew up and defeated the son of Sini and kicked him in the palace of the King. This story occurs in Mahābhārata, Drona Parva, Chapter 144.

(v) Somadatta fought against Śāyaki and Bhīmasena in the battle of Bhārata and fell down unconscious. (Drona Parva, Chapter 157, Verse 10).

(vi) In the battle which followed this, Śāyaki killed Somadatta. (M.B. Drona Parva, Chapter 152, Verse 33).

(vii) It is mentioned in Mahābhārata, Adimāvasāya Parva, Chapter 11, Verse 17, that Dhīrāṣṭra performed the sacrifice of giving offerings to the spirit of Somadatta.

(viii) Somadatta was one of the spirits which appeared
on the surface of the Ganges when invoked by Vyāsa. (M.B. Śrīmadvaṃśika Parva, Chapter 32, Verse 12).

SOMADHEYA. An ancient country in east Bhārata. It is mentioned in Mahābhārata, Sahā Parva, Chapter 30, Verse 10, that Bhāmaśena defeated the people of this country.

SOMAGIRI. A mountain. This mountain ought to be thought of every morning and evening. (M.B. Sānti Parva, Chapter 163, Verse 23).

SOMAKA I. It is mentioned in Mahābhārata, Aḍī Parva, Chapter 122, Verse 40, that all the Kṣatriyas of the Somaka dynasty are called Somakas.

SOMAKA II
1) General information. A King of Pāṇcāla. This generous King was the son of Sahadeva and the grandson of Subhāsa. In accordance with the advice of Brahmā, the King once sacrificed his son. It is mentioned in Mahābhārata, Vana Parva, Chapter 128 that on completion of the sacrifice he got one hundred sons.
2) Other details.
(i) This King Somaka travelled with his precepts through the holy worlds and hell and returned. (M.B. Vana Parva, Chapter 128, Verse 11).
(ii) King Somaka made offerings of cows as sams and asheaven. (M.B. Anuśasana Parva, Chapter 76, Verse 25).
(iii) Never had he eaten flesh in his life. (M.B. Anuśasana Parva, Chapter 115, Verse 63).
(iv) Mention is made in Mahābhārata, Sahā Parva, Chapter 8, Stanza 6, that this Somaka stays in the city of the Śravas, Vāsatī.

SOMAKIRTI. One of the hundred sons of Dīrtacātra. (M.B. Aḍī Parva, Chapter 67, Verse 99).

SOMAPA I. A warrior of Subhāmasya. (M.B. Śāla Parva, Chapter 45, Verse 70).

SOMAPA II. An eternal god of offerings to the manes. (M.B. Anuśasana Parva, Chapter 91, Verse 56).

SOMAPA (SOMAL). One of the seven Pāṇcāla. It is mentioned in Mahābhārata, Sahā Parva, Chapter 11, Verse 49, that this god dwells in the palace of Brahmr.

SOMAPADA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 34, Verse 119, that those who bathe in the particular holy bath called Mahāvārapāda in this place will obtain the fruits of a holy sacrifice.

SOMAŚRMA I. A brahmin. (See under Guṇḍrīhaya). Somaśrma II. Son of the brahmin Sivaśrma. (See detailed story under Sivaśrma).

SOMAŚRMA. A holy place. He who visits this holy place will be praised by others. (Mahābhārata, Vana Parva, Chapter 86, Verse 157).

SOMAŚRASVAS. A hermit. His father was Śrūtaśravas. Once King Janamejaya approached Śrūtaśravas and requested him to let him have Somasrvas as a sacrificial priest. (For further details see under Śrūtaśravas III).

SOMAŚRAYAYANA. An ancient holy place situated in the basin of the Gangā. The Pandavas visited this holy place while they were on their way to Pāṇcāla from Ekaśākira. It was in this place that Cīrāratha the Gandharva who had been defeated by Arjuna, had enjoyed bathing sports with girls. It was because of these two incidents that Somasravayana became a holy place. (M.B. Aḍī Parva, Chapter 169, Verse 9).

SOMATIRTHA I. An ancient holy place situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 19, that one could attain the fruits of the sacrifice of royal consecration by bathing in this holy bath.

SOMATIRTHA II. Another ancient holy bath situated in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Stanza 114, it is mentioned that by bathing in this holy place, one could attain the world of Candras. (Moon). (See under Prabhāśa Tiritha also).

SOMAVARCA. An eternal deity of the manes. (Mahābhārata, Anuśasana Parva, Chapter 91, Stanza 33).

SOMAŚ NADI. A river famous in the Purāṇs. Some important facts about this river are given below:
(i) River Somā remains in Varuṇa’s assembly worshipping him. (M.B. Sahā Parva, Chapter 9, Verse 2).
(ii) Lord Śrīkṛṣṇa crossed this river on his way from Indraprastha to Rājagṛha. (M.B. Sahā Parva, Chapter 29, Verse 27).
(iii) There is a sacred place called ‘Vādāgulamā śrīthicā’ in river Somā. By bathing in it one gets the benefits of Āśvamedha Yāga. (M.B. Vana Parva, Chapter 85, Verse 3).
(iv) River Somā is regarded as the source of Agni. (M.B. Vana Parva, Chapter 222, Verse 25).
(v) Viśvāmitra, Rāma and Laksmana took rest for a night on the banks of river Somā. (Vālmiki Rāmāyaṇa, Bāla Kanda, 31st Sarga).

SOMITAPURA. The capital city of Bāṇāsura. This city was protected by Śiva, Kārttikeya, Bhadrakāli, Agni and other deities. Between Śrī Śrīkṛṣṇa and Bāna, the former defeated all the sentries and entered the city through the northern gate. Within the fort, Bāna was defeated. Mahābhārata, Sahā Parva, Dākiṇītā Prātha, Chapter 38 mentions that Śrī Śrīkṛṣṇa released Aniruddha and Usā from their prison.

SOMITODA. A Yaka. He remains in Kuber’s assembly and worships him. (M.B. Sahā Parva, Chapter 10, Verse 17).

SOMADHĀ. A daughter born to Dākṣa Prajāpati by his wife Praśūti. Twenty-four daughters were born to them. Of them, thirteen were the wives of Dharmadeva including Śraddhā. Dharmadeva had a son named Kāma by Śraddhā. (Vīśau Purāṇa, Part 1, Chapter 7).

SOMADHĀ II. Śrīva’s daughter. She had several other names such as, Vaivasvati, Sāvitrī, Prasavāti etc. (For more details, see under Śāvitrī I).

SOMADHĀ III. Wife of Vaivasvata Manu. (See under Vaivasvata Manu).

SOMADHĀ IV. Daughter born to Kardama Prajāpati by Devahūti. She became the wife of Angiras. They had two sons, Utaṭhāya and Āśvapāti and four daughters, Sinivali, Kuhū, Rākka and Anumati. (Bāgavata, 3rd Skandha).

SOMADHĀ. The offering given to Pītra. According to the Purāṇs Śraddhā is a very important ceremony. Here, “Pītra” does not mean “the souls of the dead”. Pītra belong to a special class of gods.

SOMADHĀVARPA. A sub-division of Śrī Parva in Mahābhārata. It comprises Chapters 26 and 27 of Śrī Parva.

SOMADHAVATI. A city of Varuṇa. (See under Aṣṭadikpālakas).
SRAJA. An eternal god concerned with offering to the manes (Vidvadeva). (M.B. Anuśasana Parva, Chapter 39, Verse 23).  
SĀMA. Son of Āpa, one of the Astavārus. Āpa had four sons named Vaiśvūdṛa, Śrama, Sātava and Dvārana. (Vīṣṇu Purāṇa, Atha 1, Chapter 15).  
SĀVĀ. Son of Sāpta, a Mahārṣi who belonged to Cīrṣumada's family. He was the father of Tamās. (Mahābhārata, Anuśasana Parva, Chapter 39, Verse 63).  
SĀVA. Son of Yuvanānava, a King of the Ikṣvāku dynasty. He was the father of the King Śrīvāsta. (Mahā Bhārata, Vana Parva, Chapter 202, Verse 3).  
SĀVĀNA I. A son of Murūsura. Murūsura had seven sons. They were: Tāmāra, Antariṣṭa, Sāvāna, Vasi, Viśāvāsa, Naborūsa and Aruna. They were all killed by Śri Kiron. (Bhāgavata, Skanda 10).  
SĀVĀNA II. One of the twenty-seven stars (naksatras). Those who perform Śrīdha on the day of this star will attain heaven. (M.B. Anuśasana Parva, Chapter 39, Verse 11).  
SĀVĀSA. See 3rd Para under Datarathā.  
SĀVĀSA/ADVĀSAI. A holy day. Observation of a fast on this day after a bath at the confluence of two rivers is believed to bring Māja.  
SĀVĀSAUA. Defilement attached to the flux due to abortion. It is ordered in Agni Purāṇa, Chapter 258, how to observe this defilement. It is said that women should observe defilement for as many nights as the number of the months of pregnancy, till the flux. If the flux took place in the fourth month, defilement should be observed for three nights. If it was in the fifth month that the flux had occurred, pollution for ten days would have to be observed. This is meant for Brahmins. In the case of a Kṣatriya woman if the flux occurred in the fifth month, she has to observe defilement for four days; and five days for a Vaiṣya woman, and eight days for a Śūdra woman. It is said that the father will be purified by a bath.  
SĀVĀSTA. Son of the King Śrīvāsta. (See under Śrāva).  
SĀVĀSTI/PURA. Capital city of Śrāvās, King of the Ikṣvāku dynasty. It was named "Sāvastipurā" or "Sāvāstipurā" because it was built by Śrāvās, according to Mahābhārata, Vana Parva, Chapter 202, Verse 4.  
SRENIMAN. A Rāja, Mahābhārata, Ādi Parva, Chapter 67, Verse 31 says that he was the rebirth of the fourth Kālakeya. The following pieces of information about this Rāja are gathered from Mahābhārata:  
(i) Srenimāna was present at the Sivayambara of Pāṇcāli. (M.B. Ādi Parva, Chapter 185, Verse 11).  
(ii) He ruled over Kumārāśā. Bhūmasena, in the triumpphant march of the eastern lands, defeated Srenimāna. (M.B. Drona Parva, Chapter 30, Verse 1).  
(iii) Sahadeva, in his conquest of Southern lands defeated him. (M.B. Sābhā Parva, Chapter 31, Verse 5).  
(iv) In the course of the Bhārata Yuddha, Srenimāna was killed by Drona. (M.B. Karna Parva, Chapter 6, Verse 35).  
ŚRGALA. A King of the "Śtri rājya". This king had attended the Sivayambara of the daughter of Citrāṅga, king of Kāliṅga. (Mahābhārata, Śānti Parva, Chapter 4, Verse 7).  
ŚRGALAVŚUDEVA. See under Kṛṣṇa,Para 13, Sub Para 5.  
ŚRHĀN. A son of Sāyāhāmā. She had ten sons including Śrīhān. (Bhāgavata 10th Skanda).  
ŚRBHIMĀK. Father of Mrgāśikāvatī. (See under Śrīdatta)  
ŚRĪDATTĀ. Son of Kālanemi a Brāhmaṇa of Mālava land. Kālanemi was a Brāhmaṇa named Vīhāravatī. After the death of their father they went to Pātañjala for education. The teacher gave his two daughters in marriage to them. By the blessing of goddess Lakṣmī, Kālanemi became rich in course of time and he was also blessed with a glorious son. Since he was given by the blessing of Lakṣmī (Śrī), he is known as Śrīdatta. Śrīdatta grew up and became an expert in archery. Kālanemi's younger brother, Vīg就像 blood left home and went on a pilgrimage after his wife's death by snake-bite. Kālanemi's king, Vallabhaśakti was pleased with Śrīdatta and invited him to live in the palace. In this way, he became the intimate friend of the king's son, Viśrāma Śakti. After that, Bhābālak and Vaiśravaṇa, the priests of Vaiśravaṇa became the friends of Śrīdatta. Mahābala, Vīgṣṭhitabhūta, Upeñdrabala and Nātheraka, who were the Minister's sons, also sought the protection of Śrīdatta. One day, Śrīdatta along with Viśrāma-śakti and other companions went tobathe at the banks of the Ganges. While they were there, the party of friends began to engage in some amusements. Śrīdatta assumed the role of a king and the others posed as his subjects. Viśrāma-śakti, the king's son, could not tolerate it. He challenged Śrīdatta for a fight. In the fight Viśrāma-śakti was defeated. But he secretly resolved to kill Śrīdatta by hook or by crook. Śrīdatta understood his secret plan. After leaving Viśrāma-śakti, Śrīdatta was walking with the others along the river-bank when he saw a woman struggling for life because she was caught in a whirlpool in the middle of the river. Śrīdatta at once left his companions and jumped into the river and swam up to her. When he was almost within reach of her hair the woman sank into the water. Śrīdatta also sank and followed her, but after some time, he found himself in a floating temple. He offered worship there and took rest in a park close by. The next morning a woman came to worship in the temple. When she returned after worship, Śrīdatta followed her. The woman who was alarmed, walked faster and at last reached a heavenly abode. She entered the house and took her seat on a cot inside. Śrīdatta also got in and sat near the cot. Many other women came and stood around her. Without any apparent reason she began to cry. Śrīdatta who was puzzled, asked her why she was crying. She replied to him in the following words: —

"I am the grand-daughter of the Aṣura king, Mahābali. I am the eldest of his one thousand grand-daughters. My name is Vidvandivarī. One day Vīṣṇu has captured and imprisoned our grandfather, Mahābali. He has also killed our father in battle. After that he has expelled us all from our Capital City. To prevent us from entering it again, he has posted a lion as sentry.
at the palace gate. That lion is a Yaksha who was cursed by Kubera. If any one defeats him, he would be liberated from his curse. By defeating that lion, you will get a divine sword. With that you can defeat anyone.”

As soon as he heard this story, Srīdatta rushed towards the lion. In the fight that followed, the lion was defeated and it was suddenly transformed into the old Yaksha. Pleased with the hero who was instrumental in lifting its curse, he gave Srīdatta a sword called “Mrgānākās” and then disappeared. Vidūyuprabhā entered the palace, accompanied by her sisters and Srīdatta. She gave a ring to Srīdatta which had the power to destroy the effects of poison. She felt in love with him. She asked him to take a bath in the tank close by after giving the sword to her, and undertook to kill any crocodile which might attack him. Srīdatta, keeping the sword in his own hand, stepped into the water and sunk into it. But he rose up in the river Ganges into which he had jumped earlier. He reached the bank of the river and went in search of his companions. On the way, he met with Nīśhūrakā. In the course of Tīr talks, Nīśhūrakā informed Srīdatta that, Vallabhaśakūti passed away and Nīśhūrakā was then ruling over the country. The new king had killed Kāláūramūti and was on the look-out for murdering Srīdatta. Both of them resumed their journey and when they reached Ujjayini, they met with the rest of their friends. On their way, a woman joined their party. She had lost her way while going to the land of Mālaka. Srīdatta and Nīśhūrakā walked in the company of that woman and at last they arrived at a deserted city. They spent the night in that city. During the night when Srīdatta happened to wake up, he saw to his horror, that the woman had killed his friend Nīśhūrakā and was eating his flesh. Srīdatta at once drew his sword and caught hold of her hair and was about to cut off her head when she was transformed into a Rākṣasā woman. She prayed to him not to kill her and told him her story. She had become a Rākṣasā woman by curse. Long ago Viśvāmitra did tapas to obtain Kubera’s place. At that time Kubera sent her to break Viśvāmitra’s tapas. Since she failed in her attempts to attract him by her charms, she tried to subdue him by assuming the form of a terrible monster. The sage thereupon cursed her to become a Rākṣasā woman with that figure. He declared that the curse would be lifted when Srīdatta grasped her hair. She added that she had been killing and eating the inhabitants of that city for a long time and that explained why the city had become deserted. Now that she was liberated from the curse, she asked Srīdatta what boon he wished to have.

He replied that he only wanted his friend to be restored to life. After reviving Nīśhūrakā, she disappeared. Early next morning they reached Ujjayini. There, they met their old friends, Bāhuśāli and others. Srīdatta described to them his experiences after sinking in the Ganges.

Later, once when Srīdatta went to a festival, he happened to meet Mrgānākātī, daughter of a King named Srībhimbika, who fell in love with each other. When she left the place, Srīdatta fell very much depressed, Bāhuśāli and others also knew about it. They offered to take him to Mrghānākātī. But just then she fell down unconscious, bitten by a snake. Srīdatta soon restored her with the help of the magic ring which Vidūyuprabhā had given him earlier. After that he returned with his friends to Bāhuśāli’s house, leaving behind the ring with Mrgānākātī. The King who was deeply grateful for the curse of his daughter sent plenty of wealth and gold to Srīdatta. But Srīdatta gave all of them to Bāhuśāli’s father. He was always doing on Mrgānākātī and was much pleased at his separation from her. At this stage, the princess’s favourite maid came to him on the pretext of returning the magic ring and informed him that Mrgānākātī was also pining for him and was even prepared to die for his sake. Srīdatta sent her back with a secret message of love and cheer. After that in consultation with his friends he made a plan to take the princess secretly to Mathurāpurī. On the next day, Bāhuśāli with three of his friends left for Mathurā pretending to go there for trade. He made all arrangements on the way for the secret conveyance of the princess. That night, Srīdatta sent a woman and her daughter to the palace after making them senseless with heavy drink and arranged for their sleeping there. As directed by Srīdatta, Bāhuśāli set the palace on fire and slipped out of the building with the princess. Srīdatta sent them at once to Mathurāpurī. The woman and her daughter who were alive in the palace were supposed to be the maid and the princess. Srīdatta set out to Mathurā to meet Mrghānākātī. On the way he saw several evil omens. On arrival at Vindhyavāna, he saw his friends lying helpless, after having been severely beaten up by unknown enemies. They informed him that a stranger leading a powerful army overpowered them and galloped away on horseback, taking the princess with him. Srīdatta immediately started in pursuit of the unknown enemy. Shortly after, he caught sight of the army led by a Kṣatriya prince who was taking Mrgānākātī on horseback with him. After a fierce fight, Srīdatta rescued the princess from the youth, captured his horse and rode on it with her towards his friends. When they had gone a short distance, they came upon the army which had been wounded in the battle, fell dead on the way. At that time he went in search of water to quench their thirst, leaving Mrgānākātī at the spot. By the time he returned with water, the sun had set. So he lost his way and wondered about in the forest till day-break when he reached the place where he had left Mrgānākātī. But she was not seen anywhere there. To get a better view of the neighbourhood in the hope of finding her, he climbed to the top of a tree near by, after placing his sword on the ground. Just then a hunter named Sahāra came that way and took up Srīdatta’s sword. Srīdatta saw this, but he got down from the tree and instead of attacking him, merely asked him whether he knew about the whereabouts of Mrgānākātī. To this Sahāra said that he thought that she had reached his cottage and asked Srīdatta to accompany his followers to the cottage. He also offered to go with him and promised to return his sword after reaching there. Srīdatta reached the cottage with them. Being utterly exhausted, he fell into a deep slumber. When he woke up he found that his legs were chained together. While he was lying thus, a woman named Mocanikā approached him and said: “Why did you come here to court death? Sahāra has now gone out on some business. As soon as he returns he will offer you as a sacrifice to Bhadradikā. It is for that purpose that he has brought
you here and put in chains. But there is yet one way of escape for you. This Saudara has a very beautiful daughter. She has fallen in love with you. If you marry her everything will turn out well!"

For his own safety, Sridatta married Saudara's daughter according to the Gandharva method. Shortly after, she became pregnant. Her maid Mucanika informed her mother all about it. That kind and affectionate mother came to Sridatta and said: "Saudara is a very cruel man. If he comes to know of this, he will never forgive you. Therefore you must leave the place at once, but you should never forget my daughter." With these words she took leave of him. Sridatta disclosed the story of that sword to her and started on his journey again, in search of Mrgakavati. From a hunter whom he happened to meet on the way, he came to know that she was living in a place called N disgusthala near Madhurad, under the protection of Visavadatta a Brahman. Sridatta at once went to Visavadatta's house and made enquires about his wife. Visavadatta informed him that he had entrusted her with a Brahman who was the minister and priest of King Surasena. He suggested that Sridatta should stay with him that day and they could go to Surasena's place the next morning. Sridatta accordingly stayed there and started for Madhurad at dawn the next day. On the way he took bath in a tank just outside the city. While bathing he happened to get a silk cloth and a necklace of beads from the bed of the tank. After his bath, he entered the city with the silk and necklace. Mistaking him for a thief, the police arrested him. Really the silk and necklace had been hidden in the tank by thieves. Sridatta was produced before the King with the stolen articles. The King condemned him to death. Mrgakavati who was staying in the custody of the minister happened to see Sridatta being taken to the place of execution. She immediately ran up to the minister and told him that Sridatta was her husband. When the King saw him, he ordered him to be brought back to the palace. As soon as Sridatta saw the minister, he felt certain doubts about his identity. The minister had a striking resemblance to his father's brother Vistabhaya who had left home years ago. His doubts were confirmed when the minister revealed his identity and the two embraced each other after their long separation. Sridatta narrated the whole story of his sufferings and misfortunes beginning from the murder of Kalameti up to that time. On hearing his tragic story, the minister burst into tears and told him that he had received a boon from a Yakṣi by which he had obtained 5000 horses and plenty of wealth. All this he gave to Sridatta and his wife.

The king of that country had a daughter. Sridatta's next plan was to marry her also. Vistabhaya gave him the necessary help. The minister took her with Sridatta and his friends on the pretext of offering worship at the temple in Avanti. They had to encounter a band of robbers on the Vindhya mountain. Sridatta was overpowered and the robbers plundered all their wealth. Vistabhaya and others were captured. Sridatta was taken to be sacrificed to Bhadrakāli. When he was about to be sacrificed, his wife, the daughter of Saudara arrived there with her son. It was within the territory of Sṛcand. She stopped the robbers from performing the sacrifice and returned to her own house with Sridatta. The Gandharva band took Vistabhaya and came to Sridatta and they were released. After the death of King Saudara, Sridatta became the King of that wood. He got back his sword Mrgakavati. He married the daughter of Sūrasena. Sridatta's friends also came there. All of them joined together and killed Vikramashikti in a battle. After that Sridatta was crowned king of the whole country up to the ocean. (Kathāsaritāgāra, Kathāmahākalihara, Tāranga 2).

ŚRIDEVA. Daughter of King Devaka. This princess was married by Vaideva. They had six sons including Nandaka. (Bhāgavata, Navana Skanda; Vīṣṇu Purāna, 1:18).

ŚRIDHARA. A king who lived in Tretāyuga. (For more information see under Varatana).

ŚRIRAKSHA. See under Kṣara.

ŚRUKUNDAL. A holy place. If one worships Bhūma at this holy place famous in the three worlds, one would get the benefit of the gift of a thousand cows. (M.B. Vahe Parva, Chapter 82, Verse 81).

ŚRUKUNDALA. Son of the Vaiy Usnugamul. (See Para 2 under Yumun).  

ŚRIKRISHNA. A Sarvāvati thirtha situated in Kuruksetra. By bathing in this thirtha, one gets the same reward as by performing an Agrasena yajña. (Mahābhārata, Vaiṣṇava Parva, Chapter 83, Verse 165).

ŚRAMADHAGAVADGITĀ PARVA. A sub-division of Bhāma Parva in Mahābhārata. Chapters 13 to 42 of Bhāma Parva, are included in it.

ŚRIMAN. Son of Nimi, who was the son of Dattātreya.

ŚRIMATA. An aspect of Devi who incarnated to kill the Rākṣasa named Kamata who used to abduct the wives of Mahāraja in the disguise of a Brahman. (Skanda Purāna, 3:2:16-18).

ŚRIMATI I. A Gandharva maid. In Kambha Rāmāyaṇa, Yuddhakandā there is a story associating this Gandharva maid with the churning of the ocean of milk:- A Gandharva maid named Srimati who had acquired incomparable proficiency in music used to sing hymns in praise of Kāmśīdevī. Devī appeared before her and presented a garland of Kalpaka flowers to Srimati. As she was returning with the garland, she met sage Durvāsas on the way. She offered the garland to him. Durvāsas who reached Devaloka with the garland gave it to Indra. Indra used it for adorning the tusk of Airāvata. Airāvata who was annoyed at it threw it away in a fury. Durvāsas took it as a personal insult to him and in his rage cursed all the gods to be subjected to the infirmities of old age. It is to save them from the effects of old age that the ocean of milk was churned to obtain Amṛta. (For more details see under Amṛta).

ŚRIMATI II. A woman follower of Subrahmanya. (M.B. Salva Parva, Chapter 45, Verse 5).

ŚRIPARVATA. A sacred mountain. Those who go to this mountain and offer worship to Śaktara after bathing in the forest rivers get the same reward as from an Alavamedhayāga. (M.B. Vahe Parva, Chapter 85, Verse 10).

ŚRIRAMA. See under Rāma.

ŚRIRAMAŚRUCAN. See under Paramahamsa.

A great thinker who shed new light on Indian spiritual philosophy. He was born on February 18, 1835 in a village called Kumārāṅkut. His father was Khudiram Čaṭopādhyāya and his mother was Candrīdevi.
SRĪTIRTHA. A holy place in Kuṟuksetra. In Mahābhārata, Vana Parva, Chapter 33, Verse 46 it is stated that by bathing and worshipping gods and piṭas at this holy place, one would be blessed with issues.

SRĪVĀSARA. A mole on Mahāviṣṇu’s chest. (For more details see under Bhūṣaṇa.)

SRĪMAARA. A young deer. Mrγanandā daughter of Kaśyapa gave birth to Āsura (Bears) Smaraaras (young deer) and Cāmaras (a kind of deer called Bār grunnicas). (Vālmiki Rāmāyaṇa Aranya Kānda, Sarga 14.)

SRĪNGA. Siva’s special musical instrument. (M.B. Vana Parva, Chapter 88, Verse 8.)

SRĪṆĀṆĀṆALI. Mother of Karna the celebrated Tamil poet and author of Rāmāyaṇa.

SRĪNGAVAN I. 1) General. A mountain. It is situated to the north of the region called “Piḷavṟṟa”. Devi Bhāgavata, 8th Skandaḥ refers to three mountains—Nilagiri, Śvetagiri, a 3 Śrīṅga-vān—which are the sources of many rivers and which stand at intervals of 2,000 miles.

2) Other details.

(i) Amṛtavīna crossed this mountain and entered Kuṟuvarṣa in the course of his triumphal campaign over the northern land.

(ii) This mountain is rich in minerals, is of outstanding brilliance, and is the abode of Siddhas and Gānaḥas. (M.B. Bhāṣā Parva, Chapter 5, Verse 5, Verse 6.)

(iii) Śrījāyava spoke at length about this mountain to Bhūṣaṇa. (M.B. Bhāṣā Parva, Chapter 8, Verse 6.)

(iv) This mountain is glorious enough to be remembered with reverence at dawn and dusk. (M.B. Anuvāana Parva, Chapter 165, Verse 32.)

SRĪṆĀṆAVAN II. An ancient sage. He was the son of Gālava. He married by force, a woman named Vyḍḍhakanyā. After a night’s married life, Vyḍḍhakanyā departed. The sage then renounced everything and fell into hemp. (M.B. Śāya Parva, Chapter 82.)

SRĪṆĀṆAVERA. A nāga born in Kaṇārayakula. This nāga was burnt up in Janamejaya’s Sarpasatru. (M.B. Ādi Parva, Chapter 57, Verse 13.)

SRĪṆĀṆAVAPURA. A sacred place. Guha, ruler of this place ferried Rāma and Laksamana across the river Gaṅga. It became a holy spot by the touch of Śri Rāma’s feet. (See under Cūḍa.)

SRĪṆṆṆĀṆIVA. A sage. In Rgyveda, Maṇḍala 8, Anuvāka 17, Sūkt 13, it is mentioned that Indra was born from the stomach of this sage.

SRĪṆṆṆĂR. A Mahā was founded here by Śaṅkaraśīyā. (See under Śaṅkaraśīyā.)

SRĪṆṆĂ. The young sage who cursed Parīkṣit. (See the Kāti para under Parīkṣit.)

SRĪṆĂVAYA. 1) Genealogy. See under Somadatta.

2) General information. A king of the Ikṣvāku dynasty. His father was Śviti. This king Śviti was also called Śvitya King. On the death of his father Śrījāya became king.

The hermit Nārada and Parvata were friends of Śrījāya. Once both of them came and lived in the palace of the King as his guests. Śrījāya had a beautiful daughter named Śucīsimita. Both Nārada and Parvata loved her. One day Nārada directly asked śrījāya, for the hand of his daughter. Parvata got angry at this and cursed Nārada that he would not attain heaven. Nārada retorted with the same curse. Śrījāya pacified both.

Śrījāya had no sons. He informed the hermit of this sad state. Nārada blessed the king and said that a son named Suvaṃparāthi was born to him and that with his birth everything in the palace would become golden. Accordingly the son Suvaṃparāṭhi was born to Śrījāya and everything in the palace became golden. When the son became four years old, by the sorcery of Indra the child died. Nārada brought him to life again. (See under Suvāṃparāthi.)

The fact that gold was accumulating in the palace of Śrījāya due to the boon given to Suvāṃparāthi, reached the ears of robbers. One night they carried the child away, and killed him. Again the hermit did not understand that there was no gold inside him. Śrījāya cried aloud at the loss of his son. To pacify the King, Nārada and Parvata told him stories of sixteen kings. (M.B. Drona Parva, Chapter 55.)

3) Other details.

(i) Śrījāya sits in the palace of Vana, praising him. (M.B. Sahā Parva, Chapter 8, Verse 15.)

(ii) When Nārada told the King the stories of sixteen Kings, his sorrow subsided. (M.B. Drona Parva, Chapter 71, Stanza 4.)

(iii) By the power of Nārada Śrījāya’s son was brought to life again. (Drona Parva, Chapter 71, Verse 8.)

(iv) Śrī Kṛṣṇa told Dharmaputra the story of Śrījāya, with a view to pacify him. (M.B. Śārva Parva, Chapter 29.)

(v) Śrījāya had never eaten flesh in his life. (M.B. Anuvāana Parva, Chapter 115, Verse 63.)

SRĪṆĀṆAYA II. A royal hermit. This royal hermit was the father of the mother of Amā, the princess of Kāti, and a friend of Parāṣurāma. At the request of Amā who had been forsaken by Śālla, Śrījāya first approached Parāṣurāma and then saw Bhīṣma and persuaded him to marry Amā. (M.B. Udyoga Parva, Chapter 175, Stanza 15 to 27.)

SRĪṆṬI (CREATION). The Indian theory of creation is given below:

1) Trīṝghor (The three attributes). The base of the universe is the set of the three-attributes. They are Saṃtva (purity), Raṇḍa (passion) and Taṁs (inertia). Only things which could be seen, possess these three attributes. Things which could be seen are perishable. The indestructible could not be seen. Shape or form is an attribute. God has no form. So god is without attributes. The God devoid of attributes can be realised by knowledge, but not by the senses. The three attributes have a power each. Knowledge is the power of Sattva, activity, the power of Raṇḍa and reason the power of Taṁs.

2) The five elements. From the divine power of Taṁs, five senses came into being; such as sound, touch, form, taste and smell. Sound is the attribute of ether; touch, the attribute of air; form, the attribute of fire; taste, the attribute of water; and smell, the attribute of earth. These are the ultimate senses or essences. These five senses having the divine powers, joined together with the five minute essences, make up the attribute of Taṁs.
From the attribute of Sattva having the power of knowledge, the ten essences, such as air, the Sun, Fire (Agni), two Adi-gods, Candra (Moon), Brahmar, Rajas, Kāraṇa and Siva, came into being. From these essences the formation of five matters took place. They are the five elements. When vigour enters the quintupled elements, egoism is given a form. This vigour with perceptible body is called Ādi Nārāyaṇa (Primordial Nārāyaṇa). Anyhow, quintupled elements will be bright with firm attributes. Either has the attribute of sound only. Air has the attributes of sound and touch. Fire has the three attributes of sound, touch and form. Water has the four attributes of sound, touch, form and taste, and earth has the five attributes of sound, touch, form, taste and smell. The variegated expression of these five elements is called the universe. It is stated in Devī Bhāgavata, Skandha 5, that the number of species of living beings found in the universe is eight billion.

3) The embodied three (Trinity). It has been mentioned in the last section how the three attributes came into existence and how the five elements originated from the three attributes and how vigour or energy acted upon the five elements and Ādi Nārāyaṇa or Viṣṇu came into being. In this section the birth of the three divine figures is being dealt with in the universe.

In the known beginning, on the surface of the wide waters, covering the universe made of the five elements, Mahāvīnu lay on a banyan tree, as a child. "Who am I? How was I made, and what for? What have I to do?", and so on were the thoughts of the child. Instantly a voice from the ether fell into his ears saying, "I am everything. There is nothing eternal except me." Mahāvīnu lay contemplating on the voice he heard, when Mahādevi appeared before Mahāvīnu and said thus:—"Lo! Mahāvīnu! Whenever the universe required creation, preservation and destruction, by the potentiality of the Omnipotence or the Brahman with no attributes, you too had taken origin. Understand that the Omnipotence is beyond attributes. We all are within the purview of attributes. Your attribute mainly is Sattva. From your navel, will be born Brahmā with Rajas as his main attribute and from the forehead of that Brahmā, Siva with Tamas as his main attribute will be born. By the power of penance, Brahmā will acquire the power of creation and with the help of the attribute of rajas, he will create a world of the colour of blood. You, will be the protector and preserver of that world, and at the end of the Kalpa (world-age) Siva will destroy that world. I am that power of purity, which stands as help and assistance to you in creation." Accordingly, Brahmā was born from the navel of Viṣṇu and Siva was born from the forehead of Brahmā. (Devi Bhāgavata, Skandha 1).

4) Creation Sprouts, Animal and Humanity. After the birth of the Trinity, while Brahmā was contemplating on creation, some creations of the attribute of Tamas originated from him unknowingly. It was Avidyā (Ignorance), having inertia, desire, great desire, darkness and great darkness as its five branches. That god continued his contemplation. Then five kinds of immovables are born, as the power of knowledge or brightness in and out alike, and with souls covered with darkness originated. As these immovables are said to be prominent, the creation of them is called prominent creation. These are called Sprouts (Udbhids). Seeing that this creation was not sufficient, the god again sat in contemplation. This time animals having horizontal back bones and organs of sense were created. They were called tiryakotrotsas, as they walked horizontally. They, such as cow etc. are having more of the attributes of darkness and less of knowledge. They traverse wrong paths due to lack of knowledge though they think otherwise. Egoism, pride and twentyeight kinds of incapacities are their qualities. Though they possess knowledge inwardly they do not know each other. Thinking that this creation also was not sufficient, Brahmā again engaged himself in contemplation, and there came out another creation. It was called Ārdhavakrotas (moving upwards). This third creation having the attribute mainly of Sattva moved in a lofty level. Those who were born in this creation, desired for comfort and pleasure and were with the light of knowledge inwardly and outwardly. When the third creation called Devaṣṭhiti (creation of gods) originated from Brahmā he grew happy and contented. Even after creating thus much, Brahmā did not feel satisfaction. So he made the creation of 'Arvākakrotas' (moving downwards). The creatures of this group were having the attributes of Sattva, Rajas and Tamas in an advanced degree. So they are miserable and full of activity. They are human beings. Thus having completed the creation of Udbhids (Sprouts), Tiryakas (animals) and Arvākak (human beings) Brahmā passed on to the creation of heavenly beings. (Viṣṇu Purāṇa, Amśa 1; Chapter 5).

5) Creation, Night, Day, Evening, Morning. After this Brahmā again sat in contemplation for water-creation which is the creation of Devas, Asuras, Pitta and Manuṣyas (Gods, Demons, the Menes and Man). As he was sitting in contemplation, the attribute of Tamas (inertia) advanced in him and the asuras (demons) were born from his loins. Then Brahmā discarded the figure of Tamas in him. That discarded figure of darkness became the night. The figure of Brahmā, the Deva (gods) were born. They were having the attribute of Sattva (purity). Brahmā discarded that figure of purity also. That figure became the bright day. So the asuras are powerful in the night and the Devas are powerful in the day. After this, the menes were born from Brahmā. They were also discarded. They became the evening between the day and night. Then Brahmā assumed the figure having the attribute of Rajas. From this, man, who was having more of the attribute of rajas was born. Brahmā discarded that figure also. It became a very shining thing which is called the Dawn. So men are powerful in the dawn and the menes are powerful in the evening. The four creations of Day, Night, Evening and the Dawn are considered to be the bodies of Brahmā. (Viṣṇu Purāṇa, Amśa 1, Chapter 5).

6) Creation, Rākṣasas (Giants), Yājas (Demi-gods), Serpents, Devils, Gandharvas. Brahmā again assumed another figure having the attribute of Rajas. Due to this Brahmā felt hungry. Along with hunger desire also grew in him. Then the Vajra (Lord of Emanation) sat in the darkness and created some creatures which were very hungry. Uncouth with plenty of hair on the face, they ran towards Brahmā. Of them those who said, 'don't do so, save him'
became Rākṣasas (giants). Those who said "We will eat him", became Yaksas (demi-gods). Because of Yaksanā (Bhakṣaṇa-Food), they got the name Yaks. Because of the dislike at seeing these creatures the hair had fallen from the head of Brahmā. They crept back again into his head. Because they did 'sarpasā' (creeping up) they were called sarpaśas (serpents) and as they were 'hina' (fell) they were called Ahis (serpents). After this the Lord of creation became very angry and created some creatures. Because of their colour which was a mingling of red and black, they were horrible and they became pīṭatānas (those who eat flesh). Then Brahmā began to sing and from his body the Gandharvas were born. Because they did "dhiyana" (Appreciate) of 'gō' (word) when they were born, they were called Gandharvas.

7) Creation. Birds, animals. After creating all these creatures, Brahmā created birds, from his 'vāyas' (strength), as free agents, according to their actions in the previous lives. Then Brahmā created sheep from his breast and goats from his face. From his stomach and flanks he created cows, and from his legs he created oxen and buffaloes, elephants, leopards, tigers, dogs, wild bulls, deer, camel, mule, antelope etc. He created plants bearing fruits and bulbs from his hairs. Though Brahmā had created vegetables and animals at the beginning of the Kalpa (world-age), they came to be properly used in sacrifices only from Tretāyuga (one of the four ages). The animals such as the cow, sheep, goat, horse, mule and donkey are called domestic animals and flesh-eaters such as the leopard, animals with forked head such as the wild bull, elephant, monkey, birds, and other animals and reptiles, are included in the word 'wild animals'.

8) Creation-The Vedic etc. After having completed creation of the things mentioned above, the Prajāpati created from his face looking to the east, the Vedic metre Gṛhyatri, Rgveda, Tīvṛtstoma, the sāma song called Kālamatra, and the saṃhitā called Agnustoma; from his face looking to the south, Yajurveda, the Vedic metre Taittirīya, Patapaddāsā stoma, Bṛhatāsā and the sacrifice Ukhta; from his face looking to the west, Sāmaaveda, the Vedic metre Jagati, Safaptastoma, Vārāṇsāma and the sacrifice Atriāra. Thus all the creatures lofty and lower originated from the body of Brahmā. After having created Devas, Anuras, the manes and men, Brahmā again at the beginning of the world-age, created Yaksas, Devis, Gandharvas, celestial maids, Naras, Kiniśras, Rakṣas, cows, birds, animals, serpents etc. as: as have long life and short life, movable and immovable, that we see in the world. Creatures which are created and again do perform functions which creatures of their kind had been doing previously. Habits of killing or not killing, kindness or cruelty, righteousness or evil, truth or falsehood are adopted by them as becoming to their kind in previous lives. It was Brahmā who had created the uses and differences seen in the sense organs, elements and bodies. Brahmā took from the Vedic voice the shape, form, name, activities etc. of various creatures such as the Devas etc. and allotted them a particular kind. So all the allotted names, work etc. to hermits as seen in the Vedas.

9) Creation of the four castes. See under Cāturṛvänya.

10) Creation of Prajāpati. When Brahmā saw that the subjects he had created, did not flourish, he created first the Sanaka brothers and the mental sons of Bṛg, Pulastya, Pulaha, Krau, Aṅgiras, Marici, Dakṣa, Atri and Vasiṣṭha, and gave these nine the name Prajāpati (Lords of Emotion). Then he created nine women named Khyati, Bhūti, Sambhuti, Kāmā, Pritī, Samata, Urjā, Anasūya, and Prasūti and gave in marriage Khyati to Bṛg, Bhūti to Pulastya, Sambhuti to Pulaha, Kāmā to Krau, Pritī to Aṅgiras, Samata to Marici, Urjā to Dakṣa, Anasūya to Atri and Prasūti to Vasiṣṭha. The great hermits such as Sanandana and the others created before the Prajāpatis, were not desirous of propagation as they were wise sages who had renounced all attachments and who had been indifferent. When Brahmā saw that they were not mindful about producing subjects he grew angry. (It was from the middle of the eye brows which were curved by his fury, that Śiva, one of the three divine figures was born). After this, Brahmā appointed Svāyambhuva, who originated from himself, and was of the same shape, as the first Manu for the protection of the subjects. This divine Manu Svāyambhuva took his sister Satarūpā as wife. Two sons named Priyavrata and Uttikāpāda and two daughters named Khyati and Prasūti were born to them from Svāyambhuva and Satarūpā. Of the two daughters Prasūti was given to Prajāpati Dakṣa and Khyati to Prajāpati Ruci. A son named Yajña and a daughter named Dukṣaṇa were born as twins to Prajāpati Ruci. Twelve sons were born to Yajña by Dakṣaṇa. They were devas named the Yaṃs of the Manvantara of Svāyambhuva. Dakṣa began twentyfour daughters of Prasūti. They were Svaddhā, Lakṣati, Dharī, Tusi, Medhī, Pusī, Kṣīṇa, Buddha, Lajja, Vaps, Sāti, Siddhi, Kṛtya, Satī, Sambhu, Śṛtī, Prīti, Kāmā, Santati, Anasūya, Urjā, Svāhā and Svadā. Of these the thirteen were given to Dharmadeva as wives. Of the remaining daughters, Khyati became the wife of Bṛg, Satī, the wife of Śiva, Sambhuti of Marici, Śṛtī, of Aṅgiras, Prīti of Pulastya, Khyati of Pulaha, Kāmā of Krau, Anasūya of Atri, Urjā of Vasiṣṭha, Svāhā of Atri, and Svadā of the manes. (Visu Purāṇa, Aṣṭa 1; Chapter 7).

11) The children of the Prajāpatis. To Prajāpati Bṛg, Lakṣāṇi who became the wife of Visv and two sons named Dhātā and Vidhātā were born by Khyati. These two married Ayati and Niyati the two daughters of Muru. To the two couples two sons named Prāṇa and Mṛkaṇḍu were born. From Mṛkaṇḍu, Mārkandeya was born, and from Mārkandeya, Vedāśiras was born. To Prajā a son named Dyutimān and to him a son named Rājāvan was born. From this Rājāvan the Bṛgu dynasty grew up.

Sambhuti the wife of Marici gave birth to a son named Paurāṇā. To Aṅgiras four daughters named Śrīvīvāla, Kabhū, Rākā and Anumati were born by Śṛtī. Three sinless sons named Candrā, Durvāvasa and Dattātreya were born to Atri by Anasūya. Of them Dattātreya was a hermit. A son named Dattoli was born to Pulastya by Prajīti (Priti). That Dattoli was the Agastiya of Svāyambhuva Manvantara. Kṣānī the wife of Pulaha gave birth to three sons named Kārunda, Urvanīśvā and Sahipu. Santati the wife of Krau, gave birth to sixty thousand hermits called Bālakhyina. Seven sons named Rājas, Gotra, Uṛdhabhābu, Savanā, Anagha, Sutapas and Sukra were born to Vasiṣṭha by his wife Urjā. These sons were the seven hermits of
the third Manyantara. Three bright sons Pāvakā, Pavaṁāna and Śucī were born to goddess Agni (fire) by his wife Śvāhā. Forty-four sons were born to him. (Vigśu Purāṇa, Anīta I, Chapter 10).

12. Creation—Living things. Creations of Sprots, animals, Men, Devas, Dānavas and so on have been dealt with. But all these creations were pertaining to the world of gods only. Sprots and animals were born in the earth only from Prajāpati Kaśyapa, the son of Marici.

Prajāpati Kaśyapa married Aditi, Diti, Danu, Kālika, Tamrā, Krodhaśvā, Manu and Aṇghā, the eight daughters of Dāka. From Aditi, the Devas, Adityas, Vasus and the Rudras were born. Dāityas were born from Diti and Dānavas from Danu. The asuras Naraka and Kāla were born to Kālika. Five daughters named Kraucī, Bhāśī, Śyenī, Dīrutarāṣṭri and Śuci were born to Tamrā. Owls were born to Kraucī. Bhāśī gave birth to the Bāhas. Hawks and Vultures were born from Śyenī; Svams, geese and waders were born from Dīrutarāṣṭri. Natā was born from Śuci and Vinātā was born from Natā. Ten daughters named Mrgī, Mrgmanḍā, Hari, Bhadramātī, Mātani, Sārdūlī Śvetā, Surahī, Suraśā and Kadrā were born to Krodhaśvā. Mrgī gave birth to animals. From Mrgmanḍā, bears, young deer and Bos grunniens were born. Lions and monkeys were the sons of Hari. A daughter named Iravā was born to Bhadramātī. Airāvata was the son of Iravā. Elephants were born from Mātani. Tigers were born from Sārdūlī. The eight elephants supporting the globe were born from Śvetā. Two daughters named Kohiṇi and Gandharvī were born to Surahī. Cattle were born from Kohiṇi, and horses were born from Gandharvī. Men were born from Manu. The trees were born from Anālī. Garuda and Aruna were born from Vinātā. Sampāli and Jāyā were the sons of Aruna. (Vāmanī Kāmāyaṇa, Aranyā Kaṇḍa, Sarga 14).

(Facts about creation seen in various Purāṇas do not agree with each other. This essay is based on facts gathered from various Purāṇas. So disagreement may occur in it.)

SHRTA I. Son of Bhūmasena. (Agni Purāṇa, Chapter 278).

SHRTA II. A king of the Solar dynasty. Bhāgavata, 9th Skandha refers to him as the son of Śubhāpāpa and father of Jaya.

SHRTA III. A king belonging to Bharata's dynasty. He was the son of Dhumrnittra and father of Dryhasena. (Bhāgavata, 9th Skandha).

SHRTA IV. A son born to Śrī Kaṇṭha by Kālindī. (Bhāgavata, 10th Skandha).

SHRTADHVAJA. A brother of King Viraṇa. He was a supporter of the Pāṇḍavas. Viraṇa's brothers were Ruc Gajānāka, Śrutānāka, Virahadhāra, Sūdatra, Dvadhva, Bālināka, Jayānīka, Jayaprīva, Viyāva, labhahaka, Jayāvī, Rathavāhana, Candrodaya and Kamaratha. (M.B. Droṇa Parva, C. apert 158, Verse 41).

SHRTADEVA. A devotee of Śrī Kaṇṭha. In Bhāgavata, 10th Skandha it is stated that once he had described the story of Śrī Kaṇṭha.

SHRTADEVI. A sister of Vasudeva, father of Śrī Kaṇṭha. Vasudeva had five sisters who were:—Mānini, Fhitha, Śrutadevi, Śrutakārti and Śrutarāva. (Bhāgavata, 9th Skandha).

SHRTAHA. A king who was on the side of the Pāṇḍavas. He was killed by a vahāna at the Bhārata battle. (M.B. Droṇa Parva, Chapter 156, Verse 82).

SHRTAHA. A son of Satrubhā, one of the Pāṇḍavas.

SHRTAKARMĀ I. Son of Satrubhā, one of the Pāṇḍavas.

SHRTAHA. A king who lived at the time of Agastya. Once the sage Agastya approached him for some wealth. In Mahābhārata, Vana Parva, Chapter 99 there is a story of how the king solved the problem
by presenting the accounts of his income and expenditure to Agastya and convincing him that he was unable to oblige the sage.

SRUTARVA (SRUTARVA) II. One of the hundred sons of Dhritarashtra. In the course of the Bharata battle he attacked Bhimaasena with twelve of his brothers and in the battle which followed Srutarva was killed by Bhimaasena. Among the Kauravas, Srutarva was one of the mighty archers. The terrible battle fought against Bhimaasena under his leadership alarmed the other warriors. (M.B. Satya Parva, Chapter 26).

SRUTAMA. A sage. In Rgveda, Mandala 1, Anuvaka 16, Suta 132, there is a passage which says that the Atvinidevas once turned a river into honey and pleased sage Vasishta and protected two sages Srutarva and Narva.

SRUTASENA I. A brother of King Janamejaya. In Mahabharata, there is a reference to an incident in which Srutaseena beat a dog which entered the place where Janamejaya was performing his Yaga. (For further details see under Srutarasvam III).

SRUTASENA II. Younger brother of the serpent Lakshaka. There is a reference to this Yaga in Mahabharata, Adi Parva, Chapter 35, Verse 141.

SRUTASENA III. Son of Sahadeva. He is also known as Srutakarna. (See under Srutakarna).

SRUTASENA IV. An asura. Garuda killed this asura. (See under Srutadhara).

SRUTASENA V. A warrior on the Kaurava side. He was killed by Arjuna. (M.B. Karu Parva, Chapter 27, Verse 10).

SRUTASRASVAS I. A sister of Sri Krsna’s father Vasudev. (See under Sruaddevi).

SRUTASRASVAS II. A king of Magadha. (Bhagavata, 9th Sthanaka).

SRUTASRASVAS III. A Maharshi. He had a son named Somaasrava. There is the following story in Mahabharata, Adi Parva, Chapter 3, about the way in which these two sages came to be associated with King Janamejaya.

Janamejaya, son of Pariksit, along with his brothers performed an elaborate Yaga at Kuruksetra. His three brothers were Srutaseena, Ugrasena and Bhimaasena. While they were performing the Yaga, a dog which was the son of Sarama, came there. Janamejaya’s brothers attacked the dog without any provocation. Sarama became angry and she cursed Janamejaya. The curse frigtened him. After the Yaga he reached Hastinapura and went out in search of a priest who would be able to liberate him from the curse.

Once, as he was returning from a hunt, he happened to come across an Araham within his country. A sage named Srutarvamas lived there. He had a son named Somaasrava. Janamejaya invited Somaasrava to be his priest. At that time Srutarvamas said to him, “This my son was born to a serpent-woman and he is endowed with the power of my austerity. He is capable of releasing you from all sins except “Mahadevarkrya”. If a Brahmana prays to him for anything, the prayer would be fulfilled. If you can set it right, you may take him with you.”

Janamejaya agreed and took Somaasrava with him to the palace. He made him priest and completed the Yaga. Mahabharata, Adi Parva, Chapter 58 states that Srutarvamas was also a member of Janamejaya’s Yaga. He was among the sages who attained Siddhi (superhuman powers) by performing tapas. (M.B. Santi Parva, Chapter 252, Verse 16).

SRUTASRASVAV IV. A Raja. He remains in Yama’s assembly, offering worship to Yama. (Mahabharata, Satya Parva, Chapter 8, Verse 9).

SRUTASRASVAV V. Wife of Damayanta, King of Cedi. She was the sister of Sri Krsna’s father and mother of Sri Pariksit. She requested Sri Krsna (who came to her place after Sri Pariksit’s birth) not to kill Sri Pariksit. Sri Krsna agreed to forgive Sri Pariksit’s wrongs a hundred times. (For further details, see under Sri Pariksit).

SRUTASRI. An asura. Garuda killed this asura. Once Garuda happened to go to Indraloka and he began to brag about his own greatness. He claimed that he had killed Srutaravi, Srutasena, Vipasayana, Rccanaamukha, Kalika, Ahar, Prasuta and other Asuras. (M.B. Udyoga Parva, Chapter 105, Verse 12).

SRUTAVATI. Daughter of Bharadvaja, Muni. Once Bharadvaja happened to see the Apasrava woman Ghrutac and he had an involuntary emission of semen. Srutavati was born from that semen. She observed an austere tapas with the object of getting Indra as her husband. For more information see Paris 90 under Indra.

SRUTAYAJNA. A king who belonged to Bharata Vaisya. Bhagavata, 9th Sthanaka states that he was the son of Karmajit and grandson of Vivasvan.

SRUTAYUDHA. A king of the Kalinga land. He was the son of Varuna by Parashatra. (M.B. Sabha Parva, Chapter 4, Verse 23; Bhisma Parva, Chapter 16, Verse 34).

In Bharata battle he took his stand on the Kaurava side and at first clashed with Bhimaasena. Even at the beginning of the battle, Bhima killed Satya and Satyasdeva, two of the assistants of Srutayudha. (M.B. Bhisma Parva, Chapter 50, Verse 69). In the end, he used his cudgel—which was given to him by Varuna —against Sri Krsna who did not take part in the battle at all. Srutayudha died by his own cudgel. (M.B. Droto Parva, Chapter 57, Verses 49-50). (See also under Srutayus II).

SRUTAYUS I. A son of Pururasva. (See under Pururasva).

SRUTAYUS II. (SRUTAYUDA.) A Kalinga king.

1) Birth. Srutayus was son of Varuna by Parashatra. (For more details see under Parashatra).

2) Other details.

(i) He was a member of Yudhisthira’s assembly. (M.B. Sabha Parva, Chapter 4, Verse 26).

(ii) Srutayus participated in Yudhisthira’s Rakshasa yaaga and presented precious stones to him. (M.B. Daksinayana Patha, Sabha Parva, Chapter 51).

(iii) He had attended Draupadi’s Svanakhara. (M.B. Adi Parva, Chapter 185, Verse 13).

(iv) In Bharata Yuddha, he joined the Kaurava camp and assumed command of an Akshayatra (a division of the army). (M.B. Bhisma Parva, Chapter 76, Verse 16).

(v) A fierce fight took place between Srutayus and Bhismaasena in the field of Kuruksetra. (M.B. Bhisma Parva, Chapter 54, Verse 67).

(vi) In the above battle, Satya and Satyasdeva who were the supporters of Srutayus, were slain by Bhismaasena. (M.B. Bhisma Parva, Chapter 54, Verse 76).
(vii) Another battle was fought between Śrutāyus and Arjuna. (M.B. Droṇa Parva, Chapter 92, Verse 36).

(viii) Śrutāyus was killed by his own cudgel. (Māhābhārata, Droṇa Parva, Chapter 92, Verse 54). (See also under Śrutāyusha).

Śrutāyus III. A Kṣatriya king. He was born from a portion of the Dāitya, Krodhavāsa. We get the following details about him from Mahābhārata:

(i) Śrutāyus was the re-birth of Krodhavāsa, the dāitya. (M.B. Ādi Parva, Chapter 57, Verse 64).

(ii) Śrutāyus, who was a Mahārāṣṭra (a great warrior) was present at the Svavajñavāra of Draupādi. (M.B. Ādi Parva, Chapter 185, Verse 21).

(iii) This Śrutāyus was a member of Yudhisṭhira's assembly. (M.B. Śabha Parva, Chapter 4, Verse 28).

(iv) On the first day of Bhārata battle, there was a clash between Śrutāyus and Irāvān. (M.B. Bhīma Parva, Chapter 59, Verse 75).

(v) He was the King of Amśāśa country. In the Bhārata battle he encountered Arjuna. (M.B. Bhīma Parva, Chapter 59, Verse 75).

(vi) It was this Śrutāyus who stood in the middle portion of the Kraujya Vihāra formed by Bhīma in the above battle. (M.B. Bhīma Parva, Chapter 75, Verse 75).

(vii) Yudhisṭhira defeated Śrutāyus. (M.B. Bhīma Parva, Chapter 84, Verse 1).

(viii) At Kurukṣetra, Arjuna killed Śrutāyus in the battle. Arjuna had to fight a fierce battle in order to kill Śrutāyus. (M.B. Droṇa Parva, Chapter 98).

Śrutāyus IV. A warrior who fought on the Kaurava side. He was the brother of the hero Ayuṭāyus. In Bhārata battle, both these brothers joined the Kaurava army. Both were assigned the task of defending the southern wing of the Kaurava army. After a life-and-death struggle, Arjuna killed both of them. (M.B. Droṇa Parva, Chapter 95, Verse 7).

Śruti. An ancient King in India. (Mahābhārata, Ādi Parva, Chapter 35, Verse 53).

Stambaṁitra. A bird. This bird was born to the hermit Mandaḍapāla by his bird-wife Jāritā. (For further details see under Mandaḍapāla).

Stambaḥ. One of the Saptarṣis (seven hermits) of the Manu-āge (Manvantara) of Śvārōcira. The seven ēṣa of Śvārōcira Manvantara are Urja, Stambaḥ, Pīcā, Vāka, Vyākhya, Niraya and Parīvān. (For further details see under Manvantara).

Stanakūṇḍa. A holy place. Those who bathe in this tirtha, which is one of the holy places of ancient Bhārata, would obtain the fruits of performing the sacrifice Vājapeya. (Mahābhārata, Vana Parva, Chapter 34, Verse 152).

Stanapoṣika. An ancient country of South India. (Mahābhārata, Vana Parva, Chapter 9, Verse 68).

Stanavāla. An ancient place in South India. (Mahābhārata, Bīma Parva, Chapter 9, Verse 63).

Steya. Theft. In the law of chastisement of ancient Bhārata, appropriation of the property of others unjustly, was counted as theft (steya). The punishment awarded for theft in ancient Bhārata, is mentioned in this chapter, Chapter 176, as follows: “All thefts are violation of justice. The third part of gold, will have to be death with a pledge. Then only his sin will be remitted. Or, he must live for twelve years, lying on the earth, wearing matted hair and eating only leaves, roots and fruits, once a day. The thief of pearl, coral, copper, silver, iron, bronze and stone, will have to eat millet rice (Kṛṣṇamīti) for twelve days. Those who steal food products, vehicle, bed, ornament, flowers, fruits, roots etc. will be made to eat Paṭḍagavya (Milk, curd, butter, urine and dung of cow). He who steals grass, firewood, tree, dried rice, saccharum, cloth, hide, meat etc. will have to be made to fast for three days.”

Sthāndileyū. A son born to Kauruṇḍa, the third son of King Paru. The celestial maid Mārākṣṭī was the mother of Sthāndileyū. This Sthāndileyū was a great archer. (Mahābhārata, Ādi Parva, Chapter 94, Verse 8).

Sthanu I. Śiva, the son of Brahmā. The eleven Rudras were born from Śīhāru. (Mahābhārata, Ādi Parva, Chapter 65).

Sthanu II. One of the eleven Rudras. (M.B. Ādi Parva, Chapter 66, Verse 6).

Sthanu III. A hermit. This hermit alines in the palace of Indra. (Mahābhārata, Śabha Parva, Chapter 7, Verse 17).

Sthanuṣṭhāna. A holy place. This place is situated on the eastern bank of the river Sarasvatī. Vasiṣṭha had once built his hermitage here. This place became a holy tirtha since god Śiva had performed penance here. It is said that the īvas anointed Subrahmanya as the commander of the army, at this place. (M.B. Salya Parva, Chapter 49, Verse 48).

Sthanutirtha (Sthānuvāṭa). An ancient holy place, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 178, that those who bathe in this holy tirtha and remain there for a night will attain the world of Rudras.

Sthira. One of the two followers given to Subrahmanya by Meru. The followers given to Subrahmanya were Śīhāra and Atishīra. (M.B. Śalya Parva, Chapter 45, Verse 48).

Sthulakṣaṇa. An ancient hermit. He was the fosterfather of Pramadhvarā the wife of Paru. (See under Pramadhvarā).

Sthulakṣaṇa I. A giant. He was one of those giants who fought with Śri Rāma while Rāma and Lakṣmana were living in the forest in Paścavaṭī. It is mentioned in Vālmiki Rāmāyaṇa, Aranyaka Kānda, Sarga 26, that when Ḫara, Duṣasana and Trāṇas were killed, Mahākapāla, Stulakṣaṇa and Pramārī killed Śri Rāma and were killed.

Sthulakṣaṇa II. A Saintly hermit. He was one of those hermits who had visited Bihīma in his bed of arrows. (M.B. Anuṣāsa Parva, Chapter 26, Verse 7).

Sthulasiras I. 1) General information. A hermit. It is observed that he was alive in the ages of both Rāmāyaṇa and Mahābhārata.

2) Other details.

(i) He was in the court of Yudhisṭhira. (M.B. Śabha Parva, Chapter 4, Verse 11).

(ii) It is mentioned in Mahābhārata, Vana Parva, Chapter 135, Verse 8, that Yudhisṭhira once visited his beautiful hermitage.

(iii) In olden days this hermit had performed penance on the North East side of Meru. (M.B. Sānti Parva, Chapter 243, Verse 59).
The father who does not give his daughter to a suitable husband before she attains puberty, the husband who does not engage in coition with his wife after puberty, and the son who does not support his mother after the death of her husband, are men of mean character. (Manusmriti, Chapter 9).

STRIPARVA. An important section of Mahabharata. (See under Bhärata).

STRIJAYA. A kingdom in ancient India. It is mentioned in Mahabharata, Vana Parva, Chapter 51, Verse 25 that the King of this country had participated in the Rásāya (sacrifice of royal consecration) of Yudhishtira.

STRIVILAPA PARVA. A sub-section of Srit Parva in Mahabharata comprising Chapters 16 to 25.

STUHÁ. Son of Agni (fire) named Bhánu. (M.B. Vana Parva, Chapter 291, Verse 14).

SUBHÁ. A naga born to Kaśyapaprajápati by his wife Karádri. (Adi Parva, Chapter 83, Verse 14).

SUBHÁ. An apará, daughter of Kaśyapaprajápati of his wife Pradhi. (Adi Parva, Chapter 63, Verse 50). This apara had participated in the birthday celebrations of Arjuna. (Adi Parva, Chapter 122, Verse 11).

SUBHÁ. A Ksatriya King who was in fact Hara the asura reborn as such. The Pándavas, thought of despaching a letter inviting this King to the great war. (Udyoga Parva, Chapter 4, Verse 14).

SUBHÁ. IV. A Ksatriya King who was Krodha, the asura, reborn. (Adi Parva, Chapter 67, Verse 60).

SUBHÁ. V. One of the hundred sons of Dhritárajña. He was killed by Bhíma in the great war. (Bhíma Parva, Chapter 96, Verse 26).

SUBHÁ VI. 1) General. A King of Káli. Subhá had a very beautiful daughter called Saśikála, who was married by Sudárśana, son of Dhruvasamudra. (For details see under Saśikála).

2) Other information.

(i) Though he never been defeated till then in battle, Bhímasena, in the course of his triumphal tour of the east defeated him. (Sáhá Parva, Chapter 20, Verse 6).

(ii) He was present at the wedding of Draupadhi in the company of his son Sukumara. In this context he is referred to as Súcuri as well. (Adi Parva, Chapter 185, Verse 10).

SUBHÁ VII. A Rásákasa. One of the two sons of Tátraká, the other being Márca. A Gandharva named Sunda was their father. Subhá and Márca possessed, like Tátraká, great power and admeas in magic. Agáystya once cursed Tátraká and her two sons who went to fight him for his having cursed Sunda to ashes when he attacked his árama. Subhá was killed in a battle with Śit Ráma during his stay in exile in the forest. (Sáhá Parva, Chapter 36).

SUBHÁ VIII. A King of Cedi, son of Vribháhu and brother of Sunandá. (Vana Parva, Chapter 65, Verse 45).

SUBHÁ IX. A King of Kulindras whose kingdom was in the suburbs of the Himálaya. (Vana Parva, Chapter 140, Verse 40). The kingdom was rich in many curi-...
knightdom during the period of their forest-life. They actually entered the forest after spending one day there. Subāhu fought on the Pāṇḍava side in the great war. (Vana Parva, Chapter 140, Verse 24).

SUBĀHU X. A warrior who fought against the Pāṇḍavas in the great war. Both his hands were cut off in his fight with Vyūṣṭu. (Dyoga Parva, Chapter 25, Verse 13).

SUBĀHU XI. A warrior of Subrahmanya. (Salya Parva, Chapter 45, Verse 73).

SUBĀHU XII. There is a reference in Verse 66, Chapter 115 of Anuśādana Parva, Mahābhārata, about a Subāhu, who never consumed flesh in life.

SUBĀHU XIII. Father of Sagaras of Solar dynasty. (For details see under Sagara).

SUBĀHU XIV. A Cola King. A great devotee of Viṣṇu, the King performed many yajñas. Though he lived according to the spiritual advice of his preceptor Jaimini he was denied the sight of Viṣṇu. Ultimately Subāhu and his queen attained heaven as they listened to Viṣṇula, their second son, reciting hymns addressed to Viṣṇudeva. (Padma Purāṇa, Bhāmi Kāṇṭha, Chapter 94).

Though Subāhu and his queen worshipped Viṣṇu for a long time in the Ananda forest, the lord did not appear to them. Ultimately they found their way to Subāhu’s house in the forest and after a very long walk came to the abode of Viṣṇu. The King questioned them as to why he failed to see Viṣṇu though he performed penance for a very long time. The King and queen were done up due to hunger and thirst and the monks asked them to return to Anandārama and eat the corpsep left there. While they were accordingly eating the corpse, Viṣṇula questioned Kuñjala a bird which lived nearby, why his parents were eating dead bodies. The bird answered that when the King and queen had recited the praises of Viṣṇudeva they would see Viṣṇu. It also taught Viṣṇula songs in praise of Viṣṇu. After having studied the songs, Viṣṇula went and sat on a tree at Anandārama and sang the songs. Subāhu and his queen repeated them and immediately Viṣṇu appeared before them and conducted them to heaven.

SUBALA I.

1) General. A King of Gándhārā. Subala was the father of Sakuni, uncle of the Kurus. Sakuni was the rebirth of Nāgūjī, disciple of Prahlāda. Sakuni inherited the name Saubala from his father Subala whose only daughter was Gándhārī, mother of Durvodhana. Both Sakuni and Gándhārī were economic experts. (Adi Parva, Chapter 83). At the time of the marriage proposal of Gándhārī the fact of the blindness of Dhṛtarāṣṭra, the prospective bride-groom, worried Subala much, but he married his daughter to the blind King considering the great reputation of the royal family. (Adi Parva, Chapter 109, Verse 11).

2) Other information. (i) Subala, in the company of his sons Sakuni, Acala and Vyāsaka participated in the Rājasūya performed by Yudhīṣṭhira. (Sabhā Parva, Chapter 34, Verse 6).

(ii) After the Rājasūya was over it was Nakula, one of the Pāṇḍavas, who led Subala and his sons beyond the boundaries of the Kingdom safely. (Sabhā Parva Chapter 45, Verse 49).

SUBALA II. A King of the Ikṣvāku dynasty. His son was a great friend of King Jayadratha. (Vana Parva, Chapter 265, Verse 8).

SUBALA III. A son of Garuda. (Udyoga Parva, Chapter 101, Verse 3).

SUBANDHU. An ācārya, who was the high priest of the King Asamani. Once the King removed the priest from his job and appointed two priests, Kriṣṇa and Aukul in his stead, and after some time, the new priests, at the instance of the King, killed Subandhu. But, three brothers of his joined together and brought Subandhu back to life again by chanting hymns from the Vedas. (Rgveda 10, 57, 60, Bṛhaddevatā. 7, 33).

SUBELA. A mountain near Lankā. (Vana Parva, Chapter 234, Verse 21).

SUBHA. Dhruva’s mother. According to Harivamsa, Chapter 2, she was born from Aśvamedha.

SUBHA. Wife of Áriṣṭa and mother of seven sons like Bharatari. (Vana Parva, Chapter 218, Verse 1).

SUBHADATTĀ. A wood-cutter who lived in Pātallputra.

Subhadatta earned his living by cutting wood in the forest and selling it for fuel. One day, while cutting wood in the forest he saw four Yakṣas by chance. When he understood from their dress and bearing that they were divine beings, Subhadatta was frightened. The Yakṣas spoke to him and when they came to know that he was poor, they engaged him as their servant. Subhadatta served them with devotion. When it was time for their meal they pointed to him a pot and asked him to serve them food from it. But when Subhadatta saw the pot empty, he was confused. The Yakṣas, with an amused smile asked him to put his hand into the pot and assured him that he would get anything he wished to get from it.

Subhadatta accordingly took out all the things they wanted from it and served them. They took their food and were satisfied. A few days passed in this way and then Subhadatta began to think of his family. The Yakṣas understood that he was longing to return home. So they allowed him to go after getting whatever boon he wished to ask them. Subhadatta asked for that magic pot which would supply whatever he wanted. On hearing it the Yakṣas told him that he would not be able to keep that pot and that if it was broken everything would be lost. So they advised him to ask them something else. But Subhadatta was not prepared to accept their advice. At last they gave him the magic pot.

Subhadatta reached home happily with the pot. He told the whole story to his people at home. His neighbours grew suspicious when he stopped going to the forest to cut trees, after he returned with the pot. To their enquiries about it, he replied haughtily and informed them of his good luck. One day in his frantic joy, he danced, carrying the pot on his head and as ill-luck would have it, he slipped his foot and fell down. The
pot crashed to the ground and was broken to pieces. So he was forced to become the wood-cutter again.

(Kathasanāgara, Saktiṣāgolambaka, Taradga).

SUBHĀDRA I. Sister of Śrī Kṛṣṇa.

1) Birth. Subhādra was the daughter of Vasudeva by his wife Devaki. She had two brothers, Krṣṇa and Śārāma and she was her father’s pet child. (Ādi Parva, Chapter 217, Verse 18).

2) Married to Arjuna. During his one-year pilgrimage Arjuna, after visiting various holy places, came at last to Prabhāśa-dīrgha in the plains of the western mountain. He met Gada there who described to him the unique beauty of Subhādra. The description evoked in him the desire to marry her for: which purpose he assumed the form of a Śaṁyāśa and sitting under a tree thought about Śrī Kṛṣṇa who understood the fact while lying on the bed with Sāryabhāmā and immediately he began laughing. Asked for the reason for his laughing thus, Śrī Kṛṣṇa told her about Arjuna thinking about him etc. Kṛṣṇ then went to Arjuna and questioned him about the reason for his pilgrimage and the latter explained the circumstances of it. They then went to the Rāvata mountain where Arjuna revealed to Kṛṣṇ his desire to marry Subhādra. Kṛṣṇ agreed and, after leaving Arjuna at the mountain, returned to Dvārakā.

Within a few days the Yādavas celebrated a festival at Rāvata attended by prominent leaders like Balabhadra, Ugrasena, Pradyumna, Śrī Kṛṣṇa and others. The sight of Subhādā among them evoked uncontrollable love in Arjuna who asked Śrī Kṛṣṇa secretly about the means for him to marry Subhādra. Kṛṣṇ answered him thus: ‘‘Śvamiyavara (marriage by self choice by a woman) is ordained for Kṣatriyas. But, how would we know whom Subhādā loves. Abduction also is ordained for Kṣatriyas. So you abduct Subhādā.”

Arjuna immediately sent word about the matter through emissaries to Indraprastha. After the festival at Rāvata was over, Subhādā returned to Dvārakā. As for Arjuna, he sat on a rock in the forest thinking about Subhādā when Yādava heroes like Bāha, Sāmbha, Śārāma, Pradyumna and Gada came that way by chance. They saluted the Śaṁyāśa (Arjuna) and after blessing them he made them sit on the rock around him and related to them various stories. Then Yādavas felt great respect for the Śaṁyāśa and invited him and took him to Dvārakā. Kṛṣṇa and others arranged for the stay of the Śaṁyāśa, who pretended to spend Cātturmāsavaya there. He was to be fed from Subhādā’s house and the Śaṁyāśa was overwhelmed with joy.

As days passed on thus, Arjuna grew more and more sick with love. Subhādā felt unbounded affection for him. He heard from him many stories about the valiant Pāṇḍava, Arjuna. When he was convinced that Subhādā cherished strong love for him, Arjuna revealed the truth about him. When he told her that he, the fake Śaṁyāśa, was really Arjuna who was living there without the knowledge of his mother and brothers, Subhādā bent down her head in shyness.

Subhādā’s wedding was decided to be held on the twelfth day from that date. Balabhadra and Udhāvav both of them short-tempered, were not informed about the decision. Śrī Kṛṣṇa took the lead in making preparations for the wedding and he saw Subhādā and gave her all good wishes.

Many of the Yādava chiefs wanted Subhādā to be wedded to Duryodhana, a disciple of Balabhadra and against this desire of theirs Subhādā and Arjuna together drove themselves away in a chariot through lines of people and this created a stir among the Yādavas. But, Kṛṣṇa pacified them all. (Ādi Parva, Chapters 212-228; Bhāgavata, 10th Skandha).

2) Other information.

(i) Later on, the wedding of Subhādā with Arjuna was duly consecrated. (Ādi Parva, Chapter 2-0, Verse 10).

(ii) Arjuna came to Indraprastha with Subhādā disguised as a Gopi. Many costly things, by way of Subhādā’s dowry, were duly sent from Dvārakā to Indraprastha.

(Ādi Parva, Chapter 220).

(iii) A son named Abhimanyu was born to the couple. (Ādi Parva, Chapter 220, Verse 65).

(iv) During the period of the ‘forest life’ of the Pāṇḍavas Subhādā and her son lived with Kṛṣṇa at Dvārakā. (Vana Parva, Chapter 22, Verse 3).

(v) Subhādā too was present at the wedding of Abhimanyu at Upalavayagarā. (Virata Parva, Chapter 72 Verse 22).

(vi) When Abhimanyu was killed in the great war, Subhādā went before Kṛṣṇa. (Drona Parva, Chapter 78, Verse 2).

(vii) Following the death of Abhimanyu Subhādā returned with Kṛṣṇa to Dvārakā. (Āvamedha Parva, Chapter 52, Verse 85).

(viii) Remembering about Abhimanyu’s death Subhādā swooned. (Āvamedha Parva, Chapter 61, Verse 4).

(ix) She went from Dvārakā to Haripura to attend the Āvamedha yajña performed by Yudhishthira. (Āvamedha Parva, Chapter 56, Verse 4).

(x) Subhādā joined her co-wives, Ulīṇī and Cīvitragadā and embraced them. (Āvamedha Parva, Chapter 83, Verse 3).

(xi) Following the death of Abhimanyu Subhādā spent her days in sad silence. (Mahāprachāshīna Parva, Chapter 13).

SUBHĀDRA II. A daughter of Surabhi. She lives in the western region. (Udyoga Parva, Chapter 102 Verse 9).

SUBHĀDRA A banyan tree. Garuḍa went to Devaloka , to fetch amṛta after marking this tree as a sign-post. See under Garuḍa. (Aranyaka Pāda, Canto 35).

SUBHĀDRAHĀRAVAPARVA. A sub-parva of Mahābhārata. (Ādi Parva, Chapters 218 and 219).

SUBHĀGA. A brother of Śukuni. He was killed in the great war by Bhima. (Drona Parva, Chapter 157, Verse 26).

SUBHĀGA I. Daughter of Kaṭyāpaprajāpati by his wife Pradā. (Ādi Parva, Chapter 65, Verse 46).

SUBHĀGA II. A term of address.

According to Manusumṛti (Chapter 2, 129) one should use this word when one addresses the wives of others and women who are not one’s relatives.

Parapātāra tu yā śrī dvārābāndhā na yeṣā ca yonītāḥ

Tām bruhāday bhavateīvavahū bhagātī ca //

SUBHĀNU. One of the ten sons of Sāryabhāmā, the other nine being Bhānu, Svabhānu, Prabhānu, Bhānumā, Candrabhānu, Bhadbhānu, Hariśānu, Śrībhānu and Prabhīhānu. (Bhāgavata, 10th Skandha).

SUBHĀRĀ (SUDĀRĀ). A daughter of Śvapalka, son of Prīti. She was Akṛūra’s sister. (Bhāgavata, 9th Skandha).
SUBHĀNGA. A virgin born in the Dāsarha tribe. Kuru, King of the Lunar dynasty married them. They had a son named Vidūra. (M.B. Aidi Parva, Chapter 95, Verse 39).

SUBHĀSANA. A king of Solar line son of Yuyudhūna and father of Sruṭa. (Bhāgavata, 9th Skanda).

SUBHĪMA. A female attendant of Subrahmanyā. (M.B. Sāya Parva, Chapter 48, Verse 11).

SUBHĪMA. A son of Pāṇeṣajanyagnī called Tap. This Agni is one of the fifteen Agnis which cause hindrances in Yajñās. Subhīma, Atibhīma, Bhīma, Bhimabahu, Bala, Sukīrtra, Mitrapālin, Mitrajñā, Mitrāradhānā, Mitradharopun, Sarapāvīna, Vīra, Suvarcāsa, Vesa and Subrahāmā are the fifteen Agnis which cause hindrances in Yajñās. (Vāna Parva, Chapter 220, Verse 11).

SUBHĪRA. One of the two attendants given to Subrahmanyā by Sūrya, the other one being Bāhavara. (Sāya Parva, Chapter 43, Verse 31).

SUBHĪR. A female attendant of Subrahmanyā. (Sāya Parva, Chapter 46, Verse 8).

SUBHĪMA. The only place of ancient days in the plains of river Sarasvatī where Aparājita used to come daily and bathe Deva-Gandhāvanas visit this place every month. Sri Kṣma bathed there once and distributed money to brahmāns. (Sāya Parva, Chapter 37).

SUBRAHMA. Son of Śiva.

1) Ṛ man for birth. A son named Vajrānga was born to Kāma Yajñāparī by his wife Damā and he married a girl called Varāngī. Vajrānga performed penance to Bṛhma so that he might shed his āsura aspect. When he came out of his penance, Varāngī was missing and he wandered about the forest in search of her. Finally he saw Varāngī crying under a tree. When he asked her the reason for her weeping, she told him about harassments by Bṛhma during the thousand years when Vajrānga was missing. Varāngī told him about the day when Bṛhma used by her in worship, appearing before her in the guise of a monkey; on another occasion he threatened her in the form of a lion and on a third occasion he came disguised as a snake and bit on her legs. Very much grieved over the story Vajrānga again took to penance with the grim determination to punish Indra and when Bṛhma appeared before him he prayed for the boon of a son who would surpass the Devas including Indra in prowess. Bṛhma granted him the boon. Varāngī delivered a son twelve months after the boon.

The child was christened Tārākāra.

Tārākāra, as a child, began practising penance and Bṛhma duly appeared before him and granted him the boon that if he were to die he would die life the hands of a child only seven days old. Haughty over the boon Tārākāra very soon conquered the three worlds. The devas found no means to suppress the asura. Children would not be born to them and there was a reason for it. Once Śiva and Pārvatī started the marital act and it did not come to a close even after a hundred divya-years, with the result that the world shook like anything. Frightened at this, the Devas requested Śiva to stop the act and he obliged them. Then he asked them who would bear the semen which had been discharged and they replied, "Let earth itself bear the semen." Accordingly it was discharged on the earth. It filled and over-flowed forests and mountains. What next was the problem. Ultimately the Devas asked Agni (fire) to come, that he be consumed and burnt it down absolutely, the ashes thereof formed into a white hill and it became a forest. Pārvatī did not at all relish the action of the devas and spoke to them thus: "You prevented my sexual intercourse entered into with the desire to have a son. Therefore, in future you will not have children by your mates. Pārvatī cursed the earth also as follows: "You will become one of various forms and also a wife to many people. You, who prevented me from having a son, will not enjoy happiness from children." (Vāmūki Ramayāna, Bālakanda, Canto 36).

Tārākāra could be killed only by a child not more than seven days old and the Devas realized that such a child could be begot only by Śiva. It was the occasion when Śiva was lamenting over the death of Satī and Pārvatī was doing penance to secure Śiva as husband. None could stir Śiva immersed in deep meditation and the Devas entrusted the responsibility for it to Kamadeva. Not only did Kāma not succeed in the endevour but also he got reduced to ashes by the fire from Śiva's eyes. When Pārvatī's penance reached its climax Śiva appeared before her and wedded her.

2) Birth of Subrahmanyā. Because of the power of Śiva's semen consumed by Agni, his glow began getting diminished. Agni complained of it to the Devas who sent him over to Bṛhma. On his way to Bṛhma Agni met Gaṅgādevī whom he told thus: "I can in no way bear this semen of Śiva and if I get rid of it, it will burn the entire world. So, you please take charge of it so that you will have a noble son. Gaṅgā's reply to this was simply to ask Agni to throw the semen into her waters and Agni did so. As the semen had remained with Agni for nearly 5000 years, his flesh, blood, hair, eye etc. had become golden in colour and hence Agni came to be called from that day onwards Hṛitanyācaras.

Time passed by and the semen of Śiva became a burden to Gaṅgā. She complained about that to Bṛhma. Bṛhma asked her from whom she had received the semen. Gaṅgā detailed her story to him and concluded by saying that though it was 5000 years since Śiva's semen was put into her, she did not deliver yet. Then Bṛhma told her as follows: "You go to the Udāya mountain (where the sun rises). There is a forest there, a forest hundred crores of yojanas in extent, where Sara, a particular variety of grass (Saccharum munja Roxb) grows. You deposit the semen there and a male child will be born after 10,000 years as directed by Bṛhma Gaṅgā went to the Udāya mountain and deposited the focus there through her mouth. By the power of Śiva's semen all the trees and animals and birds in the forest became golden in colour. When 10,000 years were completed a child, as effulgent as the rising sun, was born and Subrahmanyā was the child. The child cried in a thunderous voice and six divine Kṛttikās who came that way saw the child and taking pity on it vowed with one another to breast-feed it. Since the child looked at the six Kṛttikās one after the other it developed six faces and since it was breast-fed by Kṛttikās it came to be named Kārītikās as well.
Brahmā informed Agni about the birth of the child and the latter, in great happiness, hastened to it on a fast goat. Gaṅgā who met Agni on the way and asked him about his hurried trip was told about the birth of the child and between the two developed an argument about the ownership of the child. Mahāviśvā who came that way just then listened to the above argument and directed them to Siva for settlement of their claims.

Agni and Gaṅgā asked Siva to which of them the child belonged Siva then told Pārvati “Fortunate, fortunate.” Only after seeing the child could it be decided as to whose it was and so Siva, Pārvati, Agni and Gaṅgā proceeded together to the forest where they saw the child in the lap of the Kṛttikās. Siva then said “Let us see whom the child looks at before settling its parentage.” Understanding the ideas of the visitors the child, by its yogic power, assumed four bodies called Kumāra, Viśākha, Śākha and Naigameya. Kumāra looked at Siva, Viśākha at Pārvati, Śākha at Gaṅgā and Naigameya at Agni and all of them felt immensely happy. The Kṛttikās asked Śiv whether Śaņumukha (child with six faces) was his son to which Siva answered as follows “Let him be your son under the name Kumāra, Gaṅgā’s son under the name Kumāra, Pārvati’s son under the name Skanda; my son under the name Guha and Agni’s son with the name Mahiśena and under the name Sarvaṇa ‘Sarvaṇa’ (the forest where it was born) son. He is a great yogi and will be known by these various names. As he possesses six faces he will become famous as ‘Śaņumukha’.

After having spoken thus Siva thought of the Devas and under the leadership of Brahmā and Viṣṇu all the Devas appeared there. They looked at the child to their hearts’ content and then told Siva thus: “Oh I Lord! You made Agni serve the purpose of Devas. Let us immediately start for Ajjuṣa tirtha and crown Śaņumukha at Sarvaṇa in Kuruṇeketa. Let him flourish as army-chief of Devas, Gaṅgārvas and Kumāras and let him kill the terrible Mahiśa and Tārakāsura.

3) Coronation. Brahmā, Viṣṇu, Siva and others reached Kuruṇeketa with the child to crown him (Subrahmanya) as army-chief. Siva and Viṣṇu performed the consecration ceremony with holy water from the seven seas. Gaṅgārvas, Śris and others sang for joy and Aparāśi danced. Pārvati placed the child thus consecrated on her lap and kissed him repeatedly on the head.

4) Pratịṣṭa. After Guha’s consecration, the Devas presented the army-chief valorous armies. He was given by Siva four Pramathas, equal in prowess to Indra, called Gaṅgārvas, Lohitākṣa, Nandīśeṇa and Kumudāmālī. Brahmā and other Devas gave their own Pramathas to him. Brahmā gave him the Pramatha called Śākaṇḍa and Viṣṇu gave him three sets of Pramathas called Sañkāṇḍa, Viśrama and Parākrama. Indra gave him Utkīśa and Pañkaṣa; Sun (Sūrya) gave Dandaśiṇījala; Moon gave Manviṣeṣa; the Āvins gave Vatsāṇanda etc. In short, important Devas, Mātrī, Tirtha etc. gave Subrahmanya priceless presents too numerous to be named.

Seeing the rush of presents the great Garuda presented his own son, the fast-going Peacock to Subrahmanya. Aruṇa gave his own son, the cock. Agni gave the Vel (three-pronged weapon, trident), Bhṛṣpati the danda (club, stick) Gaṅgā, the Kāmanḍalā (water-pot of Sannyāsīs) Viṣṇu the garland, Pārvati clothes, Siva the locket and Indra the string of pearls.

5) Devata war. The consecration of Subrahmanya as Commander-in-Chief of the army kindled a new hope and enthusiasm in the Devas. They challenged the Asuras for war and they took it up. The asura army entered the battle-field under the leadership of unrivalled warriors like Tārakāsura, Mahiśa, Bāha, son of Mahāhai, Tāraka’s sons, Tārakāsura, Kamāiṣa, Vidyumāni etc. In the furious battle that ensued Subrahmanya killed Tārakāsura. The other asura chiefs too were killed.

6) Vat of colour. After the killing of Tārakāsura Subrahmanya became the object of too much of jesting by Pārvati with the result that his life became unbridled and wayward. His lust was everyday on the increase and he committed even rape on Deva women, who were ultimately forced to complain about him to Pārvati. Immediately she called Subrahmanya to her and showed her own image in all other women and he became so much repentant about his past actions that he took the vow before Pārvati that in future he would look upon all women in the world as equal to her, his mother. (Brahmā, Viṣṇu and Siva are the parents of Subrahmanya)

7) Marriage. See under Devasena.

(Vālmiki Rāmāyaṇa, Canto 36; M.B. Vana Parva, Chapter 223; Anuṣāsana Parva, Chapter 85; Skanda Purāṇa, Samavaha kanda; Kathāśaritāgara, Lāvaṇa-kalpabakṣa, Tārāga 6; Uṭṭara Rāmāyaṇa Kamba Rāmāyaṇa, Bālakanda; Vāmanā Purāṇa, Chapters 35; Bhāraviya Purāṇa).

Other information,

(i) On the occasion of the burning of the Khândava forest Subrahmanya went there carrying his weapon called ‘Sakti’ to fight Kṛṣṇa and Arjuna. (Aḍī Parva, Chapter 226, Verse 33).

(ii) Skanda was born from the semen of Siva which fell into Agni. So he got the name Skanda. (Skandafall, (M.B. Vana Parva, Chapter 223, Verse 18).

(iii) He once cut asunder the Krauṣṭa mountain.

(iv) Noticing the very great effulgence of Skanda, Indra feared loss of his place and immediately he clashed with the former. Indra’s Vajra (thunderbolt) hit Skanda on his right and from the wound emerged a person wearing golden armour, divine ear-rings and holding the Vel in his hands and he was named Viśākha. Frightened by his sight Indra sought refuge with Subrahmanya. (Vana Parva, Chapter 227).

(v) When he married Devasena his six mothers came and blessed him and his wife; he then told the mothers thus: “You live with my father, Siva. Until I become sixteen years of age I will be functioning as a spirit which kills children and the children killed by me will serve as your food.” As soon as he finished speaking, a terrible person just like Agni emerged from his body and it was called Raudragraha, which is known also by other names such as Skandāpanāra, Śāṅkungra, Pūtaliṅgra etc. This Graha is supposed to cause children’s death. (Vana Parva, Chapter 230).

(vi) Subrahmanya once in the company of Sudrādeva visited the holy place Bhoḍraṇa. (Vana Parva, Chapter 231, Verse 56).

(vii) Vāyuḥagavīn assumed responsibility for his protection. (Vana Parva, Chapter 231, Verse 56).
(viii) He killed Mahishāaura. (Vana Parva, Chapter 231, Verse 96).

(ix) Synonyms or sacred names of Subrahmanya: —

Agneya, Skanda, Dipukirti, Anāmaya, Mayūraśvetu, Dharanāṃ, Bhūteśa, Mahājārāṇa, Kāmajit, Kamāda, Kānta, Satayāvat, Bhuvana vara, Sūṅsighra, Śucanda, Dipataeva, Subhānama, Anogha, Anagha, Raudra, Priya, Candranā, Pratāmāntan, Dipākati, Bhadrakri, Kuṭumānaha, Śaṭprīya, Pavitra, Mātirvati, A. K. named him Viśvakrama, was born, Re- vallavā, Viśākha, Prabhu, Netā, Naigameya, Sudurca, Suvrata, Lalita, Bākāraṇakapriya, Khacāčhi, Brahmakāri, Sūra, Sūravāndhava, Viśāvāndrapriya, Devacārapriya, Vānudevaprīya, Priyakārti etc.

Those who repeat the above sacred names of Subrahmanya will attain fame, wealth and heaven. (Vana Parva, Chapter 232).

(x) In the Devāvara war he killed important leaders of the asuras like Mahīśa, Tripāda and Hrododara. (Śalya Parva, Chapter 46, Verse 90).

(xi) He defeated Bānāvara and killed the son of Tārakaśu. (Śalya Parva, Chapter 46, Verse 90).

(xii) Śiva consecrated him as lord (Śrēṣṭhāri) of the universe. (Śalya Parva, Chapter 122, Verse 32).

SUCARĀ. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 50).

SUCAKĪŚUS. One of the seven channels of Gaṅgā. (See under Śindhu).

SUCANDA I. A King of Ikṣvāku dynasty. A son named Viśālānti was born to King Ikṣvāku by his wife Alambū. The city Viśālānta was founded by this Viśālānti. A son named Hemamandra was born to Viśāla Sucandra was the son of Hemamandra. Dhruvāmāla was the son of Sucandra. (Viśākhi Rāmaśa, Bāla Kāṇḍa, Sarga, 47).

SUCANDA II. An asura. This asura was the son of Sinhikā. (Mahābhārata, Aḍi Parva, Chapter 66, Verse 48).

SUCANDA III. A Gandharva. (Mahābhārata, Aḍi Parva, Chapter 66, Verse 48). This Gandharva was the son of Prajāpati Kaṭaya, by his wife Pradhā. This Gandharva participated in the birth celebration of Arjuna. (M.B. Aḍi Parva, Chapter 122, Verse 58).

SUCANTHI. A muni who was an adherent of Atri Mahārṣi. There is a reference to him in Rgveda, Mandala 1, Anuvāka 16, Sūkta 112.

SUCARU I. A son of Dhyārāṇastra. With his seven brothers he attacked Abhimanyu. (M.B. Bhāṣama Parva, Chapter 79, Verse 22).

SUCARU II. A son born to Śrī Kṛṣṇa by his wife Rukmini. (M.B. Anuśārana Parva, Chapter 14, Verse 33). The sons born by Rukmini were Pradyumna Čārudeśa, Sudēṣa, Čārudecha, Čaṭarum, Čāragupta and Bhradacāra. (Bhāgavata, Skandha 10).

SUCCHAYA. The wife of Śiśu, the son of Dhruva. Two sons named Śiši and Bhavya were born to Dhruva by his wife Sambhū. Succhayā, the wife of Śiśi gave birth to live who were sinless. They were Rupu, Rupatīja, Vīpura, Vṛkalī and Vrīkṣṛṣa. (Vījñapara, Aṇīsa I, Chapter 13).

SUČETAS. The son of Četumāna who was born in the dynasty of Viṣṇuvayya. A son named Varcas was born to Suṣetā. (M.B. Anuśārana Parva, Chapter 30, Verse 61).

SUCI I. A deva (god) who was born in Agnivarsha. This Suci was the son of Agni-deva who was the eldest son of Brahmana, and his two brothers by name Pāvakā and Pavanamā. These brothers had forty-five sons. They are also known as "Agni". Thus there are on the whole forty-five Agnis, including the father, three sons and their forty-five children. (Vījñapara, Part I, Chapter 10).

SUCI II. Čakura was a son of Manu. Ten sons were born to Manu by his wife, Nādvala. They were, Kuru, Puru, Satyayuna, Tapasti, Satyavān, Suci, Agniṣṭoma, Ātirātra, Sudvayuna and Abhimanyu. (Vījñapara, Part I, Chapter 13).

SUCI III. There is a passage in Chapter 19 of Agni Purāṇa which says that Kāyāya Prajakāpa had six daughters by his wife Tāmā, who were, Kākā, Syenī, Bhūta, Gṛdvākapa, Śuci and Cūci, and that different classes of birds took their source from them.

SUCI IV. A King of the Solar dynasty. From Bhāgavata, 9th Skandha we learn that he was the son of Sakrāvayna and the father of Vānudvijā.

SUCI V. In Mahābhārata, Sābbha Parva, Chapter 8, Verse 14, there is a reference to a King Suci who invaded Yama, the son of Śiśu, in Yama’s assembly.

SUCI VI. The leader of a band of monkeys. It was he who met and comforted Damavantṛ who lost her way in the forest after Nala left her. (Vana Parva, Chapter 64, Verse 127).

SUCI VII. One of the sons of Viśvāmitra. (M.B. Anuśārana Parva, Chapter 4, Verse 54).

SUCI VIII. A son of Bhṛgu Mahārṣi. (Mahābhārata, Anuśārana Parva, Chapter 55, Verse 128).

SUCI IX. A Mahārṣi born in the family of Augra. By a curse of Vasiṣṭha, this Mahārṣi was born as a mortal, as the son of King Vījñāda. (Bhāgavata, 4th Skandha).

SUCI. The son of Suddha and the grandson of Aneša Trikalīpa was the son of Śuci. (Bhāgavata, 4th Skandha).

SUCI (NEEDLE). Iron needle is Purānicly important. There is a story connecting the iron needle of Bhārata and Viṣṇuśāna as follows:

Having killed Rāvana, Śrī Rāma anointed Viśvāmitra as the King of Lankā and returned to Ayodhyā. During the reign of Viśvāmitra, Lankā reached the highest stage of prosperity. Among the five metals, only gold was seen in Lankā. At this stage Viṣṇu got an iron needle from Bhārata. He kept it as a rare and valuable treasure in his palace.

Viṣṇu śāna who was an ardent devotee of Śrī Rāma used to cross the sea, come to Rāmakūṭa-temple and offer flower at the feet of Śrī Rāma, every day. Flower was brought in a big golden pot. Once Viṣṇu śāna placed the golden pot in the courtyard of the temple and went in with the flowers. After the worship, Viṣṇu śāna came out and taking the pot on his head returned to Lankā. Being inmersed in the thought of Śrī Rāma, Viṣṇu śāna did not look inside the pot. After reaching the palace he looked into the pot and saw a Brahmū sleeping in it. He was very pleased to see the Brahmū. So after welcoming him with hospitality, he brought the box in which he had kept the most precious treasure and placed it before the Brahmū who returned with the box to Bhārata. He eagerly opened the box and saw only an iron needle in it. The consternation of the Brahmū need only be imagined.
SUDARSANA III

SUCIKĀ. An Aparas. She had participated in Arjuna’s birth festival. (Mahābhārata, Adi Parva, Chapter 122, Verse 62.)

SUCIKĀ. A figure of the giantess Karkātī. (See under Bhima, Para 12.)

SUCIMUKHA A hell. (See under Kālī the section on hell.)

SUCIMUKHĪ. Companion maid of Prabhāvatī, daughter of Varanāshī. (See under Prabhāvatī V.)

SUCIRATHA. A King born in Bharata’s dynasty. He was the son of Gitarathā and Dhrasana’s father. (Bhāgavata, 9th Skanda.)

SUCIROŚITA. A minister of Daśaratha. (Vālmiki Rāmāyaṇa, Ayodhyā Kāśṭa, Sarga 32.)

SUCISMĪTĀ I. A Brāhmaṇī who was devoted to her husband. (For further details see under Dhanabhāyaji V.)

SUCISMĪTĀ II. An Aparas. She attends Kubera’s assembly. (Mahābhārata, Sahlī Parva, Chapter 10, Verse 10.)

SUCITRA I. A nāga (serpent) born in the family of Dīrgharāja. This serpent fell in the sacrificial fire of the serpent sacrifice of Janamejaya and was burnt to death. (M.B. Adiv Parva, Chapter 57, Stanz 10.)

SUCITRA II. (SUMITRA). Father of Sukumāra the King of Pulinda. (See under Sukumāra I.)

SUCITRA III. A son of Dīrghaśeṣā. He attacked Abhimanyu in the battle of Bhārata (Mahābhārata, Bhīṣma Parva, Chapter 79, Verse 22.)

SUCITRA IV. A King who fought on the side of the Pāṇḍavas. He was a good fighter from chariot. (Mahābhārata, Karna Parva, Chapter 6, Stanz 27.) While this king and his son Citravarmi were walking in the battlefield, Drona killed them.

SUCIVAKIRA A warrior of Subrahmanyam. (M.B. Salya Parva, Chapter 43, Verse 72.)

SUCIVRATRA. A king of ancient times. (M.B. Adiv Parva, Chapter 1, Verse 236.)

SUDAKŚATA I. The son of king Pauḍraka. Śrīkṛṣṇa killed Pauḍraka in battle and his head, cut off by Śrīkṛṣṇa, fell in the country of Kāṭi. Sudakśata who learned about the death of his father, went to Kāṭi and recognized the head by the ear-rings. Sudakśata made up his mind to kill Śrīkṛṣṇa somehow or other and began to do penance in Kāṭi before Śiva. Please with his penance Śiva appeared before him and advised him to create a wicked fairy from the fire of sorcery. Accordingly Sudakaśīna prepared a fire of sorcery, from which a wicked fairy came out and ran towards Śrīkṛṣṇa. Śrīkṛṣṇa sent his weapon the Disuṣ which cut off the head of the wicked fairy and from there the Disuṣ flew to Kāṭi and turned Sudakśita into ashes, and returned to Dvārakā. (Bhāgavata, Skanda 10.)

SUDAKŚATA II. A king of Kāmboja (Kabuli). The following information is taken from Mahabhārata about this king.

(i) Sudakśata had been present at the Svayamvar marriage of Draupadi. (Adiv Parva, Chapter 185, Verse 15.)

(ii) He came with an ascendant army to help Durviodhana against the Pāṇḍavas in the battle of Bhārata. (M.B. Udyoga Parva, Chapter 19, Verse 21.)

(iii) Sudakśita was a valiant fighter in the army of the Kauravas. (M.B. Udyoga Parva, Chapter 160, Verse 1.)

(iv) On the first day of the battle of Bhārata, there was a combat between Śrutakṛṣṇa and Sudakśita. (M.B. Bhīṣma Parva, Chapter 45, Verse 66.)

(v) There was another combat between Abhimanyu and Sudakśita. (M.B. Bhīṣma Parva, Chapter 45, Verse 66.)

(vi) Arjuna killed Sudakśita in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 92, Verse 61.)

(vii) The younger brother of Sudakśita confronted Arjuna to avenge the death of his brother and was killed by Arjuna. (M.B. Karna Parva, Chapter 56, Verse 110.)

SUDAKŚITA III. A warrior who fought on the side of the Pāṇḍavas. Droṇāchārya shot him down from the chariot with an arrow. (M.B. Droṇa Parva, Chapter 21, Verse 56.)

SUDAKŚITA. The wife of Dīlīpa. (See under Dīlīpa.)

SUDĀMA I. A minister of king Janaka. (Vālmiki Rāmāyaṇa, Bhīṣakanda, Sarga 70.)

SUDĀMA II. A King of Daśaratha. This king had two daughters of whom one was married by Bhima, the king of Vaiśākha, and the other by Virabhadra king of Cedi. (M.B. Vana Parva, Chapter 96, Verse 14.)

SUDĀMA III. A country of North India. Mention is made in Mahābhārata, Sahlī Parva, Chapter 27, Verse 11, that this country was captured by Arjuna.

SUDĀMA IV. An attendant of Subrahmanyam. (M.B. Salya Parva, Chapter 46, Verse 10.)

SUDĀMA V. A cowherd. This Sudāma was born as an asura, because of the curse of Devī Rādhā. (For further details see under Tuhali, para 3.)

SUDĀMA VI. A warrior who took the side of the Pāṇḍavas and fought against the Kauravas. (M.B. Droṇa Parva, Chapter 23, Verse 6.)

SUDĀMA VII. The watchet of the garden of Kamsa. It is situated in Bhāgavata, Skanda 10, that this Sudāma adorned Śrīkṛṣṇa and Balābhadrā Rāma with flower garlands.

SUDĀMA VIII. The real name of Kucela who was the friend of Śrīkṛṣṇa in boyhood. Though his name occurs everywhere in Bhāgavata, as Kucela, his real name is Sudāma. (See under Kucela.)

SUDĀMA IX. A river famous in the Pāṇḍavas. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyākanda, Sarga 71, that Bhārata, the brother of Śrī Rāma, crossed this river while he was returning from Kekaya.

SUDĀDIKA. See under Śrīvyprabha.

SUDĀRSANA I. A king of ancient India. He was a contemporary of Śrīkṛṣṇa. This king who was esteemed even by the gods, was once captured and made a prisoner by another king named Nagnajit. Śrīkṛṣṇa defeated Nagnajit and all the other Kings and made this King free. This story occurs in Mahābhārata, Udyoga Parva, Chapter 46, Verse 75.

SUDĀRSANA II. A king who took the side of the Kauravas and fought against the Pāṇḍavas in Kurukṣetra. This king was killed by Śāyāka. (M.B. Droṇa Parva, Chapter 113, Verse 14.)

SUDĀRSANA III. A king of Mālava. This king joined the side of the Pāṇḍavas in the battle of Bhārata and was
SUDARŚANA IV. A son of Dhṛtarāṣṭra. In the battle of Bhīrata, he attacked Bhīmasena and was killed by him. (M.B. Sāliya Parva, Chapter 27, Verse 31).

SUDARŚANA V. Son of Bhīravasundhī, king of Kosala. Manorāmā was the mother of Sudarśana. (For further details see under Bhīravasundhī).

SUDARŚANA VI. One of the five sons of Bhārata. Bhārata, the son of Drona, had married Bālī and the daughter of Viśvāscribe. Five sons named Summit, Rāṣṭabhrī, Sudarśana, Avaṇara and Dīhūṇakesu were born to Bhārata, who divided Bhārata among his five sons and went to Sālagrāma and did penance there and died. (Bhāgavata, Skanda 5).

SUDARŚANA VII. The son born to god Fire by his wife Sudarśanā. Sudarśanā was the daughter of Duryodhana (Nila) of the dynasty of Ikṣvāku. For the story of her marriage see under Sudarśanā. Sudarśana, the son of Fire, married Oghavatī the daughter of Oghavatī. That story is given below:

Oghavatī had two children, a daughter named Oghavatī and a son named Ogharata. Oghavatī gave her husband in marriage to Sudarśana who was wise and learned. That story is told in Kukkutā. Sudarśana lived to Oghavatī thus:—“You should honour guests in all ways. If it is the desire of a guest, you should not draw back from giving even your body. Whether I am present here or not a guest should not be insulted.” Oghavatī promised to obey the order of her husband to the letter. Sudarśana had been trying to become victorious over Mrītyu. (Death) until he reached Death and cut out some vulnerable point in Sudarśana’s life. While Sudarśana had gone to cut firewood, a Brahmin entered the hermitage and said to Oghavatī:—“If you do observe the duties of a householder show hospitality to me.” Hearing this, Oghavatī welcomed the Brahmin and performed the usual hospitality and asked him “What shall I do for you?” “Give yourself to me”, was the answer. Sudarśana was not contented with the usual hospitality and remembering the words of her husband, Oghavatī gave herself to the guest. Both of them entered the interior of the hermitage. At this moment Sudarśana returned with firewood, and looked for Oghavatī and called her aloud, several times. She got no reply. Then the Brahmin who was lying inside called out:—“Hi! Son of Fire! A guest has come. Your wife showed all kinds of hospitality. But I was not contented with them. Now she is offering herself to me.”

These words did not seem to make any change in Sudarśana. Dharmanvaa was much pleased, as Sudarśana had come out victorious in all these tests. He came out and appeared in his own form and blessed Sudarśana. Due to the blessing of Dharmanvaa, half of the body of Oghavatī flowed like the river Oghavatī and the other half was dissolved in the soul of her husband. Sudarśana thus earned victory over Mrītyu and obtained prosperity.

SUDARŚANA VIII. A Vidyādhara. Because of the curse of Aṅgirasa, this Vidyādhara was changed into a mountain snake. That story occurs as follows in Bhāgavata, Skanda 9.

While Sudarśana was playing about in the world of Gods with some Gandharva damsels, Angirasa and some other hermits came by that way. Sudarśana ridiculed them. Aṅgirasa became angry and changed him to a mountain snake by a curse. Sudarśana prayed for liberation from the curse. Angirasa said that in Devī’s service, Mahāvīra would incarnate as Śrī Krishna and when Krishna stood upon him, he would regain his original form.” Sudarśana became a big snake and began life in Ambādī. Once the people of Ambādī went to Devī’s forest and worshipped Mahāvīra. They spent the night on the banks of the river Kāmī. In the night the snake mentioned above, caught hold of the leg of Nandagopā. Seeing the snake moving, the people of Nandagopā flocked there and struck at the snake with burning faggots. But it was in vain. Finally Śrī Krishna came, and gave the snake a thrash. Instantly Sudarśana got his old form. He went to the world of gods.

SUDARŚANA IX. A brahmin son who lived in the Tṛṭyagya. The moment he touched the water in which Viṣṇu washed his feet, he founded on it the city of his aina and entered Vaikunṭha. This story which is given under, occurs in Padma Purāṇa, Brahma Khaṇḍa, Chapter 17.

There lived a brahmin son in Tṛṭyagya. He used to commit sins such as eating food on the eleventh lunar day, ridiculing conventional fast and vow, etc. When he died the men of Yama took his soul to the world of Yama. At his order Sudarśana was held in horrible excrescences for the period of hundred Mahāyugas. When he was released he was born on earth as a hog. Because he ate food on Hariśvantra (a fast day) he suffered hell for a long time. His next birth was that of a crow and lived on excreta. Once the crow drank the water which fell on the steps while washing the feet of Viṣṇu. The crow obtained remission of all his sins. On the same day it was caught in the net of a forestman and died. Then a divine chariot drawn by swans came and took the crow to the world of Viṣṇu.

SUDARŚANA X. The son of Dīghabhubu, who was born in the family of Manu. He conquered all the kingdoms and ruled as an emperor. The famous hermit Vasītha was his priest. Once Devī Mahākāli appeared to him in a dream and said to him “Very soon a flood will occur in the world. So go to the Himalayas with your wife and the priest Vasītha and stay there in a cave.” According to the instruction of Devi, Sudarśana took everybody with him and went to the Himalayas. The prophecy of Devī came true. The earth was filled with water. This deluge lasted for ten years. After that the earth resumed its original form and Sudarśana returned to Ayodhyā. (Bhāgavata Purāṇa, Pratisarga Parva, 1, 1).

It is mentioned in Kālīkā Purāṇa that Sudarśana had broken off a piece of a forest region of Himalaya and took it to his country and established it as the kingdom of Khandavagnāra and that after a short period king Vijaya of the Bhārata dynasty killed king Sudarśana and became the ruler of the city. (Kālīkā Purāṇa, 92).

SUDARŚANA XI. A wife of God Fire. This Sudarśana was the daughter of Duryodhana, the son of Durjaya of the Dvārakā dynasty. The mother of Sudarśana was Nāma. It is said that to beautiful a woman as Sudarśana had never been born. The God Fire was once fascinated by the beauty of Sudarśana who had been instructed to serve him, and wished to accept her as his wife. So he informed her of his desire. Being
of a noble race, she said that a virgin ought to be given away by her parents. The God Fire approached the father of Sudarśana and informed him of every thing. When he knew that the person who made the request was the God Fire, the king gave his daughter Sudarśana as wife to the God Fire. (Durvāchana had another name ṛṣi). In the Purāṇas there is another statement also that Nila was the ruler of Mahīśmati. (See under Durvāchana and Nila Parva 6).

SUDARŚANA XII. An island. This is another name of Jambūdīvāpa. Once Śahjaya talked to Dhyāraṇī about this island. (M.B. Bhīma Parva, Chapter 5).

SUDARŚANA XIII. A tree in the Jambū island. It is mentioned in Mahābhārata, Bhīma Parva, Chapter 7 that this tree was eleven thousand yojanas high.

SUDARŚANA XIV. (The Discus Sudarśana-weapon). 1) General information. The weapon of Mahīśvīnu. Two stories are seen about the origin of this weapon.

(i) The sun married Sambhū the daughter of Viśvākarmā. Sambhū complained to her father that she could not bear the radiance of the Sun. Viśvākarmā put the Sun in a turning machine and turned him and decreased the brilliance of him to what it was. The Sun produced by this process, Viśvākarmā made the discus-weapon, the aerial chariot Pārṣapaka, the Trident of Śiva, and the Ākṣi (lance) of Subrahmanya. Of these weapons the discus-weapon Sudarśana was given to Mahīśvīnu.

This is one story. (Viśṇu Purāṇa, Amīta 3, Chapter 2).

(ii) During the burning of the forest Khāṇḍavā, Indra clouded rain, and put out the fire. According to the second story, the God Fire gave the discus weapon Sudarśana to Śri Kṛṣṇa and the Gāndiva to Arjuna to fight against Indra. (See the word Khāṇḍavādhana).

Besides these two stories, several statements occur in various Purāṇas, about this weapon Sudarśana. As Sudarśana was in existence even before the incarnation of Śri Kṛṣṇa, the story that Viśvākarmā made it, ought to be given prominence. Very often Mahīśvīnu used to destroy enemies by this Sudarśana. Though Mahīśvīnu had taken several incarnations, only Śri Kṛṣṇa is mentioned in the Purāṇas as having used this weapon Sudarśana very often.

2) The power of Sudarśana. Sudarśana flies to the marks of the enemies, burning like fire. Once Mahīśvīnu sent the weapon Sudarśana towards the asuras. Then the havoc and destruction caused by this weapon, is described as follows:

The moment he thought of Sudarśana, to destroy the power of the enemy, it made its appearance like the Sun in the Solar region. It was a fearful sight. Emitting light and radiance from the blazing fire, the Sudarśana rested on the hand of Viśṇu; turning round with a tremendous speed, Viśṇu threw it at the enemies with his powerful hand like that of the trunk of an elephant, with a view to cleave the city of the enemies into pieces. That weapon which was burning in great flames like a great fire spreading radiance, flew into the midst of the enemy's army and instantly every one near it fell dead. Thus it flew about among the asuras and turned them to ashes. Then turning round and round in the air it drank the blood shed on the earth. (M.B. Ādi Parva, Chapter 19).

SUDARŚANA XV. Indra had a chariot named Sudarśana. (Mahābhārata, Viśṇu Parva, Chapter 36, Verse 3).

SUDASA I. A King of Kosala. This Sudāsa was a King who ought to be remembered every morning and evening. (Mahābhārata, Anuśasan Parva, Chapter 165, Verse 57).

SUDASA II. An Aryan King named Sudāsa is stated in Kṛyeda. It is mentioned in Kṛyeda Mahābhārata 1, Anuśa 11, Sūkta 53, that Viśvākarmā saved this King from a danger. (See under Durvāchana and Nila Parva 6).

SUDASA III. A King of Ayodhyā. He was the son of Sarvākṣa and the father of Kālmāśapāda. (Bhāgavata, Skandha 9; Viśṇu Purāṇa, 4, 4, 30).

SUDATTA. One of the prominent wives of Śri Kṛṣṇa. The palace Ksetram in Dwārakā, was given to this wife. (Mahābhārata, Dańdaka Parva, Saññī Parva. Chapter 36).

SUDHDA. A King of the Bhṛgu dynasty. Bhāgavata, 9th Skandha mentions that he was the son of Anemas and Śuci's father.

SUKESHA I. The wife of Viśāla, the King of Matsya.

(i) General information. It is mentioned in Mahābhārata, Viśṇu Parva, Chapter 9, Verse 6, that this Sudeśa, the daughter of the King of Kekaya, had the name Cittā also. (See under Durvāchana and Nila Parva 6).

(ii) Other details.

(i) During the pseudonymity, Pāñcāli lived with Sudeśa in the guise of Sairandhri. (M.B. Viśṇu Parva, Chapter 9).

(ii) Sudeśa agreed to the request of Kīcaka to get Sairandhri for him, as he was fascinated by her beauty. (M.B. Viśṇu Parva, Chapter 16, Verse 48).

(iii) Sudeśa sent Kīcaka to the house of Sairandhri. (M.B. Viśṇu Parva, Chapter 15).

(iv) Draupadi consoles Sudeśa who was miserable at the death of Kīcaka. (M.B. Viśṇu Parva, Chapter 16, Verse 49).

(v) Sudeśa asked Draupadi to go away from the palace. (M.B. Viśṇu Parva, Chapter 24, Verse 3).

(vi) In connection with the marriage of her daughter Uttarā, Sudeśa went to Upaniśaya with Draupadi. (M.B. Viśṇu Parva, Chapter 72, Verse 30).

SUKESHA II. The wife of the King Bali. Five sons named Aniga, Varga, Kāla, Puṇḍra and Suha were born to the hermit Dirghatamas by this queen Sudeśa. (M.B. Ādi Parva, Chapter 98: 30; Bhāgavata, Skandha 9; Harivānasha, 1, 39).

SUKESHA I. A son born to Śri Kṛṣṇa by Rukmiṇī. (See under Rukmiṇī).

SUKESHA II. A country in Indra, very famous, in the Purāṇas. (Mahābhārata, Bhīma Parva, Chapter 9, Verse 4).

SUDEVA I. A brahmin who was a favourite of the King of Vidarbha. It was this brahmin who was sent by the King of Vidarbha to search for Damayanti. (See under Damayanti).

SUDEVA II. A captain of the army of King Ambaśīt. He was calm and fearless. Sudēva met with a heroic death in a battle and attained heaven. Indra gave him a suitable place. Later Ambaśīt died and came to heaven. There he saw his captain Sudeva and was amazed. He asked where he was that Sudēva was given a place in heaven. Indra replied that to fight fearlessly in the battle-field and meet with heroic death, was a yajña (sacrifice) and that due to this yajña Sudēva attained heaven. The King asked, when this
took place. Indra continued: "Once Ambarita sent Sudeva to subdue the serpents and giants. Sudeva entered the battlefield and took up the spear of the enemy. Finding that it was impossible to defeat the army of giants, he sat down and meditated on Śiva, who appeared before him and encouraged him. A fierce battle followed in which Sudeva annihilated the army of the giants completely and he himself met with a heroic death. That is how he obtained heaven. (M.B. Daksinārāma, Sanjī Parva, Chapter 30, Verse 13.)

Sudeva III. The son of Harīyāna, the King of Kāśī. He was quite valiant and radiant. After the death of his father he was anointed as King of Kāśī. As soon as he became King, the son of King Vithāyāna attacked Sudeva and captured him. After this Divodasī became the King of Kāśī. (M.B. Anuśīha Parva, Chapter 30, Verse 12.)

Sudeva IV. A famous King, Nābhīga married Suprabhā, the daughter of the King Sudeva. The following is a story taken from Mārkaṇḍeya Purāṇa stating how this Sudeva who was a Kṣatriya by birth, became a Vaiśya by the curse of hermit Pramati. Once Nala, the friend of Sudeva, and the relative of Dhumrāraka, who was drinking a lot of liquor to rape the wife of the hermit Pramati. All this happened while King Sudeva was standing silently near Nala. Pramati requested King Sudeva repeatedly to save his wife. Sudeva replied: 'The Kṣatriya who could help the needy, could save your wife also. But I am a Vaiśya.' This arrogance of the King made the hermit angry. 'May you become a Vaiśya.' The hermit cursed King Sudeva and requested for liberation from the curse. 'When a Kṣatriya steals away your daughter-you will recover the lost feelings of Kṣatriya.' The hermit gave this liberation from the curse. Because of this curse Nābhīga stole away Suprabhā, the daughter of Sudeva and Sudeva got back the lost feelings of Kṣatriya.

Sudeva I. A daughter of the King of Agra named Anjana. The King Rṣaṇa was her son. (M.B. Atri Parva, Chapter 95, Verse 24.)

Sudeva II. A princess born in the dynasty of King Daśarha. Vikunṭha, a King of the Puru dynasty married Sudeva. The King Ajaratiya was their son. (M.B. Atri Parva, Chapter 95, Verse 36.)

Sudeva III. The wife of Ikṣvāku who was the son of Manu. This Sudeva was the daughter of Devārāta the King of Kāśī. Ikṣvāku and Sudeva are said to be the incarnations of Visūṣa and Devī Lakṣmī respectively. While the couple were walking in the forest, they saw a she-hog. That hog was the cursed form of a Brahmin woman named Sudeva. Sudeva, the wife of Ikṣvāku gave the merits she had earned in one year by her good deeds to Sudeva the she-hog and liberated her from her curse. This story occurs in Padma Purāṇa Bhūmikṣanda, Chapter 42. The story is given below:

Once King Ikṣvāku and his wife Sudeva were hunting on the banks of the Gaṅgā. Then a big hog came there with his wife and children. The hog was afraid of Ikṣvāku and his wife. "Look! Here comes Ikṣvāku the valiant, the son of Manu, come for hunting. I am going to fight with him," his wife said. "How did you get this bravery to fight with the king, you who always try to evade the forest-men?" "It is not bravery, my love. It is because I could go to heaven if I fight with the king valiantly and meet with heroic death!" replied the hog. The wife tried her utmost to dissuade her husband from his attempt. The children also tried to stop him. They could not change his mind. So all of them decided to help him as much as they could in his fight. They got ready for a fight against Ikṣvāku and his army.

The king's army saw the preparations of the hogs and their resolute stand. Struck with fear, they informed Ikṣvāku about it. The king ordered the noble hog to be caught. Ikṣvāku and his wife mounted on horse and followed the army. All the hounds ran towards the hogs barking. The army sent a volley of arrows at the hogs. The hog and his wife stopped the arrows. The army could not defeat the hogs. At last the king himself killed the hog with a club. While the king was looking on, that noble hog was changed to a noble Gandharva with four hands and divine clothes and ornaments. Leaving his old body of hog on the earth he rose up into the sky like the Sun and went to heaven. Seeing this sight Sudeva was struck with fear. She got down from the chariot and called the wife of the hog towards her. The wife of the hog, wounded all over, came to the queen Sudeva. Sudeva asked her about the previous history of her dead husband. The hog's wife said: "Lady! If you feel interested I shall tell you about the previous life of my dead husband and myself."

"My dear husband was a Gandharva named Raktakīvīyādhara, in the previous birth. Once he sat in the shade of a tree near the hermitage of Pulastya and began to sing with accompaniment. As the singing caused disturbance to his solitude the hermit Pulastya came and requested the Gandharva to shift to some other place. Raktkivīyādhara did not like to comply with the request of the hermit. At last Pulastya removed his hermitage to another place. Raktkivīyādhara then moved to Pulastya. Finally the Gandharva saw Pulastya. Seeing that he was alone, the Gandharva took the shape of a hog and entered the hermitage and began to wound with his tusk and to molest that radiant sage Pulastya. Thinking it to be a mere animal Pulastya suffered it for a long time. The hog continued its actions of molestation. It passed excrements in front of the sage, danced before him, played in front of him, fell down in the courtyard and rolled and did various other things. As it was an animal Pulastya forgave him. One day Raktkivīyādhara entered the hermitage as a hog, roared aloud, laughed aloud, cried aloud, sang aloud and in various other ways tried to change the mind of the hermit. Seeing all these, Pulastya began to think that it was not a hog. "A hog will not try to molest one continuously. I forgive him thinking him to be a mere animal. This must be that wicked Gandharva." Thus recognizing him Pulastya got angry and cursed him thus: "You tried to violate my penance in the shape of a hog. So you, great sinner; take the next birth as a hog." With grief the Gandharva ran to Indra and himself asked him of everything. Indra requested Pulastya to liberate the Gandharva from the curse. Accordingly Pulastya gave him remission that he would regain his original form when he was killed by the hands of the immensely good king Ikṣvāku."
Sudevā was amazed on hearing this story of the dead hog, and asked her again, "You hog! You speak like a human being. How is it?"

The wife of the hog continued the story. "Lady! I also have taken rebirth as a hog. In my previous birth I was the daughter of a Brahmin named Vasudatta (Vasudevā) in the city of Saflura in Pâtaka. They named me Sudevā (Vasudevā). Because of the unlimited carelessness and foolishness of my father I grew up as an arrogant girl. In the meanwhile a Brahmin youth named Śrīkarmā, who was well-versed in all the branches of knowledge, and whose parents were dead, came to my house. My father gave me to that brahmin. I lived with him in my father's house. Being proud of the wealth and prosperity of my parents I did not care to render the services due to my husband. My husband who was a peaceful man bore everything.

At last because of my wickedness and immorality my husband left the country. My father hated me and expelled me from the house. My father feared that some calamity would happen to me as Kāthā was born to Padmāvatī, the wife of Ugrasena, by her illegal connection with persons other than her husband." Hearing about the birth of Kāthā, Sudevā asked the she-hog in this manner, "If you could have been born in Padmāvatī, the wife of Ugrasena, by her illegal connection with persons other than her husband, would he have left the country?"

Hearing the story of Kāthā, Sudevā asked the she-hog in this manner, "If you could have been born in Padmāvatī, the wife of Ugrasena, by her illegal connection with persons other than her husband, would he have left the country?"

"In days of old there was a king in Mathurā named Ugrasena, who married Padmāvatī the daughter of Satyaketa of Vaidabha. While the couple were living happily in Mathurā, Satyaketa wanted to see his daughter. He sent a messenger to Mathurā and brought Padmāvatī to Vaidabha. I walked along the vicinity of the palace in which she was born, enjoying the beauty of the scenery. She walked on and arrived on the mountain called Purpavīn, and sat on the bank of a lake. At that time a Gandharva named Godila (Dramila) came there. He fell in love with her. He took the shape of Ugrasena and came near her and talked with her. Thinking that her husband had come from Mathurā, to see her she embraced him. After a while she understood that the visitor was not her husband. She began to curse him. The visitor admitted that he was Godila an attendant of Vyāsavana. Godila went on his way. But she had become pregnant by that time. Her parents tried in various ways to destroy the child in her womb. One day the infant lying in her womb told her thus: "Mother! you do not know who I am. I am the rebirth of a powerful asura named Kāsinī. In ancient days Vyāsuna killed me in a battle between the gods and asuras. I have entered into your womb for revenge. Mother! you need not take the trouble to destroy me." Saying so, the infant stopped speaking. After ten years Padmāvatī gave birth to the mighty and strong Kāthā. He was killed by Śrī Kṛṣṇa and he attained heaven."

Sudevā was struck with wonder at the story of Kāthā. She asked the she-hog to continue her own story. She continued her own story. "I have said that my father expelled me. Being shameless I walked away from there soon. Nobody helped me. Those who saw me scolded me. Days passed. Afflicted by a terrible disease, and trembling in this manner, I came to a big house. I entered the courtyard and begged for alms. It was the house of my husband Śrīkarmā. When I abandoned him he married another woman named Maṅgalā and was leading a prosperous life. Maṅgalā gave me food. Śrīkarmā asked me who I was. I told him my story. He remembered me, his former wife. Maṅgalā also felt compassion for me. They gave me gold ornaments and made me stay there. But my conscience pricked me. Thus burning internally I died.

My soul went to hell. After the suffering of a very long period, I took birth again as a Jackal. Then I became a dog, and then a snake. After that I passed through the births of a horse, a cat, and a rat. Then Brahmā had put me in the wombs of all kinds of animals. Now I have taken the birth of a she-hog. Lady! Your husband Ikṣvāku is the incarnation of Vyāsuna in portion and yourself, that of Lakṣmi in portion. If you would give me the merits you have earned for one day by your good deeds, I could leave off all these mean births and attain heaven."

The eyes of Sudevā were full when she heard the story of the hog. She gave to the she-hog, the merits she had earned by good deeds for one year. The hog was changed to a divine woman of youth and beauty. Immediately a divine chariot came down from heaven and took her to heaven, while everybody was looking on. Ikṣvāku and Sudevā returned to their palace much pleased at the redemption of the she-hog.

**SUDHĀMA I.** A group of Gods. The name of the Manu of the third Manvantara was Utama. The ruler of the devas was the Indra named Suśāni. There were five groups or ganas of twelve devas each, called the Satyas, the Japas, the Pratardanas, Suśāhās and the Vaśvatās. (Vyāsuna, Anma I, Chapter 9).

**SUDHĀMA II.** A group of Gods. (M.B. Bhishma Parva, Chapter 12, Verse 10).

**SUDHĀMA III.** One of the sons of King Ghṛtapṛṣṭha. (Bhāgavata, Skandha 5).

**SUDHANUS I.** A King of the Puru dynasty. He was the son of King Kuru who had founded Kuruksetra. Four sons named Sudhanvā, Sudhanus, Parikṣit and Arindjaya were born to Kuru. (Agni Purāṇa, Chapter 270).

**SUDHANUS II.** A King who was the son of Kuru and the father of Subhala. The King Upāparca was a King of this dynasty. (Bhāgavata, Skandha 9).

**SUDHANUS III.** A warrior from Pāṭalītālae who took the side of the Pāṇḍavas. This mighty warrior was the son of King D्रupada and the brother of Virāketu. In the battle of Bhārata, when Virāketu was killed, Sudhanus gathered his brothers and attacked Drona. After that fight Sudhanus was killed by Drona. (M.B. Drona Parva, Chapter 98, Verses 37-40).

**SUDHANVĀ I.** A guard of the ends of the quarters. In the beginning of creation Brahmā made four guards of the four ends. They were Sudhanvā in the East, Saṁkṣapāda in the South, Ketumā in the West and Hiranyarōma in the North. (Agni Purāṇa, Chapter 19).

**SUDHANVĀ II.** Son of hermit Angrās. Some information gathered from Rgveda and Mahābhārata is given below.

(i) There arose a contest between Sudhanvā and Virocana, the son of Prāblīda for entrapping King Dmeul Kertī. (For detailed story see under Keśī V).

(ii) This hermit visited Bhśma in his bed of arrows. (M.B. Anusāsana Parva, Chapter 26, Verse 7).

(iii) Sudhanvā was a son of Angrās.
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(iv) It is stated in Mahabharata, Anu缺点ana Parva, Chapter 86, Verse 24, that this Sudhanva gave Subrahmanya a chariot, in the battle between the Devas and the asuras.

(v) Sudhanva had three sons called Ribhu, Vibhuv and Vaja. (Reweda, Mahendra I, Anuvaka 16, Sukta 111.)

SUDHANVA III. A great warrior who fought against the Pândavas in the battle of Kuruksetra. He was killed by Arjuna. (M.B. Droka Parva, Chapter 18, Verse 42.)

SUDHANVA IV. A Sudhanva who was the son of Drupada, is mentioned in Mahabharata, Drona Parva, Chapter 23, Verse 44. This warrior sided with the Pándavas in the battle of Kuruksetra and fought against the Kauravas. When his brother Vrikshata was killed, he and his brothers joined together and attacked Droka. In that fight Droka killed Sudhanva. (M.B. Droka Parva, Chapter 122, Verse 45.)

SUDHANVA V. An ancient king of Bharata. A story that King Chandhata defeated this Sudhanva in battle, occurs in Mahabharata, Drona Parva, Chapter 62.

SUDHANVA VI. A king of Sankya. This king surrounded the city of Mathila and sent word that unless the bow of Siva and the princess Siha were given to him he would kill Janaka, who subsequently fought a battle with him. In this battle Sudhanva was killed. Sivaguna, the kingdom of Sudhanva was given to Kusadwaja by his brother Janaka. (Vimalki Ramayana, Bali Kanda, Sarga 71.)

SUDHARMA I. The assembly hall of the Devas. (The gods.) (Bhagavata, Skanda 10.)

SUDHARMA II. The great assembly hall of the Yadhavas. It is mentioned in Mahabharata, Adi Parva, Chapter 219, Verse 10, that at the time of the carrying away of Subhadra, the soldiers ran to Sudharm and reported the matter there. This hall had the name 'Dasaarm' also. This great hall was one yojana long and one yojana broad. It was in this hall that Sri Rama received Indra. (M.B. Dakshinayata Patha, Sambha Parva, Chapter 38.)

SUDHARMA III. Wife of Matali, who was the charioteer of Indra. It is mentioned in the Mahabharata, Udyoga Parva, Chapter 95, that a daughter named Gunakeši was born to Matali by Sudharma.

SUDHARMA IV. A prince of the Vrshni dynasty. It is stated in Mahabharata, Sambha Parva, Chapter 4, Verse 18, that he was a member of the assembly of Yudhisthira and that he had learned archery from Arjuna.

SUDHARMA V. A King of Dashrama. Bhimaasena who was pleased at the good fighting of this King, appointed him as his captain. (M.B. Sambha Parva, Chapter 29, Verse 5.)

SUDHARMA VI. A warrior who fought against the Pándavas in the battle of Kuruksetra. (M.B. Droka Parva, Chapter 18, Verse 20.)

SUDHIS. A group of gods of Tamas Manvanta. In this Manvanta there were four groups of devas (gods) called Suprastes, Harisa, Satyas and Sudhis. In each of these groups there were twentyseven gods. (See under Manvantara.)

SUDHRITI. Another name of Satyadriti, the King of Videha. He was the son of Mahâvîrya and the father of Dhruvaketu. (Bhagavata, Skanda 9.)

SUDINA. A holy place in Kuruksetra. It is mentioned in Mahabharata, Vana Parva, Chapter 83, Verse 100, that by bathing in this holy tirtha one could attain the world of the Sun.

SUDIVA. A hermit who had observed only Vânaprastha (life in the forest) the third of the four stages of life, and attained heaven. Mention is made about this hermit in Mahabharata, Santi Parva, Chapter 244, Verse 17.

SUDRA. See under Caturvamasyam.

SUDRAKA. A Sanskrit dramatist. He is believed to have lived in the second century A.D. The drama 'Mrchchhataki' has been discovered as his work. It is divided into ten acts. It is believed to be the oldest Sanskrit drama. Some people think that Sudraka was a Buddha. The authorship of another drama, 'Padmaprabhottakam' is also attributed to him.

SUDRSTA. A country in Bharata, very famous in the Puranas. (M.B. Bhuta Parva, Chapter 9, Verse 51.)

SUDYAGA. A King of the dynasty of Yayati. He was the grandson of Narayana and the son of Cakrapada. Bahuava was the son of Sudya. (Bhagavata, Skanda 9.)

SUDYUMNA I. A son of Manu. Cakupata. Ten sons of this family, including Sudyuma, were born to Cakupata (who was the Manu of the sixth Manvantara) by his wife Nadiyal, the daughter of Pranjapati Vairaja. (Vispr Purana, Arika I, Chapter 15.)

SUDYUMNA II.

1) General information. A King who was born as a woman and then became a man and then became a woman, all in the same birth. (For detailed story see under II 1.)

2) Other details.

(i) This royal hermit stays in the court of Yama glorifying him. (M.B. Sambha Parva, Chapter 8, Verse 16.)

(ii) While Sudyuma was the King, to do justice properly, both hands of the hermit Likhita were cut off. (For detailed story see under Likhita.)

(iii) Because he had executed the duties of the King properly and rightly, Sudyuma attained heaven. (M.B. Sani Parva, Chapter 28, Verse 45.)

SUGANDHA. A giant. It is stated in Padma Purana, Srihari Kanda, Chapter 75, that this giant was one of the seven, who were killed by Agni (Fire) in the battle between Hiranyaka and the gods.

SUGANDHA I. A celestial maid. Mention is made in Mahabharata, Adi Parva, Chapter 122, Verse 63, that this celestial maid danced in the birth festival of Arjuna.

SUGANDHA II. A holy place. It is mentioned in Mahabharata, Vana Parva, Chapter 84, Verse 10, that by visiting this place one could obtain remission of sins and attain heaven.

SUGANDHI. One of the thirteen wives of Vasudeva. A son named Pundarika was born to Vasudeva by his wife Sugandhi. (Vayu Purana, 96, 161.)

SUGATI. A King of the Bharata dynasty. It is mentioned in Bhagavata, Skanda 5, that he was one of the sons of Gayas.
SUGHOSĀ. The conch of Nakula, one of the Pândavas. (Mahābhārata, Bhāṣya Parva, Chapter 25, Verse 16).

SUGOPTĀ. An eternal Viśvedeva (god concerned with offerings to the name). (Mahābhārata, Anuśasana Parva, Chapter 91, Verse 37).

SUGRĪVĀ I. Bāli and Sugrīva were brothers. Their mother was Anūra who once put the guise of a woman. At that time he was called by the name Aruni. Bāli was the son born to Indra by Aruni and Sugrīva was the son born to the Sun by Aruni. Both of them were brought up in the hermitage of Gauthama. When the King of Kīṣkindha Rākasāra died, Bāli was appointed the king of Kīṣkindha. Sugrīva lived with Bāli, serving him. At this time Bāli engaged in a battle with the asura Dundubhi. Bāli chased Dundubhi into a cave. Placing Sugrīva at the mouth of the cave, Bāli went in. By the magic and sorcery of Dundubhi, it appeared to Sugrīva that Bāli was killed by Dundubhi. Sugrīva returned to Kīṣkindha. Bāli who came out, followed Sugrīva to kill him due to misunderstanding. Bāli chased Sugrīva all over the world. It is mentioned in Vālmiki Rāmāyaṇa, Kīṣkindha Kanda, Sarga 46, that the knowledge of the lay-out of the various countries in the world was not got in this running, helped him later, in the search for Sitā. At last Sugrīva entered Rāmakacala. Bāli had been once cured that if he entered this mountain his head would be broken into pieces. Hanūmān became the minister of Sugrīva. It was during this period that Śri Rāma and Lakṣāman came by that way in search of Sitā. Sugrīva and Śri Rāma entered into a treaty. Bāli should be killed and Kīṣkindha should be given to Sugrīva in place of which Rāma should be helped to find out Sitā and get her back.

Śri Rāma killed Bāli and gave Kīṣkindha to Sugrīva, who sent monkey-armies in all directions to find out Sitā. Hanūmān found out Sitā and returned to Śri Rāma, who fought a great battle with Rāvana, in which battle Sugrīva took a prominent part. It was Kumbhakarṇa, who oppressed the monkey army much. When he caught Sugrīva, Kumbhakarṇa lost his ears and nose. Then he caught hold of the monkey warriors and Śri Rāma cut off his hands with arrows. (Agni Purāṇa, Chapter 1). After the war, when Rāma and others returned to Ayodhyā, Sugrīva also accompanied them. After that Sugrīva returned to Kīṣkindha. After a few years Candragupta, the second son of Sahasrāṅgāha Rāvana, carried away the daughter of Sugrīva. Hearing this, Śri Rāma confronted Sahasrāṅgāha Rāvana, who was killed by the arrow of Śitā.

Sugrīva participated in the horse-sacrifice performed by Śri Rāma. The control of the army was in the hands of Sugrīva, the financial affairs, with Vīshāzhana and cause, powers, with Lakṣāman. When the sacrifice was completed, Sugrīva returned to Kīṣkindha.

SUGRĪVĀ II. An asura. This asura was the minister of Sumbha, an asura-chief. (Devī Bhāgavata).

SUGRĪVĀ III. A horse of Śri Kṛṣṇa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 147, Verse 47, that five horses Kānasya, Saibya, Sugrīva, Meghānapuṣpa and Vīśvāditya were yoked to the chariot of Śri Kṛṣṇa.

SUGRĪVĪ. A girl born to Rādāyaṇa by Tāmā. It was from this Sugrīvī, that the horse, camel and donkey originated in the world for the first time. (Matya Purāṇa).

SUGHANU. An asura who lives in Varuṇa’s court worshipping him. (Śabha Parva, Chapter 9, Verse 13).

SUHAṣṬĀ. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great war. (Droṇa Parva, Chapter 157, Verse 19).

SUHAṢṬIYA. A muni enthroned in Rgveda. He was the son of Ghoṣa. (Rgveda, Manuṣṭala 1, Anuvaṇa 17, Śukta 120).

SUHAVĪ. A King born in the Bharata dynasty. He was the grandson of emperor Bharata and son of Bhūmānyu. His mother was called Purukṣaṭi. (Adi Parva, Chapter 94, Verse 24).

SUHMA I. A country famous in the Purāṇas. It is stated in Mahābhārata, Adi Parva, Chapter 112, Verse 29, that Pāṇḍu had conquered this country which was situated on the Eastern part of Bharata. Bhīmasena also conquered this country during his regional conquest of the east. (M.B. Śabha Parva, Chapter 30, Verse 16).

SUHMA II. A country situated in the mountainous region of North India. It is mentioned in Mahābhārata, Śabha Parva, Chapter 27, Verse 21, that Arjuna conquered this country during his regional conquest of the North.

SUHOTA. See under Subhota II.

SUHOTA I. A son of the hermit Jamadagni. Five sons named Rumaśvān, Subhota, Vasi, Viśvāvau and Parasūrlama were born to Jamadagni by his wife Rekūpā (Brahmāṇḍa Purāṇa, Chapter 56).

SUHOTA II. A son of emperor Bharata. (For genealogy, see under Bharata I).

Five sons were born to Bharata, the son of Duyanta. They were Subota, Subotā, Gaya, Garbha and Sukūti. (Agni Purāṇa, Chapter 278).

SUHOTA III.

1. General information. A king of the Candra dynasty. It is mentioned in Mahābhārata, Adi Parva, Chapter 94, Verse 24, that he was the grandson of emperor Bharata and the son of the elder brother of Bhūmānyu. Purukṣiṭi was the mother of this Subhota.

2. Other details. (i) This Subhota got suzerainty over the entire earth. After this he conducted horse-sacrifice and several other sacrifices. (M.B. Adi Parva, Chapter 94, Verse 23).

(ii) Subhota married Suvrāṇi, a princess of the Lāṅga dynasty. Three sons, Ajanūśika, Sumbha and Purūrāvya were born to them. (M.B. Adi Parva, Chapter 94, Verse 30).

(iii) Subhota was a generous king. (M.B. Droṇa Parva, Chapter 56).

(iv) Being pleased at his hospitality, Indra showered a rain of gold in the country for a year. Rivers were full of golden water. Indra showed golden vessels also in these rivers. But the king divided all this gold among Brahmins. (M.B. Śanī Parva, Chapter 29, Verse 25).

SUHOTA IV. Son of Sahadeva, one of the Pāṇḍavas. Sahadeva married Viṣṇyā, daughter of Dyutimān, the king of Madra. The son Subhota was born to them. (M.B. Adi Parva, Chapter 56, Verse 30).

SUHOTRA I. A hermit. This hermit honoured Vāishnavī to a great extent. (Mahābhārata, Vana Parva, Chapter 26, Verse 94).

SUHOTRA VI. A king of the Kuru dynasty. Once this king obstructed the way of Bibi, born in the family of
King Uśnāra. He let Śibi go only after the intervention of Nādacca. (See under Śibi.)

SUHOTRA VII. A giant. This giant was one of those kings who had ruled over the whole earth and had to leave the place due to fate. (M. B. Sāntī Parva, Chapter 277, Verse 51).

SUHŪ. A Yādava king who was the son of Ugrasena. (Bhāgavata, Skandha 9).

SUHVA. (SUHMA) A king of the Bharata dynasty. Suhva was the son of Bali and grandson of Surapā. Bali had no direct sons. Being miserable due to the absence of sons, Bali approached the hermit Dirghatamas, by whom the queen gave birth to six sons. They were Anga, Vanga, Kalina, Suha (or Suhva), Punḍra and Adrupa. (Bhāgavata, Skandha 9).

SUJANU. A great saint. This hermit stopped Śrī Kṛṣṇa on his way to Hastinapura and conversed with him. (Mahabhārata, Dākṣināyapātha, Udvyoga Parva, Chapter 83).

SUJĀTA I. One of the hundred sons of Dhytarāśtra. He attacked Bhismasena in the battle of Bhāratā and Bhīmasena killed him. (M. B. Śaṅkay Parva, Chapter 26, Verse 8).

SUJĀTA II. A monkey King. Sujāta was one of the sons born to Pulasta by his wife Śvetā. (Brahmanda Purāṇa, 2. 7, 180-181).

SUJĀTĀ. The daughter of the hermit Uddālaka. (See under Khaḍgodara).

SUJYEŚTHA. A king who was the son of Agnimitra and the father of Vairuṇimitra. (Bhāgavata, Skandha 12).

SUKA I. (SUKADEVA). The son of Vyāsa.

1) Birth. The story of Vyāsa once wished to have a son. So he began to worship Śiva for the purpose. His desire was to have a son who would combine in him the essential qualities of fire, earth, water, air and ether. He did tapas for a hundred years. Because of the austerity of his tapas, his locks of hair began to blaze like flames of fire. At last Śiva appeared and blessed him to have a son according to his wish.

After receiving his boon, Vyāsa returned to his āśrama. Soon after his arrival there, an Apsaras named Chṛṣṇī came there in the form of a parrot. On seeing her beauty Vyāsa had an involuntary emission of semen. Suka’s birth was from this semen. (For further details see Parva 2, under Chṛṣṇī).

2) Suka’s Boyhood. It was Siva who performed the Upaṇayana (wearing the sacred thread) ceremony of Suka. Since he was born out of the semen which was the result of the fascination for a parrot, the boy was named “Suka”. He was a divine boy. Soon after his birth, he grew up into an exceptionally brilliant boy. He went to Bṛhadāpati and mastered all knowledge. After staying with Bṛhadāpati for some years, he returned to his father’s āśrama.

3) In Vyāsa’s hut. Vyāsa was very happy at the arrival of his son after completing his education. In due course he thought of getting his son married to a suitable girl and to prepare him for an ideal Gṛhaśāramā. But Suka did not fall in with his father’s proposal. All the efforts of Vyāsa to persuade him were in vain. At last he told Suka that he was pleased with his stern resolve and allowed him to pursue his life as a Samyāti, if he wished for it.

From that time Sukadeva and Śrīta, the disciple of Vyāsa began the study of Bhāgavata. But Suka did not find happiness in that study either. Vyāsa taught him spiritual philosophy. Even then Suka could not find mental satisfaction. Vyāsa brought him to Mithilā. At that time there was none who equaled Janaka, the then King of Mithilā. Before sending him away, Vyāsa made his son promise that he would return to his āśrama, immediately after leaving Mithilā.

4) Suka in Mithilā. Suka started his journey to Mithilā on foot. He passed through many cities and towns on his way. He visited places inhabited by different classes of people like yogins, sages, mendicants, Vaikhānasas, Śāktas, Pāṣupatas, Sauras, Śaivas, Vaśiṇivas, etc. After taking two years to cross Mahāmeu and one year for crossing Himālāya he reached Mithilā. At the very sight of the land of Mithilā with its inhabitants living in luxury and prosperity, Sukadeva was filled with wonder.

One of the sentries at the palace gate who saw the dignified bearing and majestic figure of Suka, standing at the entrance, greeted him with joined palms and conducted him into the royal palace. From there, a minister took him to the interior of the palace, where a passage led him to a beautiful park full of flowering trees and swimming pools. After giving him a seat in the park the minister left the place. There, he was attended by women who were like celestial beauties. But Suka was not happy even in their company or attentions. He spent the whole night in deep meditation. The next morning King Janaka visited Suka. After the exchange of customary greetings, Janaka enquired of him the object of his visit. Suka answered that he came there to learn from Janaka the way to salvation, as directed by his father.

On hearing this, Janaka said:—“After Upaṇayana, (investiture with the sacred thread) a Brahmāna should study the Vedas. He should discharge his duties to the Devas and to his Pits by tapas, worship of the guru and Brahmacarya. After the study of the Vedas, one should master the sciences. He should give Guru-dakṣina (fee to the teacher). Then the pupil may return home with the permission of the Guru (preceptor). After reaching home he should begin gṛhaśāramā. After the birth of children, he should follow Vana-prasthaśāramā. In that āśrama, a Brahmāna should kindle fire in his soul. He should then renounce the duḥṣaṅge, rise above all desire and remain in Brahmāśrama.” After receiving Janaka’s advice, Suka returned to his father.

5) Domestic Life. Sukadeva married the beautiful Pīrvā, daughter of the Pīrvs and thus began his gṛhaśāramā in Vyāsa’s āśrama. He had four sons named Kṛṣṇa, Gauraprabha, Śhūri and Devasrūṇa and a daughter named Kṛiti, by Pīrvā. Kṛiti was married to Aṇu, the son of King Vahṛāja. (Devī Bhāgavata, 1st Skandha).

6) Other details.

(i) Vyāsa composed Bhārata and taught it to Suka. (M. B. Chapter 1, Verse 104).

(ii) Sukadeva recited the Mahābhārata story containing 14 lakhs of stanzas to Gandharvas, Yaksas and Rākṣasas. (M. B. Ādi Parva, Chapter 1, Verse 106; Svargaśroha Parva, Chapter 5, Verse 55).

(iii) Sukadeva taught them the entire Vedas and the
Mahābhārata story. (M.B. Ādi Parva, Chapter 63, Verse 89).

(i-v) Śuka attended Yudhisthira's assembly. (M.B. Sabha Parva, Chapter 4, Verse 11).

? The End. While Śukadeva was thus leading his family life, teaching the Vedas and reading the Purāṇas, Nārāda happened to pay a visit to him. His conversation with Nārāda drew Śukadeva nearer to the path of Mokṣa. He left his father, Veda Vyāsa and his own family, went to the peak of Kailāsa and stayed there doing tapas to Paramārtava. At last he became a perfect Siddha and rising up to the Heavens, stood there as a second sun. Devarāja began to praise Śukadeva.

His father Vyāsa was in deep grief at his disappearance and left his śārāmaṇa in search of Śuka. After wandering in many places he came to Kailāsa where Śuka had performed tapas and called him. Śiva who saw him utterly tired and weak took pity on him and comforted him in the following words: "Did you not pray to me for a son who would combine in himself the essences of the Pacchaśvē? As a result of the tapas you have done and by my blessing, such a glorious son was born to you. Śuka has attained the highest position which is inaccessible to those who have not conquered their senses and difficult to attain even by the gods. Why do you worry about Śuka? Th glories acquired by your eminent son will continue undiminished as long as the mountains and oceans exist. I give you my blessing that an image exactly like your son will always accompany you from today." Just then, an image which closely resembled his son appeared before Vyāsa who was filled with rapture.

It is believed that even today if any one calls Śiva at the place where Śiva spoked to Vyāsa in answer to his call, Śiva would respond to the call. (M.B. Śanti Parva, Chapters 392 and 399; Devi Bhāgavata, 1st Śrītandha).

ŚUKA II. A messenger of Rāvana. This Śuka had a friend named Śāruṇa. These two persons were expert spies who used to gather secret and important pieces of information from the strongholds of Rāvana's friends and enemies and passed them on to Rāvana.

Soon after Śrī Rāma entered Lankā, Rāvana sent Śuka and Śāruṇa to Śrī Rāma's camp. After taking a distant view of the surroundings, they entered the camp of Śrī Rāma in the form of monkeys. Taking care not to come within the observation of Vībhishana, they went about the military camps, gathering secret information. Just then they were met by Jámbavān and Hanumān. After closely observing them for a considerable time, they understood that they were enemy spies. The monkey-heroes promptly seized them and produced them before Sugriva. Confused and frightened under a shower of questions they sought the protection of Śrī Rāma. While Śrī Rāma was interrogating them, Vībhishana happened to come there. At his sight, Śuka and Śāruṇa were alarmed. Grabping the whole situation in an instant, Vībhishana kicked both of them when they assumed their former shapes as Rākṣasas. The monkey-leaders sprang at them. The Rākṣasas begged for pardon; and promised for Śrī Rāma's protection. Śrī Rāma forgave them and set them free. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa; Kambara Rāmāyaṇa, Yuddha Kāṇḍa).

ŚUKA III. I. A king of the Lunar dynasty. (Bhāgavata, 9th Skandha).

ŚUKA IV. A king of the Śāryāti dynasty. He was the son of Pṛastā. He had conquered all countries in the world and after performing many yāgas, he renounced his kingdom and attained Mokṣa by doing tapas on Satatsūra mountain. (Mahābhārata, Ādi Parva, Daśakanya Paṭhā, Chapter 123).

ŚUKA V. Son of Rākṣas, king of Gāndhāra. He was slain by Irāvān in the course of the Bhārata Yuddha. (Mahābhārata, Bhīṣma Parva, Chapter 90, Verse 26).

ŚUKA VI. Son of the monkey Śarabha. Rīka was the son of Śuka by Vīyāghri. (Brahmaṇḍa Parāṇa, 3, 8, 289).

ŚUKA VII. A Mahārṣi who was the contemporary of Anuha of Dākṣa Paṭcāla and of king Brahmadatta. This sage lived before the time of the other Śuka who was the son of Vyāsa. This sage Śuka had six sons, namely Bhūrīravas, Śambhu, Prahubhi, Kaṇṭha, Saurā (Sauraprabha) and Daśarātmata by his two wives Pārvati and Ekaśrīrāt. (Brahmaṇḍa Parāṇa, 3-8-93 Vāyu Parāṇa, 70-84; Devī Bhāgavata, 1-14; Nārāyaṇa, 1-58).

ŚUKA VIII. A woman who loved and honored her husband. (Brahmaṇḍa Parāṇa, 3-8-93).

ŚUKA IX. A mountain. It is mentioned in Mahābhārata, Śāruṇa Parva, Chapter 38, that this mountain, which is famous in the Purāṇas, stands on the western side of DVRĀKĀ.

ŚUKAMALĀ. A Yakṣa. This Yakṣa was the son born to Manuva by Daśarātmata. (Brahmaṇḍa Parāṇa, 3, 7, 129).

ŚUKABHĀJANA. A Rākṣasa on the side of Rāvana. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 9).

ŚUKANDAKA. A country in ancient India. (Mahābhārata Bhīṣma Parva, Chapter 9, Verse 53).

ŚUKANYĀ I. The wife of the hermit Cyavana. See under Cyavana, Para 3.

ŚUKANYĀ II. The wife of the hermit Mātarīsvē. The hermit Mātkapāka was the son born to Mātarīsvē by Śukanyā. (See under Mātkapāka).

ŚUKARA. A country celebrated in the Purāṇas. Kṛti, King of Śukara had presented thousands of Elephants to Yudhīṣṭhira's Rājaśyāya. (M.B. Śabha Parva, Chapter 52, Verse 25).

ŚUKARA. A hell. (See under Kāla, the section 'Hell').

ŚUKARAMUKHA. A hell. (See under Kāla, the section 'Hell').

ŚUKARMĀ I. One of the two followers, given to Subrahmangya by Vībhishana. Subrāma was the other follower. (M.B. Sālya Parva, Chapter 45, Verse 42).

ŚUKARMĀ II. One of the teacher priests of Śāmadeva. This Śukarmā, the son of Sutva, divided the Śāmadeva into a thousand branches. (See under Gupparāmparkā).

ŚUKARMĀ III. A Brahmāna who had earned merits of good deeds by serving his parents. (For further details see under Pippalāda 1).

ŚUKASANGĪTĀ. A Gandharva. (For further details see under Pramohini).

SUKEŚA (SUKEŚI).

1) General information A rakṣasa (giant) who was the son of Vidyukṣa and Śālikatākā. When Brahmac asked the Subjects to look after his creation those who said 'Rakṣasmēhe' became Rakṣasas (giants) and those who said 'Yakṣamāhe', the Yakṣas (a clan of semi gods). Once two brothers named Hēti and Prathēti were born
in the clan of Rākṣasa. Prahati remained unmarried and
took the life of penance. He married Bhayā, the sister
of Kala. A son named Vidyutiketa was born to the
couple. Vidyutiketa married Sākākapāṇī, the daughter of
Sandhyā. Sākākapāṇī delivered a son. But wishing to
enjoy the company of her husband, she abandoned the
son and lived with her husband. The child which
was as bright as the rising Sun, putting its folded fist
in its mouth, cried aloud. Paramaśiva and Pārvatī,
who were travelling along the sky mounted on the bull,
heard the cry of the infant and looked at the spot from
which the cry arose. On seeing the infant, Pārvatī took
pity on it. Siva blessed the child, which instantly grew
as old as its mother. Siva gave the Rākṣasa prince
immortality and a city which could travel through the
sky. Paramaśiva and Pārvatī, who delivered the moment they became pregnant and
that the child would grow equal to its mother in age, as soon as
it was born. Sūkṣma was the son of Vidyutiketa and
Sākākapāṇī. Sūkṣma was delighted at the boons he
got, and travelled wherever he pleased, in his city.
Sūkṣma married Devavati, the daughter of Grūhālaka
a Gaṇḍhāra. Sūkṣma and Devavati were the
sons of this couple. (Uttara Rāmāyana).
2) The city of Sūkṣma fell on the ground. Sūkṣma pleased
Siva by penance. Siva made him invincible and gave
him a city which travelled through the sky. Because of
these boons, the Rākṣasa became righteous and piety.
He lived in the city with other Rākṣasas. Once Sūkṣma
went to the forest Magadha and visited the hermits
there. He asked them about the means to attain
prosperity in this world and the other worlds. The hermits
gave him long exhortations. They told him about the
various hells given to sinners. Thus Sūkṣma became
righteous-minded and sainted. He returned to his
city and called together all the Rākṣasas and
spoke to them about what he had learned from the hermits.
Sūkṣma said, "The hermits taught me the means
to attain heaven. They are Non-killing, Truth, not
stealing, cleanliness, control of all outward gaya
energies, liberality, kindness, forgiveness, abstenance, good
usages etc. So it is my order that all of you observe these
good things." The Rākṣasas were pleased at the
words of Sūkṣma. They began to lead a righteous life.
In the city, a town sprang up with prosperity. The sun's
radiance increased to such an extent that the Sun and
the moon and the stars found it difficult to continue
their travels.
Thus the city of the Rākṣasa shone as the sun in the day
and as the moon in the night. The progress of the Sun
in the day became indiscernible. Due to its brightness
the Rākṣasa sun seemed to be the moon and thinking
that it was night, the lotus flowers folded in the day
and bloomed in the night. Cocoy was caused in the
earth as well as in the world of the gods. The Sun became
unpopular. So he tried to find out the cause. At
last he found out the cause. He became angry. He
looked with fury at the city of the Rākṣasa. Hit by
the look, the city lost its merits and began to sink down
to the earth.
When the city fell down Sūkṣma called Siva and cried
aloud. Siva looked round to see what happened to his
devotee. He understood that the sun was the culprit.
Siva looked at the sun with furious eyes. Instantly the
sun was dropped from the Solar region to the air. The
hermits saw the Sun coming slowly to the earth. They
called out loudly, "If you want to be well in falling,
go and fall in Hariketra. The sun called out, "What is
Hariketra?" "Hariketra is Vārāṇasi from Yoga āyī
to Kālavādasāna," the hermits replied. Hearing this
they fell in Vārāṇasi. Then to lessen the heat the sun
dipped and splashed in Aśi tirtha and Vārāṇasi
tirtha.

Brahma knew this, and informed Siva of it. Siva came to
Vārāṇasi and took the sun by his hands and gave him the
title 'Lośa' and sent him back in the chariot. After
this Brahma went to Sūkṣma and sent his city with the
Rākṣasas in it, back to the sky, and the Sun was fixed
in the sky as before. (Vāmana Purāṇa, Chapter 15).

SUKHA I (SUKESHA). See under Sukha a.

SUKHA II. The daughter of the king of Gândhāra.
This Sūkṣma was the wife of Srī Kṛṣṇa. It is mentioned
in Mahābhārata, Sabhā Parva, Chapter 36 that Srī
Kṛṣṇa gave her a palace, the doors of which shone
as the gold of Ijāmbūrāda.

SUKHA III. A celestial maid of Alakāpuri. It is
mentioned in Mahābhārata, Anu āṭa Parva, Chapter
19, Verse 45, that she performed a dance in honour of
the vast of Astāvāraka, in the palace of Kubera.

SUKHA IV. The daughter of Kuvārya the king of
Magadha. She was married to Marutta (the third).
(Markandeya Purāṇa, 129).

SUKETANA. A king of the Bhūgu family. He was the
son of Sumbha and the father of Dharmakṣeta. (Bhagavata, Sankha 9)

SUKETU. A king of the Solar dynasty. It is stated in
Bhagavata, Sankha 9 that this king was the son of
Nandivardhana and the father of Devarāta.

SUKETU II. A king of the Pūru dynasty. He became
famous under the name Viraśā. He was one of the
five sons of Bharata. The five sons were Suhrotra,
Sukotā, Gaya, Garibha and Suketu. (Agni Purāṇa,
Chapter 27).

SUKETU III. A king of ancient India. It is mentioned in
Mahābhārata, Ādi Parva, Chapter 189, Verse 9, that
this Suketu and his son Sunandha were present at the
Śvayamvara marriage of Draupadi.

SUKETU IV. A son of Śucipida. He was killed in the
battle of Bharata by Drona (M.B. Karna Parva,
Chapter 6, Verse 33).

SUKETU V. A mighty king who stood on the side of
the Pândavas and fought against the Kauravas in the
Bharata battle. This king was the son of Citraketo,
was killed by the arrow of the teacher Kṛpa. (M.B.
Karna Parva, Chapter 34, Verse 21).

SUKETU VI. The father of Tākākā. It is stated in
Kamba Rāmāyana, Bālakanda, that this Sutkata was
the son of the Gandharva King Surakṣaka. (See under
Tākākā for further details).

SUKI. A daughter of Kaśyapa Prājāpati. Five daughters
named Kṛūrīmi, Ḍhāsi, Śyeni, Dhṛtarāṣṭra and Suki
were born to Kaśyapa by his wife Tāntra. Kṛūrīmi
gave birth to Āyatā, Ḍhāsa were born to Ḍhāsi
and eagles and kites were born to Śyeni. Dhṛtarāṣṭra
gave birth to swans and Cakravākā. Suki gave birth to
Nāth and Vinātā was the daughter of Nātā. (Vāmiki
Rāmāyana, Aranyakānda, Sarga 14).

SUKLA. A warrior who fought on the side of the
Pándavas. He was a native of Pāṇḍula country.
Mahābhārata, Karna Parva, Chapter 56, Verse 45, mentions that he was slain by Karna during the Bhārata battle.

SUKRA (SUKRAŚARYA) I. Preceptor of the Asuras.

1) Birth. Views differ as to whether Sukra was the son or grandson of Bhṛgu. The Purāṇas state that Pulomā was the wife of Bhṛgu. Sukra has another name, Kāya. Kāya means the son of Kavi. Some authorities say that Kavi was Bhṛgu’s son, while others think that Kavi was Bhṛgu himself. Sukra’s mother is referred to as “Kāyamātī” in many places. Sukra is referred to as the strongest of the seven sons born to Bhṛgu and Pulomā. In the light of these references it is reasonable to consider Sukra as the son of the sage Bhṛgu. “Kavi” must be supposed to be another name of Bhṛgu. Utanās was another name for Sukra.

2) Last story. Once the sage Bhṛgu lived in the valley of Mandara mountain, performing austere tapas. Sukra who was then a boy, used to attend on his father. One day when Bhṛgu was absorbed in “Nirvikalpasamādiḥ” (deep meditation) the lonely Sukra was appreciating the beauty of the sky above him. There was no one else by his side. At that time he happened to see an extremely beautiful aparā beauty passing all around in the sky. His heart was filled with delight at the sight. All his thoughts were centred on her and she sat absorbed in her bewitching charm. In his imagination he followed Indra and reached Indraloka. Indra greeted him with honour. After that Sukra, attended by the heavenly beings went about sight-seeing in Heaven. There he learnt that Kāyamātī, the wife of Bhṛgu, had he seen earlier, in the midst of several other women, they fell in love at first sight. To fulfill his desire Sukra enveloped the whole place in darkness. The other women left the place. The aparā beauty approached Sukra and both of them entered a hut formed by the thick foliage of creeper plants and indulged in sensual pleasures. Sukra spent a period of fifteen years in this company of female devatas. At the end of this period, Sukra returned to earth. Because of his close association with Munīśvara, that boy grew up like a sage and spent a period of one Manvantara, leading an austere life in the valley of the Meru mountain. At that time his aparā woman had been born as a female deer, as the result of a curse. By their connection in the previous birth, the Brahmāna fell in love with that female deer and begot a human child by his union with her. With that the austerities of his life were at an end. All his thoughts were now directed towards the future glory of his son and he ignored even his spiritual duties. Not long after, he died of snake bite. Later, he was born as the son of the king of Madra and ruled the country for many years. After that he took birth in many other wombs and at last was born as the son of a Maharāja living on the bank of the river Ganga. Sukra’s body which was by the side of Bhṛgu dropped to the earth after being exposed to the wind and sun for a long time. But owing to Bhṛgu’s power of tapas and the holiness of the aśrama, birds and animals did not eat the body. After 1,000 dīvyaśāsuras, sage Bhṛgu opened his eyes from his samādhi but he did not find his son near him. A famished and worn out body was lying before him. Within the wrinkles of the skin, small birds were nesting and frogs took refuge in the hollow of the stomach. Enraged at the premature death of his son, he was about to curse Yama, the god of Death. Coming to know of this, Brahmāna (Yama) appeared before him and said:—“We honour and adore you as a great tapasvi. You should not ruin your tapas. I have devoured numerous Brahmānās. I have already swallowed Rudras and Viṣṇudevas many times. All of you are my food. It is ordained by Fate. Even Brahmā is not indestructible at the end of a Kalpa. Knowing all these facts, why do you think of cursing me? Your son fell into this state because of his own act. While you were in a state of Samādhi your son’s mind left its body and went up to Heaven. There he spent many years indulge in sensual pleasures in the company of the celestial beauty Viśvācī. Then he was born as a Brahmāna in Daśakumāra country. In his next birth he became the King of Kosala. After that passing through many births in succession he is now performing tapas on the bank of the river Sīraṅgī as the son of a Brahmāṇa, under the name, Viṣṇudeva. Open your inner eye and see for yourself.”

After saying this Dharmanāra revived the body of Sukra who rose up and did obeisance to his father. (Jānaśvātya, Shiśupālakāram.)

3) Domestic Life. It is mentioned that Sukra had several wives and children. In Devi Bhāgavata there is a story of Jayaṇī, daughter of Indra who was Sukra’s wife for about ten years. (See under Jayaṇī II). Priyaprāya, the brother of Utanāpāda had a daughter named Cūrjāsvati by his wife Surūpā. In Devi Bhāgavata, 8th Skanda it is stated that Sukraśāra married Cūrjāsvati and he had a daughter Devprap_H in her. Māthārāna, Adi Parva, Chapter 65 mentions that Sukra was the akārya (preceptor) of the Asuras and his four sons were the priests of the Asuras. Sukra had a daughter named “Arā”. (See under Arā). Besides, Sukra had another wife named Sataparva.

But no child was born to Sataparva. Devi, wife of Varuṇa’s elder brother, was a daughter of Sukra. Cūrjāsvati was the most famous among Sukra’s wives.

4) Reunited his mother. See under Kāyamātī.

5) Jnāmadāni was restored to life. See the 8th para under Jnāmadāni.

6) Sukra cursed Daṇḍa. See under Arā.

7) Cursed Tāpōṣi. See the 4th Para under Devayānī.

8) How Sukra lost his eye. Sukra lost one of his eyes during the time of Mahābhārata, the Aśura King. Mahāvijaya incarnation as Vāmana and begged three feet of earth from Mahābhārat. Since Sukra tried to obstruct it, Viṣṇu put out one of Sukra’s eyes with the point of a darbha grass. (For more details see 3rd Para under Mahābhārata).

9) Siva swallowed Sukra. Once Sukra invaded Kubera and plundered all his wealth. The distressed Kubera informed Siva about it. Siva at once started up with his weapon, shouting “Where is he?” Sukra appeared on the top of Siva’s trident. Siva caught hold of him and swallowed him. Sukra who moved about in Siva’s
stomach found the excessive heat there, unbearable and so he became exhausted. In his helpless state he began to worship Siva for his mercy. At last Siva permitted him to escape through his penis and Sukra thus came out. (M.B. Sánta Parva, Chapter 290).

10) Other details.

(i) Once Sukrācarya had adorned the office of Education Minister of Mahānāma. At that time Cikpurā was the War Minister, Tāmara was Finance Minister, Asōma was the Prime Minister, Viṣṇu was the Foreign Minister, Udāka was the Military Commander and Sukra was the Education Minister. (Devī Bhāgavata, Sub Sandha).

(ii) Agnī Puraṇa, Chapter 51 states that Sukra should be installed in temples with his Kamāṇḍala (a vessel for carrying water) and wearing his garland.

(iii) At the time of the war between Devas and Asuras, Sukra taught Surana a mantra to destroy everything. (Skanda Puraṇa, Asura Kanda).

(iv) Sukra was Prahlāda’s Guru (preceptor). (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(v) Sukra worshipped Siva and received from him “Mṛtasañjñi Mantra” (Māntra having power to revive the dead). (Vāmanā Puraṇa, Chapter 62).

(vi) Sukra had prohibited drinking. (M.B. Ādi Parva, Chapter 76, Verse 57).

(vii) He had shone in Indra’s assembly. (M.B. Ādi Parva, Chapter 7, Verse 22, Sābhā Parva).

(viii) Sukra exists in Brahmā’s assembly in the form of a planet. (M.B. Sābhā Parva, Chapter 11, Verse 29).

(ix) Sukra resides with other Asuras on the top of the Meru mountain. All precious stones are in the possession of Sukra. Even Kubera (the god of wealth) lives by borrowing one-fourth of Sukra’s wealth. (M.B. Bhīṣma Parva, Chapter 6, Verse 22).

(x) Sukra was among those who visited Bālīṣa as he lay on the bed of arrows. (M.B. Sānta Parva, Chapter 47, Verse 8).

(xi) Once Sukrācarya was the priest of Emperor Pṛthu. (M.B. Sānta Parva, Chapter 39, Verse 110).

(xii) On another occasion Sukra sent Indra to Prahlāda to obtain prosperity. (M.B. Sānta Parva, Chapter 124, Verse 27).

(xiii) By his power of Yoga Sukra once grabbed all the wealth of Kubera. (M.B. Sānta Parva, Chapter 289, Verse 9).

(xiv) He got the name “Sukra” because he came out through “Śivalinga” (Siva’s penis) and thereby became a son of Pürvati. (M.B. Sānta Parva, Chapter 289, Verse 32).

(xv) Sukra learnt Siva’s Sabaaraṇāma (Thousand names) from the sage Tāndi and taught it to Gauara. (M.B. Anuśaṇa Parva, Chapter 17, Verse 177).

(xvi) Mahābhārata, Anuśaṇa Parva, Chapter 85, Verse 129, mentions that Bhīṣma had seven sons-Gavvana, Vajapeyula, Suci, Asura, Sukra, Savana and Vībhu.

(xvii) Once in answer to a question of Mahābhārata, Sukra referred to the importance of Puspadana (gift of flowers). (M.B. Anuśaṇa Parva, Chapter 98).

(xviii) In his old age Sukra observed Vānaprastha and attained Heaven. (M.B. Sānta Parva, Chapter 244, Verse 17).

(xix) In Mahābhārata, several other names like Bahrava, Bāhravādāyāda, Bhrigūṣreṣṭha, Bhrigūdvaha, Bhriguvidvaha, Kaviputra, Kāvya and Uṣanas are given for Sukra.

ŚUKRA II. A son of Vasiṣṭha. Seven sons were born to Vasiṣṭha by his wife Ėṛṣṭa; they were, Rajas, Gotra, Cridāvābāhu, Savana, Aṅgā, Sutapasa and Sukra. All these seven persons were the Saptarishis of the third Manvantaram (Vishnu Purāṇa, Part 1, Chapter 10).

In Agni Puraṇa, Chapter 20 the names of the seven sons of Vasiṣṭha and Ėṛṣṭa are given as Rajas, Ėṛṣṭa, Cridāvābāhu, Savana, Aṅgā, Sukra and Sutapasa.

ŚUKRA III. A king who belonged to the dynasty of Emperor Pṛthu. Two sons, Anantarāma and Vādī were born to Pṛthu. Anantarāma had a son named Hā vibrāhā by wife Śikhandini. Hā vibrāhā married Dhiṣapā who was born in Agukula. Six sons were born to them. They were, Prācīnabharī, Sukra, Gayā, Kriṣṇa, Vrāja and Ājīva. (Vishnu Purāṇa, Part 1, Chapter 14).

ŚUKRATU. A King in ancient India. When once Sahāyata talked in praise of the ancient Kings of fame in India, this King Sukrata was also mentioned. (M.B. Ādi Parva, Chapter 1, Verse 21).

ŚUKRSA. A liberal hermit. A story about this hermit occurs in Mārkaṇḍeya Purāṇa. Once Indra wanted to test Sukra. So he came in the guise of a bird and requested for human flesh. Then the hermit called his sons and asked them to give their flesh to the bird. They were not prepared to do so. Sukra got angry and cursed his sons that they would be born as birds. Accordingly the sons of the hermit took birth in the Garuda family under the names Dronaputra, Pingalaka, Vībhubheta, Sūpruta and Śūmukha. As a remission of the curse, the hermit said that even as birds they would be having wisdom and knowledge. After this, to keep his word, Sukra got ready to cut his own flesh for the bird. Then Indra appeared in his own form and blessed the hermit.

ŚUKŚATRA. A heroic warrior who fought in the Kuruksetra on the side of the Pāṇḍavas. He was the son of King of Kosalā. (M.B. Drona Parva, Chapter 43, Verse 23).

ŚUKŚMA. A notorious Dānavā, who was born to Praja-pati Kasyapa by his wife Danu The King Jayadratha, was the rebirth of this Dānava. (M.B. Ādi Parva, Chapter 67, Verse 18).

ŚUKŚMAPRAKRITI. The cause which is indestructible, not clear and having always gone foodness as its form is Śukśmaprakriti. That unanswerable nature has no base. Śukśmaprakriti is immovable and indestructible. There is no sound or form or touch in it. This nature which has no beginning or end, which has only three attributes is the root cause of the universe. This entire universe was pervaded by this power from the beginning of the great deluge to the beginning of creation. Then there was no night or day, no earth or Sky, no light or darkness. Then there was only Brahman the union of Prakṛti and Puruṣa which could not be perceived by sense organs or intelligence. (See under Prakṛti).

ŚUKŚMASARARA. See under Pūnarjnya.

SURTAMAN. A mountain which was subdued by Bhima in the course of his conquest of the eastern country. (M.B. Sābhā Parva, Chapter 30, Verse 5).

ŚUKTAMATI 1. A river which used to flow by the side of Uttaracaravāsā’s capital city. There is a story about this river. Once the Kollāhala mountain fell in love with this river and kept it within himself. Uttar-
cariyavan who came to know of this, gave a kick to the mountain. The kick produced a hole in the mountain and the river emerged through that hole. Sukumāda had a son and a daughter by Kalāhala mountain. The river presented them to the King. The King appointed the son as his military commander. Girikī, the daughter of the river, became the King’s wife. (M.B. Ādi Parva, Chapter 63, Verse 34).

Sukumārā. The capital city of Dhrūstaketa, King of Cetti. (Mahābhārata, Vana Parva, Chapter 22, Verse 50).

SUKUMĀRĀ I. A Pulinda King. The name of the capital of this King was also Sukumāra. It is stated in Mahābhārata, Sabhā Parva, Chapter 29, Verse 10, that King Sukumāra was the son of King Sumitra. It is stated in some other Purāṇas that Sukumāra was the father of Sakumāra and that during his regional conquests of the east Bhimasena had defeated both. On another occasion Sahadeva, who had gone for the regional conquest of the south, also defeated both Sukumāra and his father (M.B. Sabhā Parva, Chapter 1, Verse 4).

When the battle of Bhārata was about to begin, Sukumāra, the King of Pulinda joined the side of the Pándavas. It is stated in Mahābhārata, Udyoga Parva, Chapter 171, Verse 15, that King Sukumāra became one of the prominent chariot-fighters of the Pándava army.

SUKUMĀRĀ II. A nāga (serpent) who was born in the family of Vāsakshā. This serpent was burned to death in the forest. The nāga was a student of Jnanamejaya. (M.B. Ādi Parva, Chapter 57, Verse 9).

SUKUMĀRĀ III. A King of the Paru dynasty. The father of this King was Vībhū, the son of Varsaketa. Two sons named Anurata and Sukumāra were born to Vībhū. The King Satyaketa was the son of Sukumāra. (Agni Purāṇa, Chapter 278).

SUKUMĀRĀ IV. A Sāriputra poet. There is a story about the devotion of Sukumāra to his teacher. Though Sukumāra was a dutiful student, his teacher used to scold him always. Consequently Sukumāra harboured malice in his heart against his teacher. One night Sukumāra got on the upper attic of the house of the teacher with a big stone. His aim was to drop the stone on the head of the teacher. But that night the presence of the teacher and his wife was about Sukumāra. The wife asked the teacher why he was holding his disciple so often, when he was so dutiful and righteous. The teacher said that he loved him most and that the chastisement was meant to make him better and better. When Sukumāra heard this his heart was broken. With tears in his eyes, he got down with the stone and disappeared in darkness.

Next morning Sukumāra had no peace of mind. He approached the teacher. He asked the teacher “What is the punishment destined for him who had tried to kill his teacher?” The teacher replied that he should die a slow death in the fire made by the husk of paddy. Instantly Sukumāra made a pit and stood in it and filled the pit with husk up to his neck and set fire to the pile. When the teacher knew that the culprit was Sukumāra, he was filled with grief. He tried his best to dissuade his beloved disciple from his attempt. But it was in vain. While he was slowly burning in the fire he composed and sang the great poem ‘Śrī Karṇa Vīlāsa’. The poet was not able to complete the twelfth Sarga of Śrī Karṇa Vīlāsa. The sixty-sixth stanza was the last one he sang. Śrī Karṇa was showing Saṭyaabhāmā, the various countries and describing the prominence of each, when they had reached the earth after obtaining the Pārijāta flowers from the world of the gods. After having described the kingdoms of Pāṇḍya and Cela, the poet was beginning to describe the natural beauty of Saptakosha, (the seven Kośa countries). The story says that when he had sung the last line of that stanza his tongue was burnt and he could not proceed with the rest of the poem.

SUKUMĀRĀ V. The son of King Bhayva who was the ruler of Śaka Island. (M.B. Bhīma Parva, Chapter 12, Verse 26).

SUKUMĀRĀ VI. An ancient place. This place was near the mountain Jaladhārāgiri in the Śaka Island. (M.B. Bhīma Parva, Chapter 11, Stanza 21).

SUKUMĀRĀ VII. The capital city of the Pulindas. (See under Sukumāra 111).

SUKUMĀRĪ I. A river in the Śaka Island. This river is famous in the Purāṇas. (Mahābhārata, Bhīma Parva, Chapter 11, Verse 3).

SUKUMĀRĪ II. Daughter of King Śrījaya. This Sukumāri was a wife of Nārada. (See under Parvata, Para 2).

SUKUNĐALA. One of the hundred sons of Dhrūstakaṇṭha. (M.B. Ādi Parva, Chapter 67, Verse 96).

SUKUSUMA. A female attendant of Subrahmanya. (M.B. Saṭya Parva, Chapter 46, Verse 24).

SUKUTA. An ancient city in India, very famous in the Purāṇa. The people of this country were called the Sukutas. (M.B. Sabhā Parva, Chapter 14, Verse 16).

SULABHĀ. A female ascetic (Sannāvāmī). She acquired several powers (Siddhi) by tapas. She had the power of giving up her body and receiving new bodies. Once she went to Mithilā and held a learned discussion with King Janaka. She went to Mithilā as a beggar woman. By her yogic powers she entered the mind of Janaka. She and Janaka were thus in the same body when they carried on the discussion. After remaining in Jana’s body for a day, she left the palace. (M.B. Śānti Parva, Chapter 320).

SULAKŚANA. A king. It was this king who ordered Māṇḍavva mahārāja to be pierced with a śīla as a punishment for stealing a horse. (Padma Purāṇa, Uttara Khanda, 121).

SULAKŚMI (LAKŚMI). One of the four divine women who rose out of the Kṣīrabdhi (Sea of Milk). They were Sulakṣmi, Vārunī, Kāmadā and Śreṣṭhā. (Padma Purāṇa, Bhūmi Khanda, 119).

ŚALAPOTA. One of the twentyeight Narakas. (See the section on Naraka under Kāla).

SULOCANA. One of the hundred sons of Dhrūstakaṇṭha. Bhimasena killed him in battle of Kurukṣetra. (Mahābhārata, Bhīma Parva, Chapter 64, Verse 37).

SUMADA. A muni who did puṇya at Vimala on the Hemakūṭa mountain. When twelve years had passed thus Indra got frightened and deputed Kamadeva to disturb the muni’s puṇya. Many Deva women accompanied Kamadeva. All their attempts failed to have any effect on the muni. Ultimately Devi appeared before him and asked him to choose his boon to which he answered thus: “I do puṇya to regain my kingdom.
lost to enemies. Also, I should develop eternal devotion to you and finally attain salvation.""

Devi assured him recovery of his lost kingdom which he would rule till the sacrificial horse of Śrī Rāma in connection with the atavamedha yajña came to his kingdom. Accordingly, Sumanada conquered his enemies and became king in Abichchatra. After many years, in connection with Śrī Rāma's atavamedha, Śatrughna with the yajñic horse reached Abichchatra. Sumanada welcomed Śatrughna and in his company went to Ayodhya and detailed everything to Śrī Rāma. He then abdicated his throne in favour of his son and attained salvation. See under Abichchatra. (Padma Purāṇa, Pātākha Khaṇḍa, Chapter 13.)

SUMAHA. The charioteer of Parasurāma. (M.B. Southern Text, Viṣṇu Parāva, Chapter 12.)

SUMĀLI I. A Rākṣasa, who was Sueka’s son and brother of Māli. When Agastya cursed and transformed Tāmāka and her sons into Rākṣasas it was Sumāli who put them up in Paṭāla and Laṅkā. (See under Māli.)

SUMĀLI II. A son of Paṭālāśāpa. After killing Paṭālāśāpa, King of Paṭāla, who was the son of Paṭālāśāpa king of Paṭāla, subject to Vaiśāhīsāna’s control. (Kambha Rāmāyana, Yuddha Kāṇḍa.)

SUMĀLI III. An asura, son of Praheśi and a follower of Vṛtra. (Brahmaṇḍa Purāṇa, 3, 7, 99.)

SUMĀLI IV. An asura, who was Praheśi’s son and follower of Vṛtra. (Brahmaṇḍa Purāṇa, 3, 7, 99.)

SUMANĀ. Wife of Sumāśān, a brahmin. (See under Sumāśāna.)

SUMANASA I. A kirāta (forest tribe) king who flourished in Yudhiṣṭhira’s court. (M.B. Sāhā Parāva, Chapter 4, Verse 25.)

SUMANASA II. A king in ancient India who worshipped Yama in his court. (M.B. Sāhā Parāva, Chapter 9, Verse 15.)

SUMANASIII. A king in ancient India who worshipped Yama in his court. (M.B. Sāhā Parāva, Chapter 9, Verse 15.)

SUMANDA. A brother of King Dusyanta. Two sons, Santuratha and Pratiratha were born to King Matināsra of Puru dynasty and to Santuratha were born three valiant sons called Dusyanta, Pratiratha and Sumanda. To Dusyanta was born of Śakuntālā, Bharata. (Agni Purāṇa, Chapter 15.)

SUMANDALĀ. A king in ancient India. Arjuna, in the course of his triumphal tour of the northern kingdoms conquered him. (Śaiva Parāva, Chapter 45, Verse 32.)

SUMANGALĀ. A female attendant of Subrahmanyas. (Śaiva Parāva, Chapter 46, Verse 12.)

SUMASĪ. One of the two attendants given to Subrahmanyas by Mouna, the second one being Māpi. (Śaiva Parāva, Chapter 45, Verse 32.)

SUMANOMUKHA. A Nāga born in the Kasyapa dynasty. (Udyoga Parāva, Chapter 103, Verse 12.)

SUMANTRA. A minister of King Dāsara of Ayodhya. The king had eight ministers called Jayanta, Dhṛetī, Viṣaya, Siddhārtha, Arthasūhakas, Alokā, Mantrapāla and Sumantra and two priests called Vasiṣṭha and Vāmadeva. (Valmiki Rāmāyana, Bālaśāna, Canto 7.)

Sumantra was the right-hand-man of Dāsara in all his activities. It was Sumantra who brought down to the palace sage Rṣyāśīga for the yajña conducted by the king to have issues. According to chapter 12, Viṣṇu Parāva of Mahābhārata (Southern Text) Sumantra was Dāsara’s charioteer as well.

SUMATI I. General. A mahārṣi, disciple of Vyāsa. Asita, Devala, Vaiśāsāya, Sumantu and Jaimini were the chief disciples of Vyāsa. (See under Guruparamparī and Bhārata.)

SUMATI II. An asura, who was Praheśi’s son and follower of Vṛtra. (Brahmaṇḍa Purāṇa, 3, 7, 99.)

SUMATI III. A king who was lived in Varuna’s court worshipping him. (Śaiva Parāva, Chapter 9, Verse 13.)

SUMATI IV. A great mahārṣi who was one of the munis who visited Bhism in his bed of arrows. (Udaśīsāna Parāva, Chapter 26, Verse 4.)

SUMATI V. A king, grandson of Raṭha and son of Bharata. (Viṣṇu Purāṇa, Part II, Chapter 1.) He was a righteous ruler. After ruling the country well for long and performing many yajñas his father Bharata crowned Sumati king and practising meditation in Sālagrama temple he gave up his life. (See under Bharata III.)

SUMATI VI. A king, son of Dvīptimāsa and father of Subala. (Bhāgavata, Sāndhā.)

SUMBAHA. An asura. (See under Nāsumha.)

SUMBHĀ. An asura, the eldest of the three sons, more powerful than Indra, born to Kāṣṭhapaśajapati by his wife Danu, the other two sons being Nāsumha and Nāsumha. (For details see under Nāsumha.)

SUMEDHĀS. A mahārṣi (See under Satudhi Ghataviyā.)

SUMERU. See under Mahāmeru

SUMIDHA. A son of Suhotrā, the Solar King. He had by his wife Aikvāiki three sons called Sumidha, Ajamidha and Purumidha. (Adi Parāva, Chapter 1, Verse 30.)

SUMITRA I. A Yādava king, son of Vṛṣṇi and brother of Yudhiṣṭīr. (Bhāgavata, Sāndhā 10.)

SUMITRA II. A king in ancient India. (Adi Parāva, Chapter 1, Verse 236.)

SUMITRA III. A Sauri king, also called Dattāmiṇa. He was reborn as King. (Adi Parāva, Chapter 67, Verse 63.) He was a partisan of the Pāṇḍavas and a member in Yudhiṣṭīr’s court. (Śaiva Parāva, Chapter 4, Verse 25.)
SUMITRA IV. A maharshi who was a star-member in Yudhishthira's court. (Sabha Parva, Chapter 4, Verse 10).

SUMITRA V. A King of Kaiśikānagara. He had a son called Sukumāra. Bhima in the course of his triumphant tour of the east defeated both the King and his son. (Sabha Parva, Chapter 29, Verse 10).

SUMITRA VI. Son of Tapas, the Pāheadāsyaṇāgiri, one of the Agnis who causes hindrances to yajñas. (Vana Parva, Chapter 220, Verse 12).

SUMITRA VII. A charioteer of Abhimanyu. (Drupa Parva, Chapter 35, Verse 31).

SUMITRA VIII. A King of the Hehaya dynasty. He once went hunting and followed a deer for a long distance to no purpose. The sad King then entered a tapovana and converted with the muni about the desires and attachments of man. Then the muni called Rābha related to the King the stories of the muni, Vrādyumna and Tantu and as a result of Rābha's advice the King renounced all desires and turned to the path of salvation. (Śānti Parva, Chapters 125, 198 and 199).

SUMITRA IX. Son of King Suratha. Considered to be the last King of the Ikṣvāku dynasty. Sumitra was a contemporary of Kṛṣṇa of the Pūru dynasty and Nanda of Magadha dynasty. Alexander conquered India during his period. Sumitra is called Sumālya also. (Bhāgavata, Skanda 9).

SUMITRA X. Son of Śrī Kṛṣṇa by Jambavati. In the Yadava war he met with death. (Bhāgavata, Skanda 10).

SUMITRA XI. Consort of King Daśaratha. (See under Daśaratha).

SUMITRA XII. A wife of Śrī Kṛṣṇa. (M.B. Southern Text, Sabha Parva, Chapter 38).

SUMUKHA I. A nagā, son of Kaiśika Prajāpati by his wife Kadrā. Sumukha was the grandson of the nagā called Āryaka of the Airāvata dynasty and his mother was the daughter of Vīma. (Udyoga Parva, Chapter 103, Verse 24). For the story about the marriage of Sumukha with Gunakṛṣṇa, daughter of Mātali see under Gunakṛṣṇa.

SUMUKHA II. A King who made many presents to Yudhishthira. (Sabha Parva, Chapter 51).

SUMUKHA III. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 2).

SUMUKHA IV. A bird in the lineage of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

SUMUKHĪ I. Mother of the serpent called Advasena who dwelt on the serpent faced arrow (Sarparamukha-bāha) of Karna in the battle of Kurukṛṣṭa. She got the name Sumukhi as she protected her son by her mukha (face). (Kṛṣṇa Parva, Chapter 90, Verse 42).

SUMUKHI II. An apāriṣṭa woman of Alakapuri. She once danced at Kubera's court in honour of Āsāvakra muni. (Amaśīśaka Parva, Chapter 19, Verse 43).

SUNĀBA I. (PADMANĀBA). One of the hundred sons of Dharurāja. He was killed in the great war by Bhima. (M.B. Southern Text, Bhīma Parva, Chapter 88, Ādi Parva, Chapter 116).

SUNĀBA II. Minister of Varuṇa. He lives at Puruṣa trīthra with children and grandchildren in the worship of Varuṇa. (M.B. Sabha Parva, Chapter 9, Verse 28).

SUNĀBA III. A dānava, brother of Vajranābha. His daughters, Candravasi and Guṇavatī were abducted by Gada and Sāmba. (Harivarṇa).

SUNĀBA IV. A divine mountain the presiding deity of which worships Kubera. (Sabha Parva, Chapter 10, Verse 32).

SUNĀKA I. A King of the Solar dynasty. In Bhāgavata, 9th Skandha it is mentioned that he was the son of Kṛṣṇa and father of Vīdhātāra.

SUNĀKA II. Minister of Purussāya, a King of Kaliyuga. In Bhāgavata, 12th Skandha, there is a story that this Sunāka murdered his King and made his own son king.

SUNĀKA III. A Rājaraṣṭra. He was born from a portion of the asura named Candrahamśa. This Rājaraṣṭra attained Samādhi (passed away) at Candra trīṭra. During his life he received a sword from King Harīṇavāya and he presented it to another King Uśīnara. (M.B. Ādi Parva, Chapter 67; Vana Parva, Chapter 123; Śānti Parva, Chapter 166).

SUNĀKA IV. A Mahāraṣṭra. In the Purāṇas it is said that Śūta read Purāṇas in an assembly at which Saunaka and others had been present in Naimiśākṣayana. There are two interfering stories about this Saunaka. In Bhāgavata, 9th Skandha we find that the sage Gṛṣmaṇḍa who belonged to Bhīmaṇarha had a son named Saunaka and this Sunāka's son was named Saunaka. A son named Sūnaka was born to King Kuru by his wife Pramavaddhāra, Mahābhairāṇa, Ādi Parva, Chapter 5 mentions that this Sunāka was an exceptionally brilliant scholar in Vedas and śūstras and was the grandfather of Saunaka, Kuru's son, Saunaka was a member of Yudhishthira's assembly. (M.B. Sabha Parva, Chapter 4, Verse 10).

SUNĀKṢATRA. A King of the Bāhūra dynasty. It is stated in Bhāgavata, Skanda 9, that he was the son of Niramitra and the father of Erhasena.

SUNĀMA I. Son of King Suketu. He was present at the wedding of Draupadī. (M.B. Ādi Parva, Chapter 105, Verse 9).

SUNĀMA II. Son of King Ugrasena. Brother of Karna. Sunāma was killed by Śrī Kṛṣṇa and Balabhadra. (Sabha Parva, Chapter 14, Verse 34).

SUNĀMA III. A son of Garuda who had many children. (Udyoga Parva, Chapter 101, Verse 2).

SUNĀMA IV. A warrior of Subrahmanya. (Śāya Parva, Chapter 45, Verse 59).

SUNANDA I. A Gopa. (See under Ugraṇapāśa).

SUNANDA II. Son of King Pradyota. The epic story in Bhāvīṣya Purāṇa closes with the story of Sunanda. The Mahārāja, who lived in Naimiśākṣayana feared that following the death of Sunanda, the world would become absolutely mean and base, and all of them, therefore, went to the Himalayas and there, at Viśālaṇagāra recited the Viṣṇu Purāṇa. (Bhāvīṣya Purāṇa, Prataśeṣa Sūkṣmā).

SUNANDA II. A princess of Keṭava. She was married by Viṣṇubhāma, a King of the Kuru dynasty. The maha rājaṇa was born to this couple. (M.B. Ādi Parva, Chapter 95, Verse 16).

SUNANDA II. Daughter of Sarvasena the King of Kaśi. Bharata, the son of Duryānta, married this Sunanda. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Verse 32, that a son named Bhūmamanyu was born to the couple.
SUNANDA III. A princess of Śibi kingdom. She was married by King Pratipa of the lunar dynasty and the couple had three sons called Desvī, Śantānu and Bālīkha. (M.B. Ādi Parva, Chapter 95, Verse 49).

SUNANDA IV. Sister of Subhā, King of Čedi. It was her whom the queen of Čedi appointed as companion of Damayanti, who lost her way and arrived at Čedi. She detected Damayanti conversing with the brahmin named Subhā, who came to Čedi in search of the latter and reported about their meeting to the queen mother. The next day, the wife of Subhā and Subhā was Virabhā. (M.B. Vana Parva, Chapters 63, 68 and 69).

SUNARTAKA NAṬA. The name Śiva assumed when he appeared before Pārvati, in disguise. Pārvati was engaged in tapas then. (Śiva-Stotraṭaka, 34).

SUNASSAKHA. Indra. Once Indra disguised himself as a Samyakṣāla, traveled in the company of a dog. At that time, he made an attempt to steal lotus flower from Brahmasaras in Kauśikī ċīrha. Indra struck down at a single blow, Yātūdhāni, the woman-guard of the saras, who opposed him. From this time when Indra went about in the company of the dog, he got the name "Sunassakha". (M.B. Anuśāsana Parva, Chapter 94).

SUNASTIKESA (DEVARAKA). The story of a Brahmana youth who was to be offered as human sacrifice and who was saved by Viśvāmitra, is famous in the Purāṇas. The name of the Brahmana youth was Sunāsfeśa. But even in the Purāṇas there are two versions of this story. In one of them, Sunāsfeśa is referred to as the son of Rākjumuni. In the other, it was Harīcandra who performed the yāga and Sunāsfeśa who were brought for sacrifice. (For details of the two texts, see under Ambaraṭa and the 4th Pura under Viśvāmitra).

Sunāsfeśa later became a Mahārāṣṭra. He composed Rgveda, 1st Manḍala, 1st Asūka. Besides in Rgveda, 1st Manḍala, 8th and 9th Anuvāka, 30th Petaka it is said that Indra had given a golden chariot to Sunāsfeśa.

SUNAYA I. A King, son of the King of Prapīḷaya and father of Medhāvi. (Bhāgavata, 9th Skandha). Pramati was the high priest of Sunaya. (Mārkandeya Purāṇa, 114).

SUNAYA II. A region famous in the Purāṇas. (Bhālava Parva, Chapter 5, Verse 64).

SUNDA. An asura. He had a brother named Upasunda, and their father was Nisumbha alias Jarājana. Sunda and Upasunda were very cruel asuras. The two brothers performed tapas on the Vindhyā mountain with the object of conquering the three worlds. All attempts made by Devas to break up their perseverance failed. The mahārāṣṭra Brahmā appeared before them. They secured from Brahmā a boon to the effect that they would not be killed by anyone else but only mutually by them. Swollen-headed by the boon the brothers conquered the three worlds and none could kill them. Ultimately the Devas sent Titottama, the celestial damācāl to them and she made them quarrel with each other. Both of them fell in love with Titottama and fought with each other and got killed. (Ādi Parva, Chapter 221, Verse 19). For details see under Upasunda and Tāṭākājī.

SUNDARA I. A Gandharva, the son of Virabhā. Due to Vaśiṣṭha’s curse he was born as a Rākjasa whom Mahāvisvūpī later on raised from his fallen state. (Skanda Purāṇa).

SUNDARA II. An Āndīra monarch, son of Pulindasena and father of King Śātakarmi. (Viṣṇu Purāṇa, Part 4).

SUNDARI. A Rākjasa woman, the wife of Mālayāvān. The couple had seven sons called Vajramusti, Virūpākṣa, Durmukha, Supāpīṇa, Yaṇhakaḍa, Maitra and Unmaitra. (See under Mālayāvīṃ and Mālī).

SUNDARIKĀ. A sacred place. He who bathes at a particular spot here called Sundariākūla will become very handsome. (Vana Parva, Chapter 84, Verse 56).

SUNDARIVALLI. A daughter of Mahāvisvūpī. Sundarivalli and Amṛtavalli, another daughter of Mahāvisvūpī once performed penance on the banks of Aṅkāgāṅgā for securing Subrahmaniya as husband. (Skanda Purāṇa, Śambhava Kānḍa).

SUNDHIKA. A town made famous in the Purāṇas, which existed in the eastern part of India. Mahābhārata, Vana Parva, Chapter 254, Verse 8 mentions that this town was conquered by Kaṁśa.

SUNDU. A King of the Puru dynasty. Manasuya was the son of King Pracīnivān, the son of Janamejaya and grandson of Puru. Viṭṭhabhāya was the son of Manasuya. Sundu was Viṭṭhabhāya’s son. Sundu’s son was Bahuvidha. (Agni Purāṇa, Chapter 278).

SUNETRA I. One of the sons of Dhyārāṭṛiya, the sons of kings Kuṇḍaka, Hasti, Viṭṭaka, Kṛśṭa, Kuṇḍa, Haiśāravas, Bhumanyu, Pratipa, Dharmamitra, Suncitra and Aparājita. (Ādi Parva, Chapter 94, Verse 38-60).

SUNETRA II. A son of Garuḍa. (Udyoga Parva, Chapter 10, Verse 2).

SUGA. A dynasty. Puyamitra was the founder of this dynasty. Puyamitra was the military commander of Bhṛadāvā, the last King of the Maurya dynasty. It was after killing Bhṛadāvā that Puyamitra founded this independent dynasty. The kings who belonged to this dynasty, namely Puyamitra, Vaṇujyestha, Vasamitra, Antaka, Pulindaka, Vajramitra, Samāhāra and Devabhāmī ruled for 112 years. (Matsya Purāṇa, Chapter 272, Verses 26-31).

SUN. A King of the lunar dynasty. Bhāgavata, 9th Skandha mentions that this King was the son of Viśvakarma and father of Śrutā.

SUNITHĀ I. A mahārāṣṭra who lives in the court of Indra worshipping him. (Ādi Parva, Chapter 56, Verse 28).

SUNITHĀ II. A King who lives in the court of Yama worshipping him. (Śabha Parva, Chapter 8).

SUNITHĀ III. Another name of Śūpālī. (See under Śūpālī).

SUNITHĀ IV. King of Sunithā. He was jealous of Yudhiṣṭhira being crowned King. (Śabha Parva, Chapter 99, Verse 14).

SUNITHĀ V. A King of the Vṛṣṇi dynasty. He was taught the science of archery (dhanuṣveda) by Pradyumna, son of Śiśu Kṛṣṇa. (Vana Parva, Chapter 183).

SUNITHĀ VI. A King of the Bharata dynasty, son of Susema and father of Nandaka. (Bhāgavata, 9th Skandha).

SUNITHĀ. Mental daughter of Mṛgadevātī (lord of death). Famous for her beauty in all the three worlds, Sunithā begot a son called Vena by King Aṅga. (See under Vena).
SUPRABHĀ I. A wife of Śri Kṛṣṇa who put her up in the mansion named Padmakūṭa at Dwārakā. (N.B. Sanskrit text, Chapter 35).

SUPRABHĀ II. An asura woman, daughter of Kaṭya-paprajāpati by Svarabhūna. (Agni Purāṇa, Chapter 19).

SUPRABHĀ III. River Sarasvati, which runs through Puṣkara-rāthra. (See under Sarasvati).

SUPRABHĀ IV. Daughter of the mahārāja called Vādāya. She was married by Aśāvaṅka.

SUPRABHĀ V. A daughter of Daka. Arrows and other weapons took birth from Jayā and Suprabhā, daughters of Daka. (For details see under Jayā V).

SUPRABHĀ VI. Daughter of King Suṣrata and wife of Nābhāga. Sage Agastyā who became displeased with her as she once threatened him, cursed her to be born in Vaṭāya caste as a result of which Suprabhā and her son Bhulādāna became Vaiśyas. But, as Suprabhā taught her son, when he came of age, about the duties of the Kṛṣṇa, he regained his former form. (Mārkandeyā Purāṇa).

SUPRAJĀ. Wife of Bhānu, the Agni. Bhānu had two wives named Suprajā and Bhrahadbhāsa and six children by each of the wives. (Vana Purāṇa, Chapter 221, Verse 9).

SUPRASĀDA. A warrior of Subrahmanyā. (Śalya Purāṇa, Chapter 45, Verse 71).

SUPRATARDANA. A King in ancient India. He had come down to earth in the company of Indra to witness the battle between Arjuna and Kṛpādāra. (Vīrāṇa Purāṇa, Chapter 96, Verse 9).

SUPRATIKA I. A King in ancient India. (Adiv Purāṇa, Chapter 1, Verse 255).

SUPRATIKA II. A mahārāja whom his brother Visāhavasu cursed and turned into an elephant. (For details see under Garuda, Section 5).

SUPRATIKA III. A diggātra (One of the eight elephants, that support the earth). In the dynasty of Supratikā were born the elephants Airavata, Vāmanā, Kumudā and Arjuna. (Udyoga Purāṇa, Chapter 98).

SUPRATIKA IV. One of Bhagadatta's elephants. This elephant which did so many heroic deeds in the great war was killed by Arjuna. (Droṇa Purāṇa, Chapter 29, Verse 43).

SUPRATIKA V. A Yakta. (See under Guṇḍāhya).

SUPRATIMA. A King once referred to by Saṅjaya as chief among Kings in ancient India. (Adiv Purāṇa, Chapter 1, Verse 253).

SUPRATIŚṬHA. A female attendant of Subrahmanyā. (Śalya Purāṇa, Chapter 46, Verse 29).

SUPRĀRDDHA. A prince of Saudāra. He walked behind King Jayadratha who came to abduct Pāṇcāli, carrying the standard of the King. He was killed in battle by Arjuna. (Vana Purāṇa, Chapter 271, Verse 27).

SUPRAYOGA. A river in India famous in the Purāṇas. This sacred river is considered to be the source of Agni (fire). (Vana Purāṇa, Chapter 222, Verse 28).


SUPTAGHNA. One of the seven sons of Mālyāvan the Rākṣasa, by his wife Sundāri. (See under Sundāri, Mālyāvan and Māli).
SUPUṆIKA. Son of Vipraciti by Simhikā. He was killed by Parśurāma. (Brahmāṇḍa Purāṇa, 3.6, 13-12).

SUPUṆIYĀ. A woman in India famous in the Purāṇas. (Bhāgavata Purāṇa, Chapter 221, Verse 9).

ŚCRA I. A King of the Lunar dynasty. He was the son of Vīdhārtha and father of Śrī. (Bhāgavata, 9th Skandha).

ŚCRA II. A son of Kṛttaviryya. Of the hundred sons of Kṛttaviryya, the most important were, Śūra, Śurasena, Dhrūva, Madhu and Jayadhvaja. (Brahmāṇḍa Purāṇa, Chapter 48).

ŚCRA III. A King in ancient India. (Mahābhārata, Adī Parva, Chapter 1, Verse 232).

ŚCRA IV. A son of the King named Hitu by his wife Ratbhaṭh. This Śuṇa had four brothers named Dvānta, Bhūma, Prayasan and Vasu. (M.B. Adī Parva, Chapter 94, Verse 17).

ŚCRA V. A prince of Sauvira land. (Mahābhārata, Vana Parva, Chapter 260, Verse 10). This Śuṇa was slain by Arjuna at the time of Draupadi's marriage. (M.B. Vana Parva, Chapter 291, Verse 27).

ŚCRA VI. A Yadava King. He was the father of Vasudeva and grandfathers of Kṛṣṇa. By his first wife, Maitri, he had ten sons and four daughters. The sons were, Vasudeva, Devaki, Yudhānī, Anu, Śrījaya, Śyāmasa, Kākā, Setana, Vatsaka and Vrka. The names of the daughters were, Prthī, Śrutiśeṣa, Śrūtaveṣa, Śrūtaveṣavati and Rājadevi. The eldest of these, Prthī, was given as a adopted daughter to Kundīkha. (Harivamasa, 2-34, 17-28; M.B. Adī Parva, Chapter 43, Verse 3, Chapter 101, Verse 1, Bhāgavata, 9th Skandha). In Vayu Purāṇa it is stated that he had three more wives besides Maitri, and from them Devas and mortals were born. (See under Śirasena I).

ŚCRA VII. Father of Dāsaratha's wife, Sumitra. He was invited to the Purakāmastī Yaṣa performed by Dāsaratha. (Vālmīki Rāmāyaṇa, Bahū Kanda, Sarga 13, Verse 26).

SURABHI. The cow of the Dvāsas. (For details see under Kamadhenu and Sārabhi).

SURABHI II. A cow born from the Ḥūrākāra (the sound 'hum') of Brahmā. As the cow grew up, milk began dripping down on earth from its udder and gradually it formed into the Ksiraśarga (ocean of milk). Four daughters, Surāṇa, Vāmikā, Subhadra and Vāravakamadhuk were born to Surabhi and they were considered to be protectors of the four regions. Surabhi lives in the seventh world beneath the earth i.e. Rāṣṭṭama. (Udyoga Parva, Chapter 100).

SURABHĪMĀN. An Aγni (fire). (Vana Parva, Chapter 221, Verse 18).

SURABHĪPĀṬANA. An urban area of olden days in South India. During the Mahābhārata days Sābadeva offered an envoy to this place and brought it under his control. (Sabhā Parva, Chapter 31, Verse 68).

SURABHĪ. A sister of Kama. Ugrasena, the Yadava King had 80 sons including Kama and five daughters Kamā, Mahīṣī, Kākā, Surabhi and Rāstrāpāliki. (Bhāgavata, Skandha 9).

SURADEVI (VAKUŚI). A daughter of Varuna, born of Deva, his brother, the wife. She was the apple of the eye to the Deva. She is the presiding Devata over liquor. She lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 42; Adī Parva, Chapter 18, Verse 35 and Chapter 66,Verse 52).

SURAHANTA. A son of Tupa, the Paḍeṇjanyagni who is one of the Agnis who cause hindrances to Yaṣa. (Vana Parva, Chapter 220, Verse 13).


SURAKRTI. A Brahmāvāda son of Vākumitra. (M.B. Amśu-saṭha Parva, Chapter 4, Verse 5).

SURAKSHA. A Gandharva King. He was the grand-father of Tājāk (See under Tājāk).

ŚCRA-PADMA. An asura hero. This asura invaded Devaloka with a huge army. Skanda Purāṇa mentions that in the battle that followed, India, who was defeated. fled to the place called śYālī in Tapara District in South India and hid himself in a savana.

SURAPRAVIRA. A son of Indu, the Paḍeṇjanyagni, one of the Agnis who cause hindrances to Yaṣa. (Vana Parva, Chapter 220, Verse 13).

SURAK. A King in ancient India. He was invited by the Pandavas to participate in the great war. (Udyoga Parva, Chapter 4, Verse 1).

ŚURAN. Mother of nāga (serpent). i) Bṛḍi. Ten sons of Kṣaṇaprajapati by his wife Kṣṇaprajapati, daughter of Dvāsas. From Surasā were born all the nāgas. (Vālmīki Rāmāyaṇa, Anarikakanda, Canto 14). Nāgas and Uragas are two sorts of serpents. From Surasā were born Nāgas and from Kṣaṇaprajapati, daughter of Dvāsas. (Vālmīki Rāmāyaṇa, Anarikakanda, Canto 14, Verse 26). Surasā was born from the wrath of Kundūkha and the former had three daughters called Anaśa, Rātā and Virudha. (Adī Parva, Chapter 66, Verse 61).

2) Obscured the passage of Hanumān. To test whether Hanumān, who jumped into Nīva to seek out Nīva, possessed power enough for the purpose, Devagandhāvṛsac backed Surāsā to him and told her as follows: “You mother of nāgas, do please assume a terrible form like a big mountain and obstruct his passage: As soon as he heard the injunction, she jumped before Hanumān and attempted to devour him. In spite of Hanumān’s earnest pleadings she stood before him with her mouth open wide. Hanumān then, by his power of illusion, grew ten yojanas in size. Then Surāsā opened her mouth. Twenty yojanas wide, Hanumān then grew thirty yojanas in size and Surāsā opened her mouth forty yojanas wide. In this competition ultimately when Surāsā opened her mouth hundred yojanas wide, Hanumān reduced his size to that of a finger, entered Surāsā’s mouth and came out through her ear. Surāsā was pleased and blessed Hanumān (Vālmīki Rāmāyaṇa, Sundara Kāpya, Canto 1)."

iii) Other information.

1) Other information.

i) Surasā lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 39).

ii) Rohini, mother of Bālabhadra, was an incarnation of Surāsā. (Devī Bhāgavata, Skandha 4).

SURASĀ II. A deva woman who danced at the birth-day celebration of Arjuna. (Adī Parva, Chapter 222, Verse 63).

ŚCRA-SEN. A King of Yaduvānas. 1) General. Śirasena’s kingdom was Mathurapuri. This country was originally ruled by Kings of the Solar
devast. Devi Bhūgavāna, 4th Skandha explains how the Yadava Kings came to rule over Mathurā. The region called Mathuravāna in the Kāliṅdhī river valley. Madhu, the Asura, who lived in Mathuravāna had a son named Lavaṇa. Lavaṇa was a tyrant and an oppressor of the gods, was killed by Saṭrughna who established his rule there. In course of time, the place came to be known as "Madhurā". After Saṭrughna’s time his two sons ruled over the country. Thus the Solar dynasty came to an end and Mathurā purṇa came under the rule of Yadus. The first King of Yaduravāna was Śūrāsenā. Vasudeva, father of Śrī Kṛṣṇa was the son of this Śūrāsenā. After the death of his father, since Vasudeva took up the occupation of tending cows, Ugrasena became King there. Kaṁśa was the son of this Ugrasena.

2. Other details.
(i) Śūrāsenā’s daughter Kuntī was adopted and brought up by the King named Kuntibhoja (M.B. Ādi Parva, Kṛṣṇa Chapters 67, 109 and 110).
(ii) Devamithā, father of Śūrāsenā had another name, "Citratara". (M.B. Anuśāsana Parva, Chapter 147, Verse 28)

ŚūRASENA II. A son of Kṛṣṇatīrava. In Bhārata Parva, Chapter 86, it is mentioned that this Śūrāsenā killed Jamadagni. (See under Śūra II)

ŚūRASENA III. "Śūrāsenā was the old name for the region now known as Mahārāmaṇḍala or Vraja-maṇḍala. The natives of this place were called "Śūrāsenas". The following pieces of information are given about the Śūrāsenas in the Bhārata parva: (i) It was between the two countries, South Yaktulēnum and Śūrāsenas (that the Pāṇḍavas travelled from the land of Pāṇḍīcalī to Mathyadeśa. (M.B. Virūṭa Parva Chapter 5, Verse 4).

4. (v) Śūrāsenas were the bodyguards of Bhīṣma during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 16, Verse 12).
(vi) The Śūrāsenas forces once stopped Arjuna on the way. (M.B. Droṇa Parva, Chapter 91, Verse 37).
(vii) Śūrāsenas attacked Arjuna and Sāiṭyaki in Bhārata battle. (M.B. Droṇa Parva, Chapter 141, Verse 9).
(viii) Yudhīśhtra soaked the earth with blood by killing the Śūrāsenas at Kuruksetra. (M.B. Droṇa Parva Chapter 157, Verse 29).
(ix) Bhīṣma butchered the Kstrīryas of Śūrāsenas by hundreds. (M.B. Droṇa Parva, Chapter 169, Verse 4).

(x) Kṛṣṇatīrava, Kṛṣṇatīrava and Śakuni from the Pāṇḍavi side fought against the Śūrāsenas. (M.B. Kṛṣṇa Parva, Chapter 47, Verse 16).

ŚūRASENA IV. A king who fought against the Pāṇḍava from the Kaurava side in the Bhārata Yuddha. He stood by Durvīdhana in the "Kṛṣṇatīravīya" formed by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 75 Verse 18).

ŚūRASENA V. A king of the Somavartīra of Pratīṣṭhāprapuṣṭa. Śūrāsenā who was childless, tried to propitiate the gods in many ways to obtain a son. To the end he got a son in the form of a serpent. But to keep it secret, he performed the usual ceremonies connected with his son’s Upayana, marriage etc. in the usual manner. At last by the mercy of Gauṭamīdevi Śūrāsenā’s son obtained human form. (Bhārata Parva, Chapter 111).

ŚūRASENAPURA. The city of Mathurā.

ŚūRASENI. Wife of Pratīṣṭhāprapuṣṭa. śūrāsenā, who was childless, tried to propitiate the gods in many ways to obtain a son. To the end he got a son in the form of a serpent. But to keep it secret, he performed the usual ceremonies connected with his son’s Upayana, marriage etc. in the usual manner. At last by the mercy of Gauṭamīdevi Śūrāsenā’s son obtained human form. (Bhārata Parva, Chapter 111).

ŚūRASTRĀM I. A kingdom of Purāṇic fame on the south-western part of ancient India. Ākṛti, king of this country, was once defeated by Sahadeva, one of the Pāṇḍavas. (Śūra Parva, Chapter 61). Holy place like Cauṇḍोdha, Prabhāsketra, Pānḍavātī etc. are situated in this area. (Vana Parva, Chapter 81, Verse 19).

ŚūRASTRĀM II. A Kstrīrya dynasty. Rupādihika was a wicked King born in this dynasty. (Udyoga Parva, Chapter 74, Verse 14).

ŚūRĀTÁ. A celestial damsels, daughter of Kaṇṭhaprabhāpati by his wife Pradīhā. (Ādi Parva, Chapter 65, Verse 50). She gave a dance performance at the birth celebration of Arjuna. (Ādi Parva, Chapter 22, Verse 63).

ŚūRĀTARA. A king who killed the mighty Rākṣasa named Patacca. During the Bhārata Yuddha, Patacca had taken his stand on the Kaurava side. (M.B. Kṛṣṇa Parva, Chapter 56, Verse 30).

ŚūRĀTHA. A king in ancient India. (See under Samādhi Chettiyar).

ŚūRĀTHA II. A king of the Purū dynasty. Śūratha was one of the sons of Jahu, the other sons being Śrūsena, Ugrasena and Bhūmisesa. (Agni Purāṇa, Chapter 278).

ŚūRĀTHA III. One of the two sons of Jamandeyaya, the other one being Mahīm. Śūratha had a son called Vidyūrātha. (Agni Purāṇa, Chapter 278).

ŚūRĀTHA IV. Cousin of Girīrādī, daughter of Vāsuvakumar. See under Vāsvakumārī, Par 2.

ŚūRĀTHA V. A king born from an asura called Krodhvāva. (Ādi Parva, Chapter 67, Verse 63).

ŚūRĀTHA VI. Father of King Kṣitikāya of Sīhadeśa. (Vana Parva, Chapter 365, Verse 6).

ŚūRĀTHA VII. A king of Trigarta. He was a dependant of Jayadrath. In the battle that followed Jayadratha’s abduction of Draupadi, Śūratha was killed. (Vana Parva, Chapter 271, Verse 18).

ŚūRĀTHA VIII. A warrior who fought against the Pāṇḍavas in the great war. (Drona Parva, Chapter 18, Verse 20).

ŚūRĀTHA IX. A son of Drupada. He was killed by Aśvatthāma in the great war. (Drona Parva, Chapter 156, Verse 180).

ŚūRĀTHA X. A Pāṇḍīcalī mahārāṣṭra who fought on the Pāṇḍava side in the great war. He was killed in battle by Aśvatthāma. (Śalya Parva, Chapter 14, Verse 37).

ŚūRĀTHA XI. Son of Jayadratha by his wife Dūṣālikā. Jayadratha was killed by Arjuna. When Śūratha got the news that Arjuna, leading the yājñic horse had
reached Sindhu-dasa, he ended his life in great fright. (A. vamedha Parva, Chapter 78, Verse 28).

SURAHA XII. A king who ruled over Kandhala-nagara. He captured Sri Rama’s yâdîc horse and also took Hanumana, Sugriva etc. prisoners. At last Sri Rama himself appeared on the scene, defeated Surahta and released the captives: (Padma Purâna, Pâtali Kâhana, 49, 52).

SURAHA. Mother of Emperor Sibi. (Vanâ Parva, Chapter 19, Verse 25).

SURAHTAKA. A particular region in the Kuta Island. (Bhiṣma Parva, Chapter 12, Verse 13).

SURÂVAN. Name of the horse attached to the chariot given to Agastya by the maharshi called Ilvala. (See under Agastya).

SURA VITHI. A famous orbit of stars in Indraloka. (Vanâ Parva, Chapter 43, Verse 25).

SURENU. A tributary of the river Sarasvatî flowing through Râbha island. (Salya Parva, Chapter 39, Verse 26).

SURESA I. A son of Talá, the Pâncajanyagni, one of the fifteen Agnis who cause hindrances to yajñâs. (Vanâ Parva, Chapter 220, Verse 13).

SURESA II. A Sântana Vivasvâna (eternal lord of the Universe). (Aunâsana Parva, Chapter 91, Verse 55).

SURESVARA. One of the eleven Rudras. (Sánti Parva Chapter 208, Verse 19).

SUROGAN. A female attendant of Subrahmanyu. (Salya Parva, Chapter 46, Verse 29).

SUROGIS. A son of Vâsinâ by Arundhati. (Bhâgavata, Skandha 4, Verses 5, 6).

SUROK. One of the seven seas, filled with Madya (wine). (Bhiṣma Parva, Chapter 12, Verse 2).

SUROMAN. A serpent belonging to the family of Taksha. He was burnt at the Sarpasatru of Janamejaya. (Adि Parva, Chapter 57, Verse 10).

SRPANAKHA. Râvana’s sister.

1) Vîrâvas, son of Brahma and Kaikasi, daughter of Sumâti lived in the forest called Śrângâkâ. Once Kaikasi had a sexual union with Vîrâvas at an unseasonable hour. As a result of this union, Kaikasi gave birth to four children at intervals of one Vîma each. These children were: Râvana, Kumbhrakarna, Vibhiṣâna and Śrîpanakkha. (Kamba Râmâyana, Bâla Kâباحث).

2) Domestic life. Śrîpanakkha was married to the Pârâsara, Vidyujjïha. The son who was born to the couple was named Sambhubhukama.

The Pâlakayyas were the brothers of Vidyujjïha. At the time of Râvana’s return after his triumphal march, a battle took place between him and the Pâlakayyas. The Pâlakayyas fell under the sword of Râvana. Enraged at the death of his brothers, Vidyujjïha encountered Râvana. In the battle that followed, Vidyujjïha was killed. On hearing about her husband’s death, Śrîpanakkha went to Râvana wailing and lamenting. Moved to pity at the sight of her tears, Râvana said:—“Dear Sister! You may travel through the three worlds and accept any man you like as your husband. Is there any one who would not wish to become my relative? Go and marry a husband suited to you. If any one turns down your proposal, just inform me. I shall come and make him your husband.”

Śrîpanakkha was pleased. She at once started going round the three worlds with Khara, Dûsana and Trishiras. (Uttara Râmâyana, Kambhârâya, Aranyâ Kândâ).

3) Before Lakshmana. Śrîpanakkha’s son, Sambhubhukama was performing tapas to Siva in Daṇḍâkârânya. It was at this time that Sri Rama and Lakshmana arrived in the forest, accompanied by Sita. They reached the place called Pañcavati in Daṇḍâkârânya. Sri Rama wished to set up his hermitage in the middle of the five “vâsa” trees in Pañcavatî.

At the very sight of Sita, Sambhubhukama fell in love with her. He stood there in the form of a tree. While building the hermitage, Lakshmana felled that tree and thus Sambhubukama was killed. (See under Sambhubukama).

The widowed Sûrpanakha, in her search for a suitable husband happened to reach and settle down at the southern border of Daṇḍâkârânya. She had failed in her search so far.

It was at this stage that she came to know of Sri Rama and his party. She disguised herself as Lalîtâ and entered Sri Rama’s ārâma. The sight of Sri Rama made her a victim to carnal passion. She submitted her desire to him, but he turned down her prayer. The disappointed Sûrpanakha left the ārâma at once. But she appeared again in front of Sita. Feeling that so long as Sita was alive, Sri Rama would not be prepared to court her, Sûrpanakha rushed furiously at Sita. Lakshmana who was watching the whole scene, suddenly rushed to the spot and pushed her out of the ārâma. He cut off her ears, nose and breasts.

Sûrpanakha, bleeding profusely from her mutilation, hastened to her brother Râvana to inform him of the calamity. In obedience to Râvana’s command, Khara, Dûsana and others who came and encountered Rama and Lakshmana, were also slain in the battle. (Kamba Râmâyana, Aranyâ Kândâ).

SCRâPAKA. Another name for Kerala. In Brahmâda Purâna, Chapter 95, we read that Paramârtha threw a “Sûra” winnowing basket from Gokarna southwards and the ocean up to the spot where the Sûra fell, became dry land. Since the land was formed by throwing the Sûra, it came to be called “SCRâPAKA”. References to SCRâPAKA in the Mahâbhârata, are given below:-

(i) In the course of his triumph of the southern lands, Shahadeva conquered SCRâPAKA. (M.B. Sâsâ Parva, Chapter 31, Verse 58).

(ii) There is a sacred bath here, known as SCRâPAKA tirtha. By bathing here, one would obtain golden râjas. (M.B. Vanâ Parva, Chapter 85, Verse 43).

(iii) In SCRâPAKA Ksetra, there is a sacred platform originally built by Jamadagni. Close by, there are two holy places called “Pañcâna tirtha” and “Chandra tirtha”. (M.B. Vanâ Parva, Chapter 86, Verse 12).

(iv) Yudhishtira once happened to visit this sacred place. (M.B. Vanâ Parva, Chapter 116, Verse 8).

(v) SCRâPAKA is the land formed by the withdrawal of the ocean. It is also called “Apâramâlakâni”. (Sánti Parva, Chapter 49, Verse 66).

(vi) Mahâbhârata, Aunâsana Parva, Chapter 25, Verse 50 states that by bathing in the water of SCRâPAKA Ksetra and observing a fast for a fortnight, one would be born as a prince in the next birth.

SURUCÂ. A son of Garuda. (Udyoga Parva, Chapter 101, Verse 3).
SURUCI. A wife of Utánápáda. Svayambhuva Manu had two sons called Priyavarta and Utánápáda. Utánápáda married Surucí and Suvít. A son called Utama was born to Surucí and Suvít was born Dhrúva. (For details see under Dhrúva).

SURUTÁ. A daughter of Viśvakarman. Priyavarta, son of Svayambhuva Manu married Surutá and Bhrismin, the beautiful daughter of Viśvakarman. Surutá had ten sons. They had a younger sister called Īrjavana. (For details see under Bhrismin and Īrjavana.)

SURYA I. The God who gives light to the worlds.

1) Birth. It is said that the Sun was born to Kaśyapa by his wife Aditi. Mahávisnu begot Brahmá and Brahmá begot Maréti. Prajápati Kaśyapa was born from Maréti. Several sons were born to Kaśyapa by Aditi the daughter of Dvakta. They are known by the names Adityas, Varuṇa, Rudras and so on. Of these, Ādityas are twelve in number (Aditya means the son of Aditi). There is a difference of opinion as to whether these twelve Ādityas are. According to Agni Puráṇa, Chapter 51, the twelve Ādityas are Varuṇa, Sūrya (the Sun), Sahāsrahara, Dhiśa, Tapagā, Sāvitar, Gabhánta, Ravi, Parjanya, Västu, Mitra and Vásu. (See under Dwadasādityas.) But in Mahábhárata, Adi Parva, Chapter 104:15, it is said that these twelve Ādityas are Dhiśa, Arjuna, Mitra, Śukra, Varuna, Aśā, Bhaga, Vivasvān, Pāśa, Sāvitar, Tvaṣṭa and Viṣṇu.

Very often these names are used as synonyms of the Sun. So it is better to assume that there are several Ādityas and that it is the sun who gives light and heat to the worlds. Viśvamitra is famous because it is said that from this Vivasvān the Manu Vaivastava was born and from this Vaivastava, Iksvāku, the first king of the Solar dynasty, was born.

2) The chariot of the Sun. The Sun rises in the east and sets in the west, in consequence of which days and nights occur. The Puranic assumption is that the Sun travels in a very big chariot. The chariot of the Sun is made thousand thousand yojanas long. The length of each half of the yoke is proportionate to the length of the axle. The short axle of the chariot with the small half of the yoke is fixed on Dhrúva. The wheel fixed on the other axle rests on the mount Manasottara. Separate Ādityas, hermits Gandharvas, celestial maidens, Yakṣas, serpents and giants sit, in the chariot of the Sun every morning and evening. In the month of Čaitra, which is also calledMadhumasa, the seven officers of the month who travel daily in the chariot, are the Āditya Dhiśa, the celestial maiden Krittratā, the hermit Pulasta, the serpent Vāsuki, the Yakṣa Rathabhrī, the giant Hiti, and the Gandharva Tumburu. In the month of Vaśakha also called Madhava, the Āditya Aryanman, the hermit Pulaha, the Yakṣa Rathaaḥs, the celestial maiden Pushtakaha, the giant Praheṇ, the serpent Kakavira and the Gandharva Nāradā sit in the chariot. In the month of Jyesṭha, the Āditya Mitra, the hermit Atri, the serpent Takṣaka, giant Pauruseya, the celestial maiden Menakā, the Gandharva Hābh, and the Yakṣa Rathasvāna, sit in the chariot. In the month of Āṣāḥ, the Āditya Varuṇa, the hermit Vasistha, the serpent Nāga, the celestial maiden Sahajāyā, the Gandharva Hābh, the giant Ratha and the Yakṣa Citrārtha, travel in the chariot. In the month of Śrāvaṇa, the Āditya Indra, the Gandharva Viśvavāna, the Yakṣa Svaras, the serpent Elaputtra, the hermit Angiras, the celestial maid Prāmacī, and the giant Saras travel in the chariot. In the month of Pūjya, the Āditya Śaiva, the Gandharva Vasu, the giant Vāta, the hermit Gautama, the serpent Dhanañjaya, the Yakṣa Usena and the celestial maiden Ādityās sit in the chariot. In the month of Kārttika, the Gandharva is another Viśvavasu, the hermit Buaradvaja, Āditya Parjanya, the hermit Airavata, the celestial maid, Viśvācī, Yakṣa Senajit and the giant Apara, sit in the chariot. In the month of Mārgasīra, the Āditya Amśa, the hermit Kaśyapa, the Yakṣa Turvāya, the serpent Mahāpada, the celestial maid Urvā, the Gandharva Gajana, and the giant Yajñavalkya sit in the chariot. In the month of Paṇcu, the hermit Krita, the Āditya Bhaga, the Gandharva Drṇāyu, the giant Sphojña, the serpent Karotaka, the Yakṣa Aristanemi and the celestial maid Purvavatī travel in the chariot. In the month of Māgha, the Āditya TvasΓ, the hermit Jamadagni, the serpent Kamola, the celestial maiden Tiletāmā and the giant Yajñojata travel in the chariot. Seven persons live in the region of the Sun in their time. The hermits praise the Sun; the ganḍharvas sing; the celestial maids dance; the giants walk behind. The serpents prepare the horses to be yoked; the Yakṣas hold the bridle and the Bālakhyiyas stand round the Sun. These groups of seven in each month are responsible for heat, coldness, rain etc. (Viṣṇu Purāṇa, Anśa 2, Chapter 6).

3) The Yedra figure of the Sun. Even though the sun is only one of the seven gods, he is above the others in prominence. The complete power of Viṣṇu is the three Vedas/Rg, Yajus and Sāma. The power in the form of the three Vedas flowers in the form of the Sun. That power destroys all the sins in the world. Viṣṇu stays inside the Sun in the form of Rg, Yajus and Sāma for the sustenance and protection of the world. As said before, the three Vedas are the parlakta, or the feminine supreme power of Viṣṇu. She is the three Vedas themselves. Every month she stays inside that particular Āditya of the month. In the morning the Rgveda praisns the Sun. At noon the Yajurveda praises the Sun and in the evening the Sāmans such as Brahad Rathantar and so on. The three Vedas/Rg, Yajus and Sāma are portions of Viṣṇu. This power of Vivasvān stays always. It stays not only in the Sun, but also in the three godsheads Brahmā, Viṣṇu and Śiva. At the time of creation Brahmā was pervaded by Rg. At the time of sustenance, Viṣṇu is pervaded by Yajus. At the end
Rudra will be perved by Sāman. So the sound of Sāman will be unpalatable. Thus this Vaśyāvātne power which is having the attribute of purity (Satvya) and Vedas, pervades the entire universe. Thus, the various names given on the seven groups also. Being the seat of this power, the Sun shines with his rays and destroys the darkness in all the worlds.

Such a Sun is praised by the hermits. The Gandharvas sing in front of the Sun. The celestial maidens dares before him. The giants guard him, the serpents prepare his chariot, the builder Brahma and the Jivas stand around him. Visnu who is having the figure of the Sun pervaded by the power of the Vedas, never rises or sets. The seven groups are separate from that Visnu. As the figures of those who approach, are reflected in a mirror fixed on a post, that post of Visnu, without separating itself from that chariot, pervades them who come every month in turn. (Visnu Purāṇa, Amā 2, Chapter 1)

4) The direction of the sun. The Sun starts from the east and goes to the western ocean. The directions east and west originate from this rising and setting. As a matter of fact when the sun rises in the east it is bright in places behind it. But it does not shine in the palace of Brahma the top of Mahāmeru. The rays of this sun which enter the palace are driven back by the radiance of the palace. The Mountain Meru is north to all islands and countries. So on one side of that mount it is always day and on the other side it is always night. When the Sun sets his light enters fire. So at night the light of fire goes far. In the same way, at day time, the light of fire enters the sun. So the sun shines more. Thus knowing the day and the night, the day and the night wax when the sun shines on the southern and northern hemispheres. The dark nights and bright days enter water gradually. The water seems a little red, in day time because darkness has entered it in the night. After sunset the water seems a little white because the day has entered the water.

Thus, when crossing through the middle of the island Purāṇa, the change of the Sun to one thirtieth portion of the earth is called 'Mābhīrkikātā' (covering the distance in a mūhārta - 48 minutes). The sun, like a fly sitting on the circumference of the wheel of a potter travels around the earth inclining a portion of a thirtieth of the earth, and making day and night. In the beginning of the transit to the Tropic of Cancer, the sun passes into the zodiac of Makara, and then to Kumbha and Mina. After having completed the three zodiacs, the sun makes the day and night equal and enters Visuvat. At the end of travelling in the Northern hemisphere the sun enters the zodiac of Karkatakā and transit to the south begins. (Visnu Purāṇa, Amā 2, Chapter 8).

5) The Sun in the chaitra of the giant. The Sun is being attacked daily by a kind of giants called the Mandebras.

6) Family life. The Sun married Saniyā, the daughter of Viśvākarma. Three children Manu, Yama and Yami were born to him by Saniyā. By Chāya, the maid of Saniyā, three children, Sanāśicara, Manu and Tapati were born to him by Sanāśi. (Visuvat and Revanta were born by Saniyā to the son who took the form of a horse under Saniyā's aspect). On several occasions other sons such as Sugriva, Kālindī, Karpa and so on were born to the Sun. (For details see under those entries).

7) The rising delayed. A story stating that the rising of the sun was delayed because of the curse of Śilavati, is stated in Mahābhārata. (See under Śilavati).

8) The Sun and the Moon. The King Satrajet did penance and got the jewel Symantaka from the Sun. (For detailed story see under Prasena).

9) The Sun and Rāhu. Once the Sun and the moon pointed out Rāhu who had come to participate of the Amṛta (Ambrosia) in stealth and Mahāvisnua cut off his head. (For detailed story see under Amṛta, Para 4).

10) The Hermes of the Sun and the Sun is the teacher of Hanūman. (See under Hanūman).

11) The Sun and Rāvana. Once Rāvana happened to reach the Solar region, while he was conducting regional conquest. That night he rested on Mahāmeru, and then got into his plane Puspaka, ready for fight in the morning. Seeing the Sun rising up, Rāvana called his master Praśasta and said to him, 'Minister, go and convey my words to the Sun. ‘Rāvana has come to fight. Either get down and fight or admit defeat.’ Praśasta walked towards the sun and told the words of the King to the two gatekeepers Puspati and Damū. The Sun was informed of this by Danjī. The Sun told Danjī thus: “Danjī, I don’t mind whether I defeat or I am defeated by Rāvana. The thing is, that I have no time.” Danjī informed Rāvana of this. Rāvana went away shouting that he had defeated the Sun.

12) Fight with Śiva. See under Śiva Para 7, Sub para 7.

13) The Sun lost his lustre. See under Sukeśa.


15) The Sun and Karṇa. See under Karṇa.


17) The names of the Sun. Once the hermit Dhaumya repeated to Dharmaputra the one hundred and eight names of the Sun. Those names are given in Mahābhārata, Vana Parva, Chapter 3.

18) Other details.

(i) Once Pāñchāli worshipped the Sun. The Sun created an unseemly giant for her protection. (M.B. Viśā Parva, Chapter 15, Verse 19).

(ii) Pāñchāli did penance before the Sun and procured the 'Aksayapātra' (the pot that never became empty). (See under Aksayapātra).

(iii) The Sun destroys the ungrateful asuras (demons). (M.B. Udvyoga Parva, Chapter 108, Verse 15).

(iv) There is a story connecting the Sun and the South. In days of old the Sun performed a sacrifice according to the Vedas, and to Kātyāya who was the ministerial priest, he gave the South as daksinā (offering). So the south got the name ‘Dakṣina’. (M.B. Udvyoga Parva, Chapter 109, Verse 1).

(v) The west is the place where the Sun pours his rays after the end of the day. (M.B. Udvyoga Parva, Chapter 110, Verse 2).

(vi) When Karṇa and Arjuna confronted each other in the battle of Bharata, the Sun boasted to Indra that Karṇa would come out victorious. (M.B. Karṇa Parva, Chapter 87, Stanza 57).

(vii) The Sun gave Subrahmanyā two attendants named Subhraja and Bhāvāra. (Śāyā Parva, Chapter 45, Verse 31).

(viii) Once Śiva anointed the Sun as the King of all the planets. (M.B. Sānti Parva, Chapter 112, Stanza 31).
(ix) The Sun once gave Yajñavalkya the boon that he would get knowledge of the Vedas. (M.B. Sáti Parva, Chapter 318, Verse 6).

(x) The story of one who had attained the region of the Sun by Utchavytti (‘Living on the grains fallen on the sky’) is given in Mahábhárata, Sáti Parva, a few Chapters from 353, as follows:

There was a Brahmin in a place called Mahápadma on the banks of the Ganges. He wandered there and there for knowledge of Vedas. Once a hermit met him and directed him to search for Padmanábha. At last he found out his house. But there was the wife of Padmanábha only. She said that her husband would return within a few days. Accordingly he remained on the banks of the Ganges without any food. Padmanábha returned and met the hermit again. The hermit asked what the nága should do in order to get merged in God. The Nága replied that he could become one with God by Utchavytti. The Nágas continued: ‘The Sun is a god who had invoked himself a saint who had lived only by the fallen grains in the field. The activities of that Sun are wonderful. The hermits and saints attach themselves to the rays of the Sun as birds attach themselves to the branches of trees. The great storms arising from the Sun spread wide in the sky. I saw once a person sitting inside that Sun who was a wonder of wonders. When that person as shining the Sun came to him in the moon the Sun embraced him and seated him inside him. I asked him who he was. The Sun replied that he was a person who thought a Nága became Padmanábha. Hearing the advice given by the Nága, the Brahmin engaged in Utchavytti and attained heaven.

(xi) The Sun gave Subrahmanya shining beauty. (M.B. Anuádana Parva, Chapter 86, Verse 23).

(xii) The Sun gave the hermit Jamadagni an umbrella and sloppers. (See under Cérrupu).

(xiii) The Sun went in war between the Devas and the Asuras was drawing near. Ráhu wounded the Sun and the moon. Along with that the universe fell in darkness, and the asuras began to destroy the Devas. At this time according to the prayer of the gods the hermit Atri assumed the figure of the Moon and made the Sun as shining as of old. (M.B. Anuádana Parva, Chapter 65, Verse 25).

(xiv) The synonyms of the Sun according to the Amarakosá are given below:

(Bára, Búrya, Arayamá, Ádiyá, Dvadásá̄ná, Divá̄kara, Bákára, Abhá̄kara, Bráhmana, Prabhákara, Vibhákara, Bháván, Vivavá̄n, Sarpá̄vá, Hará̄vává, Upará̄vá, Vikárana, Árka, Mará̄yá̄, Mihá̄r, Aré̄p, Dhván, Yá̄r, Mitá, Círabhá̄ná, Padmanábha, Utchavytti.)

SÚRYABHAṆU. A gate-keeper of Alakásu. A statement occurs in Utsara Rámya, that in the fight between Kubera and Rávana, this gate-keeper helped Kubera.

SÚRYADATTA. A brother of King Virája. It is stated in Mahábhárata, Virája Parva, Chapter 31, Stanza 11, that this Súryadatta was known by the name Sátánika. Súryadatta also took part in the fight following the theft of the cow of Virája by Duryodhana and others. After killing the hundred warriors in the army of Trigarta, this Súryadatta entered into the midst of the enemies and was killed by Dropa in the battle of Bháratas. (M.B. Karna Parva, Chapter 6, Verse 34).

SÚRYADHVAJÁ. A King in Ancient India. He was present in the Svyat트yāra marriage of Draupadi. (M.B. Adi Parva, Chapter 185, Stanza 10).

SÚRYAGRAHÁNA. The Sun to know in detail about the view of the Puráṇas regarding the solar eclipse, see under Candrá IV, Para 4.

SÚRYAKETÁ. A daitya (demon). Once this daitya conquered the world of the gods and expelled Indra. At that time Puráṇya was the king of Ayohyá, who was born in the solar dynasty. Indra requested for his help. Puráṇya desired to help Indra, on condition that Indra should stand as an ox and that he would sit on the hump of that ox and fight. Accordingly he sat on the ‘Kákud’ (hump) of the ox and fought in the battle, killed Súryaketá, and reinstated Indra in his former position. Because he sat on the ‘Kákud’, Puráṇya got the name Kákustha. The dynasty of the King came to be called by the name Kákustha. (Kamba Rámya, Vádábhá̄ká). SÚRYAKÁSA. A King in ancient India. It is stated in Mahábhárata, Adí Parva, Chapter 67, Stanza 57, that this King was born from a portion of the King Kratha.

SÚRYAMÁSA. A warrior who fought on the side of the Kárvras in the battle of Bhárata Abhimanyu killed him. (M.B. Drona Parva, Chapter 48, Verse 15).

SÚRYANÉTRA. A bird born in the family of Garúja. Mention is made about this bird in Mahábhárata, Udyoga Parva, Chapter 101, Stanza 13.

SÚRYASÁVITRA. An eternal god of offerings to the manes. (M.B. Anuádana Parva, Chapter 91, Stanza 34).

SÚRYASI. An eternal god concerned with offerings to the manes. (M.B. Anuádana Parva, Chapter 91, Stanza 34).

SÚRYATÍRTHA. An ancient holy place situated in Kuruksetra. It is mentioned in Mahábhárata, Vana Parva, Chapter 88, Stanza 48, that by bathing here and worshipping the manes one may attain the fruits of performing the sacrifice of Agnijóma and go to the land of the Sun.

SÚRYAVAMŚA. An important dynasty of ancient Bhárata. It is stated in Devábhágavat, Skanda 7, as follows about the origin of this solar dynasty.

The Lord of creation Brahmá originated from the lotus in the navel of Viṣṇu. That Brahmá did penance for ten thousand years and pleased Parásakí, the great goddess of power, and started creation. First of all he created seven mental sons. Of them Marici became expert in creation. Prájapati Kátyápa the son of Marici became a greater expert. The Sun is the son of Kátyápa. Nine sons named Ikyáliká, Nábáha, Dhruva, Sáryá, Náliyána, Prájna, Nyára, Dáya, Karúka and
Pratihara were born to the Sun. Of these Ikváku became King. This line of Kings born from the Sun is called Suryavarna (Solar dynasty). (See the Genealogy.)

SÜRYAVARCSA. A Deva Gandharva. It is stated in Mahabharata, Adi Parva, Chapter 122, Stanza 55, that this Deva Gandharva born to Prajapati Kashyapa took part in the birth celebration of Arjuna.

SÜRYAVARMÁ. A King of the country of Trigarta. This King had a brother called Keutuvarna, Surya- 
varman and Keutuvarna fought with Arjuna when he was leading the sacrificial horse of Yudhishthira. Both the Trigartas were killed in that fight. (M.B Atma- 
medha Parva, Chapter 74).

SUSAMAN. A noble Brahmin born in Dhanabhaya. (Sahhá Parva, Chapter 33, Verse 53).

SUSANKULA. A famous urban area in North India. Arjuna once conquered this region. (Sahhá Parva, Chapter 27, Verse 11).

SUSANTI I. A King of the Bharata dynasty. He was Sándhi's son and father of Purusa. (Bhágavata, Skandha 9).

SUSANTI III. Indra during the third Manvantara. (See under Manvantaras).

SUSARMA. King of Trigarta desa. The following information about him is gathered from Mahabharata. 
(i) Sutarmann, son of Yvádhaka, attended Draupadi's wedding. (Adi Parva, Chapter 185, Verse 9). 
(ii) Once he incited Duryodhana to attack Masya, the Viráta King. Accordingly Duryodhana attacked the Viráta city and Susarman aided him in the battle. (Viráta Parva, Chapter 30). 
(iii) In the battle that followed the lifting of the cown of the Viráta King by the Kauravas, Susarman took the Viráta King as captive. (Viráta Parva, Chapter 33, Verse 7). 
(iv) In the battle that followed the above incident Bhima caught Susarman as a prisoner. (Viráta Parva, Chapter 23, Verse 25). 
(v) At the instance of Yudhishthira Bhima set Susarman free. (Viráta Parva, Chapter 33, Verse 56). 
(vi) Susarman fought against the Pandavas and on the first day of the great war he fought a duel with Gek- 
tima. (Bhágavata Parva, Chapter 45, Verse 60). 
(vii) Arjuna defeated Susarman. (Bhágavata Parva, Chapter 82, Verse 1). 
(viii) He fought with Arjuna, Bhima and Dhrya-
dyumna. (Bhágavata Parva, Chapter 114; Dropana Parva, Chapter 14). 
(ix) He vowed that he would kill Arjuna. (Dropana Parva, Chapter 17, Verse 1). 
(x) When Droshaka was killed, he ran away from the battle-field. (Dropana Parva, Chapter 193, Verse 18). 
(xi) Arjuna killed Susarman. (Sálaya Parva, Chapter 27, Verse 45). 
(xii) Names like Prathulaladhipa, Rukmanarath, Trai-
garta and Trigarta are used as synonyms of Susarman.

SUSARMAN II. A Pandála warrior who fought on the Pádava side in the great war. He was harassed in various ways by Bhima and was ultimately killed by Karna. (Karna Parva, Chapter 56, Verse 46).

SUSARMAN III. Last of the Kings in the Kanya dynasty. He was killed by his minister Béli. (Bhág-
avata, Skandha 10).

SÜSENA I. A nága born in the Dhrtrárśa dynasty. The nága was burnt to death at the serpent yajña of Jánamedya. (Adi Parva, Chapter 57, Verse 16).

SÜSENA II. One of the hundred sons of Dhrtrárśa. He was killed by Bhima in the great war. (Bhág-
avata Parva, Chapter 64, Verse 34).

SÜSENA III. A King of the Páu dynasty. He was the grandson of Avisht and son of Pálik. (Adi Parva, Chapter 94, Verse 52).

SÜSENA IV. A son of Sage Jamadagni. The Sage asked Susena to kill his mother, but he did not obey his father. Jamadagni, therefore, cursed him and Parávárama redeemed him from the curse. (Vana Parva, Chapter 116).

SÜSENA V. Father-in-law of Béli, the monkey king. Susena, father of Tat, was a deity and one thousand croce monkeys to search for Sitá. (Vana Parva, Chapter 283, Verse 2). Susena, an expert in the science of medicine and the art of warfare, was the son of the monkey called Dharna. (Vámkaki Ramayana).

In the Ráma-Rávana war Susena fought the Rákṣasa forces and killed Vidyurás, Lakanána swooned on being hit by the arrows of Rávana who fought with redoubled vigour following the death of Indrajit. Many monkeys also swooned. Then Susena, the medical expert, brought back to consciousness the swooned folk with the help of Váyakaraná, Sauravâyakaraná, Sájñvaná and other herbs.

Susena also attended the coronation ceremony of Sri Ráma. (Vámkaki Ramayana, Yuddha KáUSA, Chapters 101, 123, 134).

SÜSENA VI. A son of Karna. He fought with Nakula in the great war. Uttamájías killed him in battle. (Karna Parva, Chapter 75, Verse 13).

SÜSENA VII. Another son of Karna. Nakula killed him in the great war. (Sálaya Parva, Chapter 10, Verse 49).

SÜSENA VIII. A King of the Bharata dynasty. He was the son of Dhrta and father of Súnuñá. (Bhágavata, Skandha 9).

SÜSENA IX. A king, who married Rambhá. (See under Rambhá, Para 5).

SÜSILA I. A daughter of the Gandharva named Supála. (See under Pramohit). (Supála I). A Gandharva lady (See under Pramohit).
by force. (See under Jamadagni, Para 8). (Brahmāṇḍa Purāṇa, Chapter 61).

ŚUŚKA A Mahārāja who lived in the Gokarna temple. When Bhūgolathā brought Gātigā from heaven to the earth, sea water began to rise and the temples situated near the sea were submerged. At that time Śuśka went along with other Mahārājas to visit Parāshurāma at the Mahāparāshu mountain. In response to Śuśka’s prayer, Parāshurāma raised the submerged temples including the Gokarna temple, above the water.

ŚUŚYA An asura. In Rgveda we find that once Indra bound the magician Śuśya in chains and put him in prison.

SUŚOBHANĀ A Maugli princess. King Pariksit of the Tevāku dynasty married her and three sons Śala, Dala and Bala, were born to the couple. (See under Pariksit II).

SUŚRAVĀS I A Vidarbha princess. King Jayatsena of the Parī dynasty married her and a son called Arvācāna was born to them. (Adi Parva, Chapter 95, Verse 17).

SUŚRAVĀS II A king of the Rgvveda period. When enemies encircled him he prayed to Indra who helped him by driving away the 10000 enemy warriors. (Rgveda, Sāндala 1, Anuvāka 10, Sūktā 53).

SUŚRAVĀS III A spy of the Devas. He once informed Sarvāryata secretly about the presence of the Sage Katyāyanā. Sarvāryata appeared before the Sage and told him that he would get from Sage Sarvārvārya the knowledge he wanted. Accordingly Katyāyanā ended his penance and went to Sage Sarvārvārya.

SUŚUKHA displayed the subdued art of surgery. Suśukha was the grandson of King Gādhi and son of Vīśvamitra. (Anuśāsan Parva, Chapter 4, Verse 59).

(He is the author of Āsurastāsūkha, one of the famous texts on Ayurveda).

SUŚHIHALA A place of Purānic fame in ancient India. The people who lived here were called Suśhitas. (Sahā Parva, Chapter 14, Verse 16).

SUŚTITI One of the four states or conditions of man. Jāgat, Svātuṣa, Sunśitu and Turiya are the four states of man. (For details see under Jāgat).

SUŚVARĀ A Gandharva woman. (See under Pramohini).

SUŚYĀMA An aparā woman. She was the wife of Rādhavaṇya, son of Arśipēna. The couple had a daughter called Yēdhā. (Brahmāṇḍa Purāṇa).

SUTA I. General information. A hermit who recouunted the Purāṇas to other hermits at Naṁśīpa forest. He was a disciple of Vīśaṇa. Vīśaṇa composed the Purāṇas and taught them to his son, hermit Suka who was a man of abstinance and who was not born of womb. At this time Vīśaṇa had another disciple named Śuśita. It is stated in Devī Bhāgavata, Skandha 9, that this Śuśita who was a fellow-disciple of Suka, who had learned all the Purāṇas directly from the teacher Vīśaṇa, and who was capable saying stories so convincingly, was the son of the hermit Lomahāra.

2) As Naṁśīparāṇya Sūta who had learned the Purāṇas directly from Vīśaṇa, happened to reach Naṁśīparāṇya once. (See under Naṁśīparāṇya). Naṁśīparāṇya is the abode of hermits in the Kali-age. In days of old, hermits, who were miserable because of the evils of Kali-yuga, which was fast approaching, gathered here at the end of Dvāpara-yuga. They went to the world of Brahmā to consult about the means and ways of preventing the evils of Kali-yuga. Having heard their complaints Brahmā brought a wheel of the figure of mind and placed it before the hermits told them thus: “You follow this wheel. The place where this wheel falls down will be a place of purity, which will not be affected by the evils of Kali-age. There you can live in peace, without being affected by the evils of Kali-age till the coming of the Sātvatya.” Saying these words Brahmā set the wheel rolling in front of them. The hermits followed it. The wheel rolled on till it reached the earth, fell down and was crumbled to powder in a particular place. That place became famous later under the name Naimśīparāṇya. Śuśita came to this place.

As soon as they saw Śuśita, the hermits such as Taṇauka and others who were living there welcomed Śuśita with hospitality and told him thus. “Oh! hermit, you are the disciple of Vīśaṇa. You have learned the eighteen Purāṇas from Vīśaṇa. We are eager to hear them. So please recite to us the Purāṇas, the hearing of which will remit all sins and secure heaven.”

According to this request Śuśita recited the eighteen Purāṇas to the gathering of the hermits. It is in the form of the teaching of Śuśita to Taṇauka and the others, i.e. in the form of a dialogue between Śuśita and Taṇauka, that the people got the Purāṇas (Devī Bhāgavata, Sūkha 1).

3) Śuśita was beheaded. In Bhāgavata, Skandha 10, there occurs a story, stating how Balkhadrārāma cut off the head of Śuśita as the battle of Kuruksetra had started when Śuśita had been reciting the eighteen Purāṇas in Naimśīparāṇya and fixed it in place again and he was brought to life. (For further details see under Balkhadrārāma, Para 6).

4) Other details. Śuśita was one of the hermits who visited Bhūmaṇa on his bed of arrows during the battle of Bhārata. (MB. Śanśi Parva, Chapter 47 Verse 12).

SUTA II. One of Vīśvāmitra’s sons who were expounders of the Vedas. (Mahābhārata, Anuśāsa Parva, Chapter 4, Verse 57).

SUTA III. A blend class of people. (See under Vārpa).

SUTALĀ. A part of Pāṭala (netherworld). (See under Pāṭala).

SUTANU I. The wife of Aṇvaṇa, the son of the King of Vajra. Sutanu was the daughter of Yuddhiṣṭhira. (Vīśu Purāṇa, 96, 250).

SUTANU II. The daughter of Aṅkuva otherwise called Ugrasena. (Mahābhārata, Sahā Parva, Chapter 14, Verse 33) Śrī Kṛṣṇa made Aṅkuva marry this Sutanu.

SUTAPAS I. A King of the dynasty of Bhārata. He was the son of Homa and the father of Bala. (Bhāgavata, Skandha 9).

SUTAPAS II. A Prajāpati who lived in days of yore. A son named Prinigīrāha was born to this Prajāpati by his wife Prīṣnī. That son was a partial incarnation of Mahāviṣṇu. (For further details see under Aditi Para 7).

SUTAPAS III. A son of Vasiṣṭha. Seven sons named Rajas, Goota, Urḍhvabāhu, Savana, Anagha, Sutas and Sūkha, were born by his wife Orjā. All the seven of them were the Saptarīsi (seven hermits) of the third Mahāvannya. (See under Manvantara).

SUTAPAS IV. Father of the hermit Upanāny (Brahmāṇḍa Purāṇa, Chapter 18).

SUTAPAS V. A hermit of the family of Būrga. (See under Ugratapa).
SUTAPAS VI. A hermit who was born in the dynasty of Bharadwaja. This hermit had two wives. A son named Kaśyapaṇī was born by Pūrānakūṭa, one of the two wives.

The glamour of the second wife of Sutapas attracted the sun, who raped her once and from this, the son Asvaṇīnāta was born. On seeing that his wife was a harlot, Sutapas abandoned her with her son. Afterwards, at the instance of Śrī Kṛṣṇa, the hermit received his wife and her son back. (Brahma-raja: 1: 11).

SUTAPAS VII. A hermit. This hermit once approached the princess Utpalāvati and requested her for coition with him. The princess refused. Then he cursed her to become an animal. Utpalāvati begged for liberation from the curse. Sutapas felt pity for her and blessed her thus:—”A son named Loka will be born to you. He will become the Mann of Tāmasa Mahāvarta.” (Mārkandeya Purāṇa, Chapter 17).

SUTĀRA. A Gandharva damśīd who had been cursed. (For further details see under Pranuḥnī).

SUTASOMA. The son born to Bhīmāsenā by his wife Draupadi. The information regarding this Sutasoma, taking from Mahābhārata, is given below:

(i) Sutasoma took birth from a portion of the Vīva-devas. (M. B. Ādi Parva, Chapter 67, Verse 127).
(ii) It is mentioned in Mahābhārata, Drona Parva, Chapter 23, Verse 28, that this prince was given the name Sutasoma, because he was born by the blessings of Candra (Moon).

(iii) Sutasoma had a combat with Vikarna on the first day of the battle of Bharatā. (M. B. Bhīma Parva, Chapter 43, Verse 38).

(iv) He rescued Srukārmā from the hound of Durmukha in the battle of Bharatā. (M. B. Bhīma Parva, Chapter 79, Verse 39).

(v) Sutasoma fought with Vivini (M. B. Drona Parva, Chapter 25, Verse 24).

(vi) Sutasoma fought with Sakuni and was defeated. (M. B. Karna Parva, Chapter 25, Verse 45).

(vii) There was a severe fight between Sutasoma and Asvatthāma. (M. B. Karna Parva, Chapter 55, Verse 4).

(viii) Mention is made in Mahābhārata, Saṃśāta Parva, Chapter 8, Verse 55 that in the battle of Bharatā, Asvatthāma entered the camp of the Paṇḍava army in the night and killed Sutasoma.

SUTEJANA. A king who was a friend of Yudhiṣṭhira. (Bharata, Drona Parva, Chapter 158. Verse 40).

SUTRTHA. An ancient holy place in Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Verse 74, that the Devas and the manes came to this place, and that if offerings to the manes are given at this place, one would get the merits of performing horse sacrifice.

SUTIKṢHA. A hermit. While Śrī Rāma and Lakṣmana were living in the forest with Śita, they visited the hermits such as Sarabhaṅga, Sutikṣha and others. Once Indra came to the hermitage of Sutikṣha and invited him to the world of gods. It was at this time that Śrī Rāma came to the hermitage with Śita and Lakṣmana. When they were nearing the hermitage, Indra said “I shall see Rāma later when he has completed his great task.” Saying thus Indra went away from the hermitage. Śrī Rāma and his wife and brother asked the hermit, where in the forest, they were to live. The hermit told them that they could live in that hermitage itself.

This hermit was the brother and disciple of Agastya. Once Sutikṣha changed a wicked and cruel man named Duṣṣanyya to a good and righteous man by sprinkling holy water of Gaṅga on him. (See under Duṣṣanyya). (Vālmīki Rāmāyana, Aranyaka Kāṇḍa, Sarga 7).

SUTRA (VEDASUTRA). See under Vedas.

SUTRAVĀNA. A son of Sumitā, the teacher and hermit of Sūrāvān. (See under Gṛurāpaṛamānī).

SUVĀHA. A warrior of Subrahmanya. (Salya Parva, Chapter 45, Verse 66).

SUVĀK. A mahārāja or ancient India who held Yudhiṣṭhira in great respect. (Vana Parva, Chapter 26, Verse 24).

SUVAKTRA. A warrior of Subrahmanya. (Salya Parva, Chapter 43, Verse 73).

SUVĀMĀ. A holy river in India famous in the Purāṇas. (Bīhāma Parva, Chapter 9, Verse 29).

SUVACALA I. Daughter of the mahārāja called Devala. Svetaketu (son of a sage) married her and the couple attained salvation by performing the duties of the householder. (M. B. Southern Text, Sānti Parva, Chapter 280).

SUVACALA II. A wife of Sūrya. (Anuśasana Parva, Chapter 146, Verse 5).

SUVACALA I. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Karna Parva Chapter 84, Verse 5).

SUVACALA II. Son of Suketa. Both the father and the son attended the wedding of Draupadi. (Ādi Parva, Chapter 183, Verse 9).

SUVACALA III. A son of Tapa, the Pāūrśaṭayāṇī. (Ādi Parva, Chapter 185, Verse 9).

SUVACALA IV. A very truthful Sage who lived in ancient India. Dyumatsena father of Sāyaṇavān lived in the ārāma of this sage. He consorted Dyumatsena when Sāyaṇavān and Sāvitrī who had gone out to collect firewood were very late to return (Vana Parva, Chapter 71, Verse 10).

SUVACALA V. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 2).

SUVACALA VI. A soldier who fought on the Kaurava side and got killed by Āhīmarśu in the great war. (Drona Parva, Chapter 48, Verse 15).

SUVACALA VII. One of the two attendants given to Subrahmanya by Himāvān, the other one being Ātvarcās. (Salya Parva, Chapter 45, Verse 46).

SUVACALA VIII. A son of the king Kārṇaṇa. He is known as Karandhana as well. (See under Karandhana).

SUVACALA IX. Wife of sage Dādhīcā. At the request of Indra, the mahārāja sacrificed himself so that the former might use his bones. Suvarcās who hated the Devas especially Indra as the cause of her husband's death cursed Indra that he and his dynasty be ruined. She decided to cut her hair in the pyre of her husband when the following celestial voice was heard: "You are pregnant." Then she opened her stomach with a sharp stone, took out the fetus and placed it near a Banyan tree and ended her life in her husband's pyre. (Padma Purāṇa, Ucata Kāṇḍa, 135, Śivaśāstra, 24-25). The child born from the fetus is the famous Pippalāda. (See under Pippalāda).
SUVARMAN. One of the hundred sons of Dhriitarṣastra. He was killed by Bhīma in the great war. (Drona Parva, Chapter 127, Verse 66).

SUVARNA I. A Devagandharva. A famous celibate, he attended the birthday celebrations of Arjuna. (Anuśāsana Parva, Chapter 122, Verse 58).

SUVARNA II. A Brahmin sage with his body golden in colour. He once held a talk with Manu about meritorious acts and sins. (Anuśāsana Parva, Chapter 122).

SUVARNĀ. A princess of the Ikṣvakū dynasty. Subhota of Puruṣa dynasty wedded her and to the couple was born a son called Hasti who later on became a King. (Ādi Parva, Chapter 95, Verse 34).

SUVARNA (M). A unit of measurement in ancient India.

SUVARNABHA. A King, grandson of Śvārocitī. Manu and son of Śatkhayāda. The father once advised the son on the various aspects of Śatāvatrhāma. (Śānti Parva, Chapter 340, Verse 31).

SUVARNACODA. A prominent son of Gurūda. (Udyoga Parva, Chapter 161, Verse 9).

SUVARNASRAS. A Sage of very old age. His father's name was Puṣgalavarmā. He lived in western India in days of singing Śāmbaveda. (Udyoga Parva, Chapter 110, Verse 12).

SUVARNAŚTHIVI. Son of King Śṛṅjaya. While sages Nārada and Parvata were living in that King's palace the following incident took place. Śṛṅjaya expressed his sorrow over having no issues to Nārada who then blessed him to have a son called Suvarnaśthivī. The King began performing Yājñas from that day onwards and his son conceived and in due time delivered a child who was named Suvarnaśthivī and he became an ascetic even as a boy. Indra got alarmed by the penance of Suvarnaśthivī and tried to frighten him by assuming the forms of various cruel beasts. He also sent his Vajraundhi against the ascetic, but all to no purpose.

The boy became four or five years old when one day while strolling in the company of his mother on the banks of the Gaṅgā, a tiger jumped upon him. This tiger of illusion had been sent by Indra and the tiger killed the boy. His mother wept aloud and people in the palace gathered around her. Śṛṅjaya wept bitterly. Utimately Nārada appeared, consoled the King and with the permission of Indra brought the boy back to life. (Śānti Parva, Chapter 31; also see under Śṛṅjaya).

SUVARNATIRTHA. A very ancient holy spot in India. Before creation Mahāviṣṇu once did penance here to please Rudra who appeared before him and granted him boons. That is the great importance of the place. He who worships Śiva here will derive benefits equal to those of conducting an Āvasamadha yajñī and also will attain the status of Gaṇapati. (Vana Parva, Chapter 84, Verse 16).

SUVARNAVARMAN. The King of Kāśi. King Janamejaya had married his daughter Vapiṣṭhamā. (See under Janamejaya).

SUVAṬRA. An Indian river famous in the Purāṇas. (Bhīma Parva, Chapter 9, Verse 25).

SUVAṬUSTU. A river of India extolled in the Ṛgveda.

SUVAṬUSTA. A King in ancient India. He had also been invited by the Pāṇḍavas to participate in the great war. (Udyoga Parva, Chapter 5, Verse 13).

SUVEĐA. Wife of Savana, son of Priyavrata. (See under Savana I).

SUVELA. A mountain on the banks of the southern sc. Rāma and Lākṣaṇa, before entering Lankā with the monkey-force, had surveyed the city from the top of this mountain. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa Chapters 38 and 39).

SUVEṢA. A river famous in the Purāṇas. Sage Mārkaṇḍeya once saw Brahmā in the womb of child Kṛṣṇa. (Vana Parva, Chapter 188, Verse 104).

SUVARA I. A King of the Bhṛata dynasty, son of Kriyā and father of Rūpājī. (Bhāgavata, Skanda 9).

SUVARA II. A King born from an aspect of the asura called Krodhavāsa. (Udyoga Parva, Chapter 74, Verse 14).

SUVARA III. Son of King Duryodhana, Suvarī was a famous ruler equal in prowess to Indra. (Anuśāsana Parva, Chapter 2, Verse 13).

SUVARA IV. A Kṣatriya dynasty. The wicked King, Ajāhūtī was born in this dynasty. (Udyoga Parva, Chapter 74, Verse 14).

SUVARAŚALĀ. A female attendant of Subrahmanyā. (Salva Parva, Chapter 4, Verse 66).

SUVARA I. A King of Bhṛata dynasty. He was the son of Kriyā and father of Viśvajī. (Bhīma Parva, Chapter 9).

SUVARA II. A King of the Āṭga royal dynasty. He was the son of King Uṣīna who begot of his wife Nṛgī the son called Nṛga, Nara by his wife, Nārā; Kṛṣṇa by his wife Kṛṣṇī. They both being Sibi by his wife Dṛḍhavati. (Agni Purāṇa, Chapter 277).

SUVARA III. Son of the brahmin Somāśarman. (For details see under Dhrāmāṃḍa).

SUVARA IV. A muni of ancient days who lived in North India. He was extraordinarily effulgent and reputed. (Vana Parva, Chapter 90, Verse 12).

SUVARA V. One of the two attendants given to Subrahmanyā by Mitradeva, the other one being Satyashandha. (Śalya Parva, Chapter 45, Verse 41).

SUVARA VI. One of the two attendants given to Subrahmanyā by Viḍhyākṣara, the other one being Sukraman. (Śalya Parva, Chapter 45, Verse 42).

SUVARA. Daughter of Daksaprājapati by Viraṇi. She had four sons one each from Daksīṇa, Bharmā and Rudra. They were respectively Daksāṣṭā, Bharmāsvāmī and Rudrāsvāmī. (Brahmanda Purāṇa, 41, 39-59).

SUVAJNA. Daughter of King Prasenajit of the Puru dynasty. She was wedded to King Mahābhārata and King Ayutukāyē was their son. (Ādi Parva, Chapter 95, Verse 20).

SUJAYU. A King who was the grandson of Emperor Bharata and son of Bhūmanu. His mother was Puskari. (Ādi Parva, Chapter 94, Verse 24).

SUJAYA. Third son of the Rākṣas called Sātāṅgi. Sudeva, the army-chief of King Ambasūta, killed Suyama. (M.B. Southern text, Śānti Parva, Chapter 98).

SUJAYA I. A daughter of King Bāhuda and wife of Parikṣit, son of Anuṣṭāva. The couple had a son called Bhīmaśena. (Ādi Parva, Chapter 93, Verse 41).

SUJAYA II. Consort of King Divodāsa of Kāśi. (For details see under Nikumbha).
SVABHOJANA (M). - A narakas (Heil). (For further details, see the section on Narakas, under Kala, Yama).

SVADHADEVI. - Wife of the Manasa. There is a story, as given below, in Devi Bhagavata, Skanda 9, about the birth of this goddess.

At the beginning of creation Brahm created seven groups of Manas of whom four were embodied and three were jussuluous ones. The deities called the Manas are the Agni-Agha, the Barahvatas, the Sonapras, Yama, Anila, Soma and Aryanma. The Manas (oblations offered to the manas) were stipulated as the food of these manas. It was ordered that the Brahman who does not make offerings to the manas, will be as mean and despiscible as the Brahman, who has not learned the Vedas, who has not eaten meals presented to an idol in temple, and who has not worshipped Devi (goddess), and such would be the case with him. Thus Brahm made Sraddha as food for the manas. But the portion of the rice balls offered by the Brahman stipulated as the food of the manas, seldom reached them. At last the manas complained to Brahm. Then Brahm created a woman of beauty, youth, knowledge and power to grant boons and recite Mantras, from the portion of pure nature. She was named Svadhia, and was given to the manas as wife. Then Brahmins were ordered to give offerings to the manas only with the spell (Mantra) of Svadhia. When the Brahmins began to do as they were ordered, the manas also began to get food, and they became contented.

Two daughters named Menia and Khuriani were born to their father Svadhia. It is mentioned in Visnu Purana, Amsa 1, Chapter 10, that both of the daughters were exponents of Vedas, full of knowledge and the seat of all good qualities.

SVASAHA. - A daughter of Bhoompati. This Svasa, who was always angry had a son named Kuma. (M.B. Vana Parva, Chapter 219, Verse 52).

SVADHADEVI. -

1) General Information. - Wife of god Agni (fire). There is a story about the birth of this goddess, as given below, in Devi Bhagavata, Skanda 9.

In the beginning of creation sufficient arrangements had not been made for food to be supplied to the Deva (gods). They were in misery. At last the devas requested Brahmins to make some arrangements for their food. Brahm pacified them by saying that he would make available to them, the 'havis' offered by Brahmins as food. Then Brahm meditated on the Mala-Pakriti. A particle of Mala-Pakriti appeared before Brahm and asked him what boon he required. Brahm said thus:—Oh Goddess ! The gods are in distress because of lack of food. The 'havis' offered by Brahmins in the fire so as to convert them as food for the gods. The fire would become powerful to digest the 'havis' and the Brahmins requested Brahm to convert them as food for the gods. The fire would become powerful to digest the 'havis' only if your esteemed self would reside in fire as the power of digestion. Only the 'havis' offered with the mantra, (spell) ending with the holy name of your glorious self could be digested by fire and taken to the gods as food. and they could accept it as food. So it is my request that your gracious self would become the power that dwells in fire as the figure of wealth and prosperity, adored by men and gods.

But that goddess said that her desire was to get Sri Kuma as her husband. She did penance to Sri Kuma, who appeared and said:—Devi! you will take birth as the daughter of King Nagaspati in Varkha Kalpa (a period of ages) and then you will become my wife. Now you have to become the wife of Agni under the name Svadhevi and become the power of digestion, and part of the spell (Mantra) you and Agni will be worshipped together by all. From that day onwards Svadhevi became the wife of Fire. It is mentioned in Visnu Purana, Amsa 1, Chapter 10, that three sons Paravaka, Pavantana and Suci, were born to the couple. (See under Devi).

2) Other details.

(i) It is mentioned in Mahabharata, Sabha Parva, Chapter 11, Verse 42, that Svadhevi remains in the court of Brahma, glorifying him.

(ii) Once Svadhevi appeared among the wives of hermits. (M.B. Vana Parva, Chapter 225, Verse 7).

(iii) When Subrahmanyas was assisted as captain of the army, Svadhevi also was present (Mahabharata, Salaya Parva, Chapter 45, Verse 15).

SVĀITREYA. - Son of Svāitra. There is a story in Agveda, lst Mancatha, 7th Anuvaha, 33rd Sūtra that Svāitra once hid himself under water for fear of enemies.

SVAYAHA. - A region in India, very famous in the Puranash (Mahabharata, Bhishma Parva, Chapter 9, Verse 45).

SVANA. - Son of the Agni (fire) called Sayva. It is said that this Agni is the agent which causes disease to living things. This agni got the name Svana because humans produce Svana (putrid cry) when they are afflicted with diseases. (M.B. Vana Parva, Chapter 219, Verse 15).

SVANAYA. - Son of King Bhavayava. The daughter of this King, who is praised in the Agveda, was married by the hermit Kekhipah. (For further details see under Kekhipah I, Other details, Para 6).

SVAPHALKA. - Father of Akura. Vrṣi, a Yadava King had two sons Svaphalka and Cittaka. It was divinely ordained that there would not be epidemic and drought in the place where Svaphalka lived. Once there was no rain for a period of three years in the land of the King of Kuk. So the king of Kuk took Svaphalka with him to his country. With his arrival there was rainfall in the land and the King who was pleased at it gave his daughter Gandini in marriage to Svaphalka. There is a story about the birth of Gandini also. Gandini remained in her mother's womb for many years. At last the King of Kuk called to the child in the womb and said, "Take birth at once; why do you remain there so long?" The child replied, "I shall come out if you allow me to offer a cow as gift every day." The King allowed it and the child was born. She was named "Gandini." She used to offer the gift of cows to Brahmans daily. After she married Svaphalka, several sons included Akura were born to her. (Harivanda, Chapter 34, Bhagavata, 19th Skanda).

SVAPNA. - Dream.

1) General Information. One of the four states of mind.

2) Result of Svapna. The Indians believe that there are two kinds of dreams and that they have the power to suggest things going to happen in future. So Indian sages have classified dreams as good dreams and bad dreams.
Bad dreams:-

Seeing the following in dream is bad.

1. Grass and trees have grown all over the body except the pavel.
2. The dust of bronze was sprinkled on the head.
3. The head was completely shaved.
4. One (the dreamer) had worn dirty clothes.
5. He had applied oil on the body.
6. One is scattered with mud.
7. He had fallen from a higher level to a lower level.
8. He had eaten the food of his mother.
9. He had eaten a nutritious and palatable food.
10. He had eaten flesh of birds or aniseed oil or oil-cake.
11. He had entered the womb of his mother.
12. He had got a wound.
13. He had obtained a lotus flower and metals.
14. He had killed serpents.
15. He had climbed on trees with red flowers or on the back of low caste people.
16. He had eaten flesh of birds or aniseed oil or oil-cake.
17. He had entered the womb of his mother.
18. He had got a wound.
19. The flag post of Indra had been broken down.
20. The Sun and the Moon had fallen down.
21. The gods, Brahmins, Kings or teachers have been angry.
22. Stars or planets have fallen.
23. He had engaged himself in dance or playing musical instruments or singing.
24. He had played musical instruments except the lute (Vina).
25. He had been carried down by the current of a river.
26. He had been carried in a funeral bier.
27. The Sun and the Moon had fallen down.
28. The gods, Brahmins, Kings or teachers have been angry.
29. He had engaged in dance or playing musical instruments or singing.
30. He had played musical instruments except the lute (Vina).
31. He had been carried down by the current of a river.
32. He had been carried in a funeral bier.
33. The Sun and the Moon had fallen down.
34. He had engaged in dance or playing musical instruments or singing.
35. He had played musical instruments except the lute (Vina).
36. He had been carried down by the current of a river.
37. He had been carried in a funeral bier.
38. The Sun and the Moon had fallen down.
39. He had engaged in dance or playing musical instruments or singing.
40. He had played musical instruments except the lute (Vina).
41. He had been carried down by the current of a river.
42. He had been carried in a funeral bier.
43. The Sun and the Moon had fallen down.
44. He had engaged in dance or playing musical instruments or singing.
45. He had played musical instruments except the lute (Vina).
46. He had been carried down by the current of a river.
47. He had been carried in a funeral bier.
48. The Sun and the Moon had fallen down.
49. He had engaged in dance or playing musical instruments or singing.
50. He had played musical instruments except the lute (Vina).
51. He had been carried down by the current of a river.
52. He had been carried in a funeral bier.

Good dream:

Seeing that-

1. He has climbed on a mountain or the upper storey of a building, or on the back of an elephant, or horse, or bull etc. on the top of trees having white flowers, or
2. Grass has grown in the loins.
3. Several heads have grown.
4. Hair is turned grey or adorned with white flowers.
5. One is wearing white clothes.
6. He has caught the Moon, or the Sun or the stars and put them.
7. One has embraced the flag of Indra or hoisted the flag of Indra.
8. He has bathed in blood.
9. One has drunk sura (liquor) or blood or milk.
10. One has handled weapons.
11. The sky is clear.
12. He drank the milk of cow, buffalo, elephant or mare, by mouth as their calves do.
13. One gets blessings from the gods, the Brahmins, or teachers.
14. One is anointed with water in the horn of cow or water taken from the lunar region, or anointed as the ruler of a kingdom.
15. The head is wounded or he himself was dead.
16. Houses etc. have caught fire.
17. One received the blessings of kings.
18. He has played the instrument lute.
19. A king or elephant or horse or gold or an ox or a cow comes before.
20. At the end of the dream he is seen to have climbed on the back of an ox or an elephant or on the top of a house or a mountain or a river or have a mountain or a river or have a river or a mountain or a river or are having a decorated or an excrement on the body or gone to a prohibited woman, or seen white cloth, clear water, tree with fruits, or a clear sky, it forebodes good future. (Agni Purana, Chapter 29).
named Jalandhara. (Padma Purāṇa, Uttara Khanda, Chapter 4.)

SVĀKṢARĀ. A warrior of Subrahmanyayā. (Mahābhārata, Śalā Parva, Chapter 45.)

SVĀRAṆΓRĪṬA. A warrior of Subrahmanyayā. (Mahābhārata, Śalā Parva, Chapter 45.)

SVĀRAṆGARŌMA. A king of the Solar dynasty. It is stated in Bhāgavata, Sandhi 9, that this king was the grandson of Mahārāma and the father of Pracharōm.)

SVĀRACIṢA. A son born to the king Dvitiyān by his wife Varūchāni. He had learned the languages of all the living creatures from Viśvānika, the daughter of Mandāra a Vidyādharas, and the art called "Padmīnivīdāy" from Kaivalyā the daughter of Para, a Vākaśa. Three sons, named Vĳaya, Meraumandā, and Prabhāva were born to Svārociṣ by his three wives Manoramā, Viśvānika, and Kaivalyā. Later from a jungle goddess another son named Svārociṣ also was born to Svārociṣ. Svārociṣa who was also called Dvitiyāman became an emperor afterwards. (Mārkandeyā Purāṇa, 61.)

SVĀROCIṢA. A Manu. See under Manvantara.

SVĀRŌPĀ. An asura. This asura remains in the palace of Varuna and serves him. (Śabha Parva, Chapter 9, Verse 14.)

SVĀŚA. A daughter of Dakṣaprājapati Dharmadeva married her. Anūta, the Vasu, was born as their son. (M.B. Adi Parva, Chapter 66, Verse 17.)

SVĀSTIKA I. A mīga (serpent) who lived in Giriśvarāja. It is mentioned in Mahābhārata, Śabha Parva, Chapter 9, Verse 9, that this serpent lives in the palace of Varuna.

SVĀSTIKA II. A warrior of Subrahmanyayā. (M.B. Śalā Parva, Chapter 45, Verse 65.)

SVĀSTIMAITI. An attendant of Subrahmanyayā. (M.B. Śalā Parva, Chapter 48, Verse 12.)

SVĀSTIPŪRAṬIRTRA. An ancient holy place in Kurukṣetra. Those who visit this holy place will obtain the fruits of giving thousand cows as alms. (M.B. Vana Parva, Chapter 85, Verse 176.)

SVĀSTYATREYAYA. An ancient hermit. Mention is made in Mahābhārata, Śantī Parva, Chapter 208, Verse 26 that this hermit had lived in South India.

SVĀṢA. A king praised in the Rgveda. With a view to obtain a son, he worshipped the Sun and the Sun himself took birth as his son. The son grew up and became king. Once there arose a fight between this king and hermit Enaka, in which fight Indra saved the hermit. (Rgveda, Mandala 1, Anuvāka 11, Sūkta 61.)

SVĀṬI. A grandneph of Cākṣura Manu. Ten sons were born to Cākṣura Manu, by his wife Naḍavāli. Svāṭi was the son of his son Īru by his wife Agneyā. Svāṭi had five brothers named Aṅga, Sūmanas, Krauṭ, Aṅgiras and Gaya. (ś Parva, Chapter 18.)

SVĀVATKA (SVĀPHALKA). Father of Akurā. (See under Śvāphalka.)

SVĀVILLAMĀPAHA. A holy place situated in Kurukṣetra. (Mahābhārata, Vana Parva, Chapter 83, Verse 61.)

SVAYAMBHU. A teacher—priest. This teacher was the first one who had given precedence to the ceremonial rites of śraddha (offering to the manes). (M.B. Anuśasana Parva, Chapter 191.)

SVAYAMBHUVA MANU. Son of Brāhma and the first of the Manu.

1) Brāhma. Svāyambhuva Manu was born as the mental son, and Śatarūpa as the mental daughter, of Brāhma. Svāyambhuva did pray and acquired boons for ruling over the subjects. He married Śatarūpa herself. Brāhma appointed him as the first Manu to rule over the subjects. Two sons named Priyavrata and Utānapāda and two daughters named Praśūti and Ākūti, were born to Svāyambhuva by his wife Śatarūpa. Of the two daughters Praśūti was given to Prajāpati Manu and Ākūti to Prajāpati Ruci as wives. A son named Yaśa and a daughter named Dakṣā were born to Ruci by Ākūti. The children were twins.

It is believed that Svāyambhuva and Śatarūpa are the first human beings. A story as given below, occurs in Mātya Purāṇa. Brāhma took birth as a man somewhere in Kāsñika. Brāhma who took birth as a man, created Śatarūpa from his own body, without any decrease in its radiance. Svāyambhuva (Brāhma) appreciated the beauty of Śatarūpa. He grew amorous. But Brāhma was ashamed of his feeling, as Śatarūpa being half of his body, was his daughter. Being subjected to love and shame at the same time Svāyambhuva took a stone and looking at Śatarūpa To avoid the look of Brāhma, Śatarūpa moved to one side. Brāhma had no courage to turn his face to that side. So another face sprang up on that side for him. Śatarūpa turned four sides and Brāhma thus got four faces. His amour subsided. When the desire subsided, a man originated from Brāhma. That man is Svāyambhuva. (For further details see under Manvantara.)

SVAYANJATA. A son born to a man by his own wife. (M.B. Adi Parva, Chapter 119 Verse 33.)

SVAYAMPRABHA. A daughter of Maya, an asura. Two daughters named Svāyamprabha and Somaprābhā were born to Mayāsura. From birth Svāyamprabha became a celibate. Netāṣābha the son of Vaśvanarāja married Svāyamprabha. Svāyamprabha, the celibate, became the maid of Rambha. (For the rest of the story, see under Rāma Parva 25). [Kathāsāsāgara, Madhuvanakukalabakha, Tarangī 3.)

SVAYAMVARA I. A sub-section of Adi Parva in Mahābhārata. This sub-section comprises Chapters 183 to 191 of Adi Parva.

SVAYAMVARA II. A custom of princesses selecting their husbands themselves. There are three kinds of Svayamvara. These three kinds are stipulated for Kings only. The first type is Icchāsvayamvara, the second one is Savayasthiśavayamvara and the third is Śrurṣuśukvasavayamvara. No condition is attached to Icchāsvayamvara. Anybody may be chosen as husband according to the wish of the bride. Damayanti Svayamvara is an example of this. In the second it will be stipulated that the bridgroom will have to possess certain qualifications. In Śītāsvayamvara Śri Rāma drew the bow of Tryambaka, and married Śītā. This is an example of the second type of Svayamvara. The third type is meant for adventurous heroes. Arjuna’s marrying Subhadra is one of the third type of Svayamvara. (Devi Bhāgavata, Sandhi 3.)

SVEDAJA. An asura (demon). (See under Raktaja.)

SVETI. A King in ancient India. By his moral and spiritual power he was able to restore his dead son to
life. He did not eat meat. Mahabhatak, Anuʃātana Parva, Chapter 151 mentions that he was one of the few Kings who deserve to be remembered with reverence at dawn and dusk. (M.B. Ādi Parva, Chapter 1, Verse 23S; Śatī Parva, Chapter 153, Verse 68; Anuʃātana Parva, Chapter 115, Verse 69).

SVETÅ II A king, Mahabhārata, Sahā Parva, Dīkṣitānaya Pātha, Chapter 14 mentions that he was one of the prominent kings in India.

SVETÅ III I a son of the Virāṭa king, Śveta was the son of Kini Virāṭa by his chief wife Suṣratha, who was a princess of Kosalā. Śveta had attended Yudhiṣṭhira's Rājasīya. This distinguished warrior was killed by Bhīma in Bhāratā Ruddhā. (M.B. Dīkṣitānaya Pātha, Virāṭa Parva, Chapter 16, Sahā Parva, Chapter 44, Verse 20, Bhārata Parva, Chapter 48).

SVETÅ IV I a warrior of Subrahmaṇya. (Mahabhārata, Śalya Parva, Chapter 45, Verse 64).

SVETÅ V I son of the elder brother of King Sudeva. There is a story of how Śveta, who was a sinner, attained mokṣa (salvation) by a vision of Sañcī Agastya. Towards the end of his life, Śveta attained Mokṣa by performing austeritys. But since he failed to go on to heaven by giving food to the hungry, even in heaven, he was tormented by hunger and thirst. His hunger was so severe that he began eating his own flesh.

As last as suggested by Brāhmaṇa he was born again on earth and after a visit to Agastya re-entered heaven.

SVETÅ VI I a daughter of Daśika. Ten daughters were born to Daśika by his wife Krodhaśī, including Śveta. (Vidhmak Rājanyā, Aranyā Kārṣṇā, 14th Sarga).

SVETÅ VII I a mountain in Uttarā Khandā. In Mahabhārata, Vana Parva, Chapter 139, Verse 1, we find that the Pāṇḍavas crossed the Śveta mountain during their life in the forest.

SVETÅ VIII I a country situated on the northern side of the Nela mountain. The region is known as "Hiryākarn" is situated in the north of this country. (M.B. Bhīrana Parva, Chapter 6, Verse 37).

SVETÅ-BHADRA I a Gūḍyaka (guardian of treasury). Mahabhārata, Sahā Parva, Chapter 10, Verse 15 mentions that he serves Kubera in Kubera's assembly.

HE I the guardian of Kubera's treasury.

SVÅ ADVITYA I an island. It was on this island that Śveta performed his austeritys for obtaining Brahma Vidya. It is situated on the northern side of the ocean of milk. It is 32,000 miles above Meru mountain. The inhabitants of Śveta do not have the sense organs. They do not take food. They are rich in "jñāna" (knowledge). Their bodies give off perpetual fragrance. These senseless people are of white complexion. Their bodies and bones are as hard as Vajrayudha. Their heads are as broad and flat as umbrellas and their voice as loud as thunder. Each of them has four arms and sixty teeth. All of them worship Śiva. (M.B. Śanti Parva, Dīkṣitānaya Pātha, Chapter 335).

SVETÅKETU A Maharsi.

1) Birth. Śveta was born in the son of the sage Aruni or Uddālaka who was born in the Gātama clan. Śveta was a disciple of a teacher named Sūrākṣa. Therefore, Śveta was born under the name of Uddālaka's āśrama. (See under Āśvākra). 2) Pride period. Under his father's training Śvetaketu became a great scholar. With the increase in his scholarship, he became very proud. The father who understood this called him to his side and asked him: "By studying all about what you can see, hear and understand, have you learnt anything about what you cannot see, hear or understand?" Śvetaketu admitted that he did not know. Then Uddālaka explained to him the mystery of Paramāṇa (universal soul) which is without beginning or end. (Chāndogypaṇisād).

3) Śvetaketu in Pāñcāla. After completing his education under his father, Śvetaketu went to Pāñcāla. There, in the royal assembly Ālau, the Prāvāhaṇa king asked him the following questions: "Where do people go from this world? How do they return? Where do Devāṇa and Pāरyāṇa meet? From where do they diverge? Why is Pitṛlok imperfect? What is the fifth yajñabali?"

Śvetaketu answered that he did not know because his father had not taught him these things. Then he went to his father Aruni and told him about his failure to answer these questions. The father admitted that he too did not know them and suggested that they should ask Prāvaknha himself. Since Śvetaketu refused to go with him to see the king, Uddālaka himself went to Prāvaknha. The King enlightened him on the above topics and sent him back. (Chāndogypaṇisād 1.8).

4) Āśva of Yajñā Rules. In Kaftūkha Brahmāṇa, Śvetaketu is described as the Āśva of the rules of Yajñā. He has laid down definite rules and procedures for priests officiating in Yajñas. Besides, he has suggested the different customs and practices to be observed by Brahmāṇins and tapasvin. In the treatise dealing with Dharmaśāstra before his time, food of sweet taste was denied to Brahmāṇins. But Śvetaketu has pointed out that it was an entirely wrong doctrine. (Gopatīkha Brahmāṇa, 1.83; Sāmkhyāyana Brahmāṇa, 1.83).

Once an Āśva named Jagātavāya became the priest of the King of Kāṭi, Kosalā and Videha. Śvetaketu who was angry at this complained bitterly to his father. Then Uddālaka reminded his son that priests should yearn for wisdom instead of being attracted by worldly pleasures.

5) Author of Kāmaśūtra. It is more or less clear that it was Śvetaketu who abridged the original work on Kāmaśūtra by Nandi, into five chapters. This abridgement of Śvetaketu was again abridged after some years by Bābhṛavaya. It was after abridging it again and adding Āstakākṣyā's "Vāṣika" and Suvorpanśika's "Sāṃpravagika" etc., that Vātāṣvyaṇa composed his famous treatise "Kamaśūtra". Really speaking, the basis of Vātāṣvyaṇa's "Kamaśūtra" was the works of Bābhṛavaya and Śvetaketu on Kamaśūtra. It has been observed that the first person who raised his voice against the evils of drinking and adultery by the Brahmāṇa community was Śvetaketu. There is a story in the Mahābhārata about the fact which prompted him to bring marriage within the framework of law. Śvetaketu was Uddālaka's son, born to his wife by one of his disciples. (M.B. Śanti Parva, Chapter 35, Verse 22). Once his mother was abducted by a Brahmāṇa. This incident inspired him to make stringent laws insisting on monogamy for men and women.
ing Yajñas. Mahabhārata gives the following details about this yajña later:

(i) Śvetācārya performed numerous Yajñas. He was a king who was deeply absorbed in Yajñas. (M.B. Adi Parva, Chapter 992).

(ii) Once the Yajña he performed was so prolonged that the Rtvik was utterly tired and left the Yajña in the middle. After that the King had to bring in other Rtvik to complete it. (M.B. Adi Parva, Chapter 225, Verse 21).

(iii) He worshipped Śiva and propitiated him to get a blessing to enable him to perform many Yajñas. Śiva advised him that he should do Śhūta (homa or sacrifice) in Agni continuously for twelve years. Accepting this advice, the king invited Durvāsas to make arrangements for the Yajña. Appointing Durvāsas as Rtvik, Śvetācārya continued the Yajña for a hundred years. (For more information see under Khādajavāsī).

ŚVETĀCĀRYA. An elephant. A Gandharva happened to be born as an elephant in the Kurūga country, as a result of a curse. Śvetācārya is the name of that elephant. The King Rathaḍhipa mounted that elephant and did many exploits.

King Rathaḍhipa was the ruler of the island Rathaḍi-kaṭa. He was a prominent Vaiśāvya. He did tapas to Visnu with the object of conquering the whole earth and to get all princesces as his wives. Mahāvīra appeared before him and said:—"A Gandharva has been born in the land of Kallīgha by a curse as a white elephant. His name is Śvetācārya. As directed by me, he will come to you. You may ride him and he will take you through the air across the sky. All the kings against whom you fight, will be defeated and they will offer their daughters to you as tribute."

Next day, the Gandharva mounted Śvetācārya and descended before him through the air. As advised by Mahāvīra, Rathaḍhipa mounted the elephant and conquered the whole world and secured numerous princesses. One day as the King was riding the elephant and travelling through the air, an eagle came and pecked at the forehead of the elephant. Rathaḍhipa drove it away by a thrust with his spear. But the elephant fell down unconscious. Even after five days he did not rise. The King offered prayers to the "Lokapālaṇas". He was about to cut off his own head and offer it as sacrifice to them. Just then he heard a mysterious voice saying:—"Do not be rash; Śvetācārya will rise at the touch of a chaste woman."

The King at once went to the palace and brought his chief queen who was chaste and asked her to touch the elephant. Still the elephant did not rise. When he found that none of his 80,000 wives was a "chaste woman", the King was ashamed of himself. Then he brought every one of the women in his kingdom and made them touch the elephant. But it was all in vain. At this stage, when Rathaḍhipa was very much depressed, a merchant named Haragaṇṭa from Tamraliptī happened to come there. He was accompanied by his wife Śilavatī. She touched the elephant and immediately it stood up. Rathaḍhipa was very much pleased and married Śilavatī's sister Rājahatinī. After offering many rich presents to Śilavatī and Haragaṇṭa Rathaḍhipa took Rājahatinī on the back of Śvetācārya to a deserted island Cūtakalāḍīva and left her there under the protection of several women attendants. The King spent his nights at Cūtakalāḍīva and days in his own palace.

One day Rājahatinī was remaining alone in her residence. The attendants had gone out to attend to various duties. At this time a man happened to arrive there from somewhere. He was Bhavaṇasaṇa, the son of a Vaśya. He reached the island with the help of a piece of wood which was floating in the sea after a shipwreck. Rājahatinī who heard his story, was irresistibly attracted by him and she embraced him. Just then the King arrived on the scene. Consoling himself by thinking that this was also the will of Pātṛ, he left off the Vaśya youth.

The King returned to his palace and decided to spend the rest of his life by doing tapas in the forest, after giving away all his wealth and property to the poor. When he was about to mount Śvetācārya, the animal suddenly transformed itself into a maṇḍ of divine glory, dressed in gorgeous clothes and jeweled. He presented the King as follows:—"I am a Gandharva. My name is Somaprabha. There is my elder brother Devaprabha who lives on the Malaya mountain. My brother had a wife named Rājavatī. Once all the three of us went to worship in a Visnū temple at a place called Siddhāśīva. At that time my sister-in-law sang a devotional song. A Siddha who was enchanted by her song was looking fixedly at her. Enraged at it, my brother asked the Siddha why he was staring at his wife with lustful eyes. The innocent Siddha was naturally provoked by the question and pronounced a curse that my brother and his wife would be born in human wombs and in that birth, he would see his wife having sexual union with a stranger. When I heard my brother being cursed, I became very angry. I hurled a toy elephant which was in my hand at the time, at the Siddha. He then cursed me also to become a white elephant just like the toy which with which I hit him. I am that younger brother and you are my elder brother. This Rājahatinī, your queen was my sister-in-law Rājavatī. Our curse is now over." As soon as he concluded, all the three of them renounced their earthly bodies and were restored to their original forms. (Kathāsīrīrīgāra, Rata- prabhālambaka, Taranga 2).

ŚVETASIDDHA. A warrior of Subrahmanyā. (Sāla Parva, Chapter 45, Verse 89).

ŚVETĀTARAKA. He was the author of the famous Upāniṣad known as "Śvetātvara. Many spiritual and philosophical topics are discussed in this work divided into six chapters.

ŚVETAVĀHA. Another name for Arjuna. (See under Arjuna).

ŚVETAVĀKTRA. A warrior of Subrahmanyā. (M.B. Salya Parva, Chapter 45, Verse 75).

SVIJÅTAK. Another name of Agni (Fire). It is mentioned in Mahābhārata, Vana Parva, Chapter 219 Verse 22, that this Agni was the sixth son of Brhaspati.

SVIJÅTAK II. The Agni (fire) called Visvapati, who was the second son of Manu. Rohini the second
daughter of Manu also is known by the name Svita.

It is mentioned in Mahābhārata, Vana Parva, Chapter 221, that the offering in fire, of the fat portions of the sacrificial animal, is carried out properly by the help of this fire.

SVITRAPUTRA. See under Svitra.

SVOThA. A King. (See under Saralomā).

SYAMA. One of the nine daughters of Meru, including Svanī. They are called Navakanyā. They were married by the sons of King Vikvanta. (Bhāgavata, 5th Skanda).

SYAMA. A mountain in Śikadvipa. It is as dark as clouds and very tall. (M.B. Bhāsma Parva, Chapter 11, Verse 19).

SYAMARELA. A heroine of great prosperity. (See under Bhadrārāvī). 

SYAMA. A son of Śūra by Māriśā. (Bhāgavata, 9th Skanda).

SYAMANTAKA. A divine jewel. (For further details see under Prasena). 

SYAMASRAMA. An ancient holy place. By bathing and living here for a fortnight one could obtain the power of "Antarchāna" according to Mahābhārata, Anuśasana Parva, Chapter 25, Verse 30.

SYAMASRAMA. One of the sons of Vīśvarūpa. (M.B. Bhāsma Parva, Chapter 4, Verse 55).

SYANDIKĀ. A river in Kosala. This is very famous in the Purāṇas. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyā Kanda, Sarga 49, Verse 12, that Śrī Rāma, who had started for forest-life, crossed the river "Syandika where peacocks and swans called."

SYAPARSA. A priestly community. They were the priests of the royal family. Once Vāsanta decided to perform a Somayāga. Without allowing Śyāparas to take part in that yāga, the King invited other priests for the purpose. At that time, Rāmaśāhagaveya, one of the Syāparas devised a new method concerning Somayāga and established his claim to priesthood. (Aitareya Brahmana, 7, 27).

SYAVASA. Son of the sage Arasanās. (See under Arasanās).

SYENA I. A class of birds. A daughter named "Syenī" was born to Kshaya Prājapati by his wife Tāmā. Syenas were the sons of Syenī. (M.B. Adi Parva, Chapter 66, Verse 56).

SYENA II. An ancient sage. Mahābhārata, Sabhā Parva Chapter 7, Verse 11, describes him as shining in India's assembly.

SYENACITRA. A King in ancient India. This King had never eaten meat. (M.B. Anuśasana Parva, Chapter 115, Verse 63).

SYENAGAMI. A military commander of Kharra the Kākṣa. In his battle with Śrī Rāma, Kharra had twelve military commanders including Syenagami. (Vālmiki Rāmāyaṇa, Aranyā Kanda, Sarga 26).

SYENAJIT I. Son of Dala, a King of the Ikṣvākū dynasty. Mahābhārata, Vana Parva, Chapter 192, Verse 63 mentions that he was the most beloved son of his father.

SYENAJIT II. Uncle of Bhimasena. (M.B. Udyoga Parva, Chapter 141, Verse 27).

SYEPI. Son of Syena.

SYUMARASHI. An ancient hermit. It is stated in Mahābhārata, Śantī Parva, Chapter 238, that this hermit got into the stomach of a cow and sitting there, talked with the hermit Kapila about the ways of Karma and renunciation. This hermit Vyumaraśi is as ancient as the Rgveda. A statement as follows, occurs in Rgveda, Mandala 1, Anuvāka 16, Śākti 112, "Ye Adivins who are the Leaders. Come here also with those protective weapons by which you gave protection to Atri, Śāṇi, and Manu, and the arrows by shooting which you saved Vyumaraśi."

TA I. This letter means a thief or the inner bow of a bird. (Agni Purāṇa, Chapter 348).

TA II. This letter means the act of singing. (Agni Purāṇa, Chapter 348).

TADITPRABHA. A female follower of Subrahmanyā (Verse 17, Chapter 46, Sālīya Parva).

TAJASA. A holy place. This is situated in Kurukṣetra. The importance of this place lies in the fact that it was at this place that all devas together crowned Subrahmanyā as their Commander-in-chief. (Sloka 16, Chapter 83, Vana Parva).

TAITIRI. A celebrated sage of the Taittirīya branch of sages. He attended the Yāga conducted by Upārivaravu. (Śānti Parva).

TAKSA. A son born to Illarata of his wife Manḍavī. This prince along with his brother Puskara conquered Gudhirādesa and created Taksalānāgarī there. (Uttarakūṇḍa, Vālmiki Rāmāyaṇa, and Vāyu Purāṇa).

TAKSĀKA I. A fierce serpent.

1) Genealogy and birth. Descending in order from Viṣṇu—Brahma—Marici Kaisthya—Taksaka. Kuśaṇapūruṣottama got of his wife Kadru's serpents and Taksaka was one of the serpent chiefs. (Sloka 6, Chapter 39, Ādi Parva). See also under Kadru.

2) Taksaka and Parīkṣit. In his boyhood Taksaka went out from the family. The reason was a curse by his mother. Once Kadru and Vināya, another wife of Kaisthya, entered into a controversy regarding the colour of the hair of the tail of the horse Ucāsāravas. Kadru said, it was black and Vināya said it was white. It was decided that she who lost the wager should become the servant of the other. That night Kadru called her children and asked them to go and hang on the tail of the horse so that it should appear black. Some of the righteous children opposed this deceitful attempt of their mother and refused to go. Kadru cursed them saying that they would be burnt to death at the Sarpaśītra of Janamejaya. Kadru sent those children out from home and Taksaka became their leader.

At that time Parīkṣit (King of Bharata) became the victim of a curse that he would die by the bite of Taksaka within seven days. (To know more details regarding this curse of the sage see under Āśtika). The worried King in consultation with his ministers decided to take protective measures. At first he moved to a seven-storeyed palace and stayed on the seventh storey. Physicians of fame and those well-versed in mantras were posted at the palace. Brahmins were put on duty for prayers. The entire palace and its precincts were guarded by huge elephants. Security arrangements were such that even wind found it impossible to enter the palace without permission. The King did all his daily routine activities in the palace itself.
At that time Kasyapa [there is a version that it was Dhanvantari who was thus sent back by Takṣaka]. 9th Sandhaha, Devi Brāhavata was the greatest of all physicians and mantra-s and greedy that he was, he started to the palace of Pariksit thinking that it would be the best opportunity to obtain some money from the King. Takṣaka also was going to the palace in the guise of a brāhman. On the way Takṣaka met Kasyapa and knowing well that the presence of the celebrated Kasyapa at the palace would be an obstacle to the achievement of his mission, he approached Kasyapa. They talked on the way and Kasyapa said he was going to the palace to save the King from the bite of Takṣaka. Then Takṣaka, revealing his identity, said that it was impossible to save anybody from the result of his bite. Both then decided to test their skill then and there. A huge banyan tree with many branches spreading wide was standing nearby and Takṣaka gave it a bite. Within seconds the huge tree was churned to destruction; Kasyapa then took some water and reciting a mantra poured the water over the ashes of the tree and then to the surprise of Takṣaka, the tree rose up and stood in its original form. On seeing that Takṣaka confessed that Kasyapa was superior to him. Takṣaka then cursed him to his side and giving him a huge amount as bribe made him return home.

Six days went by and on the seventh day Takṣaka reached the palace of Parikṣiṭ. He found the palace well-guarded and watched. There was no way to go in. Takṣaka then called all his relatives and had them disguised as brāhmins. He sent them in with fruits and roots, like people who had come to pay homage to the King. Takṣaka crept into one of the most attractive of the fruits as a tiny worm. The guards at the gate stopped them. The fake brāhmins then said that they had come a long way from a far off tepovana and should be allowed to see the King. The information was conveyed to the King. The King said he would see the brāhmins the next day but ordered their gifts to be brought to him. When the fruits and roots were brought to him, he gave a fruit each to the ministers, himself taking the most beautiful fruit of the lot. When he cut the fruit open he saw a worm with two black eyes and a red body sitting inside it and was a bit surprised. Then he addressed his ministers thus: “Oh, best of ministers, by your earnest and sincere endeavour nothing has happened to me till now. The Sun is going to set and the term of the curse is going to end. There is no need to be afraid of any poison now. But let not a curse of a sage go futile. Let this worm bite me and fulfill the curse.” So saying the King took the worm and placed it on his neck. The worm changed itself into the fierce Takṣaka and bit the King and the King fell down dead. (12th Sandhaha, Devi Brāhavata).

3) How Takṣaka became Indra’s friend. Once the son of a sage of great divine splendour named Uttakṣa was studying under a Guru named Veda. When his education was complete, the Guru asked him to bring as daksīṇa (gift) the tar-rings worn by the Kṣatriya wife of King Purvya. Indra made Takṣaka steal the ornaments and presented many obstacles on the way. (For details see under Uttakṣa). That incident made them mutual friends and gradually Takṣaka became an intimate friend of Indra.

From that day onwards Uttakṣa waited for an opportunity to take vengeance on Takṣaka. It was at that time that Janamejaya, son of Parikṣiṭ, became the king. Janamejaya was only eleven years old when he became king and he was not then aware of the details of the death of his father. Uttakṣa went to him and told him how Takṣaka killed his father, Janamejaya because furious and asked him how to wreak vengeance on him. Uttakṣa suggested the performance of a Sarpaṣṭara to which all the serpents should be attracted by mantras and burnt to death there. The young king agreed and Uttakṣa with other priests commenced the Sarpaṣṭara. On one day all the serpents came and fell into the sacrificial fire but Takṣaka was not to be found. Where is Takṣaka? This question was heard from many lips. Takṣaka was specially invoked by Uttakṣa. Takṣaka could not bear the power of Uttakṣa and he ran and prostrated before Indra. Indra not only did give relief but gave him half of his seat in the throne and Takṣaka sat on a fully confident of security. Uttakṣa was enraged, when he repeated calls by mantra, Takṣaka did not appear and so he sat in meditation for some time to know the cause. He then saw Takṣaka sitting on the throne of Indra and the sight threw him into fury and he invoked Takṣaka, Indra and the throne and all. Lo! In an instant Indra, Takṣaka, the throne and all started moving towards the sacrificial fire! Within seconds all would have been burnt to death but for the timely intervention of a brāhmin boy named Āstika, son of the sage Jatakṣa (See under Āstika, Takṣaka escaped death that time).

Takṣaka by instructions from Indra was living in the forest of Khāṇḍava and when that was burnt by Agni, it was Indra who saved Takṣaka from the fire. (See under Khāṇḍavādha).

4) Other details.

(i) A king called Candrāṇādha lived in the house of Takṣaka for some time. (See under Candrāṇādha).

(ii) Takṣaka in the guise of a brāhmin named Kṣapaṇa went to the sage Uttakṣa and stole the ornaments from him. (See under Uttakṣa).

(iii) Once the Earth was made into a cow and everybody milked from her what each wanted. The serpents milked poison from her and then used Takṣaka as the call. (See under Pṛtha).

(iv) During the burning of the forest of Khāṇḍava, Arjuna slew the wife of Takṣaka. (See under Khāṇḍavādha).

(v) When the soul of Balabhūdārākṣa, after his death, reached Pāñcāla, Takṣaka received it with respect. (Shloka 15, Chapter 4, Manuṣa Parva).

(vi) Takṣaka lives in the court of Varuna worshiping him. (Shloka 8, Chapter 9, Sahāsī Parva).

TAKṢAKA II The elder of the two sons of Lokaśman of his wife Utarmi. The other was Candraśāntu. Following the instructions of Śīrāma, Lokaśman went to the east sea coast, defeated the forest tribe there. He then constructed a city there named Arjuna and made Takṣaka the king there. He then went to the west sea coast and destroying the barbarous tribe there constructed a city there called Candramati and made Candraśāntu (or Candraśāntu) the king. (Uttara Khāṇḍavādha).

TAKṢASI. A place of Puranic celebrity situated in the north-west of Bhārata. Even from ancient times this
was an educational and cultural centre. From the
descriptions of the Chinese traveller Huen Tsang it is found
that Nalanda and Takshasila were two great universities
before Christ. The famous Sarvasara of Janamejaya
was conducted at this place situated on the banks of
the river Vitasa. The story of Mahabharata was first
told at this place and at this end of the narration Brah-
mans were given gifts. (Chapters 3 and 5, Adi Parva).
TALA. A hell. There are many hells under water includ-
ing Tala. (Chapter 6, Aniśa 2, Visnū Parāṇa)
TALAGARA. A place of human habitation in ancient
Bhārata. (Sloka 26, Chapter 140, Udvyoga Parva).
TALADHVAJA. The phantom husband of Nārada. Once
Nārada became a woman and a king called Tālādhvaja
married her (Devi Purāṇa). It was to show how the
mind is covered with illusion that Mahāvīra made
Nārada into a woman.

Once Nārada went to Mahāvīra and asked him about
the secret of life. Mahāvīra said that there was nothing
called life and life exists because of Māyā, the illusion
of the mind. Nārada insisted that he should see Māyā
(illusion) and so Visnū started from Vaiśampāya with
Nārada on the back of Garuda.

Consisting of lakes, villages and mountains
they reached Naṅgūkū. There they saw
a beautiful lake. Garuda landed and Visnū and Nārada
got down. They walked along the shore of the lake
for some time and then they sat beneath a tree for some
time. After some time Mahāvīra asked Nārada to
take a bath in the lake. Pleased at this command Nārada
went into the water and the surroundings there. Then a
king called Tālādhvaja came on horse-back that way. He
addressed the beautiful woman as Saubhāgayunda
and started talking with her. Within hours they got
married and Tālādhvaja took her to his palace and
spent the honey-moon there happily. Twelve years went
by and Saubhāgayundarī became pregnant. In due
course she got a son named Nārada. After another
two years the son of another son named Sudharmā. Thus
she delivered a son every two years for twenty-four
years becoming the mother of twelve sons. After some
time the hare eight more sons also. When all the twenty
sons came of age they were married according to the
custom and in due course those sons also got sons. Thus
Tālādhvaja and Saubhāgayundarī became the heads of
a large family of children and grand-children and lived
happily. One day a King from a far-off place with
a great army suddenly came and surrounded Naṅgūkūba. In
the fight that ensued most of the sons and grand-sons
of Saubhāgayundarī were killed. The king fled from
the battlefield and came to the palace. Saubhāgayundarī
was in great distress and when the enemies left the battle-
field she there to have a last look at her sons and grandchildren dying. The next morning. Her
They lay there without heads, hands or legs, eyes
protruded, stomach cut open, intestines lying out and blood
oozing out from everywhere. She fell to the ground
and wept bitterly. Then Mahāvīra came there dis-
guised as an old brahmin and talked to her. He gave
her instructions on some truths about life. Saubhāgay-
sundarī then called Tālādhvaja and they both went to
the old lake and as instructed by the old brahmin Saubhāgayundarī took a dip in the water. Lo! she
became the old Nārada.

When Nārada got up from the lake Mahāvīra was
still standing near his villa butspeechless with illus-}

The sight of Visnū gave him knowledge of all
that had happened. He stood there recontemplating.

him how he had requested Visnū to show him
Māyā and how he had taken a bath in that lake and
how he had spent a long period of married life ending
in misery and how Visnū had come to her in the form
of an old brahmin when she had cried to him in agony
and how the old brahmin had taken her and Tālādh-
vaja to the lake again and how he had become his
old self again. He stood there still pondering over these
when Visnū called him and said “Come on Nārada,
how slow you are finish your bath and come soon.
What are you thinking about?” Tālādhvaja, however,
was unmoved by any of these. He was puzzled to find
a bearded Sannātari rising up from the place where his
beautiful wife had dipped herself for a bath. He went

Nārada and asked “Oh best of sages, where is my
wife who has just dipped herself in this same place?

From where do you come?” Even before waiting to
hear a reply from him the King began to make a hue
and cry about the loss of his wife. Then Mahāvīra
went to him and said to him that in all the illus-
trations that “human tears are only ephemeral” and asked
him to take a bath in the lake. Tālādhvaja after his
bath became disgusted with life and after doing penance
in the forest attained Mukta. (8th Skandha, Devi
Bhāgavata).

TALADHVAJA II. See under Smadhavahya.

TALAJANGHA. Jāladhva, fifth son of Kārttaviyā, got a
son named Talaṅgā. These sons of this valiant
man are called Tālajanghās. There was once a great
fight between Vithūṭa, the eldest of these sons, and
Parāsūrama. (Chapter 88, Brahmāṇḍa Parāṇa).

TALAKATA. An ancient place of habitation of Dakṣiṇa
Bhārata. (Sloka 60, Chapter 31, Sabha Parva).

TALAKETU. A demon, Sri Kṛṣṇa captured this demon
from the Mahen̄дра mountain in the Irawādi river and
killed him at Hammunemipatha. (Sloka 34, Chapter
12, Vana Parva).

TALAKKULATTU BHATTATIRI. He was a great
writer and celebrated astrologer of Kerala. He was born
in A.D. 1537 in a village called Alattūr in a place
called Talakkalam, two miles to the south of Tirur
in South Malabar. He lived up to A.D. 1583. His great
work is "Dādādhya" a book on astrology.

TALAVANA I. An ancient place of Dakṣiṇa Bhārata.
This place was conquered by Sahadeva. (Sloka 61,
Chapter 31, Sabha Parva).

TALAVANA II. A garden on the side of the mountain
of Lātavētta near Dvāraka. (Chapter 33, Sabha Parva).

TAMA. A King who was the son of Śravā of the
race of King Otramanda. (Sloka 63, Chapter 30, Anu-
tranama Parva).

TAMAS I. A hell.

TAMAS II. One of the three qualities of the soul. Sattva,
Rajas and Tamas are the three qualities. It is through
the union of these three qualities that the inner soul enters the life of all animate and inanimate objects. The attributes of Tapas are greed, sleep, bravery, cruelty, disbelief in god, bad habits, beggarly and indifference. It is because of the action of tapomaga that one becomes a prey to lust. It is the worst result of tasmic activities that people are born as inanimate objects, worms, insects, fishes, serpents, tortoises, cows and deer. As a better result of Tasmic activities people are born as elephants, horses, Sadas, barbarous people, lions, tigers and hogs. It is the good result of tasmic deeds that produce pilgrim, good castes, egotistic people, demons and devils. (Chapter 2, Manusmriti).

TAMASA. A sacred river. People of Bharata were using the water of this river for drinking. (Sloka 3, Chapter 9, Bhrīṣa Paṟva). The famous Akṣara of Vālmiki was on the banks of this river. This place was the scene of the well-known episode of the Kauśika birds and the famous curse of Vālmiki beginning with ‘Mā niśāda’. (Bāla Kānḍa, Sarga 2, Vālmiki Rāmāyana).

TAMASA. The fourth Manu. (See under Manvantara). Śvayambhuva Manu, son of Brahma, was the first Manu. He had two sons of Puranic fame named Priyavarta and Utānapāda. Of these Priyavarta married the beautiful and virtuous daughters of Vātavāraṇa the Prajapati. They were Surūpa and Barhīṣma. Of his first wife Surūpa, he had ten sons Agniṁla and others. The youngest child was his daughter named Uṛjavati. Of the sons, Kavi, Savana and Mahāvīra became detached from worldly life and became learned in spiritual knowledge. Priyavartā got his second wife Barīvatsa three sons named Utāma, Tāmasa and Ravata. They were very valiant and they gradually became chief of Manvantaras. (8th Skandha, Devi Bhāgavata).

TAMISIRA. A hell. (See under Kāla).

TAMO NIMAKET. A soldier of Subrahmanya. (Sloka 58, Chapter 45, Sūrya Paṟva).

TAMRA. A demon, son of Murāśura. The demon Murā had seven children named Tāmra, Antarikśa, Srvana, Vasu, Viśvāsava, Nabhasvān and Aruna. Of these Tāmra was Mahāśiva’s minister for a long time. The Chief Minister of Mahāśiva was Asloka, the Defence Minister, Cikūra; Foreign minister, Viḍāqā and Finance minister, Tāmra. Udaṅka was the Commander-in-chief and Bākaśa, Trinca and Kālabandhaka were Cabinet Ministers. He was killed along with his father Murā, by Śri Kṛṣṇa. (10th Skandha Bhāgavata and 5th Skandha, Devi Bhāgavata).

TĀMRA. Daughter of Daksā. Tamra was married to Kāṣyapa and he begot of her five daughters named Krauṅike, Bhāṣa, Śyēntī, Dhyānaśrī and Sūkī. Of these Krauṅike delivered owls, Bhāṣa delivered Bhūṣas, Śyēntī, Kītē and Vultures, Dhyānaśrī; swans, geese and cuckoos, and Sūkī delivered Nāga and Nātī in turn Vināta. (Sarga 14, Aranya Kānḍa, Vālmiki Rāmāyana).

TAMRĀCUDĀ. A female follower of Subrahmanya. (Sloka 18, Chapter 46, Anuśaṇa Paṟva).

TAMRĀDVPĀ. An ancient place of habitation of Daksāṇa Bhārata. This place was conquered by Sahadeva during his victory march. (Sloka 68, Chapter 31, Sābhā Paṟva).

TAMRALIPTA. A King in ancient Bharata. Sahadeva during his victory march conquered this King. (Sloka 24, Chapter 30, Sābhā Paṟva).

TĀMRALIPTAKA. An ancient place of habitation on the north-east side of Bharata. (Sloka 57, Chapter 9, Bhrīṣa Paṟva).

TAMRAPARSI. A holy river of Daksāṇa Kēraḷa. Once the Devas did penance on the banks of this river to obtain salvation. (Sloka 14, Chapter 88, Vāana Paṟva).

TAMRAṆṆAṬĪRTHA. A sacred place. He who visits this place would get the benefit of doing an āvāmedha-vyajña and he would go to Brahmālokā. (Sloka 154, Chapter 84, Vāna Paṟva).

TĀMRĀVATI. An ancient river. It is believed that fire is generated from this river. (Sloka 23, Chapter 222, Vāna Paṟva).

TĀMRĪSTHA. A Yakṣa who sits in the court of Kubera. (Sloka 16, Chapter 10, Sābhā Paṟva).

TAMŚU. A King of Pravamā. He was the son of Manūśā and father of Ima a King. (Chapter 94, Ādi Paṟva).

TANAYA. A place of habitation of ancient Bharata. (Sloka 64, Chapter 9, Bhrīṣa Paṟva).

TANDI. A celebrated sage. It was the sage who repeated to Brahma the thousand names of Siva. (Chapter 14, Anuśaṇa Paṟva).

TANDULIKAṆĀMA. A sacred place of ancient Bharata. He who visits this place would enter Brahmālokā. (Sloka 43, Chapter 42, Vāna Paṟva).

TĀNDYA. A sage. He was a friend of Indra. He once took part in the Yajna of Upatīstavas. He observed correctly the duties of Vānaprastha and attained svaṅga. (Sloka 17, Chapter 214, Sāntī Paṟva).

TĀNSA. An ancient place of habitation of Bharata. (Sloka 64, Chapter 9, Bhrīṣa Paṟva).

TANTRIPĀLĪ. The name adopted by Sahadeva when he lived in anognito in the city of Viśā. (Sloka 9, Chapter 3, Viśā Paṟva).

TANTU. A Brahmāvīdī son of Viśvāmitra. (Chapter 4, Anuśaṇa Paṟva).

TANU. An ancient sage. This sage lived in the palace of King Virādhyumna for a long time. (Chapter 127 and 128, Sāntī Paṟva).

TAPI. A Deva of fire-like splendour, born of the power of penance of five sages named Kāṣyapa, Viśvāmitra, Prāṇaka, Gaya and Trivarca, this Deva has got a name Pāncajanya (born of five) also. He did severe penance (tapas) and got the name Tapi. His head is like fire, his hands like fire and eyes are of golden hue and his violence, (Sloka 4, Chapter 220, Vāna Paṟva).

TAPANA. A soldier of the country of Pāncala. He was killed by Karna in the Mahābharata battle. (Sloka 15, Chapter 48, Karna Paṟva).

TAPĀRANAYA. A sacred place crowded with sages. (Sloka 20, Chapter 37, Vāna Paṟva).

TAPASVI. A son born to Āikaṇa Manu of Nādayāla. (Chapter 13, Aīkaṇa 1, Viśu Purāṇa).

TAPATI. A daughter of Śūrya.

1) Genalogy. Descending in order from Viśṇu are Brāhma—Marti—Kāṣyapa—Śūrya—Tapati.

2) Birth. Śūrya married Sanjīthā daughter of Viśvāṃkara. He begot of Sanjīthā two children named Kāṇḍī and Yama. At that time Śūrya (Sun) was not of the form as seen now. Sanjīthā, unable to bear the splendour of Śūrya who was of the shape of an egg entrusted her maid Chāyā with the work of serving her husband and left for a temple in the guise of a maid to
do penance. Chāyā disguised as Śannātha served Sūrya for a very long period. Sūrya begot of her two children, Sanaścara and Tapati. Besides these, Sūrya had another daughter named Śavitrī also. (Chapter 47, Bhaviṣya Purāṇa).

3) Māraṇa. There was a mighty king in the Lunar race called Rāja in the beginning of Krतयुग. He had a son named Sanvarana. He was made king of his country by his father even while he was a boy. He was a proud and righteous man. Vastṛśa was his guru and he taught Sanvarana the Vedas along with the Aṅgas.

Once Sanvarana entrusting the administration of the state to Vastṛśa went to do penance in the forests. On his way he followed a deer for a long distance on horseback and reached a deep forest named Vaiśvhrāja alone. There he saw a lotus pond full of bloomed lotuses and Kuberā flowers. Celestial maidens were playing there without interruption. Among them he saw a very beautiful maiden. She was Tapati daugther of Sūrya. Even at first sight they became lovers. The king looking at her lost his balance and fell from the horse. At once great and charming Gandharvās approached the king and sprinkled water on his face brought him back from swoon. Tapati was also upset and the other nymphs took her to her father's house and consoled her.

Sanvarana returned on horse-back to his residence the city of Pratiśthī. But the king neither slept nor ate any food. The sage Vastṛśa knew that all the ailments of the king were due to his love for Tapati, daughter of Sūrya. So he flew up by his yogic powers and met Sūrya sitting in his chariot in all splendour. The sage described to Sūrya the love affair between Sanvarana and Tapati and pleaded on behalf of the king for giving Tapati to Sanvarana. Sūrya was pleased to hear that and sent Tapati along with Vastṛśa to Sanvarana. Before long the marriage of Tapati with Sanvarana was celebrated solemnly at Pratiśthānagara. The celebrated emperor Kuru was the son born to Tapati of Sanvarana. (Chapter 21, Vaiyū Purāṇa).

4) How she got that name. Because she was the daughter of Sūrya who makes the sky hot (tapā) by his brilliancy, she was called Tapati. (Sloka 6, Chapter 172, Adi Parva).

5) Tapati becomes river Narmāda. Sūrya, father of Tapati, blessed her and said she would thereafter flow west from the Viṇḍhya as a river named Narmāda. The present holy river Narmāda is but Tapati devi transformed. (Chapter 47, Bhaviṣya Purāṇa).

TAPATYA. Kuru was born to king Sanvarana of his wife Tapati. All the descendants of Kuru were known as Kūravas and because they were of the generation of Tapati, they were known as Tapatya also. The young Gandharvās, Citravatī, who fought against Arjuna on the banks of the river, Gaṅgā, addressed Arjuna as Tapatya. (Sloka 79, Chapter 169, Adi Parva).

TAPOLOKA. The place of abode of Vairājī who could not be burnt by fire. This is above Dhruvapada by eleven crores of yojanas. (Chapter 7, Am'ma 2, Vīgum Purāṇa).

TAPATKUMBHA. A hell. There are twenty-eight hells according to Viṣṇu Purāṇa including Tapatkumbha.

TAPAMŚŪRTI. A hell. (See the section Naraka under Kāla).

TĀRA. A monkey who was a devotee of Śrī Rāma. This big monkey was the son of Bhrāspati. Bhrāspati made this monkey greater in size and intellect than all other monkeys. This Tāra was the minister of Bāli. (Sloka 10, Sargas 17, Bāli Kanda, Vaiṣṇāvī Kāmānga and Uttara Kāmaṇga). In the Rāma Kāvya battle this monkey fought against the demon Nābhaṭa. (Sloka 9, Chapter 285, Vana Parva).

TĀRA I. Wife of Bāli, best of Vānaras (monkeys).

There are two stories different from each other regarding the birth of Tāra. One version is that Tāra was born during the churning of the Milk Ocean. Airāvata, Ucchāravas, Kalpavṛkṣa, Guṇḍimāna, Kaustubha, Candra, Aparas, Mahālakṣmi Tāra and Rumā lore from the sea of Mārṣa (Yudhī Kanda, Kamba Rāmaṇga). The second version is that Tāra was the daughter of Susena. Bāli at the time of his death is said to have spoken thus of his wife Tāra “Tāra, daughter of Susena, is well learned and is capable of assessing a situation and suggesting the correct thing to be done at that time. If she says a thing is good, it is never otherwise.” (Chapter 22, Kaustubha Kanda, Vaiṣṇava Kāmānga). From this it can be understood that Tāra was the daughter of Susena and we get an idea of the character of Tāra also from this. (See under Bāli).

TĀRA II. Wife of Bhrāspati. She was extremely beautiful. Once she fell in love with Candra (Moon) and leaving her husband started living with him. Candra was the disciple of Bhrāspati. The devas were angry when they found the wife of their preceptor staying with a disciple of his. Bhrāspati sent word to her to return home but she did not heed. At last the Devas decided to fight against Candra. Then they came to a compromise and Tāra was sent back to Bhrāspati. In due course Tāra delivered a son. He was Buda, father of Puruśva. There arose then a dispute between Candra and Bhrāspati regarding the fatherhood of the child. Then the Devas called Tāra and asked her to name the child's father. Tāra said that the child was of Candra and so Buda was looked after at the house of Candra. (9th Skandha, Bhāgavatā).

TARADATTĀ. Wife of Kalingadatta, King of Takaśāla situated on the shores of the river Vitasī. Once a celestial maiden named Surabhīdārā came to be born as the daughter of Taradattā due to a curse of India. She was then called Kalingasena. (See under Dharmadatta).

TĀRAKA (TĀRAKASAURA) I. An auras chief (demon).

This demon even while he was very young did penance to propitiate Śiva and got a boon to the effect that none other than a son born to Śiva should be able to kill him. He became arrogant with the power of this boon and soon became a terror to the world. Then to kill Tārakāsura Subrahmanya was born as the son of Śiva. In the great battle between the devas and the asuras Tāraka was killed by Subrahmanya.

Tārakāsura was the father of Tāraka, Kamālīka and Vidyunmālīka. (See under Subrahmanya). (Sloka 5, Chapter 33, Kaṇḍa Parva).
TĀRAKA II. Siva Purāṇa mentions about a Tāraka, son of the minister of Bhadrasena, a king of Kashmir. This Tāraka was the rebirth of a he-fowl. Bhadrasena had a son named Sudharma. He was the rebirth of a monkey. There is a story regarding how this fowl and the monkey came to be born in Kashmir above.

Once in the village of Nanda there was a prostitute named Mahānandā. Though she was a great devotee of Siva, she was living the life of a prostitute for her livelihood. She was having a monkey and a he-fowl as pets. She would adorn the necks of her pets with the rudraksha necklace (rosary) made of berry beads favourite of Siva and when she sang songs in praise of Siva those pets danced to the tune.

One day a Vaiṣṇava came there. He had a diamond Siva linga with him. Mahānandā felt a great fancy for that and so promised the Vaiṣṇava that if he gave her the diamond linga she would remain a faithful wife to him for three days. The Vaiṣṇava agreed and the diamond linga was kept in a very secure place. That night when both the Vaiṣṇava and Mahānandā were sleeping tired after a hectic amorous sport, the house got fire and the diamond was burnt into pieces. The Vaiṣṇava greatly grumbled on the loss of the diamond jumped into the fire and committed suicide. Mahānandā faithful to the promise that she would remain his wife for three days started to jump into the fire and abandon her life. At once Siva appeared before her in person and said thus: "Oh, Mahānandā, do not commit suicide. I came to you disguised as a Vaiṣṇava to test your devotion. You can never becoume my wife if you commit suicide."

With tears of joy running down her cheeks she said she wanted to live with Siva. So Siva carried her soul to Kailāna. Not only that, Siva blessed the fowl and monkey and said they would be born as devotees of Siva in their next birth and attain moksa at the end of their life on earth. Accordingly the monkey and the fowl were born in Kashmir as Sudharma and Tāraka.

TARAKA (TARAKAKSHA). A member of the demon Tārakāsura. This demon was the lord of a golden city called Tripura. Siva killed him during Tripuraadaha (burning of the Tripuras). See under Tripuraadaha. (Chapters 33, 34, Karṇa Parva).

TARALA. A place of habitation of ancient Bhārata. This place was conquered by Karṇa. (Sloka 20, Chapter 18, Karṇa Parva).

TARANTUKA. A Yāga. This Yāga is installed on the boundary of Kurukṣetra. If one spends one night in this holy place one would get the benefit of giving away a thousand cows as gifts. (Chapter 83, Vana Parva).

TARŚKYA I. Garuda. See under Garuda.

TARŚKYA II. A sage. He was a member of the court of Indra. He was known as Aruṣṭacemi also. He had no fear of death. He once discussed with Saravativedi about the soul. (Chapter 184, Vana Parva).

TARŚKYA III. A Katriya youth of the country of Tārśka. He came to the Rājaśya of Yudhishthira and gave much wealth for the purpose. (Sloka 15, Chapter 51, Sahā Parva).

TARŚKYA IV. A synonym of Siva. (Sloka 98, Chapter 17, Anuṭāṇasa Parva).

TARUNAKA. A serpent born of the family of Dhrīraṭrāṇa. This serpent was burnt to death at the Sarpasattra of Janamejaya. (Sloka 19, Chapter 57, Adi Parva).

TĀTAKA. A fierce demoness. It was because of a curse of the sage Agastyā that Tātakā became a demoness. There was once a great Yāka named Suketu, a son of Surakṣa. He did penance to propitiate Brahmā to get a child and by the blessing of Brahmā Suketu got a daughter named Tātakā. Brahmā gave her the strength of a thousand elephants. Tātakā was by nature interested in cruel and violent deeds and doing deeds of magic. She made Sunda, son of Jharjha, her husband. She got two sons named Marica and Subhikśa. They also became mighty ones in deeds by magic.

Once Sunda attacked the brahmas of Agastyā in a mood of intoxicated arrogance. Sunda was burnt to death in the fire of his fury. Tātakā coming to know of the death of her husband got very angry and severely cursed Agastyā with his sons. Agastyā cursed them and made them into demon. Tātakā and her sons who immediately turned themselves into fierce-looking demons went first to Patala with Sumati, father of the demon race and then went with Rāvanā, King of the demons, to Lāhika and stayed there. With the help of Rāvanā, Tātakā conquered the universe and came to stay there with her sons. None, devas, demons or men dared to step into that forest. Even the Sun or Clouds avoided passing above that forest.

It was at that time that Śrī Rāma and Lakṣmīna came to that forest with Viṣṇumātra. Tātakā attacked Śrī Rāma and Rāma killed her with one arrow. The heavy body of the demoness fell to the ground like a mountain. Her soul then rose up as a beautiful Gāndhīnī lady and Tātakā who was thus released from the curse praised Śrī Rāma and left the place. Chapters 24 to 26 of Bala Kāṇḍa, Vālmikī Rāmāyaṇa and Kamba Rāmāyaṇa).

TĀTAKĀYANA. A Brahmacārī, son of Viṣṇumātra. (Sloka 56, Chapter 4, Anuṭāṇasa Parva).

TATĀNA. The name of Śramaṇāvata, King of Sinhalas, in his previous birth. (See under Sramaṇāvata).

TEJASCANDA. A deva who adorns the god Nārya with a flower garland daily. The idol of Nārya ākṣara is also used to be installed in temples. The idol is figured as one with a huge face and holding a sword and a lotus in his hands. (Chapter 51, Agni Parva).

TEJASVATI I. A beautiful princess born in Kāthgiravatīgarha intended to show that all happenings either good or bad are but the workings of fate. Tejasvati was the daughter of king Vikramasena of Ujjayinī and was very beautiful. She never liked any male and so never wished to marry. One day while she was sitting upstairs in her palace, she happened to see a young man passing on a way and was attracted by him. She sent her companion to him and informed him of her liking for him. He did not like the idea first, but the clever persuasions of the maid made him agree to a clandestine meeting with the princess at a temple at night that day. Tejasvati anxiously waited for the night to come.

About that time a Rajput prince greatly grieved at the loss of his father and subsequent loss of his kingdom started on a tour to see an old friend of his father. That night, by sheer accident, he came and rested in the same temple where the rendezvous of the princess was fixed. When night fell the princess came to the temple
and without the least suspicion went and embraced the solitary figure sitting in the temple. The prince did not show any surprise and responded fully. The princess then understood all details of her lover and took him to his father the next morning. Somadatta (that was the prince’s name) then told Vikramasena all his misgaps and Vikramasena got back all the lost kingdom of Somadatta and also gave his daughter in marriage to him. (Taranga 4, Madana Mahājālanībaka, Kathasaritsagāra).

TEJASVATI II. The queen of Ādityasena a king of Ujjayini.

TEJASVI. One of the five Indras. (See under Pañcāli).

TEJAYU. A prince born to Miśrakesi of Raudradava, son of Puru. (Śloka 11, Chapter 94, Ādi Parva).

TEJOVATTI. The capital city of Āgnī. This is situated on the south-east corner of Mahāmeru. In the centre is Manovati, capital city of Brahmā. To the east of it is Amaravati, capital city of Indra. In the south-east corner is Tejovati. In the south is Sarnhavati, city of Yama. In the south-west is Gṛśaṇjana of Nṛṛti. In the west is Śravasvati of Varuna. In the north west is Gadhavatī of Vāyu. In the north is Mahādevā of Kubera. The north-east corner is Yasovati of Śiva. (8th Sandha, Dev Bhāgavata).

THA (II). This letter means taking food. (Chapter 348, Agni Purāṇa).

THA (II). This letter means Gandaṃandagāla (moon-disc), emptiness and Siva. (Agni Purāṇa, Chapter 348).

THĪNHĀKĀRĀLA. A prodigal person who lived in King. He was so educated that he could not be defeated in the game of dice. With the money so received from defeated persons he would buy wheat and go to the burial ground and after making bread with it he would eat it dipped in ghee sitting before an oil light placed before an idol of Mahākāla (lord of the burial ground). He would then lie there himself and sleep.

One night he saw the idols in the Mahākāla temple twirling. He got up and challenged the idols for a game of dice. The idols stood mute and Thīnhākārāla took their silence to be consent according to the rules of gambling fixed a wager and played. He won and then he said addressing the idols “I have defeated you. Give me the money due to me.” The idols stood silent and he, therefore, wrestled with them. Still the idols stood dumb. Then Thīnhākārāla took his sword and struck the devas and forced them to give him the money due to him.

Early morning he went away from there and spent the money lavishly. At night he came back again and challenged the idols for gambling as before. This became a daily routine and the devas felt themselves harassed. They, therefore, approached the goddess Īśvaranājī and advised them to refrain from playing as there was no loss of honour if one refused to take a challenge to gamble.

That night also as usual Thīnhākārāla came and challenged the idols for a game of dice. Then the idols said “We are not prepared to play.” Then he challenged Mahākāla himself to play Mahākāla also refused to play. Then suddenly the mind of Thīnhākārāla changed. Thīnhākārāla did penance to please Mahākāla. Mahākāla was pleased with him, appeared before him and blessed him.

Once a nymph came to bathe in the Mahākāli pond and as per the instructions of Mahākāla, Thīnhākārāla took away their robes while they were bathing. He demanded a nymph named Kalavati in return for their robes and finding no other way they gave him Kalavati.

Kalavati thus became the wife of a Man due to a curse of Indra. Once she praised sexual enjoyment with men on earth and derided the same with Devas. Indra heard it and he cursed her “Then let her become the wife of a man on earth and enjoy the pleasures there.” All this story Thīnhākārāla learned from Kalavati. She added she wanted to go to Devaloka the next day for a dance with Rammā. Thīnhākārāla consented and he also went to Devaloka and saw the dance, sitting along with the Devas.

When Rammā’s dance was over, there was the dance of a goat. Seeing that Thīnhākārāla said to himself “Why, this is a goat I used to see daily in Ujjayini. How did it come here to dance?” When the dances were over and the people dispersed, Kalavati took Thīnhākārāla to the Mahākāla temple. Next day he met the same goat in Ujjayini and then he enquired “Hi, do that dance which you did yesterday before Indra in devaloka. Let me see.” The goat stood dumb thinking of how this man on earth knew her in the form of a dancer of Devaloka. Thīnhākārāla once again compelled the goat to show its dance but when the goat still refused to dance, he thrashed it with a stick on its head and the goat immediately went to Devaloka and informed Indra about the incident. Indra felt sad when he saw blood oozing from the wound on its head. Indra by his divine powers then transformed it into the form of a bull. He paused all of this trouble and cursed her to remain as a doll on a pillar in the temple belonging to King Narasimha of Nāgarapura. Alaṃbūṣa, mother of Kalavati, who heard the curse begged for relief and Indra said she would get freed from the curse when the king himself demolished the temple and razed the place to the ground.

True to the curse, Kalavati after giving all her ornaments to Thīnhākārāla hid him goodbye and went and remained as a doll on the temple-pillar at Nāgarapura. Deeply distressed at this mishap of his wife, Thīnhākārāla dressed himself as an ascetic and went to Nāgarapura. There he purchased five earthen pots and filled them with the ornaments of Kalavati. He buried four of the pots in the forests and the fifth in the bazaar near the temple. Then he built a hermitage on the shores of a near-by river and started living there. News soon spread that a great yogī had come to the city and the King went to see him. They talked for a while on religious and spiritual matters and the King was about to leave when they heard the howl of a jackal. The yogī smiled and the King asked him why he smiled. He refused to answer but the King insisted and then the yogī said “Oh King, the jackal says that in a forest to the east of the city under a silver plant is a treasure.” The King immediately ordered his men to go and dig at the place and when they dug they got the treasure. The King offered the treasure to the yogi but he refused to accept it. Thīnhākārāla then on three different occasions pointed out to the King the three other pots in the forests and the King got great confidence in the powers of the yogi. One day he went to the temple with the King and while they were walking around a crow cawed and the yogi smiled. The King again asked him the reason and the yogi said that
there was a treasure pot in the bazaar near-by. When they searched at the spot directed by the yogi the treasure was found.

On another day the King and the yogi went to the temple and as they walked about they saw the doll on one of the pillars crying. The King asked the yogi the reason for the doll crying thus. The yogi replied "Oh, King this temple is not located in a proper place. Further the deity here was not installed at an auspicious time. If this continues the King will come to ruin. That was why the doll cried." On hearing this the King ordered the temple to be completely demolished and the place made a plain ground. The order was carried out and Kalavati got release from the curse. She went to heaven and told Indra all that had happened. Indra immediately sent Kalavati to fetch Thulākārāda to heaven and then both of them lived happily together. (Parānga 2, Vināśālakāmsa, Kāthāśārīrāgāra).

TILABHĀRA. A place situated in the north-east part of Bhārata. (Śloka 53, Chapter 9, Bhīmṣa Parva).

TILOTTAMA. A prominent celestial maiden.

1) Bhīr. Tilottamā was born to Pradhā, wife of Kaśyapa, grandson of Brahmā and son of Marici. Abhimūla, Marakara, Aruna, Rudra, Rambhā, Manotama, Subhīka, Kurkata, Supriyā and Supriyā were all sisters of Tilottamā. (Chapter 65, Adi Parva).

There is a story about the birth of Tilottamā. Two demons named Sunda and Upasunda obtained invincible powers by doing penance. To make these two brothers quarrel with each other, by directions from Brahmā, Viśvakarma created Tilottamā. Viśvakarma collected from all inanimate and animate objects parts of objects beautiful to look at and created the enchanting Tilottamā. Tilottamā was then made to come to the world through the womb of Kaśyapa's wife. Because she was made by the tilānā (small particle) of all the best (uttama) articles of the world she got the name of tilottamā. (Chapter 215, Adi Parva). The good girl named Tilottamā was formerly created by Brahmā from small particles of diamonds. (Śloka 1, Chapter 141, Anuśāsana Parva).

2) How Śrīva got four heads and Indra a thousand eyes.

When the two demon brothers Sundopasundas were creating great havoc in the world by their cruel and immoral deeds, it was Tilottamā who was deputed by Brahmā to create a split between the brothers. On the eve of her departure to the world she went to Deva-bhūta to bid adieu. Brahmadeva stood facing south and Śrīva stood facing north and Tilottamā stood in the centre surrounded by the Devas. Tilottamā circled round the devas worshipping them. Śrīva was enamoured of her beauty and wanted to see her always and so a face on all the four sides of his head sprang up so that he could see her always as she circled round him. Indra was also enamoured of her and he found his two eyes insufficient to enjoy her beauty. So instantly a thousand eyes sprang up in the face of Indra. (Chapter 215, Adi Parva).

3) How Tilottamā cursed Sakaśāriṇika. (See under Sakaśāriṇika).

4) Tilottamā and Sundopasundas. See under Sunda.

5) Other details Tilottamā partook in the Janmotsava (birthday festival) of Arjuna. (Śloka 62, Chapter 122, Mahābhārata).

TIMĪDīV莫斯. A demon who was ruling in the state of Vaṭjyanapura. He was called Ṣambara also. This demon once attacked Devaloka. Indra was not able to kill him. So he sought the help of Daśaratha. Daśaratha went and fought against the demons. Daśaratha was made to faint in the battlefield by the magic of Timīdīva and Kaikēyī who was there. then, took him away and gave him all first aid. Pleased at this Daśaratha promised two boons for her and it was these boons that Kaikēyī demanded of Daśaratha on the advice of Manthāra at the time of the coronation of Śrī Rāma. (Sarga 9, Ayudhāya Kīyāṇa, Vālmīki Rāmāyana).

TIMĪGENīLA. A King. Sahadēva defeated this King during his victory campaign in the south. (Śloka 69, Chapter 31, Sahā Parva).

TIKROGAHA. An ancient place situated on the north-east part of Bhārata. (Śloka 32, Chapter 9, Bhīmṣa Parva).

TILOTTAMĀ. A form of unrefined drama current in Kērāla. This ancient art originally came into being to propagate some gods. There are others of this kind like Mūtīyeṣuṭu ‘Tiyāṭu’ and ‘Ayuyānam Pāṭu’ which all belong to a class of Ritualistic plays. This folk drama is a communal pageant devoted to gods. Its artistic value is worth noting. This is known by different names like ‘Tīra’, ‘Teyva’ and ‘Kaliyeṭu’. ‘Tīra’ in ancient language means ‘tāruṣaṇḍa’ (sight of gods) ‘Teyva’ is the corrupt form of ‘deva’ Tīravāṭu is a visible amusement where actors appear dressed as gods. Because the actors dance in the dresses of gods, this is called devavāṭu also. Teyvāṭu is the disintegrated form of devavāṭu. Because this is both a Kali (play) and an āṭu (dance) this is called Kaliyeṭu also. This is held in different parts of Malabar during the period of January to April. It is a programme of three days. The first programme is to exhibit an Akālakālm. This is done on the night of the first day. The second programme is to exhibit the vellāṭukolam which will be done on the second day evening. An indication of this is given on the first night itself. The programme of the second day begins with a dance called Veḷākkali. On that day there will be worshipping of gods at intervals. The Vellāṭukolam begins by fire in the evening. The chief actor will present himself before the public in the colourful robes of a god and will begin to dance to the accompaniment of drums and music. As the dance and music continues even though without drestes would start dancing. Gradually sounds of pop-pguns and instrumental music will swell the air. The chief dancer after dancing for some time would place a stool before the temple and spread a white cloth on it. Then the dancer would sit in meditation and do the ceremony called ‘calling the gods’. He would then pray to the gods to bless the function and appear at the zodiacal sign of Virgin. The dance and music start again. Then the people assembled would throw rice and flowers into the cloth on the stool. The dangerous of the gods a weapon in his hand and changes it often making huge uproars. Then after finishing the ceremonies like Kāvēṭu and Arulppāṭu, the Vellāṭukkārān retires. Then another actor in the dress of another god appears as Vellāṭuk-
kāran and repeats the programme of his predecessor.

After the veḷḷiṭam before midnight, Tirāvajāna begins.

The dresses of the tīvras differ slightly from each other. Some tīvras wear jackals and shirts while some wear flower garlands made of Tulasī leaves (basil plant) and eucalyptus. All the tīvras rush to the temple in great spirit and they are followed by lamp-holders and torch-bearers in the accompaniment of loud sounds of musical instruments and upsurges from the spectators.

When the first round of dances is over, the 'Treya' stands dancing, pouring blessings to the people and decending ways of atonement for the sins done. Then food is offered to the gods and the function ends with a 'Vela' circling the temple.

TIRUṆĀNASAMBANDHA (R). He was one of the four Dakṣaṇāyaṇa Vaṁavaṃchars. He was living during the early part of the seventh century. The book on Dakṣaṇāyaṇa Vaṁavaṃchara is called TiruvanāṆāṆaṁchara. There are twelve songs in that book. They were composed by Anandavardhana. The first seven of these are devotional songs called Tevaras. They were composed jointly by Tīruttanāasambandhar, TiruvanāṆaṆaṆaṁchara and Sundaramurti. The first three tevaras are of Tiruttanāasambandhar. The twelfth tevaras is called Pēnyaapurāṇa. Its author was Ananṭaṅga. He was called Sundarmurti also. He was the chief minister of Anantyacala who ruled during the period 1063 to 1112 A.D. The theme of Pēnyaapurāṇa is the life history of sixtythree Sāivasuddhas who were renowned as Nāyaṅgas and Aṭṭāvās. It is in the sixth chapter of the second part of this book that they discuss Tiruttanāasambandhar.

He was born in the village of Sirkāli (Brahmapura) near Kumbakonam in the district of Tanjūr. His father was Sivapārārāya and mother Bhagavatī. Once when Sivapārārāya went to bathe in the temple tank called Brahmatirtha he took along with him his son Sambandhar also. Keeping his son on the steps of the tank Sivapārārāya plunged himself into the waters. Siva and Pārvati who came that way saw the child sitting alone and Pārvati went and fed him with her breast-milk. From that moment onwards the child started singing songs in praise of Siva and Pārvati. When he grew up, he did many wonderful deeds visiting many Siva temples of Pāṇḍrījāya. His father fixed up a marriage for him and the bride's party assembled even before time at the Cidambara temple. Tiruvāṇaṇasambandhar came there in time and standing before the temple deity sang a song in praise of Siva. The song was greatly appealing and at the end of the song before all those assembled there Sambandhar to the astonishment of all merged with the deity.

TIRUNṆAVUKKARAṆA (R). He was a Saivism like Tiruvāṇaṇasambandhar (Refer above) and a disciple also of the latter. He was born in the village of Tiruvāṇaṇ in South Arcot district. His father was Puṣpānār and mother Madinīyā both of whom were Velāḷayas. They got a daughter named Thikavatī and a son named Marutukkavar. He is also famous as TiruvāṇaṇavakaraṆa. This siddha who acquired divine knowledge has composed 4900 songs in praise of Śiva of which only 312 are in use now.

TIRTHA. A holy place. Even from very ancient times people of Śiṅbāṇa believed in the sacredness of holy places and they considered it a pilgrimage to holy places as a part and parcel of their life. Almost all the Purāṇa have praised the greatness of holy places.

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It is not true that all those who visit holy places and bathe in the sacred ponds there would get salvation. In Chapter 11 of Purāṇa it is stated thus: He would get salvation whose limbs, mind, knowledge, austerity and fame are under his own control. He who lives clean in body, without egoism, contented and never accepting gifts for services done would get salvation by visiting holy places. He who would fast if he did not get food, whose organs of sense are all under control would get salvation if he visits holy places. He who is righteous, free from anger, treats all animate objects like himself would get salvation if he visits holy places.

TIRTHANAŚEṢERI. A female attendant of Subrahmanya. (Sloka. 1, Chapter 45. Sāyā Parva).

TIRTHAṆAYAPAṆAṆA. A sub-divisional Parva of Vana Parva. This comprises Chapters 50 to 156 of Vana Parva.

TIRTHAKOOTI. A holy place. He who visits this place would attain Vayuuloka after obtaining the benefit of doing a Puṇḍrīka yajna. (Sloka 121, Chapter 84, Vana Parva).

TIRTHANEMI. A female attendant of Subrahmanya. (Sloka 7, Chapter 45. Sāyā Parva).

TIRTHAYAPAṆAṆA. A sub-divisional Parva of Vana Parva. This comprises Chapters 50 to 156 of Vana Parva.

TIRTHAKSA. One of the sixteen daughters born to Dakṣa of his wife Prasūti. Of these thirteen were married to Bhrumadeva. Tīṭhī was one of them. The others were Śrīdha, Mātra etc. (4th Skanda Bhāgavata).

TIRTHAṆU. A King born of the family of Tītṛkā. He was the son of Ṛṣiṇgah and father of Rūṣṭirātra. (Chapter 277, Agni Parāṇa).

TIRTHBHAḤ. An asura. This demon shines in the court of Varuṇa. (Sloka 15, Chapter 9, Śabha Parva).

TIRTHBHASARAS. A sacred pond near the āśrama of Vālmiki. There is a story about this pond. Once a water-fowl lived there with his mate. One day the male fowl went out for food and as he was returning home he found a few other water-fowls going that way and the male fowl suspected the chastity of his wife. The male fowl decided to abandon his mate and the innocent she-fowl prayed to the Aṣṭādikpālasas for help. The Aṣṭādikpālasas instantly appeared there and made a pond and said that if the she-fowl could reach from one shore to the other without getting herself drowned she must be treated as chaste. The she-fowl was accordingly put into the waters and asked to swim to the other shore which she did without any accident. From that day onwards the pond was called Tīṭhībhāṣaras. (Tīṭhī = water-fowl, Saras = pond).

When Śiṅk came to the āśrama of Vālmiki after being abandoned by Śri Rāma, Vālmiki wanted to test her chastity. So the sages asked Śiṅk to enter the pond and reach the other shore. 'Oh goddess of Earth, if even in
my dreams no other person than my husband has entered my thoughts, let me reach the other shore safe."
So saying Sita entered the water, and the goddess of Earth placed her in her lap and took her to the other shore. Sita did not get even wet. All the sages called her 'Mahāsādvyā' meaning supremely chaste woman. (Taratārī 1, Alakīravatālacakira, Kathāsarasāgara).

TRITARA. A place of habitation in ancient Bharata. (Slioka 5, Chapter 33, Adî Parva).

TRITARI I. A place of habitation in ancient Bharata. (Slioka 5, Chapter 33, Adî Parva).

TRITARI II. A celebrated serpent town to the sage Kaśyapa of Kadrâ, his wife. (Slioka 16, Chapter 33, Adî Parva).

TRITARI III. A sage who was a member of the council of Yudhishthira. (Slioka 12, Chapter 4, Sabhâ Parva).

TRITARI IV. A special breed of Fosse. Arjuna got this breed from Gandharvanagara during his victory campaign. (Slioka 6, Chapter 28, Sabhâ Parva).

TOLA. A great satirical poet of the Malayalam Literature. A great humorist, Sanskrit scholar and actor, he was minister to Bhāshārāvai Varmā who was ruler of Keralā during the period from 976 to 1027 A.D. According to Kundalāgar Kaṭūgar Tampurān, a great Sanskrit scholar and poet, Tola was born in Kondalâgarâ in the village of Avirikkanulâ near Adi in Cchin in a Nambudrī family. His original name was Nilkanthânu. When he was a young man, he was estranged from his community for having had illicit connections with a low-caste servant-named named Gakkâ. He was wearing a dress like a deer skin belt (181) on his body as the usual mark of Brahmācârī (bachelors) and he threw it away of his own accord carrying for him the name Tola. There is another version that Tola is the decayed form of 'Atulâ' meaning matchless. He was much interested in writing funny verses. There are many such poems now available believed to be those of Tola.

TOMARA. A place of habitation situated on the northeaster part of Bhārata. (Slioka 69, Chapter 9, Bhishma Parva).

TORASIFHIKAI. Duryodhana decided to make the Pândavas beggar by defeating them in a false game of dice. Bhīrāna Parva stood as an accomplice to that. To play the game Dyañcakrā constructed a palace and that palace was called Torasiphikai.

That diamond-studded palace had a thousand pillars and a hundred entrances. It had crystal fortresses and golden thrones in all the chambers. This palace was called Dyañcakrâvâna also. (Chapter 56, Sabhâ Parva).

TRAIŚANI. A King of the family of Turvasu. He was the father of Kârana. (See under Vamsāvalī).

TRAIVALI (TRAIVALI). A sage. He shone as a member in the court of Yudhishthira. (Slioka 13, Chapter 4, Sabhâ Parva).

TRAIVARNAKA (S). Brahmins, Kaśtriyas and Vaiśyas are the three classes of people called Traivarikas.

TRASADASYU. A King of the Ikṣvāku dynasty. He accepted sannyasa (ascetic life) and became a Râjârs. 1) Genealogy. Descending in order from Visnu-Brahmā-Matari-Kātyāpa-Vavavān-Vaivāsava-Manu-Ikṣvāku-Vikukši-Sa-Iśa-Purañjaya (Kakataha)-Anena-Pruñjaya-Prañjaya-Pravasvīva-Manu. (See under Ikṣvāku).

2) Other details.
(i) Because he made dasyus (evil people) 'tras' (to tremble with fear) he got the name of Trasadasyu. (7th Skanda, Devādhāvata).
(ii) The Āśvindevas once saved him from defeat in a fight (Sūkta 19, Mandāka 1, Rgveda).
(iii) Once Agarsiya, Sṛutasūri and Brahmānasa, three eminent sages, came to the country of Trasadasyu. On hearing that the sages were coming, Trasadasyu abandoned all his work and went to receive the sages at the state boundary. He asked them the purpose of their visit and they said they wanted some money. The King then showed them his accounts and convinced them that he was poor. (Slioka 11, Chapter 98, Vana Parva).

(iv) Trasadasyu was among those whose name should be remembered early in the morning. (Slioka 55, Chapter 165, Vaishūmanā Parva).

TRASKARê. An ancient measure of weight of metals. Jālamārâgâte lhanânu
Yat śukkam diśitaya rajah,
Pratihitam tat pramaitiśitah
Trasyutam Prasaktu. (Slioka 132, Chapter 8, Manusmriti).

Eighty tassareus make one Tri. Three tris make one Maṇiṅkutuk. Three maṇiṅkutuk make one Venkutuk. Six venkutuk make one Madhyastiyavas. Three madhyastiyavas make one kunukkun. Five kunukkuns make one Māha. Sixteen Māhas make one Suvarga. This is the weight of two and a half vārṣikas. Four vārṣikas make one Pāla. Ten palas make one Dhanu.

TRAYI. Veda. Formerly only three Vedas, Rgveda, Yajurveda and Sāmaveda were recognised and so Trayi meaning group of three was used to denote the Vedas. (See under Veda).

TRAYÂṆURĀ. A King of the Solar dynasty. He was the son of Trithâv and father of Trisâk. (Chapter 57, Brahmanda Purâṇa).

TRAYÂṆURĀN. A sage of the line of disciples of Vyās. (See under Gurupurâṇa).

TREṬÂṆYUGA. Second of the four yugas. Kṛtayuga, Treta'yuga, Dvaparayuga, and Kaliyuga are the four yugas. There are three thousand deva-yugas (divine years) in Treta'yuga.

Śrī Râma was born at the end of Treta'yuga. Treta'yuga came to an end in B.C. 867103. Śrī Râma ruled the country for eleven thousand years.

Ḍaṇa-varṣa-sahākâri
Daṇa-varṣa-dâtkhi ca
Râma râjyamupasthitâ
Brahmâlokaṃ pravâhyayai. (Valmiki Râma'yana).

(After serving his land for ten thousand years and another ten hundred years (ten thousand plus thousand years) Śrī Râma will go to Brahmaloka. When Râma took over the reins of administration he was only forty years old. See under Manvantara and yuga.

(Asiatic Sanskrit Literature).

TRIBHÂNAU. A King born of the family of Yayâti. (9th Skanda, Bhāgavata).

TRIDASYU. The son born to Agastya of Lopamudrâ. (See under Lphemāvāhā).
TRIDHÂMĀ. The tenth incarnation of Siva. At this time Bhrigu Maharaśa was Vyāsa. (Siva Purâṇa, Satarmaṇḍana-purāṇa.)

TRIDHANVĀ. A King of the Solar dynasty who was the grandfather of Trisânu. (7th Skanda, Devi Bhâgavata.)

TRIDIVA. A river of Bhārata. (Chapter 9, Bhīṣma Parva.)

TRIGÂNGA. A holy place. (Śloka 29, Chapter 84, Vana Parva.)

TRIGARTÃ. A powerful kingdom of ancient Bhārata.

TRIGARTÃ. There are several references in the Mahābharata to the Kings of Trigarta. The following are a few of them worth noticing:—

(i) The Pandyas passed through the country of Trigarta while they were wandering in the forests after the fire accident at the warpalace. (Śloka 2, Chapter 135, Ādi Parva.)

(ii) Arjuna during his victory march to the north defeated the King of Trigarta. (Śloka 18, Chapter 27, Sabhā Parva.)

(iii) Nakula once conquered the country of Trigarta. (Śloka 7, Chapter 32, Sabhā Parva.)

(iv) The Kings of Trigarta united to pay tribute to Dharmaṇaputra. (Sabhā Parva, Chapter 52, Śloka 14.)

(v) A King of Trigarta once killed the horses tied to the chariot of Dharmaṇaputra and then committed suicide. (Śloka 12, Chapter 271, Vana Parva.)

(vi) A King of Trigarta named Suvarṇa was slain by Nakula. (Śloka 18, Chapter 271, Vana Parva.)

(vii) Suvarṇa, King of Trigarta, was killed by the army of Bhīṣma during his stay inmargot at the palace of the King of Virāṭa killed many Trigartas. (Chapter 32, Virāṭa Parva.)

(viii) Suvarṇa, King of Trigarta, took the King of Virāṭa as a captive and enraged at this Bhūmaśena was about to kill Suvarṇa when Arjuna intervened and stopped him from that. (Chapter 25, Virāṭa Parva.)

(ix) Suvarṇa, King of Trigarta, had four brothers and the Pândavas fought against all the five. (Śloka 9, Chapter 166, Udyoga Parva.)

(x) In the Garuda-vyāha constructed by Bhīṣma (battle array in the shape of a vulture) five Trigarta princes stood at the head of the formation. (Chapter 56, Bhīṣma Parva.)

(xi) Arjuna used the Vāyuvyāha against the Trigartas in the great battle. (Chapter 102, Bhīṣma Parva.)

(xii) Śrī Kaṭa once defeated the Trigartas. (Chapter 11, Droṇa Parva.)

(xiii) Once Parasurāma killed many Trigartas. (Chapter 70, Droṇa Parva.)

(xiv) There was a fight between Śatyaśi and the Trigartas once. (Chapter 181, Droṇa Parva.)

(xv) Arjuna who led the sacrificial horse of the Aśvamedha-yajña of Dharmaṇaputra created great havoc to the Trigartas. (Chapter 74, Aśvamedha Parva.)

(xvi) The Kings of Trigarta live in the court of Yama. (Śloka 20, Chapter 8, Sabhā Parva.)

TRIJAṬÃ (GARΓÂ). A sage. Though he was a sage he lived by farming. He had a wife and children and his earnings from farm work were insufficient to make both ends meet. They were living in poverty and it was at that time that Rāma started for his life in exile in the forests. Before he commenced his journey to the forests he gave immense wealth to all the people who had assembled around him. At that time Trijaṭa never knew about it and when it came to the ears of Trijaṭa's wife she ran to the fields and persuaded Trijaṭa to go and see Śrī Rāma. When Trijaṭa came to the scene, Rāma had almost finished his distribution, but Trijaṭa took courage and pushing forward through the crowd approached Rāma and said: "Oh, King, I am a poor man with many children. Give something for this poor man who lives by farming." Hearing this, Śrī Rāma giving him a small stick asked him to throw the stick into the midst of the cattle grazing nearby. The Brahmin tightening his clothes and getting ready threw the stick with all his might to the south. The stick fell beyond a huge cattle grazing there. Śrī Rāma gave him all the cattle which stood inside the area covered by the stick. (Chapter 32, Aśvolyānā Kāṇḍa Vaiṣṇoī Rāmiyāyaṇa.)

Trijaṭt was the son of Viṇḍivimāitra. (Śloka 55, Chapter 4, Anuśāsaṇa Parva.)

TRIJAṬÃ. A servant demon of the palace of Rāvaṇa. Trijaṭa was one among the demonesses who were sent by Rāvaṇa to entice Śītā, stealing dejected under the Ashoka tree, to the side of Rāvaṇa. All the demonesses slept around Śītā. Trijaṭa had a dream one night which is described in Chapter 27 of Sundara Kāṇḍa thus: "Śrī Rāma dressed in pure white robes and accompanied by Laksmaṇa dropped to the place from air in a chariot built with ivory and drawn by a thousand swans. After that he arrived at Aravāṇa. Śrī Rāma took Śītā in his lap and rose up into the air. They went high to reach the Sun and Śītā was seen putting on the Sun and the moon. Then Arvāṇa which was carrying Rāma, Śītā and Laksmaṇa came to the top of Lailā. Then they came to this place in chariot. Then they travelled to the north in a Puspaka vimāna. Rāvaṇa fell to look on his body and looking all red was lying on the ground. His head was clean shaven. He was drinking oil from a pot and was shouting loudly. Then Rāvaṇa went to the south on the back of a donkey. When he had travelled a short distance he fell from the donkey head downwards. Rising from there he was muttering many vulgar words. Then he was transformed into a foul-smelling dung-mire. A black woman wearing a red saras and mud smeared all over her body came near him and dragged him to the south. Kumbhakārpa also was subjected to her torture. All the members of Rāvaṇa's family were seen smeared with oil. After that they all travelled south again. At that time Rāvaṇa was seen on the back of a dog, Kumbhakārpa on the back of a camel and Indrajit on the back of a crocodile. Vibhīṣana alone was seen standing near the Puspaka vimāna on the back of a four-tusked elephant wearing white robes and white garlands and sweet-smelling pastes smeared all over his body and holding a white umbrella with the four ministers by his side and the royal band playing. At that stage the beings of Lailā fell into the ocean. Then a monkey messenger of Śrī Rāma burnt the city of Lailā. All the women demonesses and Kumbhakārpa were seen lying in a cow-dung pit wearing red dress."
When Trijatī repeated her dream to her companions all were frightened to death. After the Rāma-Kāvaṇa, battle, it is stated in Vīmākī Rāmāyaṇa, that Śrí Rāma gave presents to Trijatī. (Śiśko 41, Chapter 291, Vana Parva).

TRIKAUKUBHAMĀ. A synonym of Mahāvīṣṇu. (Śiśko 20, Chapter 140, Amuṣāśana Parva).

TRIΚUṬA. A mountain. There are twenty mountains on the four sides of Mahāmeru including Trikūṭa. Purāṇas say that the city of Lankā, the abode of Kāvana, was at the top of Trikūṭa. Mahāmeru is at the north of Bhūrata. Lankā is in the south of Bhūrata.

Then how is it possible for Lankā to be on the top of Trikūṭa?

There is a story to substantiate this belief. Once there arose a quarrel between Vāsuki and Vāyudbhagavān and they decided to find out who between the two was more powerful. Vāsuki went and lay wound round Mahāmeru so tightly that even Vāyu (air) could not enter it. Vāyu got enraged and broke into a cyclone shattering the whole world. Even Mahāmeru began to shake but Vāsuki lay unaffected. The Cyclone began to increase in vigour and the devas were frightened and they went to Mahāvīṣṇu accompanied by Śiva and Brahmā. After hearing their story Vīṣṇu called Vāsuki and Vāyu to his side and commanded them to stop the quarrel. Vāsuki then unwound a part of his winding and that was from Trikūṭa. At once Vāyu entered there and separating Trikūṭa from other parts carried it away and dropped it in the southern sea. It fell to the south of the southern end of Bhūrata. Lankā is the city built on it by the celebrated architect, Vāvakraman.

TRILOKITILAKA. A Yogesvari mantra. If one mutters this mantra (a sacred prayer addressed to a deity) one hundred and one times daily, one will become omniscient. Not only that, he would be able to move about to any place he wants. The mantra is this: “Hrīm Gauri, Kṛdramayi te yogeśvari hum phat Svāhā!” (6th Skandha, Devi Bhāgavata).

TRINETRA. A minister of Mahākūkāra. The cabinet of Mahākūkāra was extremely strong and brilliant. Cīkūra, virile and an expert in military science, was the Defence minister. The great economist, Tāma, was the minister for finance. Udara was the Commander-in-Chief and the three advisory members were Bāṣkala, Trinetra and Kālandha. Sūraśārya was the minister for education. (5th Skandha, Devi Bhāgavata).

TRIPĀDA. A demon. In the battle between the demons and the devas Subrahmaniya slew this demon. (Śiśko 73, Chapter 46, Sāya Parva).

TRIPURA. A phantom city built by Maya.

1) Origin. Kaṭyāpa Mahārāja son of Marici and grand-son of Brahmā had many wives. Of them Aditi got the first place and Diti the second place. Both of them were daughters of Dakṣa. Devas were born of Aditi and the asuras were born of Diti. Armies of asuras under the leadership of Śūra-pātra, Śimbavaktra, Tārakāṣṭu, Gomukha, Hiraṇyakaśipu, and Hiraṇyakaśipu gave immense trouble to the devas. The devas joined together under the leadership of Indra and fought the asuras. The nectar received from the ocean of Milk always made the devas the conquerors. When Subrahmaniya slew Tārakāṣṭu the asuras became very weak.

At this stage Kamalākāra, Tārakāṣṭu and Vīḍyumālī, sons of Tārakāṣṭu, did severe penance and made Brahmā appear before them. They demanded a boon that they would never be killed by anybody. Any of the three worlds. Brahmā told them to ask any boon other than that. Then they said: “Great Lord, we must live in three cities and then roam about freely in the three worlds by your grace. Every thousand years all the three of us should join together at a place with our cities. After that meeting, we should separate and roam about freely for another thousand years. If at a duration three is death for us, it should occur only when we three are together and that also by one arrow.” Brahmā granted the boon and disappeared.

The asuras then approached Maya and asked him to construct three separate cities for them. Maya built three wonderful cities. One was with gold, another with silver and the third with iron. Tārakāṣṭu took the golden one. Kamalākāra took the silver one and Vīḍyumālī took the iron one. The asuras started living in these cities. The three purots were respectively in Svarga, Akāśa and the Earth. But each city had the power to travel to any other place at will. The power of controlling these cities was given to Bāna. Hiraya-kāra’s son was Prabhūkūrā and Prabhūkūrā’s son was Vīḍyumālī. Mahābali was Vīrocanas’s son and Bāna was Mahābali’s son. (Chapter 14, Padma Purāṇa). All these three cities together were named Tripura.

2) Mṛtasaṁjñamā Yajña. (The life giving yajña). Even with the existence of Tripura the asuras began to die in numbers and the Tripuras thought of a way to escape from this calamity. Hari, son of Tārakāṣṭu, did penance and made Brahmā appear before him in person.

According to a request from Hari Brahmā made Maya build a tank wonderful in nature. Brahmā filled the tank with nectar. If any asura died, it was enough if he was dipped in the tank and the dead asura would soon come to life with added strength and vigour. Asuras became immortal since this and the Tripuras started testing the devas and gods and found them fit. (See also Brahmā’s son in Kāśī.)

3) Consultation with Siva. The aggrieved devas approached Brahmā and finding him incapable of helping took him to Siva. Siva heard everything and assured them that he would kill them when they next met together at the end of a thousand years.

4) Sīva makes preparations. As a first step to the slaughter of the Tripuras, Siva sent Nārāyaṇa to Tripura. Nārāyana by his unusual spiritual powers made the asura women feel more and more attached to the devas. Siva at that time thinking about the convenience for a fight with the Tripuras came and settled down on the shores of the river Narmāṇa. That was how Narmāṇa became a holy river. (Chapter 13, Padma Purāṇa).

Sīva had to make grand preparations for a fight with the Tripuras. He invoked half the strength of the devas to himself to make Sīvāsakti (Javelin of Sīva) greater than Asurasakti. The devas made Vāvakraman construct a special chariot for Sīva. On the banks of the river Narmāṇa at a place which became renowned as Mahēśvara Sīva stayed for a thousand years thinking about the fight with the Tripuras and in the meantime the mountain of Mandara his bow, Vāsuki, the string and Vīṣṇu his arrow. He installed Agni at the tip and Vāyu at the bottom of the arrow. Four devas stood as horses to his chariot. The earth itself was the chariot and all
the animate and inanimate objects of the devakula arrayed at different ports of the chariot. On the wheels stood the Avvā√ieva and Cakrapāṇi stood on the axle. Gandharvas took places on the spokes. Indra stood on the bow and Vaiśparvan on the arrow. Yama took his place on the right hand and the dreadful Kāla on the left hand. Brahman acted as the charioteer.

Equipped thus, Siva stayed in the godly chariot for a thousand years. When the Puruṣas joined totge in the sky Siva split the cities by his three forked spike. Then he sent an arrow to the cities. Bad omens began to appear in Tripura. People became lifeless in the cities. Soon an arrow from Siva burnt the cities and the Tripuras were burnt to death. (7th Skandha, Bhāgavata; Chapters 31 to 34, Padma Purāṇa; Chapters 33 and 34, Karṇa Purāṇa.)

TRIPURI. An ancient country of South India. Sahadeva during his victory march conquered this country. (Skotka 60, Chapter 31, Sabhā Purāṇa.)

TRIRATHIKÀ (8). (Three charioteers). Aśvatthāmā, Kṛpa and Sāyukyā, the three eminent bow-men who took part in the Bhāratas battle were called Trirathikās meaning three great charioteers. (See under Aśvatthāmā.)

TRIRĀVĀ. One of the children of Garuḍā. (Skotka 11, Chapter 100, 1odya Purāṇa.)


1) Genealogy. Descending in order from Brahman—Māri—Kaciyā—Vivāvan—Vaiśvāvata Muni—Kṛṣṇa—Pura—the citadins joined totge in the sky Siva split the cities by his three forked spike. Then he sent an arrow to the cities. Bad omens began to appear in Tripura. People became lifeless in the cities. Soon an arrow from Siva burnt the cities and the Tripuras were burnt to death. (7th Skandha, Bhāgavata; Chapters 31 to 34, Padma Purāṇa; Chapters 33 and 34, Karṇa Purāṇa.)


2) The discards him. When Satyavrata grew up he became a lewd, lustful, imprudent man. One day while he was leading such a contemptuous life, a marriage was being celebrated in a Brahmin house. Guests had assembled. The bridegroom had come and the ceremony was about to start when Satyavrata entered the marriage hall and carried away by force the bride to the back of all those present there. Some of the Brahmin guests immediately went to Trayyāru and told him that a shameful crime his son had committed. The enraged father at once sent Satyavrata out from the palace. Satyavrata left the country altogether and went and stayed in a colony of harijānas. Though he lived with these low-caste people he did not adopt their mode of living. He went out daily to the forests with his bow and arrow and made his food. He never felt any enmity towards his father who had thus sent him out from his country. He thought thus: "Of course, my father got terribly angry when he heard the complaints of the Brahmins and in that mood punished me thus, though the punishment was a bit too much. But our family preceptor Vasiṣṭha, who knows everything, who is a moralist and a righteous man, who has the knowledge and authority to prescribe atonement for all sins, did severe punishment. That was very hard." As he thought more about it in this vein, he felt a great hatred towards Vasiṣṭha.

3) Satyavrata and Vasiṣṭha’s family. When his only son Satyavrata was turned out from the family, King Trayyāru was greatly distressed. He went to the forests to do penance to get another son. At that time the country did not have rains for twelve successive years as a punishment for the King for sending out his son. The people suffered much. Among the people who were suffering were the wife and children of Vaiṣvāmitra. Vaiṣvāmitra at that time had gone to the shores of river Kauśikī for doing penance. Vaiṣvāmitra’s family consisting of his wife and three sons during that famine lived in hunger. At last the mother decided to sell the middle son and buy food with the money received by the sale. She put a rope made of darbha grass round the neck of the boy and took him to the market. On the way Satyavrata saw them and on hearing their sad story told them not to sell the child. He assured them that he would take care of them till the return of Vaiṣvāmitra. He removed the darbha rope from the child’s neck and the child got the name of Vaiṣvāmitra. The heir-apparent Satyavrata lived in the hut of a cāndjāla. Every minute Satyavrata’s hatred towards Vasiṣṭha increased in strength. One day Satyavrata did not get any game even after a day’s hunting and at dusk he happened to reach the ārama of Vasiṣṭha where he saw Nandini, the beloved cow of the sage, grazing by the side of the ārama. Anger, desire and hunger made him imprudent and without thinking of the consequences Satyavrata killed Nandini and after eating enough to appease his hunger took the rest to feed the family of Vaiṣvāmitra. The wife of Vaiṣvāmitra little knowing that it was cow’s flesh cooked it and ate it.

That night when Vasiṣṭha came to the ārama he found Nandini missing and he went in search of it. After some time the sage knew that Satyavrata had killed and eaten it. The enraged sage called Satyavrata to his side and cursed him thus: "You will from today become a āndjāla. Three āndjālas (sins) namely wrath of a father, abduction of another man’s wife and consumption of cow’s flesh will give you life-long trouble and thus you will earn a name, Trisānkū (Three āndjālas). Instantly Satyavrata became a āndjāla and started roaming about in the streets.

5) Trisānkū becomes king. Trisānkū, distressed at heart by a father’s wrath and a āndjāla for two days walked about aimlessly in the forests. He expressed his desire to the āndjāla and Brahmin to do a yāga and get himself absolved of all his sins. But nobody was willing to help a wretched man cursed and abandoned by both his father and his Guru. Feeling desperate, he decided to commit suicide. He made a great fire-pit and prepared himself to jump into it. Before doing that he prayed to the goddess and when the goddess knew that his devotee would jump into the fire and become ashes, she appeared before him in person and said thus: “Son, why do you try to jump into the fire? Your father has become old and day after tomorrow he will crown you as King.
and then go to the forest to do penance. Look, there comes your father’s minister to take you to the palace.” When the goddess disappeared Satyavrata returned to his ashram in a pensive mood. Naraoda went and informed the king of everything that happened in the forest and the king immediately sent his ministers to fetch Satyavrata to the palace. When Satyavrata came the king crowned him as king and then went to the forests for penance.

6) Satyavrata became Gandāla again, Satyavrata ruled the country for a long time. He was a pious ruler, devoted to god and soon he developed a desire to go to heaven with his mortal body. He approached Vasishtha first for this purpose. But the family preceptor told him there was nothing in the śāstras about any yāga which could help one to go bodily to heaven. Disappointed he approached the sons of Vasishtha who ridiculed him when he told them of his queer desire. Triśānu ku got angry at them and said “Let us see whether a person can go to heaven.” Those arrogant words annoyed Vasishtha and his sons and they cursed him and made him a caṇḍāla again. Triśānu ku thereafter did not return to the palace, but went to the forests to live there. He knew if he returned to the palace as a caṇḍāla he would not be recognized by his wife and children.

Hariścandra, son of Triśānu ku, heard about the curse on his father and sent the ministers to fetch his father to the palace. But Triśānu ku did not come back and so the ministers made Hariścandra the king of Ayodhyā.

7) Vīśvāmitra meets Triśānu ku. When Hariścandra became king, Triśānu ku was living in Ambāvana (forest of Ambā) as a great devotee of the goddess. It was at that time that Vīśvāmitra returned home after his penance. Vīśvāmitra enquired of his wife how they managed to live during the great famine. Then Satyavrati, wife of Vīśvāmitra, told him the whole story of how Satyavrata helped them, why he killed Nandini, Vasiṣṭha’s cow, and how they ate cow’s flesh, how Satyavrata was cursed to be a caṇḍāla, how he was called back as king and how he was able to live in Ambāvana. The eyes of Vīśvāmitra became wet when he heard the sorrowful story and he decided to end the caṇḍālavaṃśa (state of being a caṇḍāla) of Satyavrata. He went straight to Ambāvana and met Triśānu ku there.

8) Triśānu ku Sarga (Religion of Triśānu ku). Vīśvāmitra promised Triśānu ku that he would send him to heaven bodily and made preparations for a yāga. No other sage partook in the yāga because of instructions from Vasiṣṭha. But unsatisfied, Vīśvāmitra conducted the yāga alone and, as the power of his performances increased, Triśānu ku started rising bodily from earth slowly and soon rose up to heaven. When the devas found a caṇḍāla standing with his physical body before the gates of heaven they told him. Indra was angry and pushed him out from heaven and Triśānu ku came falling down with his head turned downwards to the earth. Triśānu ku cried loudly calling Vīśvāmitra by name. When Vīśvāmitra, hearing the noise, looked up he saw poor Triśānu ku descending fast from heaven with his head turned upside down. Vīśvāmitra’s anger knew no bounds. He said aloud. “Let Triśānu ku stay where he is now.” Triśānu ku stopped in mid-air. Indra did not allow Triśānu ku to come up and Vīśvāmitra did not allow him to come down. Indra then made a separate heaven for Triśānu ku below the original heaven. Then Vīśvāmitra started to create another Indra and devas for the new heaven. The devas were frightened and Indra then approached Vīśvāmitra and requested him to desist from his attempt to make duplicate devas promising him that he would give Triśānu ku a seat in his heaven itself. Vīśvāmitra agreed to it. At once Indra brought a golden Vimāna and took him bodily to heaven. (Sargas 57 to 59, Rājaśāhī, Vālmiki Rāmāyana 7th Skanda, Devi Bhāgavata; 9th Skanda, Bhāgavata; Chapter 13, Harivamsa; Sundara Kanda, Kamba Rāmāyana; Chapter 71, Aśvamedha; Chapter 12, Sāmbhava Parva).

TRIŚĀNU KU II. A philosopher. He is mentioned in several places in Taittiriya-panisad.

TRIŚAVANĀ. A sage. When he went to Hastinapura as a messenger of peace, he met Śri Kṛṣṇa on the way. (Chapter 83, Udyoga Parva).

TRIŚIRAS I. A demon who was a friend of Rāvana. The Khara-Dūṣana-Triśiras combination led the attack on Śri Rāma in the forest of Dundaka when Lakṣmaṇa cut off the nose and breasts of the demoness Sāparañaka. Rāma and Lakṣmaṇa killed all the Triśiras, and Rāma was later joined by a powerful fighter and Śri Rāma’s forehead was wounded by an arrow from Triśiras. The latter came and fought in a chariot drawn by four horses. He was killed by an arrow from Rāma. (Sarga 26, Aranyaka Kanda, Vālmiki Rāmāyana).

TRIŚIRAS II (VISVARUPE). Once there was a celebrated Prajapati of name Tvasṭī. Though he was of a pious nature interested in the welfare of brahmins, he hated Indra. He thought of destroying Indra somehow. With that purpose in view he produced by his wife Reemā, a powerful son and named him Viśvarūpe. The boy had three heads and so he was called Triśiras (Triḥ = Three, Sūraḥ = Head). He could use his three heads for three different purposes at a time. He would drink wine with one head and water with another head and see the world by the third. Even from boyhood he disliked worldly pleasures and, abandoning even food, started to do penance. During the hot season he would sit amid fire and during the cold season he would sit in water to do penance. He would stand with his head down and do penance. The presence of Triśiras was so terrifying that birds and beasts would not even get frightened. He sent celestial maidens to stop the penance but all the attempts proved futile before that great ascetic. Then Indra himself riding on Airāvata went and killed the sage by his Viśvarūpe. Indra feared whether Triśiras would come to life again and wreak vengeance on him. So he ordered a carpenter standing nearby to bring to him three heads separated from the body. The carpenter cut off the heads from the body and as each head fell to the ground several kinds of birds were found escaping from it. From the head which used to mutter Vedic mantras rose the Kapīṭha birds; from the head used for drinking wine rose Kalapiga birds and from the third rose the Triśiri birds. When the birds thus rose to the air Indra was convinced that Triśira was dead and he went away. See under Viśvarūpe. (6th Skanda, Devi Bhāgavata).

TRIŚOKA. A sage who was the son of Kāvya. The Atitvī-devas once redeemed the cows belonging to this sage. (Sūktā 112, Anuvāka 16, Manḍalā 1, Rgyeva).
TRIŠRĪGA. A mountain. This stands to the north of Mahāmeru. Mahāmeru spreads over an area of eighteen thousand square miles and is two thousand miles high. It is surrounded by eighty other small mountains two on each side. To the east is Jāthara and Devakūṭa. Pavamāna and Parīyātra stand to the west while to the south are Kallāna and Karavīra. On the north are Tri ṛga and Makagarī. (8th Skandha, Devī Bhāgavata).

TRIŠROTASĪ. A sacred river. This river lives in the court of Varuṇa worshipping him. (Śloka 23, Chapter 9, Sābhā Parva).

TRIŠTHĀNA. A holy place. If one lives and fasts here for one month, one would be able to see God. (Śloka 15, Chapter 23, Anuśāsana Parva).

TRIŚṬUP. One of the seven horns tied to the chariot of Śūrya. The seven horns are: Čaṇtri, Brhati, Usnik, Jagati, Triṣṭup, Anuṣṭup and Pankti. (Chapter 8, Anuṛ 2, Viṣṇu Purāṇa).

TRIŚULĀ. A weapon of Śiva with the Vaiṣṇava tejas (brilliance of Viṣṇu) obtained by churn ing Śūrya. Viṣṇukarmā made the following: Ĉaṇtra-yuddha (Discus weapon) of Viṣṇu, Triśūlā (three-forked spike) of Śiva, Pupaka Viṁśā (Aerial chariot) of Kubera and the weapon Śākti of Subrahmanya. (Chapter 3, Anuṛ 3, Viṣṇu Purāṇa). (See under Viṣṇukarmā for more details).

TRIṢŪLAKHĀṬA. A sacred place. If a man bathes at this place and worships the devas and the māres, he would attain a place equal to that of Gaṇapati. (Chapter 84, Vana Parva).

TRIT. 1) General information. A son of the sage Gautama. He had two brothers called Ekata and Dvīta. (See under Ekata).

2) Other details. (i) Ekata, Dvīta and Trita were born to clean the hands of the devas when they become smeared with the sacrificial blood during the yāgas. Of these Trita once fell into a well while drawing water and the asuras closed the well. But Trita escaped opening the top. (Śūkta 2, Anuvaṅka 10, Māndala 1, Rgveda).

(ii) Once Ekata, Dvīta and Trita were stranded in a desert and desperately needed water to quench an increasing thirst. At last they found a well and Trita after getting down and quenching his thirst brought water to his brothers. The cruel brothers, after drinking the water pushed Trita into the well and covered the well with the wheel of a bullock-cart. Trita prayed to the Atvindevas for help and they appeared before him and rescued him from the well. (Śūkta 105, Māndala 1, Rgveda).

TRIVARCAS (TRIVARÇAKA). A sage who was the son of Angirasa. He joined with four other sages and did penance and produced a son named Pāñcakajanya equal to the god Agni in splendour. The other four sages were Kāśyapa, Pratāpa, Cīvavāna and Agni. (Ślokas 1 to 5, Chapter 220, Vana Parva).

TRIVAKRĀ. A hunchback of a woman who was engaged in the work of making scented cosmetics for Kṛṣṇa. This woman saw Śrī Kṛṣṇa on his way to the palace of his uncle Kaṁśa in Mathurā. Even at the first sight she felt a great respect and devotion towards Kṛṣṇa and she gave him the scented cosmetics she was carrying to Kaṁśa. Kṛṣṇa placed a foot of his on hers and holding her chin by both the hands raised it up and lo! she stood straight without her broken. She requested Kṛṣṇa to stay with her and she would find his seat this day which he did the next day itself. (10th Skandha, Bhāgavata).

TRIVIKRĀMA. Another name for Viṣṇa.

TRIVIKRAMASENA. A mighty king.

TRĪVĪṢṬAPĀ. A sacred place inside Kuru-keśa. If one bathes in the holy well there and worships Śiva one would go to heaven. (Chapter 83, Vana Parva).

TRNĀBINDI I. A lake in the forest of Kāmathya. The Pandavas once during their exile went to Ṭrṇābindusāra from Dvaitavana. (Śūkta 3, Chapter 238, Vana Parva).

TRNĀBINDI II. A sage. This sage sat and did penance at a place called Ṛṣṭhirā. (Chapter 20, Padma Purāṇa).

1) Grandfather of Viśvāsra. Viśvāsra, father of Rāvana was the son of Mānini, daughter of Ṭrṇābindu. There is a story about him in Uttara Rāmāyana.

Once the sage Pulastya was doing penance in a secluded place in the Himalayas. When a few Devas Chandras were not interested in helping his penance by their dances and songs, Pulastya moved to a new place to see how he could take revenge on them. There he came across a sage who was weaving and sang aCX curse to that place saying that anyone coming to that place would become pregnant. Mānini, daughter of Ṭrṇābindu went to that place unaware of the curse and got pregnant. She came weeping to her father and Ṭrṇābindu immediately took his daughter to Pulastya and asked him to marry Mānini. Pulastya married Mānini and Vārāṇi was born to them.

2) How he cast Ṭhānūjīta. Once Ṭhānūjīta was out hunting. While hunting a lion and elephant were killed in the forest of Ṭrṇābindu. When the sage stepped out from the hermitage, he was for a moment frightened by the sight of these animals on the sides of his ṛāma and knew by his divine powers that the perpetrator of that deed was Ṭhānūjīta and so he cursed him, saying that he would lose all his divine powers forthwith. Ṭhānūjīta begged for relief and the sage said that he would regain his powers at the time of his going in search of Śītā when another member of his species would remind him of his lost divine powers. Ṭhānūjīta remained oblivious of his powers till the time when the monkeys were trying to leap to the Mahendragiri mountain on the shores of Bhārata. Jhambāvan, a mighty monkey chief called Ṭhānūjīta to his side and made him understand the great power latent in him. From that moment onwards Ṭhānūjīta regained his lost powers and became his old self. (See under Ṭhānūjīta).

TRNĀKA. A sainly King. He sat in the court of Yama and worshipped him. (Śloka 17, Chapter 8, Sābhā Parva).

TRNAPA. A Deva Gandharva. He partook in the Jāmaṣṭaṇī of Arjuna. (Śloka 56, Chapter 122, Ādi Parva).

TRNASOMĀRGIRAS. A sage who lived in the south of Bhārata. (Śloka 34, Chapter 150, Anuśāsana Parva).

TRPĀVARTA. A demon who was the son of Tārakṣura. This demon was living serving Kaṁśa. Kaṁśa once sent Trpāvarta to kill Kṛṣṇa growing up in the forest. Trpāvarta, in magic disguise went to the
house of Nandagopa. Even when he entered the place bad omens were visible. Yasodā was breast-feeding her child when he carrying the baby in her lap. Soon Yasodā felt the baby gaining weight and very soon she felt the weight unbearable and rose up to place the child on a mat on the ground. But even before that Yasodā was fixed to the ground by the weight of the baby. But somehow she placed the baby on a mat on the ground and went out to wash her hands and face. When she came back she could not find the baby on the mat. Trāvārī came in the form of whirlwind and had already carried away the child. But after some time the weight of the baby increased so much that Trāvārī, unable to carry the weight, wanted to drop the child to the ground. But the child stuck on to his neck and breast tightly and Trāvārī finding no escape from the tight hold which suffocated him, fell to the ground dead. Yasodā had imagined that Bhagavatī had carried away her child. (Sūktam 21, Chapter 9, Siddhā Parva).

TRUṬI I. Thirty alpaklas make one Truṭi. (See under Kālamāṇa).

TRUṬI II. A female attendant of Subrahmanya. (Sūktam 17, Chapter 46, Sāśi Parva).

TRYAMBAKA. An ancient place of habitation. When the King of this place went to see Dharmapurī with gifts the gate-keepers did not allow him to enter the palace premises. (Sūktam 17, Chapter 51, Siddhā Parva).

TRYAMBAKA. One of the Ekāḍāsā Rudras (eleven Rudras). See under Ekāḍāstrudra.

TUGRA. A King extolled in the Rgveda. This King sent his son Bhṛujya with a large army by sea to conquer his enemies in dvīpāpatrā. When they were a long distance away from the shore the boats carrying them capsized in a storm and the prince and army were drowned in the sea. The prince then prayed to the A vivindas and they saved him and his army from the sea and sent them back to the palace. Those boats could travel both in the sea and in the air. (Sūktam 116, Manusmṛti).

TUṬA. Rudra Amavaya. (See under Anuvaha).

TUṬA. A soldier of Subrahmanya. (Chapter 45, Sāśi Parva).

TUṬUṆḌĀ. A demon. This demon was born to Kṣaṇuka of his wife Dāru. (Chapter 65, Ādi Parva). Even accompanied by Tārakaṭūra this demon once attacked Subrahmanya. Tuṭuṇḍa threw an iron mace against Gaṇapati who blocked his chariot. By a single stone of Gaṇapati, the diamond-studded mace of the demon broke into six pieces. When he found his mace gone the demon caught hold of Gaṇapati and beat him with a spiked club on his forehead. Gaṇapati cut him with his weapon (Axe) ‘Vennmacha’. The demon fell to the ground in two pieces but still his hold on Gaṇapati was not relaxed. Gaṇapati killed the demon but could not loosen the hold. Then Kṣujadona, a leader of the attendants of Gaṇapati smashed the hands of Tuṭuṇḍa with an iron mace. Tuṭuṇḍa was killed thus. (Chapter 65, Vīśṇu Purāṇa).

This Tuṭuṇḍa was born in his next life in the world as a King called Senabindu. (Sūktam 19, Chapter 67, Ādi Parva).

TULĀḌHĀRA. A charitable and righteous Vaiśya who lived in Kāṭa. He gave the sage Jājāi dharmapadēsa and both of them entered heaven. (See under Jājāi).

TULAPURUṢADĀṆA. See under Merudāṇa.

TULASI. (Holy Basil plant).

1) General information. Tulasi is a plant held most sacred by the Hindus. There is a Purānic background for Tulasi attaining this spiritualistic importance. In fact it is Mahālakṣmī, wife of Viṣṇu, who had herself taken the form of Tulasi. There is a story about it in Devi Bhāgavatī.

2) The curse of Sarasvatī. Sarasvatī, Gaṅgā and Lakṣmī were all, in the beginning, wives of Mahāviṣṇu. The Lord loved all the three equally. One day all the four were sitting together when Gaṅgā sent lustful glances at Viṣṇu which was immediately noticed by both Sarasvatī and Lakṣmī. Sarasvatī got angry and rising up caught hold of the hair of Gaṅgā and dragged her to the ground Lakṣmī then caught hold of Sarasvatī to prevent further assault but Sarasvatī then poured all her rage on Lakṣmī and cursed her to be born as a plant on earth Gangādevī could not bear this and she cursed Sarasvatī to be born as a river on earth. Sarasvatī retorted with a curse that Gaṅgā also would be born as a river. When the whole turmoil was over Viṣṇu called Lakṣmī to his side and said—“Oh Devi, do not worry. Things have happened as predestined. You go and be born as the daughter of Dharma dvajā and grow up there. From there by divine grace you will be transformed into a plant sacred enough to make all the three worlds pure. That plant will be named Tulasi. When you will be thus living as Tulasi, a demon named Saṅhāraka with part of my virile strength will be born and he will marry you. Then you can come back to me. The holy river Tadāmati will also be another form of your sport.”

3) The story of Dharma dvajā. Who was this Dharma dvajā to whom was born Mahālakṣmī as a daughter? In times of old there was a Manu called Dakṣasavarnā who was extremely virtuous and a part of Viṣṇu. Descending from Dakṣasavarnā, were Brahmadevapuruṣa-Dharma dvajā-Rudra-Devasvārā-Yājñaveda-Vṛṣadhvajā. This last named was a great devotee of Śiva and because of his great affection for this devotee Śiva lived a whole period of a divyayuga in the Ātrama of Vṛṣadhvajā. King Vṛṣadhvajā by an edict prohibited the worship of any other deity than Śiva in his country. Even the worship of Mahālakṣmī ordained by the Vedas during the month of Bhādra (September) became extinct. All Vāgīsa and worship of Viṣṇu came to a stop. Śūrya (Sun-god) got angry at this belittling of other gods than Śiva and cursed the King Vṛṣadhvajā that he would cease to be prosperous. Śiva did not like it and he went to punish Śūrya holding his trident in his hand. Śūrya was frightened and he approached his father Kṣiṇuka. Kṣiṇuka and Śūrya went to Viṣṇu and acquitted him with all details. Brahmadeva also was helpless in the matter and so all the three of them went to Mahāviṣṇu. They prostrated before Viṣṇu and told him all. At that time Śiva also came there. Addressing all of them Viṣṇu said “Oh, Devas, within this half an hour twenty yugas have passed by on the earth. He whom you have to save is already dead and gone. Even his son Ratadvāja is dead. The latter has two sons named Dharma dvajā and Kuṣadhvajā. They are dull and splendorless now because of the curse of Śūrya and are now worshipping Lakṣmī.” Saying thus Viṣṇu disappeared.
4) Birth of Tulasi. Dharmadhvaja and Kuśadhvaja did penance to propitiate Mahālakṣmi. Kulaḥdva had a wife named Mālāvati. She bore a daughter named Vedavati. Sītā, wife of Śrī Rāma, was a re-birth of this Vedavati.

King Dharmadhvaja had a wife named Mādāvī. Mahālakṣmi entered her womb as an embryo and after a hundred years Mādāvī gave birth to a daughter. Even at the time of birth the child looked like a matured girl and was extremely pretty. She was therefore, called Tulasi, meaning matchless. (Tula = match). This Tulasi abandoning all worldly pleasures went to Bādarikāśrama and started doing penance there with the prayer that Mahāvīra should become her husband. She did penance for twenty-four thousand years sitting amidst fire in the hot season and sitting in water in the cold season and taking only fruits and water as food. Then she did penance for another thirty thousand years eating leaves only, another forty thousand years taking air only as food and another ten thousand years without any food. At this stage Brahmā appeared and asked her the object of her penance. She replied she wanted Mahāvīra to be her husband. Hearing this Brahmā said thus: "Devī, you know the cowboys, the devś of the darkness of the path. Devī, you know the cowboys. It is like a part of Tulasi twigs. The brilliant cowboy has now been born on earth, due to a curse of Rādhā, as a demon named Saṅkhacīḍā. He is matchlessly eminent and has once fallen in love with you seeing you at Goloka. You will become his wife and later you can become the wife of Nārāyana. At that time a part of your divine body will remain on earth as a plant named Tulasi. Tulasi will become the most sacred of all plants, dear to Viṣṇu, and all worship without using Tulasi leaves would be ineffective."

5) Marriage of Tulasi. Due to a curse of Rādhā, Sudāmā, the cowboy, was born on earth as a demon named Saṅkhacīḍā. He did penance sitting at Bādarikāśrama and obtained Viṣṇukavaca. Another object of his was to marry Tulasi. He obtained a boon from Brahmā that his death would occur only when the Viṣṇu Kavaca was removed from his body and the chastity of his wife was lost. At that time Saṅkhacīḍā and Tulasi met each other in the forests and were married. Saṅkhacīḍā, brilliant and majestic, went about with Tulasi in amorous sports creating jealousy even among the devas. His arrogance gave innumerable troubles to the devas and they along with Brahmā and Śiva approached Mahāvīra for a remedy. Viṣṇu then sent Śiva with his spike to kill Saṅkhacīḍā and he himself started to molest the chastity of his wife Tulasi. Saṅkhacīḍā took leave of Tulasi to go and fight with Śiva. When Tulasi was thus left alone, Mahāvīra in the form of Saṅkhacīḍā approached Tulasi and after some preliminary talks entered into sexual acts. Tulasi found some difference in the usual sexual methods and suspecting foul play jumped up to curse the impostor. At once Mahāvīra appeared in his true form and said "You have been doing penance for a long time to get me as your husband. Your husband Saṅkhacīḍā was the chief of my Pārdhas, Sudāmā. It is time for him to go back to Goloka getting himself released from the curse. By this time Śiva would have killed him and he would have gone to Goloka as Sudāmā. You can now abandon your body and come with me to Viṣṇu to enjoy life as my wife. Your body will decay and become a holy river named Gāndakī; your hair will become Tulasi plant the leaves of which will be held sacred in all the three worlds." Tulasi then changed herself into the form of Lakṣmi and went to Viṣṇu with Mahāvīra. (5th Skandha, Devī Bhāgavata).

6) The greatness of Tulasi. Everything of the Tulasi plant, leaves, flowers, fruits, roots, twigs, skin and even the soil around is holy. The soul of a dead one whose dead body is cremated using Tulasi twigs for firewood would attain a permanent place in Viṣṇuloka. Even great sinners would be absolved of their sins if their dead bodies are cremated with Tulasi twigs. If at the time of death one thinks of God and mumbles His name and if his dead body is later cremated with Tulasi twigs, he would have no rebirths. Even he who has done a crore of sins would attain mokṣa if at the time of cremating his dead body a piece of Tulasi twig is placed at the bottom of the funeral pyre. Just as all waters become pure by the union with Gangā water, all firewood is made pure by the addition of a small piece of Tulasi twig. If the dead body of one is cremated using Tulasi twigs alone, one's sins for a crore of Kalpa years would be washed away. Yamadhātus would keep away from one whose dead body is cremated with Tulasi twigs and servants of Viṣṇu would come near. If a light is burnt for Viṣṇu with a Tulasi stick it would be equal to burning several lakhs of lights for Viṣṇu. If one makes the Tulasi leaves into a paste and smears it on one's body and then worships Viṣṇu for one day, one would be getting the benefit of a hundred ordinary worships and also the benefit of doing a hundred godānas. (gifts of cows). (Chapter 24, Padma Purāṇa).

TUMBURU I. A Devas Gandharva. He was the best musician among the Gandharva. Yuddhiṣṭhira and the Pandavas were living incognito in the village of Viṣṇu. They had got a few days to leave for Devaloka at the invitation of Indra. (Yuddhiṣṭhira, Chapter 43, Verse 14).

(i) Tumburu attended the Jannotsava of Arjuna. (Sloka 54, Chapter 122, Adi Parva).

(ii) Once this Gandharva gave Yuddhiṣṭhira a hundred horses. (Sloka 24, Chapter 52, Saṁhitā Parva).

(iii) Tumburu welcomed Arjuna when the latter went to Devaloka at the invitation of Indra. (Yuddhiṣṭhira, Chapter 43, Verse 14).

(iv) Once when the Pandavas were living incognito in the country of Viṣṇu the Kauravas carried away the cattle of the King. Arjuna in disguise then fought against the Kauravas and Tumburu watched the fight with interest. (Sloka 12, Chapter 138, Viṣṇu Parva).

(v) Tumburu was present at the crowning ceremony of Yuddhiṣṭhira. (Sloka 59, Chapter 88, Avadhāna Parva).

(vi) How Tumburu was born as Viṣṇu. When Rāma and Lakṣmanā were in the forests in exile a demon named
Virādha attacked them. That demon was none other than Tumburu. Once when Tumburu was living in the city of Kubera he contracted a disease and Kubera cured him and made him into a demon. Kubera had then told him that he would get relief from the curse when he was slain by Rāma, son of Dasiartha, Śri Rāma killed Virādha and the latter regaining the form of Tumburu left for Gandharvaloka. (See under Virādha).

4) How he cursed Pururavas. It is found in Kathāsārasāga that, the temporary separation which Pururavas had from Urvāsi was due to a curse by the Gandharva Tumburu.

After marrying Urvāsi Pururavas once went to Deva-loka at the invitation of Indra. He was invited to help Indra in his fight against the asuras. Indra celebrated the day on which one of the best of the demons, Mayadhara was killed. Rambha was dancing before śaciyā Tumburu on the occasion and Pururavas finding fault with her dance mocked at her. Rambha felt insulted and asked the King thus: “Fool of a King, what do you know of the divine dance of Deva-loka?” Pururavas retorted that he had learnt more of dancing from Urvāsi than what her preceptor Tumburu knew. Tumburu got angry and cursed Pururavas that he would live separated from Urvāsi till he did penance to please Mahāviṣṇu. The Gandharvas then carried away Urvāsi from Pururavas. (See under Pururavas).

5) Other details.
(i) Tumburu was a member of the court of Indra. (Sloka 14, Chapter 7, Śahī Parva).
(ii) Tumburu was a member of the court of Kubera. (Sloka 25, Chapter 10, Śahī Parva).
(iii) The songs of Tumburu who was a worshipper of Kubera used to be heard from the mountain of Gandhamadana on the full-moon day. (Sloka 29, Chapter 139, Vana Parva).

TUMBURU II. A sage.

Some details.
(i) This sage was one among the many sages who came from the north to visit Śri Rāma on his return to Ayodhya after the exile. Those who came from the north were—Kṛṣṇa, Vasīṣṭha, Ṭri, Viśvāmitra, Gautama, Jamadagni, Bharadvaja, Sānakidās, Sarabhadra, Durvasā, Matsya, Viśnteśa, and Tumburu. (Uterā Rāmāyana).
(ii) Tumburu was one among the rāis who visited Bhima lying on his bed of arrows. (Chapter 47, Śakti Parva).

TUṢḌA I. A King. The Pândavas invited this King to take part in the great Mahābhārata battle. (Sloka 21, Chapter 4, Udyoga Parva).

TUḌNA I. A demon. This demon who was one among the army of Rāvana fought against the monkey leader, Nala, in the Rāma-Rāvana battle. (Sloka 9, Chapter 283, Vana Parva).

TUṆḌIKEṆA. An ancient place of Bhārata. The people of this place took part in the great Mahābhārata battle. (Sloka 20, Chapter 17, Drona Parva).

TUṆḌAKARĀṆṆA. A holy place. The sage Śravasva did Devatādhiyāyaṇa on behalf of other sages at this place. (Sloka 46, Chapter 85, Vana Parva).

TUṆḌAVEṆA. An ancient holy river of Bhārata. People of Bhārata came pure by drinking the water of this river. (Sloka 27, Chapter 6, Bhīma Parva).

TUṆḌYA. A state of existence of Man. (See under Jāgrat).

TUṆḌVAṢA. A King exalted in the Rgveda. Narva, Tuṇḍvaṣ and Tuṇḍvi were contemporaries. (Śukta 34, Manḍala 1, Rgveda).

TUṆḌVASU. A son born to Yaśō in his devis. Yaśō had two wives Sarmisṭhā and Devasvī. Of Sarmisṭhā, Yaśō had three sons named Druhyu, Anurđhu and Puru and of Devasvī, two sons named Yudh and Tuṇḍvaṣ. Once Yaśō called all his five sons to his side and asked them if any one of them would be willing to exchange his youth with his father’s old age. All the four refused but Puru agreed to accede to his father’s request. Yaśō then cursed Twusvāsa and all the other three. (See under Yaśō).

TUṆḌYAṆA. A King exalted in the Rgveda. (Manḍala 1, Rgveda).

TUṆḌVITI I. A King exalted in the Rgveda.

TUṆḌVITI II. A King but since in some places he is mentioned as a sage, it must be presumed that he must have been a King who had become a sannyāsin during the latter part of his life. Once this sage was crowned and Indra came in time and rescued him. (Śukta 61, Manḍala 1, Rgveda).

TUṆḌĀ. A place of habitation of ancient Bhārata. Scholars are of opinion that the present Tukhārīstan was the ancient Tuṇḍā. The people of this place used to be called Tuṇḍās and their King Tuṇḍa. The King of Tuṇḍa was the store-keeper during the Raṣṭavāyaṇa of Yudhisṭhira. (Chapter 51, Vana Parva). The Pândavas during their exile cremated this country of Tuṇḍa on their way to Dvaitavana from the mountain of Gandhamadana. During the great battle, the Tuṇḍās arrayed themselves on the right side of the Kaurava Vyūha (an army formation in the shape of a stork) constructed by Bhīma. (Sloka 21, Chapter 75, Bhīma Parva). There is a statement in Chapter 65 of Śant Parva that a barbarous tribe called Tuṇḍās lived in the country of Mandsāra.

TUṆḌITAS. There were twelve good devas called Tuṇḍitas in the Cākṣasa Manvantara. When the Cākṣasa Manvantara ended and the Valvasva Manvantara commenced all the twelve were born as sons of Kṛṣṇa of his wife Aditi. Because they were born of Aditi they were called Duṣṭa-deva Ṭitasya. They were twins etc. Thus the Tuṇḍitas of the Cākṣasa Manvantara were the Duṣṭa-devaḥyāṇa of Vairavasva Manvantara. (Viśṇu Purāṇa, Anūṣā, Chapter 15).

TUṆḌTI. A daughter of Daksa. She became the wife of Dharmadeva. Dharmadeva accepted as wives the thirteen daughters of Daksa including Tuṇḍti. Their younger sister Kṛṣṇī etc. were married to Marici etc. (Chapter 7, Anūṣā, Viśṇu Purāṇa).

TUṆḌMĀṆA. A King of the Yāṣṭī dynasty. (9th Skandha, Ḫīḍavāṇa).

TVĀṢṬA I. A Prajāpati. This Prajāpati was an asura also. (Śukta 34, Anuvāka 14, Manḍala 1, Rgveda).

1) Bhr. There are contradictory statements in the Purāṇas regarding the birth of Tvāṣṭa.
(a) Viśvākarmā got four sons named Abhirudhaya, Tvāṣṭa Ājaipātā and Rusha. The great ascetic Viśvārupa was the son of Tvāṣṭa. (Chapter 15, Anūṣā 1, Viśṇu Purāṇa).
(b) Kaśyapa got as his sons the Ekādaśarudras of his wife Surabhi. Surabhi who became pure by penance got by the grace of Mahādeva five other sons named Aja, Ekapāt, Ahirbudhāna, Tvaṣṭā and Rudra. The noble and famous Viśvarūpa was the son of Tvaṣṭā. (Chapter 18, Agni Purāṇa).

(c) Kaśyapa Mahārāja got a son named Tvaṣṭā of his wife Adivi. (Skōla 34, Chapter 226, Ādi Parva).

Because of such varied statements it is not possible to say whose son Tvaṣṭā was.

2) Indra’s enemy. Even from the beginning, Tvaṣṭā hated Indra. Tvaṣṭā beget of his wife Recana a son named Viśvarūpa to kill Indra. Viśvarūpa was called Trītrīṣas also. (See under Trītrīṣas). While Viśvarūpa was doing penance Indra killed him by his Vajra-vudhā. Enraged at this Tvaṣṭā produced another asura named Vṛtra to kill Indra. (See under Ṛtra). Indra killed Vṛtra also. At last greatly disappointed Tvaṣṭā cursed Indra that he would suffer from Putradūkha (loss of son) and then went to the moon Meru to do penance.

3) Other details.

(i) Tvaṣṭā also treated as a Rudra. (Chapter 15, Am a 1, Viṣṇu Purāṇa).

(ii) When the forest of Khāndava was burnt, he stood on the side of Indra and fought against Krṣṇa and Arjuna. He separated huge portions from the mountain and threw them against Arjuna and Krṣṇa. (Skōla 34, Chapter 226, Ādi Parva).

(iii) Tvaṣṭā shined in the court of Indra. (Chapter 14, Ādi Parva, Chapter 7, Śaṭṭha Parva).

(iv) Kuṭeru, daughter of Tvaṣṭā was once abducted by Narakāśura. (Chapter 38, Dākṣipātya Pāṇiha, Śaṭṭha Parva).

(v) Viśvakarmā also used to be called Tvaṣṭā. (Skōla 24, Chapter 100, Vana Parva).

(vi) The monkey called Nala was the son of Tvaṣṭā. (Skōla 41, Chapter 283; Vana Parva).

(vii) Tvaṣṭā presented Subrahmanya with two Pārānas named Cakra and Anucakra. (Skōla 40, Chapter 43, Śaṭṭha Parva).

TVAṢṬĀ II. A King of the family of Bharata. This Tvaṣṭā is the son of Bhuvana and father of Viṣṇu.

(5th Skandha, Bhāgavata).

TVAṢṬĀDHARA. One of the two sons of Sukrācārya who were deputed to do heroic acts of worship by Sukra. The other was Atri. (Skōla 37, Chapter 65, Ādi Parva).

U U (3). The letter ‘u’ means Śiva. (Agni Purāṇa, Chapter 349).

U (3). This letter means ‘protection’. (Agni Purāṇa, Chapter 349).

UCAKA. A King of the Solar dynasty (Bhāgavata, 9th Skandha).

UCATHYA. A muni in the line of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UCCHIKHA. A serpent born in the family of Tāmaka. It was burnt to death at Janamejaya’s serpent yajña. (M.B. Ādi Parva, Chapter 93).

UCCHRAṢGA. One of the two attendants given to Skanda by Viṣṇu. The other was named Aśtṛṅga. (M.B. Śaṭṭha Parva, Chapter 45, Verse 49).

UDĀNAVĀYU. One of the five life-breaths. The five life-breaths are Prāṇa, Apāṇa, Samāna, Udāna andVyāna.

UDAPĀNA TIRTHA. A holy bath on the bank of the river Saravati. It is said that Balabhadra Raṇa, while going on a pilgrimage, had visited this holy bath. There is a story showing how this place became a holy bath. Long ago there was a hermit named Gauamar, who had three sons called Ekata, Dvita and Trīta. The father was much pleased at the dutiful and devotional character of his sons. One day he performed a sacrifice and went to heaven. Then the kings and the priests who were present for the sacrifice began to honour and respect Trīta. Ekata and Dvita did not like this. The three brothers performed sacrifices and acquired a large number of cows. With these cows they started for the east. Trīta walked before. Ekata and Dvita who were behind, made a confession and drove the cows another way. Trīta walked on in front. On the bank of the Saravati he saw a wolf and getting terrified, he fell into a well in which there was no water. Standing in the well, he imagined a creeper
that was hanging to the well as 'Soma' (a herb used as
oblation in sacrifice) and performed sacrifice, chanting
the Vedas. His children were born to him with
Bhraspati and other gods came to him and asked him
what soon he desired. Trita told them that he only
wanted to be saved from the well. Immediately the
river Sarasvatī flowed into the well and the waves began
to swell. Standing on the waves he praised and glor-
ified the gods. Then he returned home and cursed
Ekata and transmuted them into wolves. Trita said that
their children would become monkeys
and cattle. It happened so. The place where the Gods
appeared before Trita, became famous and got the name
Udadānitrītha. (M.B. Salya Parva, Chapter 36).
UDĀPEŚI. A son of Vīśvāmitra. He was a Vedanitin.
(M.B. Anuśāsana Parva, Chapter 4, Stanza 59)
UDARĀKSA. A warrior of Skanda Deva. (M.B. Salya
Parva, Chapter 45, Stanza 63).
UDARĀSANIDILYA. A hermit of the Durbar of Indra.
(M.B. Sābhā Parva, Chapter 7, Stanza 31).
UDARKA. A minister of Mahīśāsura. The ministry of
Mahīśāsura was very powerful and efficient. The brave
and haughty Cikūra was the war minister. Udārika
was in general the army. (See under Mahīśāsura).
UDAYAGIRI I. The mountain of the rising Sun. It is sup-
posed by poets that the Sun and the Moon rise from this
mountain.
UDAYAGIRI II. An ancient place of pilgrimage. It is
mentioned in Mahībhārata, Vana Parva, Chapter 84,
Stanza 93, that by conducting evening prayer and
devotion at this place once, one could obtain the fruits
of all morning prayer and meditation for twelve
years continuously.
UDAYANA. A renowned king of the Candravamsa (Lunar
dynasty).
1) Genealogy. Descended from Viśvānu in the following
order: Brahmi-Ātri-Candra-Buddha - Pururavas - Ayus-
Nahuta - Yasyā - Piru-Janamejaya-Pracīva-Pratir-
Kumara-Vitabhya-Suṣūd-Bahuvaha-Samvati - Raho-
vā - Ṛdrāya - Mahārāja - Mahārāja - Chausūva -
Bharata-Hasi-Ajamidha-Rksa-Samvarana-Kuru-Jahnu-
Suratha - Viśvarūpa-Sārvasvāma-Jayateena-Rayavaya-
Bhāvakuh-Cakrodhata-Devārthi - Bhima - Pratip-
Śatanna-Śyāsā-Panda - Arjuna - Abhimanyu - Pariksit
Janamejaya-Saṁbhata-Saṁbhata-Udayana.
2) Birth. There was a city called Kausāmbi situated in
the middle of the famous kingdom known as Vatsa, in
North India. The palace of king Saṁbhata, born of the
family of Arjuna, was in Kausāmbi. Vipunamati was the
queen of Saṁbhata. She was childless. One day while
Saṁbhata was hunting in the forest, he met with the
hermit Šukūlīya, by whose blessings Vipunamati con-
ceived and gave birth to a son. That son was Saṁ-
bhata. When he came of age, Saṁbhata left the country
with his son and went to the heaven to help the gods
in their battle with the Asuras, and he died there.
Saṁbhata became a might emperor. Once he got an
invitation from Indra to a heaven and helped the
gods in their fight. After having defeated the
Asuras, one day, he was walking with Indra in the
Nandana Park, when he saw the lock playing with
their wives in the park. Immediately the unmarried
king became thoughtful and Indra read correctly, the
reason for the sudden change in the king and said to the
king. "Oh King! Don't be worried. A girl becoming
you in every aspect, is born in the world. Her name is
Mrgāvati."
Saṁbhata was greatly pleased at this and he returned
to the earth. In the chariot there were Tilitattāma and
the charioteer, with the king. The king who was deeply
immersed in thinking about Mrgāvati, did not attend
to the conversation of Tilitattāma, who got angry
cursed him thus:-"May you be separated for fourteen
years from the person whose thought has prevented
you from attending to what I have been telling you."
The king married Mrgāvati. She became pregnant.
One day she told the king about her desire to dip in a
pond of blood. The king got a pond ready, filled with
the juice of Lakṣā (a kind of wax, the boiled water
of which will look like blood); and such other things. Mrgā-
vatī began to dip and splash in the pond of blood.
When she was dipping under the juice, taking her to be
a large piece of flesh, an eagle took her from the pond
and flew away. The king was overwhelmed with grief
and fell down. Then the charioteer came down from
heaven and informed the king of the curse of Tilitattāma,
and then he returned.
The eagle left Mrgāvati in the mount of the Rising Sun
and flew away. She cried aloud. A huge snake neared
her to swallow her. Then a divine snake came there and
saved her from the snake and vanished. Then a hermit-
boy came there and asked the lonely woman, clad in only
one garment, about her story and took her to the
hermitage of the hermit Jamadagni who blessed her.
After some days she gave birth to a son. At that
time an unknown voice was heard saying -"This boy
would become the most renowned king Udāyan and
his son would become the supreme Lord of the Viśyā-
dharas." Because he was born in the Udāyantrī (the
mount of the Rising Sun) he got the name Udāyan. The
boy Udāyan grew up in the hermitage.
3) Udāyan to his father. The hermit Jamadagni who
knew the past, present and the future performed all the
rituals, necessary for a boy of Kṣatriya caste (kingly
race) such as Cula-Udāyanaya etc., and gave him
education in every branch of knowledge. Because of her
love and regard for her son, Mrgāvati put on his arm a
bangle with the name Saṁbhata inscribed in it, which
she had been wearing so long. One day, while
Udāyan was walking through the forest, he saw a
snake-charmer catching a snake. He felt sorry for the
snake. So he gave the bangle to the snake-charmer and
let the snake free. When the snake charmer was gone,
the snake told Udāyan its story. That serpent was
Vasūni, the elder brother of Viśvūk. Out of grati-
tude the serpent gave Udāyan the famous Lute
Ghojavatā and betels and taught him the art of making
garlands and marks on the forehead which would never
fade.
The snake-charmer took the bangle to the capital for
sale. Seeing the name of the king inscribed on it, the king's
men took him before the king. He told the king every-
thing. The king who had been suffering for the last four
years form the pangs of separation, started for the
mount of the Rising Sun, without any loss of time. The
hermit Jamadagni gave him his son Mrgāvati and son
Udāyan. They all returned to Kauśāmbi.
4) The crown of Udāyan. Saṁbhata enshrined his son
Udāyan as the heir to his throne, and appointed
Yaugandharāyaṇa, Rumanvān and Vasanvak, the son,
of three ministers, as ministers of Udayana. At the time of the announcement there was a shower of flowers from the sky and an unknown voice said "With the help of these ministers Udayana would bring the whole of the earth under his control." After a time Sahasrāntika went to the Himalayas with his wife for penance.

3) Vivasvatāda became Udayana's wife. A daughter was born to the king of Ujjayini. Her name was Vivasvatāda. Her father Candamahāsaena decided to give her in marriage to Udayana the king of Vatsa. How to bring this to pass? Candamahāsaena and Udayana had been enemies. Finally he found out a way. It was to entrust Vivasvatāda to Udayana (who was a great teacher of music) for teaching her music. Ultimately he would fall in love with her and thus Udayana would become his son-in-law. This was the plan.

King Candamahāsaena sent a messenger to Kauśambi. The messenger was sent back with a reply that, if his daughter was sent to Kauśambi, he would teach her music. Candamahāsaena did not like this. So he decided to take Udayana a prisoner somehow or other. The king had an elephant called Naḍāgiri. He ordered for an artificial elephant to be made equal in size to Naḍāgiri, and placed some soldiers inside it and sent it to the great forest in the Vindhyaa mountain and placed there. The men of Udayana saw this elephant and reported it to the king. Udayana decided to see the huge elephant which had appeared in the Vindhyā. Udayana went to the forest and saw the huge elephant standing at a distance. The king found out a plan to catch it. Playing mild notes on his lute, the king alone neared the elephant. As the night was drawing and as he was immersed in music, he did not understand that it was an artificial elephant. As the king was nearing the elephant it went on retreating, and thus got the king away from his men. Then the soldiers got out of the elephant, surrounded the king and took him a prisoner. Thus Udayana began to live in the palace of Candamahāsaena. His work was to teach Vivasvatāda music.

The news reached Kauśambi. Yaugandharāyaṇa entrusted the affairs of the government to Rumanāvā and started for Ujjayini with Vasantaaka. At Ujjayini they got Yogavāra, a Brahmarākṣaka as a friend. According to his advice Yaugandharāyaṇa took the guise of a mad old man. Vasantaaka adopted the guise of a sick man, suffering from pain in the stomach in an uncouth figure to look at. They entered the city. The madness of Yaugandharāyaṇa was an entertainment to the people. The ladies of the court liked him much. Vivasvatāda invited the madman to the harem. Udayana instantly recognized the mad man. Vasantaaka also got admittance to the palace. He told Vivasvatāda the story of Loha-jaṅgha in an interesting way. (See under Lohajāṅgha.) Vivasvatāda began to be drawn more and more towards Udayana. She seemed to have forgotten even about the fact that her father was an enemy of Udayana, who had been thinking seriously of means of escape from the palace. Vivasvatāda agreed to accompany him. Atithaka Tod Bhadrāvati, the elephant of Vivasvatāda, ready for the flight. In the night Udayana and his retinue got on the elephant Bhadrāvati and fled from the palace. Kāṭcanaṃḷi the maid of Vivasvatāda also accompanied her mistress. When they had passed the Vindhyā mountain the elephant Bhadrāvati fell dead. When they all were standing around the dead elephant sadly, they heard an ethereal voice saying, "Oh King I am a Vicyāṭhara woman called Māyāvati. I had been an elephant for so long. The son you are going to get, will also be helped by me. Your wife Vivasvatāda also, is a goddess, born as a woman purposely." Next day, all reached the palace of Udayana and the marriage of Udayana and Vivasvatāda took place shortly. Candamahāsaena recognized that marriage.

6) Udayana's marriage with Padmāvatī. Udayana spent his days with Vivasvatāda in the harem. The ministers Yaugancharāyaṇa, Rumanāvā, Vasantaaka and others thought that the behaviour of the King was detrimental to the well-being of the country. They wanted to remove the King from the palace for a little while and to form an alliance with the powerful King of Magadha. By a marriage alliance all these could be achieved. The King of Magadha had a beautiful daughter called Padmāvatī. The ministers began to work with this end in view.

Once Yaugancharāyaṇa took Udayana to the forest of Lāvājaka and stayed there. It was reported to the King of Magadha that the King of Vatsa was drawing near to his kingdom. Fearing an attack from Udayana, the King of Magadha began to think of concluding a treaty with Vatsa. The King of Vatsa used to go for hunting everyday. One day he went to a distant place for hunting, and the minister went to the house of Vivasvatāda and informed her of their plans. Though it was not at all palatable to her, she gave her consent and agreed to help them as it was meant for the well-being of the King and the country. Accordingly, Yaugancharāyaṇa took the guise of an old Brahmin, Vivasvatāda that of a young Brahmin lady and Vasantaaka that of a Brahmin celibate with only one eye. They went to the kingdom of Magadha. Rumanāvā set fire to the house of Vivasvatāda and spread the rumour that Vivasvatāda and Vasantaaka had been burnt to death. Yaugancharāyaṇa, Vyāraṇa and Vasantaaka reached Magadha. They got into the capital and saw Padmāvatī sitting in the garden. The old Brahmin conversed with the princess for a while. She enquired about the young woman who was with him. The old Brahmin replied thus: "She is my daughter Avantikā. Her husband has left the country. I request you to keep her with you till I find him out and bring him here. She may not like to be separated from her people. So let her brother, the celibate, also be here with her."

Padmāvatī took them with gladness and Yaugancharāyaṇa, bidding farewell, returned to the forest Lāvājaka. Avantikā and the Celibate lived in the palace with Padmāvatī. Vivasvatāda who had learned from Udayana the art of making garnitures and marks on the forehead which would not fade, had prepared them for Padmāvatī. The King of Vatsa returned to the forest Lāvājaka and found the house of his wife burnt down to ashes. He fell unconscious when he heard that Vivasvatāda and Vasantaaka had been burnt to death. The spies of the King of Magadha who were in the forest of Lāvājaka, reported the rumour about the
death of Vāsavadattā and Vasantaka to their King in Magadha, who wished to give his daughter Padmāvatī in marriage to her brother. Her marriage proposal was accepted by Udayana and wearing garlands and marks that would not fade Padmāvatī entered the wedding dais. Udayana married Padmāvatī. Yaugandharayāna made the King of Magadha take an oath that he would go for no more aggression. Udayana and his people reached Kauśāmbi. On the way the King happened to see the mark on the forehead and the garland on the neck of Padmāvatī and asked her who had made them. Padmāvatī told the King the story of Avantikā. Udayana was definite that Avantikā was Vāsavadattā herself. Avantikā was brought before the King. Padmāvatī congratulated Vāsavadattā. Both of them loved each other and lived together as the loving wives of the King. (Kathāsaritāgāra, Lāvānakalambara 7) Udayana gets a new throne. Once Udayana was sitting in the court hall, when a Brahmin came there and made a complaint to the King that some cow-herds had broken the legs of his son. The Brahmin said that a boy named Devaena sat on a stone in the forest and instantly he got kingly power. The leg of the Brahmin boy was broken by the friends of Devaena because he did not know how to live. The instance of the boy filled the Brahmin with rage. Avantikā told the King that the Brahmin called Paisāthi had two sons. The elder son was called Paisāthi and the younger was called Pingala. Pingala was grown up and his father was called Kṛṣṇa and that of his mother was called Raṅgadeva. Paisāthi said that Sāstrī had another name called Iruṇgundā. He had a very good education. After having completed his education, he travelled through Andhra, Kāraṇṭaka, Kalinga, Cura, Kera and many other countries and finally came to Koshikode and visited the King. He had made the King a present of a gold crown. At the instance of the king he composed the drama called Malikānārata. Besides this we have obtained only the 'Kokilasandera' and some other single poems of Sāstrī. It is said that there is a thesis on dramas also. Sāstrī was not in the habit of respecting those who did not pay respect to him, however superior they might be. So some say that he was arrogant. A Malayāla Brahmin called Bhaṭṭāchāriya of Kākāṭā is an opponent of Sāstrī in Keraḷa.

UDDĀLAKA I

6) The son of Udayana. Vāsavadattā became pregnant and gave birth to a child. He was named Naravāhanadatta. Nārada granted him a boon that Naravāhanadatta would become the emperor of the Vidyādhāra. (See under Naravāhanadatta.)

The princess of Takṣaḷa named Kāliṅgāsenā fell in love with Udayana and she came to Kauśāmbi. But no marriage took place. (See under Kāliṅgāsenā.) Naravāhanadatta, the son of Udayana, married Madanamahishākula who was the incarnation of Rati (the wife of Madana). Udayana entrusted the country to his son and led a life of retirement with his wife. (Kathāsaritāgāra.)

UDDĀLAKA II

A disciple called Āruṇī of the teacher Ayodhdhaumya. To know how Āruṇī got the name Uddālaka, see under Ayodhdhaumya.

It is stated in Mahābhārata, Sāḍhā Parva, Chapter 7, Stanza 12 that this hermit Uddālaka was a prominent figure in the Durbar of Indra. Uddālaka had a son called Svētaketu and a daughter called Sūjātā. He gave his daughter Sūjātā in marriage to his favourite disciple Kādokata. The hermit Arūnī was their son. See under Arūnī. (M.B. Vana Parva, Chapter 192.) Once Uddālaka caused the river Sarasvati to appear at the place of sacrifice. From that day onwards Sarasvati got the name 'Manoramā' because when the thought came to his mind (manas) the river made its appearance. (M.B. Sālīya Parva, Chapter 39.) It is mentioned in Mahābhārata, Sānti Parva, Chapter 57, Stanza 10, that Uddālaka expelled his son Svētaketu from the house because the son was a hater of Brahmins.

UDDĀLAKA III

The story of another hermit of the name Uddālaka is mentioned in the Mahābhārata, Anuśāna Parva, Chapter 71. This hermit is known as Uddālakī also. Once this hermit happened to forget that he had left flowers, food and his waterpot on the bank of the river and reached the place. Hermit Nāčiketa to fetch them from the bank of the river. When Nāčiketa reached the bank of the river, those things had been washed down by the current. The son returned and reported the matter to his father. The father got angry and cursed his son to death. Seeing the son lying dead on the river (mattress made of rushes grass) the hermit cried aloud. In that flow of tears life returned to the body and the son woke up as if from sleep. The father asked the son about the news of the realm of Yama (the end of death) and the son told the hermit the news about the world of the dead.

UDDANDAŚASTRI

One of the eighteen and a half famous poets of Keraḷa. He was a Sanskrit poet. His native place was Lājapura on the bank of river Pālar in Tondamāṭṭa. His family name was Kṛṣṇa. His father was called Kṛṣṇa and that of his mother was called Raṅgadeva. Poet Ulloor says that Sāstrī had another name called Iruṇgundā. He had a very good education. After having completed his education, he travelled through Andhra, Kāraṇṭaka, Kalinga, Cura, Kera and many other countries and finally came to Koshikode and visited the King. He made a present of a gold crown. At the instance of the king he composed the drama called Malikānārata. Besides this we have obtained only the 'Kokilasandera' and some other single poems of Sāstrī. It is said that there is a thesis on dramas also. Sāstrī was not in the habit of respecting those who did not pay respect to him, however superior they might be. So some say that he was arrogant. A Malayāla Brahmin called Bhaṭṭāchāriya of Kākāṭā is an opponent of Sāstrī in Keraḷa.

UDDHAVA

(1 General information. A Yādava. He was a friend and minister of Śrī Kṛṣṇa. In Mahābhārata, Ādi Parva, Chapter 186, Stanza 18, mention is made that Uddhava was present on the occasion of the Svayamvara (marriage) of Draupadi. It is mentioned in Mahābhārata, Ādi Parva, Chapter 219, Stanza 11, that at a famous celebration held in the mountain of Ratnā, Uddhava was present. (See under Subhadra.)

Uddhava was a disciple of Bhṛṣpati, and a man of great intelligence. It was this Uddhava who brought the dowry of Subhadra to Indraprastha, when Arjuna married her. (M.B. Ādi Parva, Chapter 220, Stanza 30.) Once a king named Śalā besieged the city of Dvārakā. At that time Uddhava saved Dvārakā. (M.B. Vana Parva, Chapter 15, Stanza 9.)

2) The message carried by Uddhava. Karna sent Akṛta to Ambādī, and brought Śrī Kṛṣṇa to Mathurā. Śrī Kṛṣṇa killed Kaṁsa and made Ugraśena king, and stayed in the city of the Ashmānī at a time. As the son of Śrī Kṛṣṇa sent Uddhava to Ambādī to know about the well-being of the people there. The moment Uddhava entered Ambādī, the Gopas and gopa women, (cow-herds) Yudrā and Nandagopa, all surrounded him to hear about Śrī Kṛṣṇa. They felt much pleased at knowing that Śrī Kṛṣṇa was getting on well. They sent through him many presents to Śrī Kṛṣṇa. He got all those presents into his chariot and took them to Śrī Kṛṣṇa in Mathurā. (Bhāgavata, 10th Book, Chapter 10.)

3) The end. Śrī Kṛṣṇa informed Uddhava beforehand the fact that the Yādava dynasty was going
to end. Uddhava felt grief and requested Śrī Kṛṣṇa to take him also to Vaiśvānara (the abode of Mahāvīra). Śrī Kṛṣṇa taught Uddhava the doctrine that the body of man and such other things seen in the whole universe were nothing but mere delusion. At that time Uddhava asked Śrī Kṛṣṇa twenty-one questions about Bandha and Moksa (Bondage and deliverance). To all these questions Śrī Kṛṣṇa gave him satisfactory answers (Bhāgavata Skanda 11).

Before the destruction of Vṛtra of the Yadus left the city. They went to Prabhāśastra, a place on the sea coast and lived there. Uddhava who knew that the destruction was imminent, bade farewell to them and walked away alone. He was filled with a brightness. Śrī Kṛṣṇa did not stop him. (M.B. Mausala Parva, Chapter 3).

It is stated in the Bhāgavata, Skanda 11, Chapter 29, that Uddhava went to the hermitage of Badarikā and engaged himself in penance. UDHIPA. See under Pañcatantra.

UDIGYA. One of the disciples of Vyāsa. (Bhāgavata, Skanda 12).

UDRAFRĀKA. A serpent born in the family of Bhṛtarāṣṭra. This serpent fell in the sacrificial fire of Jamanejana and was burnt to death. (M. B. Ādi Parva, Chapter 57, Stanza 17).

UDVĀHA I. A Kaśtriya king born from the family of Krodhavāsa, an asura. (M.B. Ādi Parva, Chapter 67, Stanza 64).

UDVĀHA II. A part of air. It is believed that air or wind is the breath of Mahāvīra. In the Purāṇas mention is made of the four basic elements. Seven breaths are important among them. They are: (1) Pravaha (2) Avaha (3) Udvaha (4) Samvaha (5) Vivaha (6) Parivaha and (7) Parvaha. About Udvaha mention is made in Bhāsa Bhārata, Sānti Parva, Chapter 329 thus: “Which is the wind that takes water from the four oceans and gives it to the clouds? That ever-blowing great wind is Udvaha.”

UDYOJAGAPARVA. A sub-section of Mahabhārata. (See under Bhārata).

UGRA I. A military captain of Sūrpadmāśura, Chief of asuras. In the Viramahendra Kāṇḍa of Skanda Purāṇa, two warriors, Ugra and Mayūra are recorded to have attacked Indrapuri.

UGRA II. One of the sons of Bhṛtarāṣṭra. (M. B. Ādi Parva, Chapter 67, Verse 103). Bhismāna killed him (M.B. Bhishma Parva, Chapter 64, Verses 34, 35).

UGRA III. A Yadava prince. The Pāṇḍavas sent to him also an invitation letter to help them in the war. (M.B. Udyoga Parva, Chapter 4, Verse 12).

UGRA IV. A synonym of Lord Śiva. (M. B. Anuśasana Parva, Chapter 17, Verse 100).

UGRA V. Son of Kavi, the Prajāpati. (M. B. Anuśasana Parva, Chapter 85, Verse 139).

UGRA VI. See under Vārṇa.

UGRAḌAMIŚṬRĪ. A daughter of Mahāmeru. Merudevi had nine daughters, Meru, Pratiṣṭhā, Ugraḍamīśṭrī, Indrā, Ramōja, Śauriṇa, Nārī, Bṛhadā and Devavīrā. They were wedded by the sons of a king named Agni-dhara. (Bhāgavata, 5th Skanda).

UGRAKA. A serpent. (M.B. Ādi Parva, Chapter 35, Verse 7).

UGRAKARMA I. King of Śāvala. Bhismāna killed him. (M.B. Karna Parva, Chapter 5, Verse 41).

UGRAKARMA II. Military Chief of the Kekaya prince, Viśāka. Karna killed him. (M.B. Karna Parva, Chapter 8, Verse 4, 5).

UGRARAVAS. A muni. He killed one Duspaya (Setumāhātya). Duspaya was the last son of a merchant in Patañjālīpurī. He killed many children for sport and his father sent him away. He went to the forest and there drowned himself in a muni called Ugraravas, who was engaged in tapas. Ugraravas cursed him to death by drowning and his soul to wander about as a devil. The curse came true. (Setumāhātya).


2) Ugrasena became king. Ugrasena became king of Mathurāpurī. His Kingship was not a hereditary acquisition. There is a story behind it. In olden days, in the place of Kālindī there was a famous place called Madhuvana. The place was called so because it was the abode of an asura named Madhu. Madhu had a son, Lavanā. Sauptoghna killed him as he was a very troublesome fellow and a thorn on the side of the Devas. Sagrughana then established a beautiful kingdom there and ruled it. He named it Mathurā. After the death of Sagrughana his two sons ruled Mathurā. Then, when the Solar dynasty came to its end, Mathurā came under the Yādavas. A Yādava king called Sūrāsenā ruled over the kingdom. Vasudeva, father of Śrī Kṛṣṇa was the son of Sūrāsenā. After the death of his father Vasudeva took up the profession of herding cows, and therefore Ugrasena, another king of the Yādava dynasty had to become king of Mathurā. (Devī Bhāgavata, 4th Skanda).

3) Ugrasena and Kamsa. There is a common belief that Kamsa was the son of Ugrasena. But, the Bhāgavata relates the following to the effect that Kamsa was born to a Gandharva called Draumila of Ugrasena’s wife. When once Ugrasena’s wife was in her monthly periods, she walked in the forest with her companions. A Gandharva called Draumila saw her then, felt attracted by her and made her pregnant. Angered at this, she cursed Draumila thus: “Since you have procreated a son in me, while I am in my periods this son will be killed by a boy born in my husband’s family.” Kamsa was the son born to her in the above manner. Kamsa ascended the throne after putting Ugrasena in prison. According to the curse of Ugrasena’s wife, Śrī Kṛṣṇa was born in Ugrasena’s family and he killed Kamsa. Nārāda had informed Kamsa of the Draumila interlude. Kamsa told this story secretly to Akṛūra when the latter was deputed by him to invite Kṛṣṇa to the dhanur yajña. (Bhāgavata, 10th Skanda).

Ahaṅka. Genealogy states that Ugrasena was the son of Ahuka. But, in certain contexts Ugrasena is called Ahuka also. “Afterwards we made Ahuka-Ugrasena King......” (M.B. Udyoga Parva, Chapter 128, Verse 39).
5) Ugrasena imprisoned. Vasudeva, father of Sri Krishna was Ugrasena's minister, Karasa, when he attained majority imprisoned Ugrasena and became himself king. (M.B. Sahas Parva, Chapter 22).

6) Ugrasena regained kingdom. Sri Krishna killed Karasa with the permission of Ugrasena and made him king again. During the reign of Ugrasena, Jaradandha and Sthala attacked Mathurapurish. (See under ‘Krsha’).

7) Ugrasena and his son on the. While Ugrasena was ruling the kingdom, the sages Vuviyamitra, Nanada and Kaela once came to Dwarka. To insult the sages, the Yadavas brought before them, Samba dressed as a pregnant woman. The Yadavas told the sages that she was Balabura's wife, and wanted to be told whether the child she delivered would be male or female. The sages understood their evil mentality, and prophesied that Samba would deliver an iron rod fierce enough to annihilate the whole Yadava race. According to the prophecy the next day Samba delivered an iron rod. The Yadavas imparted the news to Ugrasena, who got the iron rod reduced to powder and deposited the powder in the sea. He also enforced prohibition of liquor in the country. (To know how the powder of the rod ruined the Yadava dynasty see under ‘Krushna’). (M. B. Mathura Parva, Chapter 1).

8) After death. After his death, Ugrasena joined the Virvadevatias. Bhurishravas, Sula, Bhur, Karasar, Ugrasena, Vasudeva, Uttara with his brother Santhaka—these kings (after death) joined the company of Virvadevatias. (M. B. Bhurishravas Parva, Chapter 3, Verses 18, 17).

UGRASENA II. A brother of King Janamasth. He, along with his two brothers thrust the son of Sarami. (M.B. Adi Parva, Chapter 3, Verses 1 and 2).

UGRASENA III. Son of Katyaupa by his wife Munis. (M. B. Adi Parva, Chapter 65, Verse 42). He was present at the birthday celebrations of Arjuna. (M. B. Adi Parva, Chapter 122, Verse 32). He was also present to witness the fight between Arjuna and Kripiyaya at the Virasha city. (M. B. Virasha Parva, Chapter 56, Verses 11 and 12).

UGRASENA IV. A king who was Svarbhana, the asura, reborn. (M. B. Adi Parva, Chapter 67, Verses 12 and 13).

UGRASENA V. A son of Dhrutarashta. He is also called Citrasena. (M. B. Adi Parva, Chapter 67, Verse 100). This Ugrasena was killed by Bhima. (M. B. Droga Parva, Chapter 137).

UGRASENA VI. Son of Parikshit, king of the Lunar dynasty. (M. B. Adi Parva, Chapter 94, Verses 52-54).

UGRASRAVAS I. Son of Muni Lomahara. He is the Suta who told Paracite stories to the munis at Naimisharany. (M. B. Adi Parva, Chapter 1, Verse 1).

UGRASRAVAS II. A son of Dhrutarashta. Bhumasena killed him in the battle of Kurukshetra. (M. B. Adi Parva, Chapter 67, Verse 100, and Droga Parva, Chapter 157, Verse 19).

UGRASRAVAS III. Husband of Sitalati. (See under Atri, Para 7).

UGRATAPAS. Son of Sutilas, a muni of the Bhrigu dynasty. Once he concentrated his mind and thoughts on Sri Krishna immersed in love of the Gopis with the result that he was born as daughter of Sunandhi, the Gopi in Ambadi, and served Krishna. (Padma Parva).

UGRATEJAS I. A synonym of Lord Siva. (M. B. Anusasana Parva, Chapter 17, Verse 5).

UGRATEJAS II. A serpent. It welcomed Balabhadra-rana once. (M. B. Anusasana Parva, Chapter 4, Verse 15).

UGRATIRTHA. A Katriya king, who was Krodhavas's, the asura, reborn. (M. B. Adi Parva, Chapter 67, Verse 65).

UGRAYUDHA I. A son of Dhrutarashta. (M. B. Adi Parva, Chapter 67, Verse 99). He was present at the wedding of Pachali. (M. B. Adi Parva, Chapter 185).

UGRAYUDHA II. A Pachali king and partisan of the Pandavas. Karna wounded him in war. (Karna Parva, Chapter 56, Verse 44).

UGRAYUDHA III. A powerful person, who fought on the Kaurava side. (M. B. Salya Parva, Chapter 2, Verse 37).

UGRAYUDHA IV. An emperor killed by Bhima. (M. B. Santi Parva, Chapter 27, Verse 10).

UGRODHRA. A king of the lunar dynasty. (Bhagavata, 9th Skandh).

UJJAYA. One of the sons of Vrkavimitra. They were Bramhavadins. (M. B. Anusasana Parva, Chapter 4, Verse 58).

UJJAPALAKA. The Asrama of Arisrtyanabharana was situated near Mount Gandharbanada in front of Minasa lake. Ujjanaka was a lake near the Asrama. A dip in the waters of the lake, it was believed, would wash off all sins. (M. B. Anusasana Parva, Chapter 25, Verse 33).

UJJAPALAKA. A desert near the Asrama of Utenaka muni. Dhumuhi, offspring of the asuras, Madhu and Kairabha, lived in this desert. (See under Dhumuhi).

UJJAYANITAPARVATA. A mountain near the Pindaraka temple in Saurashtra. It is believed to possess wonderful siddhis. (M. B. Vana Parva, Chapter 98, Verse 21).

UJJAYINI. One of the seven very sacred places in ancient India. Its ancient name was Avanti. The seven sacred cities are: Ayodhya, Mathur, Mays, Kali, Kaci, Avantika, and Dwarka. The famous Mahakala temple described by Kaliyana was on the banks of the river Sipra flowing through Ujjayini. Jyotirlingas of Siva is the presiding deity in the temple. There is also a holy bathing ghat called Kajitirtha here. A bath in it is believed to be as beneficial as an Advamedha yajna. (M. B. Vana Parva, Chapter 82).

UKTHA. Agni, the father of Parvati. This agni is anatoned with three kinds of Ukthu hymns. (M. B. Vana Parva, Chapter 219, Verse 25).

UKTHA (M). A particular portion of Saimaveda.

ULUKA I. The son of Sakuni. (M. B. Udyoga Parva, Chapter 57, Stanza 251). It is situated in Mahabharata, Adi Parva, Chapter 182, Stanza 22, that Uluka was present at the Swayatavara (the bride choosing a husband) of Draupadi. In the Bharrata Battle Ulika was sent as a messenger to the camp of the Pindavas by Durvodhana. (M. B. Udyoga Parva, Chapter 161). After that he returned to Durvodhana with the message of the Pindavas. (M. B. Udyoga Parva, Chapter 163). He combated with the King of Gedi on the first day of the battle. (M. B. Bhishma Parva, Chapter 45). After that Sahladvipa attacked Uluka. (M. B. Bhishma Parva, Chapter 72, Stanza 5). Arjuna defeated Uluka. (M. B. Droga Parva, Chapter 171, Stanza 49). After the death of the teacher Droga, Uluka fled from the battle-field. (M. B. Droga Parva, Chapter 193, Stanza 14). It is mentioned
ULÔKA

MAHHABHARATA, KARMA PARVA, Chapter 25. Stanzas: 9 to 11, that Ulûka defeated Yuyutsu. Next fight was between Sahadeva and Ulûka in which Sahadeva killed Ulûka. (M.B. Sâlîta Parva, Chapter 28, Stanzas 32 and 33). The following are the synonyms of Ulûka, given in the MAHHABHARATA:—Sûkuni, Kaitaka, Saubalyasuta and Kaitavya.

ULÔKA II. A Yaka, (a demi-god). It is stated in MAHHABHARATA, ADI PARVA, Chapter 32, that Gaurûda and this Yaka fought with each other.

ULÔKA III. A son of Vâsîvatita. He became a hermit. (M.B. ANUSASANA PARVA, Chapter 4, Stanza 51). It is mentioned in the MAHHABHARATA, SANTI PARVA, Chapter 47, Stanza 11, that this Ulûka visited Bhîshma on his Bed of arrows.

ULÇAKADATAGAMANAPARVA. A sub-section of a Parva in the MAHHABHARATA. (See under Bhîshama).

ULÇAKÂRA. A holy place. (M.B. UDYOGA PARVA, Chapter 186, Stanza 26).

ULÔPI. Wife of Arjuna

1) How she became the wife of Arjuna. Once Arjuna happened to enter the palace in which Gîrâmaputra was living with Pâchali. As a result, Arjuna had to go on a pilgrimage for a year. (See under Yâti). Arjuna reached Gaurîvâra. When he got down into the river Gaurî, he saw Ulûpi the daughter of Nâgaraja, (King of the serpents). He asked her a few questions. She told him thus:—"I am the daughter of the serpent Kauravya of the family of Airavata. I came to bathe in the river and when I saw you I grew amorous." Arjuna argued with Arjuna and convinced him that it was not right to marry in the meantime. Ulûpi argued with Arjuna and convinced him that it was not right to marry her. Arjuna married her. A son named Irâvân was born to her.

2) How Ulûpi caused Arjuna to be killed and how he was brought to life again. (See paras 28 and 29 under Arjuna).

3) The end of Ulûpi. After having brought Arjuna back to life, Ulûpi reached Hastinapura with Bhûruvashana and Citrângadâ. (M.B. AÎVAMEDHA PARVA, Chapter 87). As soon as she reached there she greeted Kunti, Draupadi and Subhardhâ. She gave them various kinds of presents. It is mentioned in MAHHABHARATA, ASRAMAVATIKA PARVA, Chapter 1, Stanza 23 that Ulûpi served Gandhâlī at one time. In MAHHABHARATA, ASRAMAVATIKA PARVA, Chapter 10, Stanza 46 it is mentioned that Ulûpi was greatly loved by the subjects. When the Pandavas began the great departure (MAHHAPRAATHÂNA) Ulûpi entered the River Ganges. Citrângadâ went to Mahâbharata.

"Ulûpi, the daughter of the serpent Kauravya, jumped into the Ganges and to Mahâbharata, went Citrângadâ." (BHÅSHÂ BHÅRATI, MAHHAPRAARTHâNA PARVA, Chapter 1, Stanza 27).

4) The other name of Ulûpi: Bhujagatmaja, Bhujagendramayaka, Bhujagotanâ, Kauravya, Citrângadhi, Kauravya, Kauravyakatamandini, Panâgamanandini, Panâgavasû, Panâgatmaja, Panâgagranâlagarûti, Panâgât, Uragatmaja. These are the synonyms used in the MAHHABHARATA for Ulûpi.

ULÔYÂ. A country in ancient India. (M.B. BHÅSHÂ PARVA, Chapter 9, Stanza 54).

UMA. Pârvati. (For details see under Pârvati).

UMLOCA. A celestial woman. Umloca with other celestial women participated in the birth celebration of Arjuna. (M.B. ADI PARVA, Chapter 122, Stanza 65).

UNCHAVRTITI. A brahmin. His story is told as follows in JAIMINI ÂSVAMEDHA PARVA.

This poor brahmin who lived by begging got one day some food grain powder. After offering a portion of it to Agni and Brahma, he divided the balance equally between the children. Then he sat down to take his own food when Dharma'deva, disguised as a brahmin, appeared and demanded food. Uncha'vrtit gave all his food to the guest. Since that did not satisfy the guest, the sons also gave their shares of the food to him. Greatly pleased at the noble act of Uncha'vrtit, Dharma'deva took the brahmin family with him to Svargasaloka. One day a few particles of the food-grain powder which remained with the brahmin on the earth. A mongoose came and played on that ground. That part of his body which got smeared with the food-grain powder became golden in colour. Though the mongoose went to the yajna ground of Dharma'deva and repeated the above process there, the remaining portion of its body did not become golden.

UNDIRA (M) (UTRÂM). A place in South India. Sahadeva subjugated this place. (M.B. SÂBHÂ PARVA, Chapter 31, Verse 71). People of Utrâm were present at the Kâjñâna of Yudhisthira with presents. (M.B. VANA PARVA, Chapter 51, Verse 22).

UNMAÇÄ. A celestial woman.

1) Became a woman by the curse of Uruvaśi. Harîśa, the King of Gandharvas (semi-gods) had a general of the army called Durmada. He was a dacoit. He had an eye on Uruvaśi. She was the wife of Purūravas a famous King. On several occasions Durmada followed Uruvaśi, with lustful desire. He had expressed his amour for her on several occasions. But Uruvaśi did not pay any heed to his words.

One day Purūravas and Uruvaśi were present in the durbar of Indra. Purūravas and Uruvaśi had signalled a rendezvous for that night at the corner of the Nanda Park. Durmada understood this. He called a celestial woman named Unmaçâ to his side. They made a plan and accordingly Unmaçâ disguised herself as Uruvaśi and Durmada took the guise of Purūravas and both of them entered Nandana park. Purūravas went to Unmaçâ and conjugated with her. In the same way Uruvaśi received Durmada, mistaking him for Purūravas. After the conjugation Durmada laughed loud as if he had played a trick on Uruvaśi. Uruvaśi understood everything. Purūravas also arrived there. Uruvaśi cursed Durmada to take birth in the earth as a Râkṣasa and cursed Unmaçâ to be born in the earth as the daughter of a King and she said that at that time she would become one man and become the wife of another man. The aggrieved Durmada and Unmaçâ prayed for liberation from the curse. Uruvaśi gave them liberation thus:—"This Durmada will be born as the son of Unmaçâ. Seeing the death of her husband and son, she would jump into fire. And after that she will enter heaven. Durmada will be killed by the sword of an enemy and will obtain heaven." According to this curse Durmada was born as the son of Dîrghajñâghiva, the emperor of Hirâyapura, under the name Pingâka and Unmaçâ
was born as the daughter of the King of Videha. Her name was Harijī (Brāhmāṇḍa Purāṇa, Chapter 3).

2) The marriage and death of Harijī. Harijī grew up to be a young woman. Once Pingakṣa growing lustful took Harijī and went through the sky. She cried aloud for a long time. Pingakṣa, the asura, left her in a wild forest. At that time King named Vaumansana came by that way hunting. He killed Pingakṣa and then heard the story of Harijī got her on the horse called Jumāṭa and sent her to Videha (Mithilā). Her father was much pleased at getting her back. He wanted to give her in marriage to Vauumansana. The date of the marriage was fixed. Invitations were sent to many kings. Among them there was a king named Bhadratreyana, who took her by force and went away. There was a fierce battle between the two kings, Bhadratreyana and Vauumansana and Vauumansana was defeated. Seeing this Divodāsa, the King of Kāśi, attacked Bhadratreyana. Though Divodāsa defeated Bhadratreyana, he did not like to harm the beaten King. So he returned to his kingdom. Bhadratreyana took Harijī to his palace and married her. A son was born to her and he was named Durmāda. This was the same Durmāda who had asked for Harijī as Paśa brahmān and who had been born again as the son of Harijī. This Durmāda took by force the daughter of his uncle called Citrāṅgī and a child was born to them. Bhadratreyana again engaged in a battle with Divodāsa, the King of Kāśi, and was defeated. Then his son Durmāda got into the battlefield and he also was defeated.

When all this news reached Vauumansana, the King of Ayodhya, he became jealous of Bhadratreyana. A battle was fought between them in which Vauumansana was defeated. But a fierce battle was fought again in which Bhadratreyana and his son Durmāda were killed. Durmāda obtained heaven. Stricken with grief at the death of her husband and son, Harijī got into fire and went to heaven. (Brāhmāṇḍa Purāṇa, Chapter 3).

UNMĀTHA I. A beautiful woman. She was the daughter of Vasiṣṭha in the city of Śravasti. He went to the King Devavastya and requested him to marry his daughter. Because of the interference of his favourites, the King did not marry her. The King’s general married her. Once the King happened to see her by chance. When he saw how beautiful she was, he felt sorry that he did not marry her. Then he went towards the King and asked for permission. Thus the story of Harijī was the death of the general. Harijī was married to the King Divodasa. (Kathasaritsagāra, Lāvānkalamba; Tarangā 1).

UNMĀTHA II. An attendant presented to Skandadeva by Pravatī. (M.B. Śāya Parva, Chapter 45, Stanza 51).
To know how Upamanyu was put to test by the teacher see under Ayodhadaumya.

UPAMANYU II. In the Kritayuga, there lived a hermit named Vyāghrapāda who had two sons. They were called Upamanyu and Dhaumya. Some learned men are of opinion that Upamanyu was the son of Vyāghrapāda and Upamanyu the disciple of Ayodhadaumya, were one and the same. Once Upamanyu visited another hermitage along with his father. He happened to drink the milk of the cow there. After that they returned to their own hermitage, Upamanyu went to his mother and asked her to make milk pudding for him. But the mother felt very sorry because there was no milk. At last she mixed flour in water and made pudding and gave it to him. Upamanyu did not accept it. His mother told him that there was no way to get milk and that men could get wealth, crops etc. only by the grace of Siva. Upamanyu who was of a wilful nature did penance with meditation and contemplation on Siva. Finally Siva appeared before him in the shape of Indra and told him to ask for his boon. Upamanyu boldly replied that he wanted no boon from anybody else except Siva. Siva made his appearance in his own form and made Upamanyu a deva (God).

Upamanyu said all these things when he talked with Sri Kṛṣṇa. (M.B. Anuśāsana Parva, Chapter 14).

In the Book “Our hermits”, written by Rāmāvāmi Sāstri in Tamil, it is mentioned that Upamanyu had written a book “Siva bhaktavilasā” in which biographies of devotees of Siva of great attainments are given.

UPAMANYU III. In the Brahmāyaṇa Purāṇa we come across another Upamanyu as the son of a hermit named Sutapās. Upamanyu reached the hermitage of Kṣayapa, with the idea of marrying Sumati, the daughter of Kṣayapa and the elder sister of Garuda. Nobody liked the idea of giving Sumati in marriage to that old man. The hermit got angry at this and cursed Kṣayapa that if he gave his daughter in marriage to any Brāhmaṇa his beard would break into a hundred pieces. (Brahmāyaṇa Purāṇa, Chapter 18).


UPANANDA II. A serpent. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

UPANANDA III. A warrior of Skanda. (M.B. Sāya Parva, Chapter 45, Stanza 64).

UPANISAD. The four Vedas are Rk, Yajus, Sāma and Atharva. Each of these four has a Brāhmaṇa (a treatise relating to prayer and sacrificial ceremony). Next come the Āraṇyakas (forest texts — writings meant for the forest-going hermits) as appendices to the Brāhmaṇas. Then come the Upaniṣads as appendices to the Āraṇyakas. These four classes of literary works (the Vedas, the Brāhmaṇas, the Āraṇyakas and the Upaniṣads) constitute the Vedic literature proper. The Āraṇyakas and the Upaniṣads are inseparably connected with each other. The Upaniṣads are called Vedāṇa (the end of the Vedas). The bulk of these Vedāṇas belong to different periods of the Later Vedic Period. The students begin the study of Upaniṣads only after having completed the study of the Mantras (Vedic hymns) and the Brāhmaṇas (the ritual).

The meaning of the word ‘Upaniṣad’ is that which is most near. Upa — near, ni — most, ad — exist (or sit). The Upaniṣads can be called the Jñānakānda of the Vedas. They describe the nature of Brahman. The figure of the supreme Spirit (Brahman) exists in the Upaniṣads. Apparently the Upaniṣads are explanations of the mantras, but they are concerned more with the allegorical significations and the mystic meanings of the tāttvas or essence, of the origin of life, the world, the soul, God etc. The Upaniṣads are the basis of the Śādārṣas, the six systems of philosophy. There are a large number of Upaniṣads. The most important among them are 108 in number.

UPAPATĀKA (UPAPĀPA) (Minor sins). In accordance with the Rājstrāmāṇās (political philosophy) of Ancient India, crimes were divided into two types. They were called Upapātakas (minor crimes) and Pātakas (major crimes). To know about major crimes (Pātakas) see under Pāpa (sin). Upapātakas are given below:—Cow-slaughter; sacrificing by one who is unworthy to perform it; seducing another man’s wife; forseeing one’s father, mother and teacher; forseeing self-study, agnī (fire) and son; becoming Parivṛtta (one who gets married before one’s elder brother is married.) Younger brother finishing education before the elder; giving an unmarried girl to Parivṛti or Parivṛtta; performing sacrifice by a parivṛti or a parivṛtta; slandering an unmarried girl; Living on the interest of money that is lent; violating one’s vow; selling pond, garden, wife or son; becoming an outcaste; forseeing relatives; Teaching the Vedas after receiving remuneration; selling things which should not be sold; working in mines; working with big machinery; destroying medicinal herbs; living by women; to impede rites; cutting down trees (not dried) for firewood; kidnapping women; mingling with slanderers of women; selfish activities, eating forbidden rice; not keeping sacrificial fire; theft; not repaying loan; learning forbidden sciences; doing things which are bad and will cause grief to others; stealing of bare metals, grains and cow; contact with drunken women; killing women, Śūdras, Vaiśyas and Kautiyas and becoming an infidel are all Upapātakas.

Causing grief to a Brahmin: inhaling the smell of liquor and other prohibited things; resorting to tricks or deceit and engaging in pedantry are sins which would make one an outcaste.

Slaughter of dog, donkey, camel, lion, sheep, junglegoat, fish, serpent and mongoose are sins of a mixed character.

Receiving money from the despicable; buying and selling; serving a śūdra; telling a lie; acting so as to render oneself unworthy; killing worms and birds; eating food along with liquor; stealing fruits, flowers and butes; and becoming a coward are also sins.

UPAPLAYYA. A minor city in the country of Vīrāṇa. This minor city stood near the capital city of Vīrāṇa Kingdom. After their incoherent life, the Pāṇḍavas are said to have lived in the city of Upaplaya. (M.B. Vīrāṇa Parva, Chapter 72, Stanza 14).

UPAPURĀNAS. See under Purāṇa.

UPARICARAVASU. Genealogy. Descended from Vīrāṇa in the following order: Atri—Candra—Buddha—Pururavas—Ayus—Nahusa
—Yayati—Puru—Janamejaya—Prācinvān—Pravīna
Namasyu—Vitāhaya—Sudhu—Bahuvīda—Sahyābī
d—Ravahvā—Raurāśvā—Matirāśa—Santrūdha
—Dusyanta—Bharata—Subhūta—Subhūta—Gala
—Garda—Suketu-Bhyathketa-Hastil-Ajamidha—Rkṣā—
Sanvaranā—Kuru—Sudhanvā—Sugrotra—Svayama-Kṛti—
Uparicaravasu.
2) How he got the name Uparicaravasu. Once Vasu built
a bhimtāla and began to offer prayer in accordance
with the advice of Indra. When the penance became
too severe Indra appeared and gave him an
aerial chariot. Since then Vasu used to travel through
the air in the chariot. So he got the name ‘Uparicaravasu’
(Vasu, who travels above). (Mahābhārata, Adi Parva,
Chapter 63).
3) Vasu and Indra festival. Indra gave Vasu a garland
(Vaiṣajyanāmālā) which would never fade, and gave a
boon that, so long as he wore that garland, he would
not receive any wound. He was given a bamboo stick
(Vepudanda) and was instructed to fix that rod on the
capital of Indra and celebrate the celebration of Indra. Vasu
celebrated the festival of Indra and from that day on
wards the celebration of Indra came to be celebrated in the
world. (See also Indra festival).
4) The sons of Vasu. Five sons named Brāhadra, Kuśāmba (Manivāhana), MERVala, Yudro and Rājyāpa
to him.
5) Kicking and splitting Kolihala. The river Śukmitai
flowed through the capital city of Vasu. Once the
Great Kolihala grew amorous of Śukmti and an
tempest in the river grew. As Vasu saw the Kolihala
and kicked the mountain the river was split into two and
Śukmitai flowed out of the gap. Still two children were
born to the great hill by Śukmti. The river was
pleased at the freedom accorded by the king and
placed the two children at the feet of the king. They
grew up. The son became general of the army and the
daughter Giriṅkā became the wife of the king. (M.B. Adi Parva, Chapter 63).
6) Vasu goes hunting. One day the king decided to
go out. On the same day his wife had her monthly
course. Still without changing his programme he started
for the forest. Even after entering the forest the thought
of his wife lingered in his mind. The forest was in full
bloom as it was Spring. Seeing this the king grew
amorous and sat under a tree. A mild breeze was blowing.
Instantly the king had seminal flow. He collected
the semen in the leaf of a tree and sent it to the queen
through an eagle. Thinking that to be some food,
another eagle got near and a quarrel arose. The semen
fell in the river Yamunā. A fish named Adrikā
drowned it. (See under Adrikā). A fisherman caught
that fish. He got a male child and a female child from
the stomach of the fish. That girl is the famous Sāyavati
Matyasugandha who became the queen of Śantakum. (See
under Sāyavati). The fisherman gave the boy he got
from the fish to king Uparicaravasu. (M.B. Adi Parva,
Chapter 62).
7) Other information.
(i) It is mentioned in Mahābhārata, Sabha Parva,
Chapter 8, Stanza 20, that Uparicaravasu was famous
as a member of the council of Yama.
He was a friend of Indra, a devotee of Viṣṇu and a
righteous and diligent man who loved and esteemed
his father. Because of the grace of Śrī Narāyana, he
secured an empire. He consecrated everything before
god. Once Indra gave him half of his seat. (M.B. Śanim Parva, Chapter 235). Because of the grace of
Bhagavān (Lord), Garuda made him a traveller of
the sky. (M.B. Śani Parva, Chapter 337, Stanza 37).
(iii) In Mahābhārata, Śani Parva, Chapter 337,
Stanza 38, it is mentioned that finally Uparicaravasu
entered the world of Brahma.
(iv) Once a controversy arose between Indra and the
hermits, whether cow-slaughter during sacrifices,
was desirable. At this time Uparicaravasu happened
to come there. As he was a man of truth, he was
asked to make a decision. Uparicaravasu stood on the
side of Indra and gave his opinion in favour of slaughter.
The hermits who were against cow-slaughter got
angry and cursed Uparicaravasū to go down to the
world of Pārala (etherworld). (Matsya Purāna, Chapter 152).
This story is seen with slight difference in Mahābhārata
Śani Parva, Chapters 322-324.
UPĀSLOKA. A son born to Śri Kṛṣṇa by Saivanāthī.
He learned all sciences and Philosophies and finally
became a follower of the Śāṅkhyā-Yoga cult. (Bhāgavata, Chapter 10).
UPĀSRUTI. The patron-goddess of Uttarāyana. (The
sun’s progress towards North in the former half of the
year). In Mahābhārata, Adi Parva, Chapter 166
mention is made of how this goddess made it possible
for Indrāni to see Indra through the holes of a stalk
of lotus. It was by the help of Upāsruti that Saiva and
Indra met together. (M.B. Udya Parva, Parva,
Chapter 14, Stanza 12 and 13).
UPATYAKA. A country in Bhārata. (Mahābhārata,
Bhīṣma Parva, Chapter 2, Stanza 55).
UPAVARASA. The younger brother of the Teacher Vārṣa.
He also was a teacher. For further information see
under Vāruci.
UPAVASA. Upavāsa means going back from sin and
leading a good life. (Upa = go back and Vāsa =
A life). All actions which are not good, must be relin-
quished. Those who observe Upavasā should abstain
from using flesh, Maśāra (pulor), canaka (a kind
of gram), Varakut (a kind of grain), green leaves prepared,
honey, rice etc. and from contact with women. He
should not wear flowers, ornaments, or fashionable
dress. Should not inhale fragrant smoke, and
of any sort. Cleaning the teeth and using collyrium
also are prohibited. Instead of cleaning the teeth in
the morning Paścabhyāsa (Milk, curd, ghee, urine
and dung of cow) should be taken in. Drink water
several times, using betel leaves, sleeping in the day
and sexual act also should be avoided. (Agni
Purāna, Chapter 175).
UPAVENĀ. A river. This river is considered to be the
mother of Agni (fire). Some are of opinion that this
river is Kṛṣṇaṇā a tributary of the great river Kṛṣṇā
(R.Kistum) of South India. (M.B. Vana Parva, Chapter
222, Stanza 14).
UPAVITA. The sacred string or Utriyasa. The twice-
born (the three upper castes) wear this. When it is
worn over the left shoulder and under the right arm, it
is called Upavita, when it is worn over the right shoul-
der and under the left arm it is called Prācinvāta
and if it is worn around the neck as a garland it is called
Nivita. (Manumārti, Chapter 2 Stanza 63).
UPĀVṛTTA (M). A country in Bhārata. (M.B. Bhīma Parva, Chapter 91, Stanza 64).

UPĀYA (Sv.). See under Cauṇḍapāya.

UPĀYA. Brother of the hermit Yāja. Both of them lived on the banks of the Gāṅga. Dhṛṣṭarāṣṭra and Pāñcāla were born to the King Drupada of Pāñcāla as the fruit of the sacrifices performed by those hermits. The story is given below:

The famous teacher Droṇa was the son of the hermit Bhāradaśa, who was a friend of the King Pratāpa of Pāñcāla. So King Pratāpa sent his son Drupada to the hermitage of Bhāradaśa for education. Thus Droṇa and Drupada were fellow students.

After completing his education Drupada became King of Pāñcāla. At that time the teacher Droṇa once visited the palace of the King. But Drupada did not duly receive his former classmate. Droṇa got angry at this and went to Hastinapura and became the teacher of the Pāṇḍavas and the Kauravas. As a remuneration for teaching them Droṇa demanded that Arjuna should bind Drupada and bring him before him. Arjuna did so. Drupada gave Droṇa a portion of his kingdom and got his liberty. From that day onward Droṇa wished for a son who would take revenge on Drupada, and requested the hermit Upāyāja to perform a sacrifice for getting a son. At first the hermit refused. The King served the hermit for a year. The hermit was pleased and asked the King to invite Yāja for the sacrifice. The King did as he was told and Yāja and Upāyāja came to Pāñcāla and performed the sacrifice for getting a son. From the sacrificial dais Hṛṣīkindumna and Pāñcāla were born. (M.B. Ādi Parva, Chapter 166 and Sabhā Parva, Chapter 80, Stanza 49).

UPENDER. A synonym of Vīśnu. Mahāviśnu once took birth by Aditi the wife of Kaśyapa, the sage. In that birth Mahāviśnu had the name Upender. He was known as Vāmana too. (Bhāgavata, 10th Skandha).

UPENDRA. A river. (Mahābhārata, Bhīma Parva, Chapter 9, Stanza 27).

UPENDRABLA. Son of a minister of the King named Śrī Datta. (See under Śrī Datta).

UKAGA. A class of serpents. Ten daughters were born to Krodhavāsī wife of Kaśyapa. The Uragas were born from the daughter Kadrā and the nāgas were born from the daughter Surāsi. (Vālmiki Rāmāyaṇa, Arāśa Kāśi, Sarga 14).

ORDHVABHÜ. The son of Vatsīja. His mother was Ārījā. (Agni Purāṇa, Chapter 20). It is mentioned in Mahābhārata, Anuśasana Parva, Chapter 150, that this Ordhvbhūdāma done penance in South India.

ORDHVABHAK. A fire. This Agni (fire) was the fifth son of Bhṛguspati. (M.B) Vana Parva, Chapter 219, Stanza 28).

ORDHVAPUNDRA. A mark worn on the forehead by yellow ochre. This mark should be made by earth or ochre, which should be taken from the top of a mountain peak, banks of rivers, seashore,SVāseau temple serpent-hill or from under a holy basil. The fruits of wearing the mark will vary according to the colour of the ochre. Black ochre will afford peace, red soil will provide plenty, yellow soil will get prosperity, and white ochre will give duty or righteousness. As the fruits vary according to the colour, so also it will vary according to the finger used to put the sign. If the mark is made with the thumb the man will become stout. If it is done with the middle finger he will have long life. If it is done with the fourth finger (saṁhīka), he will get food and if it is made with the index finger (tarṣa) he will get salvation. The form of the mark also could be changed. The mark may be made in the form of a flame, the leaf of bamboo reed, a lotus-bud, a fish, a turtle or a conch. If the mark is as large as ten finger-breadths it is superior. If of nine finger-breadths it is medium, if it is eight and a half finger-breadths it is medium superfine; and if it is eight and a half finger-breadths, it is inferior superfine. In the same way if the finger-breadth of the mark is seven, six or five they will be medium, medium medium and lower medium. If it is four, three and two they will be of the low, medium low and lowest.

It is also ordered that when one wears the Ārīvadhāra in a particular spot of the body one will have to think of a particular name of Vīśnu.

"Ekāva in the forehead, Nārāyaṇa in the stomach, Mahāvīśnu in the heart, Govinda in the neck, Vīśnu on the right side of the stomach, Mañḍūṣādana on the middle of right hand, Trivikrama on the left ear, Vāmana on the left side of stomach, Śrīchāra on the left hand, Hṛṣīka on the right ear, Padmarājā on the binder, Parīkṣat on the nose and Śaṅkara on the head, should be meditated upon." (Devī Bhāgavata, Skandha 11).

ORDHVAVENDHARA. An attendant of Skandadeva. (M.B. Saiva Parva, Chapter 46, Stanzas 18).

ORJIA I. A wife of Vasiṣṭha. Seven sons named Rajas, Goira, Odhavabhu, Sāvana, Anagha, Surapās and Sukā, were born to Vasiṣṭha by his wife Orjia. These seven men were the seven hermits (Śrīsvaras) in the third Manvantara. (Visnū Purāṇa, Aśva 1, Chapter 11).

ORJIA II. One of the seven hermits of the Śvāraci Manvantara. The seven hermits of the Śvāraci Manvantara were Orjia, Śambha, Prāja, Vāśa, Prśātha, Nīrāya and Parīvā. (Visnū Purāṇa, Aśva 3, Chapter 1).

ORJIA III. A King of the Hehaya dynasty. He was the grandfather of the famous Jāraśāndha. (Agni Purāṇa, Chapter 278).

ORJIAKETU. A King of the dynasty of King Janaka. (Bhāgavata, Skandha 9).

ORJIAKTI. A daughter of the Sun. (Rgveda, Mandala 1, Anuvāka 17, Sūtra 19).

ORJIVASVATI. A daughter born to Priyavarta, the son of Manu Śvāmyabhava, by Surūpā the daughter of Vāsiskṛma. Orjivasvatī had ten brothers. (Devī Bhāgavata, Skandha 8). Priyavarta gave Orjivavati to the teacher-priest Sukra. Devayāni, the wife of Yāyati, was the daughter born to Sukra by Īrjivastati. (Bhāgavata, Skandha 5).

ORJIVONY. One of Viśmātra's sons who were expounders of Vedas. (M.B. Anuśasana Parva, Chapter 4, Stanza 59).

ORMIĻĀ. Laksmana married Ormiļā, the daughter of King Janaka and the sister of Śita. When Laksmana went to the forest with Śita Rāma and Śita, Ormiļā remained in Ayodhya. After the forest life Laksmana and Laksmana returned with Śita. When Śita Rāma was ruling over the country, two sons were born to Lakṣmana by Ormiļā. The elder son was named Takṣaka and the second was given the name Chatra-
heavy rain, forest-fire etc. to terrify them. The efforts of Indra were futile. The assembled Indra sent for Kāmadeva (Cupid) and consulted him, as a result of which Kāmadeva and her wife Rati/dièv with many celestial maids came to the hermitage in the mountain of Gandhamādana with the intention of hindering the penance of Naranārāyaṇas. The season of spring was created in the forest. The celestial women such as Rambhā and others came before the hermits and began to sing and dance. The hearts of the hermits began to swell with passion. When they opened their eyes what they saw was a beautiful sight. The famous celestial women, Menakā, Rambhā, Tilottamā, Suṣeṇḍri, Maṇomāṇi, Mahīśvarī, Puppaṇṇadhī, Pranāvadhī, Ghrīśā, Candraprabhā, Somā, Vidyānānā, Ambujakṣi, Kāṃca-puṣpal, and others with their ten thousand and eighty hand-maidens stood before them. Hermit Nārāyaṇa who got terribly angry struck on his thighs with his hand and instantly there arose a woman of extreme beauty. Because she had originated from the Uru (thigh) of Nārāyaṇa, that woman, who was the most beautiful in the three worlds, got the name Urvaśī. All the others were struck with wonder at the sight of this new creation. After that many other beautiful women who were created. The hermit Nārāyaṇa gave all of them to Indra. With shame Indra accepted them and returned to heaven along with them. Thus Urvaśī arrived at the realm of the devas (gods). (Devī Bhāgavata, Skanda 4).

2) Position of Urvaśī. It is mentioned in Mahābhārata that Urvaśī had the eleventh place among the singers. The expert dancers were Agnīpriya, Adrika, Sumakhī, Muśū, Alambha, Marici, Sucika, Vidyāgriha, Tilottamā, Ambikā, Kesā, Rambhī, Subhūti, Aśvita, Supriyā, Pundarkī, Suvandhili, Suradā, Pramāthinī, Kāṃṭhā and Saradadhā. Urvaśī got the first place among the celestial maids in beauty. (M.B. Aśi Parva, Chapter 123).

3) Urvaśī and Pururavas. Pururavas was the son of Budha born of Īśā. He grew up and became a king of great renown. His fame reached even the realm of the gods. One day during that period Brahmā cursed Urvaśī: “Go and be born on the earth.” (It is stated in the Devī Bhāgavata that it was Brahmā who cursed Urvaśī and in the Bhāgavata that it was the Mitra who cursed Urvaśī. Urvaśī had lost the fame of Pururavas and had felt tender love for him. The celestial maid reached the earth. She went to the palace of Pururavas and saw him. Because of the perfection of their figures, both loved mutually. The king asked her to become his wife. She agreed. But she laid down three conditions: (i) I have with me two lambs which I bring up as my sons. You must take care of them. No harm should befal them; (ii) I take in only ghee. On no account should you compel me to eat any other food; (iii) Don’t come near me in nudity except at the time of coition. The king agreed to all these conditions. From that day onwards Urvaśī lived in the palace of the king as his wife. They lived happily for a long while without separating from each other. Urvaśī became conspicuous by her absence in the realm of the gods. She was the most expert actress in heaven.
Indra missed her. So a search was made and they found out that she was in the palace of Pururavas. Indra asked the Gandharvas to bring that celestial woman to heaven somehow. Visvakarman and some others of the Gandharvas reached the palace of king Pururavas and waited for an opportunity. One midnight they stole the lambs and took them away through the sky. At that time the king was with Urvashi in the harem. Urvashi heard the cry of the lambs and she was startled. She asserted the king who was not capable of taking care of two lambs. Hearing her harsh words the king took his bow and arrow and following the cry of the lambs he was about to chase the thieves. Taking this opportunity the Gandharvas caused a lightning to flash in the king’s harem. In the light of the lightning Urvashi saw the king standing nude. The Gandharvas having achieved their task had left the lambs and departed before the king had got out of the room. The king caught hold of the lambs and returned to the harem, within a short while. But Urvashi had gone out of the palace and was on her way.

The king was full of grief. He wandered all over the country in search of Urvashi. At last he reached Kuruksetra and Urvashi was there. He bowed bow before her and implored her to return to the palace. But Urvashi replied thus:—

"Women are like wolves. Don’t have alliance with them. Oh King! Kims should not put faith in women and thieves."

Saying thus, Urvashi vanished. (Devi Bhagavata, Skandha 14)

5) The reason why Pururavas had to remain separate from Urvashi. Pururavas had once gone to heaven, in accordance with the invitation of Indra to help the Gods in the battle with the asuras. Indra had killed Māyādhara, a noble Asura, in that battle and had celebrated a festival. In that festival Rambhā was dancing before Tumburu, the sages-priest, and detecting some flaw in her dance Pururavas sat on her lap and placed her on the stage. King Pururavas was informed of what he knew about dance, and the king replied that he had learned from Urvashi more than Tumburu the teacher of Rambhā. Tumburu got angry at this, and cursed the king Pururavas to suffer from the pains of separation from Urvashi. Stricken with grief, Pururavas returned to his palace. It was after this that the Gandharvas took away Urvashi. Pururavas went to Badariśrama and performed penance, meditating on God Viṣṇu for the nullification of the curse. Urvashi, aggrieved by separation from her husband, sat motionless as a picture, in the custody of the Gandharvas. Lord Viṣṇu was pleased with the penance of Pururavas. The Gandharvas brought her back to the King. Thus it became possible for the king to meet Urvashi at least once a year. (Kulīnāradasa, Līvānākalambaka, Tāranga 1).

6) The son born to Pururavas by Urvashi. The king became very sad when Urvatī was about to depart from him at Kuruksetra. Seeing his grief Urvashi told him: “Oh King, if you want so much to live with me, you have to worship the Gandharvas. They will be pleased and will give me to you. Don’t be sorry. Now I am pregnant. Come to this place at the end of a year. We can spend that night together. Then we will get another son also that night.” Pleased at what Urvashi had said, the king returned to his palace. On completion of a year Pururavas went to Kuruksetra and spent a night with Urvashi. Urvashi gave Pururavas a very beautiful child and then she vanished. The king sat there and praised the Gandharvas, who gave the king an Agnishāla (a fire pot). Because of his derangement, thinking it to be Urvashi the king took the sthāla (pot) and wandered about in the forest. At last placing the pot in the forest, the king returned to his palace. On that day Tretāyuga (one of the four ages of the world) commenced, and the Vedas dawained in his mind at three in number. He died when Urvashi came. He was killed by a stray arrow shot out of a banyan tree and placed his body between them and made fire. That fire is called Jātaveda. Thus Jātaveda became the son of Pururavas.

Pururavas generated three fire from Jātavedas. The first of them is Prapāya. The second is called Nārāyaṇa and the third Agniwarṇa. (Śrīmad Bhāgavata, 9th Skandha).

To Pururavas six sons were born from the womb of Urvashi. They were Ayus, Sruṣṭyus, Satyāyus, Rayas, Vijaya and Jayas. (A little difference is observed in these names in the Mahābhāraṭa, Adi Parva, Chapter 75, Stanzas 24 and 25).

6) To know how a Gandharva named Durmadana and a Vedādhari named Ummadā played a trick on Pururavas and Urvashi, see under Ummadā.

7) How Agastyā and Vasistha were born to Mitrāvarūṇas because of Urvashi. In days of old there was a renowned king named Nimi in the family of Ikscukū. He decided to perform a sacrifice of great importance. He engaged famous hermits such as Bhṛgu, Angirasa, Vāmadeva, Pulastya, Pulaha, Kesi and others. Finally he invited Vasistha. At that time Indra had begun another sacrifice in heaven. So Vasistha went to heaven for that sacrifice, telling Nimi that he would conduct the sacrifice on his return. The emperor Nimi did not like it. Recognizing the merit of Vasistha as the main priest, he began performing the sacrifice. The sacrifice of Indra lasted for 500 years. When Vasistha returned after that, the sacrifice of Nimi was over. Vasistha cursed Nimi. "You will become devoid of body," Nimi cursed back. "Let Vasistha also become thus."

The aggrieved Vasistha went to his father Brahmā and complained about the curse. Brahmā told Vasistha: "You penetrate the brightness of Mitrāvarūṇas and stay there. In due course you will get a birth which is not of a womb." Hearing these words, Vasistha reached the hermitage of Mitrāvarūṇas. He left his body there and fused himself into their effulgence. During this period Urvashi came to that hermitage. Seeing her, Mitrāvarūṇas had seminal flow. The semens fell in a pot. From the pot two bright and handsome sons were born. The first of them was Agastyā and the second Vasistha. (Devi Bhagavata, Skandha 8).

8) Indra curing Urvashi. Once Agastyā went to the durbar of Indra. On the occasion Indra asked Urvashi to dance. In the midst of the dance she saw Jayanta, the son of Indra, and became amorous and her steps went wrong. Nārada who was playing his famous lute called Mahatī could not play well. Agastyā got angry and cursed Jayanta to become a bud. He cursed Nārada also. So his lute became the lute of the world...
was born on the earth under the name Mādhavi due to the curse.
9) Urvāṣī churning Arjuna into a swash. (See under Arjuna.)
10) Other information.
(i) It is mentioned in Mahābhārata, Sahā Parva, Chapter 10, Stanza 11, that Urvāṣī had been in love with Kūthera once.
(ii) Urvāṣī was dismayed when Sukadeva attained Supreme Bliss. (See under Sukadeva).
U RVĀṢĪ II. Another name is Gangā. At the sat on the ĉru (thigh) of Bhūrīratha, Gangā got the name Urvāṣī. (M.B. Drona Parva, Chapter 60, Stanza 6).
U RVĀṢĪTĪRTHA A holy place and Bath. Those who bathe in this holy bath will be honoured by the nāga. (M.B. Vana Parva, Chapter 84, Stanza 157).
UŚĀ I. The daughter of Bāṇaśira and the wife of Anrūḍda.
2) Marriage of Uśā. See under Anrūḍda.
UŚĀ II. The daughter of a hermit. The king of Sālvāsa once attacked Sāvyata, the king of Vidarbha, and killed him. The daughters of the king of Vidarbha went to the forest. One of them was pregnant and gave birth to a child on the bank of a river. When the child went into the river to drink water, a crocodile swallowed her. Then the hermit's daughter named Uśā brought up the child. (Śiva Purāṇa).
UŚĀ III. The night is called Uśā and the day, Ghuṣṭi. The time between Uśā and Ghuṣṭi is called Sandhyā. (Śiva Purāṇa, Am 2, Chapter 8).
UŚAKGU I. A hermit who lived in the western country. (M.B. Śaṅkī Parva, Chapter 208, Stanza 30).
UŚAŅGU I. A synonym of Śiva. (M.B. Anuśāsa Parva, Chapter 17, Stanza 109).
UŚAŅGU III. A king of the Yadu family. His father was Vyujitvāna and his son was called Chīrāraha. (M.B. Anuśāsa Parva, Chapter 147, Stanza 29).
UŚAŅGAVA A member of the durbar of the king Yama (god of death). (M.B. Sahā Parva, Chapter 6, Stanza 26).
UŚAŅGU (RUSAŅGU). A hermit. Seeing that old age was coming on him this hermit foresaw his body in the Pṛthudāka tirtha and went to the realm of Visuṣu. Arjuna, Vīvāmbara, Śiśuṣvāpa, Devāpi and such others got Brahmānya (the state of being Brahmīn) by doing penance in the hermitage of this hermit. (M.B. Śaṅkī Parva, Chapter 38, Stanzas 35–39).
UŚAŅAS The teacher Śuka, the son of the hermit Bhṛgu. (See under Śuka).
UŚIK I. A hermit about whom mention is made in the Agnaṇa.
UŚIK II. One Uśik as the wife of the hermit Dīrgahastamas is mentioned in the Rgveda Mandala 1, Anuvāka 16, Śūkta 112. This Uśik was the maid of the queen of the old King of Kalinga. The king requested Dīrgahastamas to beget children by his queen. The queen did not like this. She sent her maid Uśik to Dīrgahastamas. The hermit Kaṇkavān was the son born to Dīrgahastamas by Uśik. (Rgveda, Mandala 1, Anuvāka 18, Śūkta 125).
UŚAŅARA I. A famous king of the Candra vāṁśa (Lunar dynasty).
1) Genealogy. Descended from Vīṣṇu in the following order:─Brahma—Atri—Candra—Buddha—Pururāvas—Ayus-Nahua—Yāyati—Anudrūpyu—Sahīśana—Kālanara—Śrījaya. Uśaṇara was the father of Śibi and Vena.
2) The reason for the curse of the right hand. Once the Aśvāvas (Vasus eight in number) came to the hermitage of Vasiṣṭha, with their wives. The wife of Dyau, one of the Aśvāvas, saw the cow ‘Nandini’ in the hermitage. She and the daughter of Uśaṇara were intimate friends. She wanted to get Nandini, so that she might give it as a present to the daughter of Uṣaṇara. According to her wish the Aśvāvas caught hold of the cow and took her home. At that time Vasiṣṭha had been away. When he returned, he knew about the theft of the cow and cursed the Aśvāvas to take birth in the wombs of women on earth. It was according to this curse that the Aśvāvas took birth in Gangadevi the wife of Santanu. See under Bhūṣmā. (Devi Bhāgavata, Skanda 2).
3) Indra torturing Uśaṇara. Uṣṇara was a just and liberal-minded King. Indra decided to test the King regarding his liberality. He got Agnideva (fire-god) for his help: Indra took the form of a Kīti and Agni that of a dove. Both flew down to Uṣṇara as if the Kīti was chasing the dove. Uṣṇara agreed to protect the dove. The Kīti argued that the dove was true and right on his part to rob him of his lawful food. The King agreed to give any other kind of flesh to the Kīti. But the Kīti would have none of them. Finally the Kīti agreed to accept the flesh of the King instead, equal to the weight of the dove. The King cut more and more flesh from his body, but it could not weigh equal to the dove. At last the King himself got into the balance. Then the gods had pity on the King and the Kīti and the dove appeared in their real form and blessed the King and then they returned to heaven. (M.B. Aranya Parva, Chapter 131). In Mahābhārata a story like this occurs about King Śibi also.
4) Other information.
(i) Uṣṇara gave Gālava two hundred horses as dowry and married Yaśāti’s damsel Mādhavi. (See under Gālava).
(ii) The King Śunaka gave Uṣṇara a sword. (M.B. Śaṅkī Parva, Chapter 166, Stanza 79).
(iii) Uṣṇara performed a sacrifice on the bank of the river Vīṣṇu and became equal to Indra. (M.B. Vana Parva, Chapter 120, Verses 20–21).
(iv) Uṣṇara attained heaven by giving cows as gifts. (M.B. Anuśāsa Parva, Chapter 76, Stanza 25).
UŚAŅARA II. A king of the Yadavas. In the Mahābhārata, Adi Parva, Chapter 185, Stanza 20, it is mentioned that this King was present on the occasion of the Svaṭāvāra (the bride choosing a husband) of Draupadī.
UŚAŅARA III. Mention is made in Mahābhārata, Anuśāsa Parva, Chapter 32, that Vṛṣāvarbhī was another name of Uṣṇara and that he had once ruled over the kingdom of Kāśī.
UŚAŅARA IV. A country. It is stated in Mahābhārata, Karna Parva, Chapter 5, Stanza 47, that Arjuna had killed the warriors of this country. In Mahābhārata, Anuśāsa Parva, Chapter 33, Stanza 22 and 23, mention is made that due to the curse of Brahmins the Kṣatriyas (the ruling class) had become Śūdras (servile class).
UŚĪRAṆA I. A mountain in North India. (M.B. Vana Parva, Chapter 139, Stanza 1).

UŚĪRAṆA II. A place on the northern side of the Himalayas. Mention is made in Mahābhārata, Udyoga Parva, Chapter 111, Stanza 23, that the King Marutta, once fought a battle here.

ŪŚIMA. The son of the Agni (Fire) named Pātcajanyā. (M.B. Vana Parva, Chapter 221, Stanza 4).

ŪŚIṆA. A group of Pisū (the Maues). It is mentioned in Mahābhārata, Sahā Parva, Chapter 8, Stanza 30, that these Pisū (the Maues) live in the palace of Yama.

USYADESA. An ancient place in Kraukcadvipa (the island of Kraukc). Kraukcavatvā (the mountain Kraukcī) stands near this place (M.B. Bhīṣma Parva, Chapter 12, Stanza 21).

UŚYIṢGANGA. An ancient holy place in Bhārata. (M.B. Vana Parva, Chapter 135, Stanza 7).

UŚIṆA. One of the seven horses of the Sun. The seven horses of the Sun are, Gāyatri, Bhṛati, Umik, Jagati, Tri-cūp, Anumust, and Pankti. (Visūva Purāṇa, Artha 2, Chapter 4).

UŚIṆIṆĀṬA. A Vīkādeva (a class of gods). (Mahābhārata, Anuśāśana Parva, Chapter 97, Stanza 44).

UṢTRAKARNIKĀ. An ancient place in South India. Mention is made in Mahābhārata, Sahā Parva, Chapter 51, Stanza 71, that this place was brought under control by Sahadeva.


2) Utātha drank up the sea dry. Varuna deva had an eye on Sona's daughter Bhadrā when Utāthya married her. Incensed at the marriage, Varuna cast Bhadrā off to the sea one day when Utāthya was not present. Narada informed Utāthya that it was Varuna who stole his wife. Though Narada, at the request of Utāthya, asked Varuna to return Bhadrā to the former he did not oblige. Enraged at this Utāthya drank up the sea dry. Yet, Varuna did not come round. Then Utāthya rendered all the lakes of Varuna dry. Trembling at this Varuna returned Bhadrā to Utāthya and prostrated at his feet. He pardoned Varuna and gave back the sea to him. (M.B. Anuśāśana Parva, Chapter 154).

UTĀTHIYA 2. The muti Satiyatapāc. (See under Satiyata-pac.)

UTKALA I. A place in India where people lived in safety. Karna conquered this place. (Drona Parva, Chapter 4, Verse 8). Utkula is believed to be modern Oressa.

UTKALA II. Son of Vaivatsa Manu. (Brahmaṇḍa Purāṇa, Chapter 31).

UTKOCHE. (M.B. A holy place. Dhaumya, the younger brother of Dvāraka lived in Utkocatirtha. The Pāndavas went there and made Dhaumya a priest. (M.B. Ādi Parva, Chapter 182).

UTKOCHE (M.B. An ancient holy place. Dhaumya did tapas there, and it was here that the Pāndavas took Dhaumya as their priest. (M.B. Ādi Parva, Chapter 152, Verse 2-6).

UTKRĀTHINI. A female attendant of Skanda. (M.B. Sālya Parva, Chapter 46, Verse 16).

UTKRSTHA. One of the two attendants Indra gave to Skanda; the other was called Paṭcata. (M.B. Sālya Parva, Chapter 45, Verse 35).

UTPALAYANA. A holy bath in the Punjab. At this place Viśvāmitra performed a sacrifice. (M.B. Vana Parva, Chapter 87, Stanza 15).

UTPALINI. A river flowing near the forest known as Mahābhārata, Ādi Parva, Chapter 214, Stanza 6).

UTPĀTAKA. A holy bath. Those who bathe in this tirtha (bath) will get the merits of a fast. (M.B. Anuśāśana Parva, Chapter 25, Stanza 41).

UTSABA. Celebrations conducted in temples from olden days. There are Sāstraic (scriptural) injunctions as regards conducting utasavs. Utsava is an indispensable celebration when once the deity ( idol ) is installed in the temple. Utsava should be celebrated for one day, three days or seven days in the very same month in which the deity was installed, because non-celebration of Utsava will render the installation ineffective. Utsava should be conducted either during Utasavya (movement of the sun from south to north) or Vīśu (when the Sun is near the centre) or at a time suitable to the temple authorities who conduct the utsava in Sayana, Upavana or Gība. It should commence with auspicious ceremonies like the sowing of seeds of nine varieties of food grains, and with dance, song, instrumental music etc.

UTRASANKARA. A place in the South Bṛārata.

UTTAMA. A King born in the dynasty of Śvāyambhuva Manu. He was the son of A-gras who married Sāru-pā and Barīsmat, two daughters of Viśvāravo. Priyavrata begot three children, Uttama Tāmasa and Raivata by his wife Barīsmat. These three sons attained exceptional prowess and became lords of the ages of Manu (Manvantara-dhipati). Priyavrata, with his children, ruled the country in all happiness and prosperity for ten centuries of years. (Devī Bhāgavata, 8th Skanda). Utanapāda, the second son of Śvāyambhuva Manu begot one son, Utsama by his wife Sūra and another son Druva by his wife Sūmi. (See under Druva). (Visūva Purāṇa, Part I, Chapter 11).

UTTAMĀŚVA. A particular place in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 41).

UTTAMĀṽJAYAS. A warrior who fought in the great war on the Pāndava side. He belonged to the Pāṇḍula country.

It was Uttamaivas who guarded the right wheel of A-gra's chariot. (Bhīṣma Parva, Chapter 13, Verse 19). He fought fiercely with Angada. (Drona Parva, Chapter 28, Verses 38-39). He fought Krtavarma also. (Drona Parva, Chapter 92, Verse 27-32). He was defeated in a fight with Duryodhanā. (Drona Parva, Chapter 130, Verses 30-43). Krtavarma also defeated him. He killed Susena, son of Karna. (Karna Parva, Chapter 75, Verse 13). This valiant warrior was killed by Aśvatthāma. (Saipūika Parva, Chapter 8, Verses 35-36). His cremation is described in Verse 34, Chapter 26 of Sīrī Parva.

UTTANABHARHIS. The son of Saryātī, a King of the family of Vaivatsa Manu. (Bhāgavata, Skanda 9).
UTTANAPĀDA. A King. He was the son of Svāyambhuva Manu, the son of Brahmā. Svāyambhuva Manu had two sons Pravrata and Uttanapāda. (Devī Bhāgavata, Skanda 8). A son named Uttama was born to Uttanapāda by his wife Suruci. Uttanapāda had no other wife called Sunīti. (Visnu Purāṇa, Anuśastra 1, Chapter 11). See under Dhruva.

UTTANAKA (UTTANAKA). An ideal disciple of Veda, who was the disciple of Āpodadhauamya.

1) Uttanka and the Guru’s wife. After entrusting management of the ārama to Uttanka, Veda once went out on a tour of the country, and Uttanka stayed in the ārama carrying out the instructions of the Guru. Then came the menstrual period of Veda’s wife, and his other wives requested Uttanka to do the needful so that the fertile period of their co-wife was not wasted. Uttanka’s reply to them was as follows:— “Asked by women, I shall not do this improper act; and the preceptor has not asked me to do such a thing though it might be improper.”

His Guru, Āpodadhauamya returned to the ārama some time after this, and was very pleased to hear about the above incident. He blessed Uttanka. (M.B. Adi Parva, Chapter 3).

2) His tuition fees. His education being over, it was now time for Uttanka to give due offerings—tuition fee to his guru, and Uttanka enquired of the guru as to what he would have by way of daksīna. The guru asked Uttanka to get his wife’s instruction in the matter and act accordingly. Because of the aforestated incident (Uttanka not acting on the guru’s wife during her menstrual period) she had a grudge against him, and therefore, asked him to bring as his tuition fee the earrings worn by the Kṣatriya wife of King Pāṇa.

Uttanka set out to procure the earrings. On the way he saw an ox, and on its back a big man, who called out to Uttanka to eat the excretion of the ox. When Uttanka hesitated to do so, the man on the ox asked him again to eat it, pointing out that his guru, Veda, had done it. Then did Uttanka consume both the excretion and urine of the ox, and did his oblations, in his perplexed mood, standing. Uttanka arrived at the palace of King Pāṇa and told him about the object of his visit. The King agreed to it. But, when Uttanka entered the Zenana Pāṇa’s Kṣatriya wife could not be seen. When Uttanka told the King about this, he remained thoughtful for some time and told the former that he might surely have become impure due to performance of oblations in the wrong manner, and that his wife would not be visible due to her chastity, to the eyes of such impure folk. Uttanka admitted to having, on his way, performed oblations not in the proper manner, and then he sat down facing the east after washing his hands, feet etc. and performed oblation in the correct manner. Then did the wife of King Pāṇa become visible to him, and she, pleased at his humility, handed over her earring to him. She also advised him to be very careful about the earrings as they had once been coveted by Takṣaka, King of the serpents. Bidding adieu to the queen, Uttanka saw the King and they sat together to take food. Not only was the rice cold; but a hair was also found in it. Uttanka cursed the King and rendered him blind, and the King, in turn, cursed Uttanka not to have children. But, both of them became calm quite soon and withdrew their curses.

On his way back to the ārama with the ear-rings, he had only just stepped into a pool for a wash, when a naked būddha samyāsaṇa, who was following him, snatched and ran off with the ear-rings. It was really Takṣaka disguised as the samyāśaṇa who thus snatched the ear-rings. Uttanka chided him and caught him when he assumed his original form of the serpent King and disappeared into a cave. Uttanka waited at the mouth of the cave suppurated, when Indra deputed his Vajrāyudha to help Uttanka. The Vajrāyudha cut a tunnel-like route to Pāṇiśa from the earth and through the cave into the ārama by this route and found out the palace of Takṣaka.

Though Uttanka praised and cajoled the Nāgaś (serpents) their King Takṣaka did not make his appearance. Uttanka saw there two women, who had been weaving clothes, and on one machine there were black and white threads. The machine had one wheel with twelve spokes and was turned by six boys. Also there was a horse, and a man. When Uttanka saw the horse, the horse and the man approached him. The man advised Uttanka to blow through the anus of the horse so that the snakes could be brought round. Uttanka did so, when lo! all the pores on the body of the horse, flames of fire began spouting out. When the Nāgaśa (country of serpents) got thus filled with fire and flames, Takṣaka lost his nerves and gave up the stolen ear-rings, which Uttanka received back. But that was the last day on which the rings had been promised to be given to his guru’s wife by Uttanka, who remained there gloomy and sorrow-stricken at the thought that he would not be able to travel all the distance before sunset and give the ear-rings to the guru’s wife. Then the horseman gave the horse to Uttanka, who reached the ārama just in time when the guru’s wife was about to curse Uttanka for not returning with the rings though it was nearly dusk time. Now the guru and his wife blessed Uttanka, who detailed to them his experiences since leaving the ārama in quest of the ear-rings. Then the guru spoke thus to Uttanka—“The two women whom you found engaged in weaving were Dhārīka and Vindhāka, the white and black strips, day and night, and the six boys who turned the wheel with twelve spokes were the six seasons. The ox seen by you on the way was Airavan (Indra’s elephant), the horse seen in Pāṇiśa was Agniṃava, and the horseman, Indra. The excretion you ate on your way was near and that was the reason why you did not die in the Nāgaśa. Indra who is my friend blessed you because of mercy towards you, my disciple. You could bring back the ear-rings also because of Indra’s blessings.”

Then the guru blessed Uttanka and the latter took leave of them. (M.B. Adi Parva, Chapter 3).

3) Uttanka and Janamejaya’s serpent yajñas. Uttanka, determined on taking vengeance on Takṣaka, went away directly from the ārama to Hājināpura, where he met Janamejaya and told him the fact that it was Takṣaka, who had beaten to death Parīṣṭra, his (Janamejaya) father. It was thus prompted by Uttanka to take revenge upon Takṣaka that Janamejaya performed the serpent yajña. (M.B. Adi Parva, Chapter 3).
4) Uttanka and Dhubhdamora. See under Dhubhdamora.

5) Uttanka attained salvation. Uttanka was put up at a place called Ujijālíka. When he became old, he went about visiting many temples. During this tour one day Uttanka saw a hunter in the forest called Gūlīka attempting to steal the golden plate on the dome of the Vīṣṇu temple in Saivātu. Gūlīka raised his sword to kill Uttanka, when he told the former that he would have to suffer the results of sin during many births if he committed a sin. This admonition of Uttanka so touched the heart of the hunter that he fell dead on the spot with a repentant heart. Uttanka sprinkled Gangā water on the corpse of the hunter, who attained Vaiśākha (abode of Vīṣṇu). On the advice of Vīṣṇu, Uttanka went to Badari where he did tapas and also attained Vaikuntha. (Nārāyaṇa Purāṇa).

In Chapter 33-58 of Āśvamedha Parva of Mahābhārata is related the story of one Uttanka munī, under the caption ‘Uttakopākhyāna’. In Mahābhārata (original) he is referred to as Uttanka; but in its Malayālam rendering he is called Uttanka. There are no substantial differences between the story of Uttanka and that of Uttanka, Veda’s disciple. But, since, there are differences, in certain aspects some information about the Uttanka of the ‘Uttakopākhyāna’ is given below—

1) General. Uttanka was a disciple of Gauṭama, the husband of Ahaṇā. The guru had more love for Uttanka than for his other disciples, and therefore did not permit the latter to leave the Āśrama even after the other disciples were sent away. Uttanka became old; wrinkles attacked his body and greyness his head. Then one day Uttanka returned from the woods with firewood, in a very tired condition. The daughter of the guru shed tears at the sight. Gauṭama called Uttanka to him and asked him about the cause of his grief and sorrow. Uttanka replied that the hairs on his head turned grey on account of sorrow that he was not permitted to leave the Āśrama although it was hundreds of years since he had gone there first as disciple. Then Gauṭama permitted Uttanka to quit the Āśrama. Uttanka asked Gauṭama what he should offer as tuition fee. Gauṭama consulted his wife on the topic and she suggested as tuition fee the two ear-rings of gems worn by the wife of King Sauḍāsa, who used to eat the flesh of men. Immediately Uttanka set out to fetch the ear-rings and on his way met Sauḍāsa in his forest, and told the latter about his mission. Sauḍāsa tried to eat Uttanka, who told him that he was in duty bound to obtain the ear-rings for his guru’s wife and that, after fulfilling the mission, he would return to Sauḍāsa to be eaten up by him. Sauḍāsa agreed to the proposition. He directed Uttanka to his wife Madayānti, who spoke to him thus—“Devas and Mahārsis covet these ear-rings. If I place them on the ground, serpents will steal them; if handed over to Ucchiṣṭa, Yakṣas will steal them, and if the watchman sleeps, Devas will snatch them off. Therefore, you should bring some token for me to believe that you are deputed by my husband.” Accordingly Uttanka went back, and returned with his wife with a token from him, and Madayānti handed over her ear-rings to Uttanka. Being told by Sauḍāsa that Uttanka need not return again to him, Uttanka started for Gauṭama’s Āśrama with the ear-rings. Feeling hungry on the way, Uttanka tied to the branch of a vilva tree the ear-rings; he tied the ear-rings together for safety and ate the fruits. Just then the bundle of deer skin got untied and the ear-rings kept in it fell on the ground. A serpent carried off the rings between its teeth and concealed itself in a mole-hill. Highly grieved and upset by the sight, Uttanka fell down from the tree. For 35 days Uttanka dug the mole-hill. Then Indra felt great sympathy for him, appeared on the spot, and pulled out the ear-rings from the mole-hill. Then the earth burst open and Uttanka entered Paṭāla through the opening, and a horse, its tail white and the rest of the body black in colour presented itself to him. It asked Uttanka to blow through its anus. Uttanka did so and the Nāgāpāla was filled with flames of fire. (The horse was Agnideva).

Then did the serpents return the ear-rings to Uttanka, who returned with it to Gauṭama and presented it to him (Gauṭama) as tuition fee.

2) Uttanka about to curse Śrī Kṛṣṇa. Uttanka once went to Dvārakā, and during their talk was about to curse Kṛṣṇa for not attempting to bring about a compromise between the Kauravas and the Pāṇḍavas. At once Kṛṣṇa exhibited his Vāivṛtṛpa (himself as containing the whole universe) and asked Kṛṣṇa to demand from Uttanka, who asked him to request for any boon. He prayed for the boon that water might be made available in any desert he visited. Kṛṣṇa told him that whenever he required water he might successfully think of him.

3) Indra tested Uttanka. Some time afterwards, while roaming about quite thirsty and tired in a desert, Uttanka thought about what boon he could ask for; there appeared before him a naked Āśrama, his body covered with mud. Dogs encircled him. Uttanka hesitated to drink the water given to him by this Āśrama, who had some water with him. The Āśrama again insisted on Uttanka drinking the water, but he again refused the offer. The Āśrama then disappeared with the dogs. Within a few minutes a person with disc, conch, club and banner about him appeared, and Uttanka recognised him as Śrī Kṛṣṇa. Uttanka told Kṛṣṇa that it was not proper to give water to a brāhmaṇa through a āśrama. Kṛṣṇa’s reply to this was as follows:—“I asked Indra to give you nectar instead of water, and he argued that it was not proper that men should be given nectar. I pleaded for you again. Indra replied to this that he himself would, in the guise of a Āśrama given water to you, and he should not be found guilty if you refused the nectar. I accepted that proposition of his. But, you did not accept nectar thus offered to you. So, you cannot be given nectar now. But, there will appear water-laden clouds in deserts which you traverse, which would be known as ‘Uttanka clouds’ and they would give you sweet water.”

Uttanka was pleased, and it is the Uttanka clouds, which form as per the above orders of Kṛṣṇa that cause rain to fall, though rarely, in deserts even today.

UTTARA 1. The son of King Vīraḍā of Mānya. Mention is made in the Mahābhārata, Vīraḍā Parva, Chapter 35, Stanza 9 that Bhūmīpāla was another name of Uttara. Uttara also accompanied his father Vīraḍā, when he went to take part in the Suvasīvanara (choice of a husband) of Draupadī. (M.B. Adī Parva, Chapter 183, Stanza 3).

2) Uttara and Arjuna. See the paragraph Ajhātāvāsā under Arjuna.
3) The end of Uttara. Uttara had taken part in the battle between the Pândavas and the Kauravas. It is mentioned in the Mahâbhârata, Bhitama Parva, Chapter 45, Stanza 77 that a combat took place on the first day of the battle between Uttara and Virâlâhu. Uttara attacked Sâlîya who killed Uttara. (M.B. Bhitama Parva, Chapter 47, Stanza 36 to 39). Uttara who met with a glorious death in the battle, got a place in heaven with the gods. (M.B. Svârgarohana Parva, Chapter 5, Stanzas 17 and 18).

Uttara. A King who had gone down because of his contemptuous behaviour towards his superiors.

Uttara. A fire. (M.B. Vana Parva, Chapter 221, Stanzas 29 and Sâbâha Parva, Chapter 22).

1) General information. Daughter of Virâta, the King of Matsya. Her brother was called Uttara.
2) Up to marriage. The Pândavas led their incognito life in the capital of the Matsya Kingdom. Arjuna adopted the name Bhrâhmanâla and was employed as the tutor of princess Uttara in music and dancing. At the end of the life, King Virâta gave his daughter Uttara in marriage to Abhimanyu the son of Arjuna. (See the paragraph Adbhavâsika (incognito-life) under Arjuna).
3) Son. The son born to Abhimanyu and Uttara was Parâkshâ, who became a very famous King later. (M.B. Adi Parva, Chapter 95, Stanzas 83 and 84). See the seventh paragraph under Adbhavâsika.
4) The death of her husband. Abhimanyu was killed in the battle between the Pândavas and the Kauravas. It is mentioned in the Mahâbhârata, Droop Parva, Chapter 78, Stanzas 37 to 39. Uttara fell unconscious when she heard of the death of her husband. Sûrya consoled Uttara. In the Mahâbhârata, Sîri Parva, Chapter 20, Stanzas 4 to 28 the lamentation of Uttara over the death of Abhimanyu is mentioned.
5) To the forest. Uttara was seen among the women who accompanied Dronâstra, to a little distance when he went to the forest after the battle. (M.B. Adbhavâsika Parva, Chapter 15, Stanzas 10)

Uttararâdhâ. See under Gâlava.

Uttarajovitâ. An ancient city which stood in the western part of Bharata. It is said in the Mahâbhârata that Nakula conquered this city. (Sâbha Parva, Chapter 32, Stanza 3).

Uttarâkosâla. An ancient country in Bharata. It is mentioned in the Mahâbhârata, Sâbha Parva, Chapter 30, Stanzas 3 that Bhitamena conquered Uttara Kosala.

Uttarakuru. It is a part of the Jambudvîpa (Island of Jambhû). Mention is made in the Mahâbhârata that during his conquest Arjuna had gone up to this place and carried away from there plenty of wealth. It is believed by common people that this place is inaccessible to human beings. (M.B. Sâbha Parva, Chapter 26, Stanzas 7 to 20). The southern end of this place is the Nilagirî and the Northern end Mount Meru. The inhabitants are gifted people, with trees bearing flowers and fruits, the flowers fragrant and the fruits sweet. A particular type of tree known as Kûśî (milky) grows in the forest. There are also trees which will give you whatever you ask. It was the belief of ancient people that with the fruits of Kûśî, you could make garments and ornaments. The soil of this place contains gems and in the sand there is gold. Those who fall down from heaven live in this region. The average age of the inhabitants of this place is said to have been eleven thousand years. There is a kind of bird in this place called Bhûrâjû. These birds drag dead bodies away to caves. (M.B. Bhitama Parva, Chapter 8, Stanzas 2 to 13).

Uttarmânasâ. A holy place of pilgrimage. It is stated in the Mahâbhârata, Atushâsana Parva, Chapter 23, Stanzas 68, that those who visit this holy place will get atonement from the sin of bhûrajasû (causing emasculation).

Uttarapântika. An ancient country in Bharata. Drupada became the King of this country on the death of King Prûta. (M.B. Adi Parva, Chapter 129, Stanzas 43). In course of time Uttarapântika came under the control of the Mûsârâstra. (See under Mûsârâstra in the Mahâbhârata, Adi Parva, Chapter 127, Stanzas 70 to 76). It is mentioned that this country was on the north bank of the Ganges.

Uttarapârîyâtra. A mountain. (Bhûjâ Bharata, Vana Parva, Chapter 313, Stanzas 8).

Uttarapâthâ. North Bharata. (M.B. Sûnti Parva, Chapter 207, Stanzas 43).

Uttara Râmaânya. The second part of the Râmâyana. Uttara Râmaânya comprises the story from Sîr Râmâyâna's return from the exile in the forest and assuming the ruling of the country onwards.

Uttara Uloka. The country of Ulaka in North India. It is mentioned in the Mahâbhârata, Sâbha Parva, Chapter 27, Stanzas 11 that Arjuna conquered this country.

Uttejini. A follower of Skandadeva. (M.B. Sâlîya Parva, Chapter 45, Stanza 6).

VA (व). This letter means Varuna and letter 'Vi' means separation (of lovers). (Agni Purâna, Chapter 348).

Vâhravayaâni (Vâhravayaâni). One of Vîvânâ's sons, who were all Brahmavâdins. (M.B. Atushâsana Parva, Chapter 4, Stanzas 57).

Vâdânya. An ancient hermit. (For further details see under Āstâvâkra).

Vadhâ. Son of Vûudhâna, a giant. It is mentioned in Brahmavâdina Purâna that this giant had two sons Vûgma and Sûma.

Vadhâ. A country in ancient India. (Mahâbhârata, Adi Parva, Chapter 1, Stanzas 58).

Vadhâmitâ. A princess, praised in Rgveda. This beautiful princess got a hermaphrodite as her husband. She shed a good deal of tears and prayed to the Ātûva (Chariteers of Indra, celebrated as Gods of light and helpers) in consequence of which she got a son named Hiranyaksha. (Rgveda, Manûsha 1, Sukta 116).

Vadhûsara. A river which flowed through the vicinity of the hermitage of Cyavana. This river took its origin from the team of Pulûmahâ, the wife of hermit Bhrûga. (For further details see under Cyavana). Because of a bath taken in this river, the body of Parâsûrama shone with radiance. (M.B. Vana Parva, Chapter 99, Stanzas 68).

Vadhysva. A king in ancient India. It is mentioned in Mahâbhârata, Sâbha Parva, Chapter 5, Stanzas 12, that the spirit of this king stays in the palace of Yums, praising him.

Vâdî. A son of emperor Pûthu. Pûthu had two righteous sons called Anurâdhâna and Vâdî. A son named Hâvidhâna was born to Anurâdhâna by Sûkhandhâ. Dhisanâ
born in the dynasty of Agni became the wife of Havir-
dhana. Six sons named Pronmaharshita, Sukra, Gaya, 
Krsna, Vraja and Ajina were born to the couple. 
(Vism Purana, Anua 1, Chapter 14).

VAGBHATA. A Sanskrit scholar who lived in the 12th 
century A.D. He is the author of the two medical 
books 'Aṣṭāṅga-sāngrahā' and 'Aṣṭāṅghaṃdṛaya'. Another 
work called 'Neminīvēṇa' is also written by Vāghbhaṭa. 
This work deals with the story of Neminātha, a Jain 
hermit.

Not much is known about Vāghbhaṭa. He was a scholar in 
theoretical science. There are certain stories about 
his writing the medical books. It was a period when the 
muslims had beaten down the Brahmins. They had 
taken away the medical science also from them. The 
Brahmins considered this to be a disgrace to them. They 
decided to select an intelligent boy and send him to a 
Muslim physician. They selected Vāghbhaṭa. The 
Brahmins disguised Vāghbhaṭa as a Muslim boy and sent him 
to the Muslim Physician on the other side of the river. 'The boy went to the physician and told him that he was 
born in Varanasi and had had the training of learning 
medical science. The teacher put certain questions 
and understood that the boy possessed extraordinary 
intelligence. He began to teach the boy the science of 
medicine. Seeing the interest of the boy the teacher 
asked the boy to eat food from his house and to learn 
day and night. The Brahmin boy did not like to eat 
the food of Muslims. The boy said that he had a relative 
on the other side of the river and that he would go 
there and have his supper and return for the night. The 
teacher agreed and thenceforward Vāghbhaṭa 
began to learn day and night. Within a short time he 
completed learning.

One day the teacher was sleeping on the seventh storey 
of the building and his disciple Vāghbhaṭa was massag-
ing his legs. The boy solicited that he had destined him 
to massage the legs of a Muslim. Instantly he 
called the boy and the teacher asked the student 
that the boy was not a Muslim, and tried to cut his 
head. The boy thought: 'The four Vedas and the six 
Śrāstras say that there is a god. If it is true no 
harm will come to me.' Then he jumped out of the window. 
In consequence of this jump, he became a little lame 
and no other harm befell him. He swam across the 
river and reached the other side and told the Brahmins 
everything. The Brahmins asked him what he imagined 
when he jumped from the seventh storey. He replied 
'I jumped with this imagination. The four Vedas and 
the six Śrāstras say that there is a god. If it is true no 
harm will come to me.' As soon as the boy had finished 
the Brahmins became angry and they all got up. 
They said 'You went wrong in using the doubt of 
Aṣṭāṅga, instead of the affirmative Aṣṭāṅga. The 
Brahmins joined together and expelled him from the society. The boy 
thought of going away somewhere. 'But there won't be 
another chance for somebody else to go and learn 
medical science from the Muslim physicians. So before 
going away from here I must make the fruits of my 
efforts available to these people.' Thinking so he lived 
there for a little longer. He lived there without ming-
ling with the Brahmins, cooking his food. It is believed 
that Vāghbhaṭa wrote 'Aṣṭāṅga-sāngrahā' and 'Aṣṭāṅga-
hṛdaya', during this period.

VAGDUSTA. One of the seven sons of hermit Kauśika 
(Matsya Purāṇa, 20: 3). The famous Pārvatī was 
the youngest brother of Vagdustā.

VAGINDRA. Son of the king Prākūraka born in the 
family of Gṛṣamada. It is stated in Mahābhārata, 
Anuśāsana Parva, Chapter 30, Stanza 65 that he was 
the father of King Pramiti.

VAGMI. A son born to Manasuya, the grandson of emperor 
Puru, by his wife Sauvīrī. This son had two brothers 
Sārka and Samanavan. (M.B. Aśi Parva, Chapter 24, 
Stanza 45).

VAHANA (CONVEYANCE). To know about the 
conveyances of Rudra, Yama and so on, see under 
Jaradhi.

VAHI. A devil living in the river Vipāsā. The devil had 
a friend called Hita. Their sons are called the Vāhikas. 
The Vāhikas are not considered to be the creation of 
the Prajāpati. (M.B. Karṇa Parva, Chapter 44, Stanza 41).

VAHIKA. A Brahmin who was well-versed in the Vedas. 
This Brahmin earned his bread by selling salt. In his 
life, he had committed sins. At last he was killed by a 
lion. The flesh of his dead body fell in the Gaṅgā in 
consequence of which he got remission of his sins. 
(Skanda Purāṇa 2: 4: 1-28).

VAHINARA. A king who lived in the palace of Yama. 
(Mahābhārata, Śaṁbh Parva, Chapter 8, Stanza 15).

VAHINI. A division of army. (See under Aṁśuhaṁi).

VAHINI. Wife of Kuru, a king of the Lunar dynasty. 
Five sons such as Aśvatām and others were born to Kuru 
by his wife Vāhini. (M.B. Aśi Parva, Chapter 94, 
Stanza 30).

VAHINI. An ascara. It is mentioned in Mahābhārata, 
Śanta Parva, Chapter 227, Stanza 52 that this ascara 
had been a lokāpāla (Indra, Agni, Yama and Varuṇa 
were called lokāpālas) in olden days.

VAHINI. Son of the king Tvaruvas. Vahini had 
a son named Bharga who became very famous. 
(Bhāgavata, Skandha 9; Brahmāṇḍa Purāṇa, 84: 1).

VAHINI. One of the sons born to Kriṣṇa by Mura-
vindā. (Bhāgavata, Skandha 10).

VAHINIVĀLAM. A hell. (See the portion Naraka 
under Kula).

VAHYAKA. The two daughters of King Śrījaya. They 
were married by Bhajumana, a Yadava king. Three 
sons named Nimi, Kṛṣṇa and Vṛṣṇi were born to them. 
(Matsya Purāṇa, 44: 49-50).

VAIBHRĀJAKA. A garden. It is stated in Bhāgavata, 
Skandha 5, that this garden is situated on the top of 
the mountain Supārśva which stands as a prop to Mahā-
meru.

VAIDARBHI I. A wife of King Sagara. This king born 
of the Solar dynasty, had two wives named Vaidarbhi 
and Saiby. Vaidarbhi was also called Sumati and 
Saiby had another name Keśini. Of these two, 
Vaidarbhi gave birth to sixty thousand sons and Saiby 
was one son named Amaśajjasa. (See under Sagara).

VAIDARBHI II. Wife of the King Kuta. Four sons named 
Kṛṣṇa, Keśi, Asūtarmajā and Vasi were born 
to Kuta by Vaidarbhi. (Vāmiki Rāmacchaya, Bili 
Kanda, Sarga 32).

VAIDARBHI III. A king. This king gave his daughter 
Lopamudrā in marriage to Agastya. (M.B. Anuśāsana 
Parva, Chapter 137: Verse 11).
VAIDEHA I. The King of Videha.
VAIDEHA II. See under Varga.
VAIDEHA III. Another name of the country of Videha. It has the meaning, *which is in Videha.* (M.B. Bhishma Parva, Chapter 9, Stanza 57).
VAIDURYAPARVATA. A mountain which stands near Gokarna (holi place) in the country of Sarparka (Keralas). Agastya once built a hermitage on this mountain. If one bathes in the river Narmada, after having visited this Videha mountain one could attain the holy worlds. (M.B. Vana Parva, Chapter 33, Verse 13).
VAIDYA. One of the sons born to Varuna by his wife Sunadevi. His sons Ghriti and Muni fought with each other and died. (Vayu: 84: 6-9).
VAISHAYASA. A caviar or a sacred pit (kunda) situated near the hermitage of Narakasuraprakaas (M.B. Santi Parva, Chapter 127, Stanza 3).
VAJAYANTAYA I. The capital city of an asura named Timidhavaya, otherwise called Samburum. (See under Timidhavaya).
VAJAYANTAYA II. Name of the flag of Indra. (M.B. Vana Parva, Chapter 42, Stanza 6).
VAJAYANTAYA III. A mountain standing in the middle of the sea of Milk. It is mentioned in Mahabharata, Santi Parva, Chapter 23, Stanza 9, that Brahmadeva comes to this mountain daily for devotion and meditation.
VAJAYANTI. Two bells of Airavata Indra presented these two bells to Subrahmanya, who, in his turn, gave one of them to Visvakarma (M.B. Vana Parva, Chapter 231, Stanza 13).
VAIKRAT. Another name of Karura.
VAIKHANASA. A philosopher. He had written a book known as *VAIKHANASACHANDRAPRATI.* Matters concerning the duties of a forest-house-holder, occupation suitable for children born of wedlocks which are in accordance with natural law as well as contrary to the natural order, etc. are dealt with in detail, in this book. A large number of quotations from VAIKHANASADHARMAPRATI occur in Manusmriti.
VAIKHANASAS. A group of hermits of the Vedesa age. There were hundred hermits in this group (Rgveda, 9: 66). They were born from the finger nail of Brahmadeva (Taittiriya, 1: 23).
VAIKUSTHA I. The dwelling place of Mahavishnu.
VAIKUSTHA II. Another name of Mahavishnu. It is mentioned in Mahabharata, Santi Parva, Chapter 342, Stanza 90, that when Visvakarma made creation with the five elements, his powers did not have any hindrance (Kumkhita) and so he got the name Vaikuntha.
VAIKUSTHA III. A Brahmin saint who lived in the Tretayuga. The living things got deliverance from sin, the moment they came into contact with him. This power of Vaikuntham to give living things deliverance, is mentioned in Padma Purana, Brahma khaanda, Chapter 5, as follows: Vaikuntha once lighted a ghee-lamp in the presence of Vishnu in Kairuksa and returned home. At that time a rat came there and began to drink the ghee. Then the lamp blazed into a flame. The rat was terrified at this, and ran away. But by the grace of Vishnu the rat got deliverance from all his sins. That rat was killed by snake-bite. The men of Yama came with ropes. Instantly the messengers of Vishnu also came on Garuda. Yama’s men got afraid of Vishnu’s messengers and humbly asked them: “For what goodness of him are you taking this great animal to Vaikuntha?” They replied: “He had lit a lamp before the presence of Vishnu. That act has earned for him a place in Vaikuntham. The goddesses calm by lighting a lamp with devotion and love in Kairuka, could be described only by Mukunda.” After that the rat was taken to Vaikuntha.
VAIMANIKHA. A holy place. Mention is made in Mahabharata, Anu Anasara Parva, Chapter 23, Stanza 23, that those who bathe in this holy place could freely walk about in the world of the celestial maidens.
VAIMITRA. One of the Saptamatri (seven mothers). They are Vasumitra, Kaki, Hallidhi, Malini, Bhada, Arya and Palasli (M.B. Vana Parva, Chapter 226, Stanza 10).
VAIMITRYA I. One of the prominent sons of Garuda. (M.B. Udvega Parva, Chapter 101, Stanza 10).
VAIMITRYA II. Son of Vainayi. (Garuda).
VAINAYA. Another name of emperor Prithu. (See under Prithu).
VAIRAJA One of the Saptapittas (Seven Sires). The Saptapittas are, Varuna, Agneya, Surapati, Cakupta, Ekardha, Caturveda, and Kala. (M.B. Sabha Parva, Chapter 11, Stanza 40).
VAIRAMAS. A caste of people in ancient India. The people of this caste gave Dharmaputra, various kinds of jewels and other costly things as presents and then attended the Rajasuya of the Pandavas. (M.B. Sabha Parva, Chapter 51, Verse 12).
VAIRATA. One of the hundred sons of Dushasana. It is mentioned in Mahabharata, Bhishma Parva, Chapter 96, Verse 26, that this Vairata was killed in the battle of Bharata by Bhimaesha.
VAISHAKHA. A month. This month comes after the month of Chitra and before the month of Jyestha. It is stated in Mahabharata, Anushasana Parva, Chapter 106, that by observing the fast of taking food only once, daily in this month, one could acquire prominence among kingsmen and people of one’s own caste.
VAISHAKHARA. See under Dusasana.
VAISALA. A city. This city was founded by King Visala, who belonged to the dynasty of Dvata. Because Nabhiya, the son of Dhvata had married a woman from Vaisala caste, he also is also known as Vaisala. The writings of Vana, the son of Bhudunas of this family, are included in the Rgveda. The differentiation of Dhvatas was not so strict in those days as today. It is not known in what country Dvata and his people Anagha lived. The Kings Karandhama, his son Aviṣṭa and his son Maruta of this dynasty were great and valiant. Marutha had performed both horse sacrifice (avamahdas) and imperial consecration (Rajasuya). To Trihairi, who was in the tenth generation from Maruta, a son was born named Visala. This Visala founded a city and lived there. That city is called Vaisala. Many of the scholars are of opinion that this city Vaishala is the same as Ujjaivini. It is stated in Mahabharata that Sumadatta of the seventh generation from Visala had performed ten avamahdas (horse-sacrifices).
VAISALAKSHA. The Law of conduct of Brahman. Since Siva, who is Vaishalaksha (fire-sighted) had collected and abridged them, it came to be called Vaishalaksha. (M.B. Santi Parva, Chapter 59, Stanza 82).
VAISÁLINI. The daughter of King Viskiša. She was married by Aviṣṭ, the son of Karandama. The famous Marutis was the son born to this couple. (Mārakandeya Purāṇa, Chapters 119-120).

VAISÁMPAYĀNA.

1) General information. A prominent disciple of Vyāsā. It is mentioned in Devī Bhāgavata, Skandha 1, that the main disciples of Vyāsā were Asita, Devala, Vaśampayana, Sumanu, Jaimini, Paila and some others. (See under Bhārata).

2) Other details.
   (i) Vaśampayana who told the story of Bhārata composed by Vyāsā, to King Janamejaya. (M.B. Ādi Parva, Chapter 1, Stanza 20).
   (ii) Vaśampayana told Janamejaya the story of Bhārata at the instruction of Vyāsā. (M.B. Ādi Parva, Chapter 60, Verse 22).
   (iii) Vaśampayana praised Mahābhārata and spoke of its greatness. (M.B. Ādi Parva, Chapter 52, Stanza 12).
   (iv) Once Vaśampayana was overpowered by ignorance, and he killed a Brahmin. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 6, Stanza 36, that in spite of it he attained heaven.

VAISĀVAČAṆA. The bow of Vyāsā. (For further details see under Vyāsā, part 1, see-section 7).

VAISĀVA DHARDHARPAṆA. A sub-section of Āsamedhika Parva in Mahābhārata.

VAIRĀVANA. Kubera. (See under Kubera).

VAŚVADEVA (M). A sacrifice. It is mentioned in Devī Bhāgavata, Skandha 11, that a brahmin should perform this sacrifice to protect himself from hurt caused by oven, thrusting stone, axe, cutting knife, and other weapons. This sacrifice could be performed in a cavity for kindling fire on the floor smeared with cowdung and mud. It should not be done in an ordinary oven meant for cooking, in iron oven, in earthenware or on ordinary floor. As all the deities are having faces of fire, the sacrificial fire should not be kindled by fanning the flame with hand, winnow, hide, etc. If fanning the flame with cloth, the sacrificer will contract disease; by winnowing he would sustain loss of wealth; and death, by fanning with hand. Plums, fruits, roots, curd, ghee etc. could be used as burnt offerings. When these are not available, firewood, roots of herbs, grass etc. could be used instead. Things to be offered as burnt-offerings should be burnt itself, first by sprinkling ghee on them. In the absence of ghee, milk, curd and water may be used. Using things which are unfit as burnt-offerings will invite bad results.

In Vaśvadeva-sacrifice, half-burnt firewood used in cooking, should not be used. So also suits of any kind. After finishing Vaśvadeva, Gopaṇa (giving rice to cow) also should be done.

VAŚVĀNARA I. A hermit. It is mentioned in Mahābhārata, Sābbha Parva, Chapter 7 Verse 18, that this hermit stays in the palace of Indra. (Rgveda, Mandala 1, Anuvāka 11, Sūtra 59).

VAŚVĀNARA II. The first son of Agni called Bhanu. In Caturmukhya-sacrifice, this fire Vaisānara also is worshipped along with the fire Pañjaya. (M.B. Vana Parva, Chapter 221, Stanza 16).

VAŚVĀNARA III. One of the sons born to Kaśyapa by his wife Manu. (Bhāgavata, Skandha 6).

VAIVĀHIKA PARVA I. A sub-section of Ādi Parva in Mahābhārata. This comprises chapters 192 to 198 of that Parva.

VAIVĀHIKA PARVA II. A sub-section of Virāṭa Parva. This comprises Chapters 70 to 72 of Virāṭa Parva.

VAIVĀSVATA MANU. The seventh Manu. There is a description of Manu Vaivasvata under Manavānara.

1) Genealogy. Descended from Vṛiṇi in the following order:—Brahma-Mārici-Kaśyapa-Vivasvān-Vaivasvata Manu.

2) The incarnation of Matsya and Vaivasvata Manu. See under Avatāra, Section "Matsya."

3) Wife and children. The wife of Vaivasvata Manu was Śraddhā. Many sons were born to the couple. Prominent among them were, Yama, Yami, Avinnākumāra, Revana, Sudāvāna, Iktvākā, Niga, Saryati, Dītu, Dīrgha, Karuṇa, Nāriyākṣa, Nākagha, śraddhā and Kavyā.

VAIVĀSVATA TIRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 39, that he who bathes in this holy bath would become himself a holy Tirtha.

VAITŚYA. One of the four castes. (For further details see under Varuṣa and Ānurājya).

VAITŚYĀ. A warrior of Subrahmāanya. (M.B. Śaiva Parva, Chapter 45, Stanza 67).

VAITŚANDA. Son of Āpa, one of the eight Vṛisṇis. Āpa had four sons named, Vaītśanda, Śrama, Śanta and Dvāni. (Vṛisṇi Purāṇa, Athā 1, Chapter 15).

VAITŚARANI I. A hell. (See under Kāla, the Section Naraka).

VAITŚARANI II. The name of river Ganges when it flows through the world of the Manu. (M.B. Ādi Parva, Chapter 169, Stanza 22).

VAITŚARANI III. A river. The prominence of this river is given below:
   (i) This river stays in the court of Varuṇa and glories him. (Mahābhārata, Sābbha Parva, Chapter 9, Stanza 20).
   (ii) This river gives remission of sins. There is a spot called Viratākṣira, in this river. He who bathes in this holy place would shine like the moon. (M.B. Vana Parva, Chapter 85, Stanza 6).

VAJSA. A son of Sudhavāva, whose father was Aligār. It is mentioned in Rgveda, Mandala 1, Aṣṭaka 1, Sūtra 111, that Sudhavāva had three sons named Rishi, Viśvāsan and Vajsa.

VAJAPÉYA. A sacrifice.

VAJASANEYA. A religion or religious book (scripture). At the end of Kaliyuga, people will become thieves and lose all good qualities, and moreover fifteen branches of the Veda Vājasyaneya alone will be accepted as Regulations of life. (Agni Purāṇa, Chapter 16).

VAJASANEY (VĀJASENYAS). A group of Priests. Priest Yajñavalkya was one of the disciples of Yajur Veda-group of Vṛiṇi. Of the line of disciples, Yajñavalkya had fifteen disciples. They were called Vājaneyins or Vājasyaneya.

The Vṛiṇi—collection received from the god Sun were divided into fifteen groups by Yajñavalkya and given to each of his disciples. From that day onwards, his disciples became famous by the name Vājasyaneya. (Br. U 7.5-7).
VAJRAVUDHA (Thunderbolt). The famous weapon of Indra.

1) The making of this weapon. In olden days a fierce asura named Viśva was born. The Kālakeyas and many other asuras became his followers. They began to create havoc in the world, and cause harm to the Devas. At last under the leadership of Indra the Devas went to Brahmā and informed him of their grievances and requested for advice as to the way of killing Viśva. Brahmā told them that only with a weapon made of the bone of the hermit Daśasūra, could Viśvāraṇa be killed. The Devas went to the bank of the river Sarasvati and saw the hermit Daśaśāla, who was the foremost of the munificent men, doing penance there. Indra told him the wish of their visit. He told the Devas to take his bone, if it was useful to them. Saying this he forsook his body. The Devas took the bone of the hermit and gave them to Viśvakarma who made a powerful weapon with them and gave that to Indra. They named the weapon the 'thunderbolt'. (M.B. Vana Parva, Chapter 160).

2) The face of Subrahmanyā. When Subrahmanyā was defeated by Narakātśa, he went to the Himalayas and hid himself there. Unable to see their King Indra, the devas went to Subrahmanyā. When Indra knew this, he thought that Subrahmanyā had taken possession of the world of the gods. So he came and fought with Subrahmanyā. The thunderbolt of Indra touched the face of Subrahmanyā and wounded him. From the blood which flowed from the face of Subrahmanyā two noble men appeared who eventually became warriors of Subrahmanyā. (Kathāsaritsāgara, Lāvānakalambaka, Taranga 6).
3) Daily thunderbolt. In Vana Purāṇa, Añka 1, Chapter 3, and Añka 2, Chapter 4, a process by which thunderbolt is made daily in the evening from the water particles thrown by Brahmins when they recite the spell Gāyatrī is described.

In the evening, the fierce giants called the Mandhás wish to eat the Sun. Yajñapati had given them a curse that though their bodies would not perish they would daily meet with death. So there is a line between these giants and the sun daily in the evening. At that time the Brahmins recite the spell Gāyatrī with the Brahma-pervading syllable ‘OM,’ and throw up water. This water becomes the Vajra weapon, and burns the giant.

4) The thunderbolt becomes a tiger. The hermits Nārada and Parāvata once went to the palace of the King Sīrpa. The King worshipped them and served them for a long time, as a result of which a son was born to him. Indra decided to lessen the superior power of these hermits. Once the son of the King, who was a mere boy, was playing in the forest. At the instruction of Indra, the thunderbolt took the form of a tiger and went to the forest and killed the boy. Sṛṣṭi was very sad. Nārada and Parāvata brought the boy to life again and gave him to the King. (M.B. Sant Parva, Chapter 40)

VAJR I. The weapon that wields the weapon VAJR (q.v)

VAJR II. An eternal god concerned in offering to the manes (Mahābhārata, Anuśāna Parva, Chapter 91, Stanza 33).

VAKA (BAKA) See under Baka.

VĀKA The daughter of the giant Mahīvan, Vāravas married her. Three sons Trisūra, Dūsana and Vidyūsajña and a daughter Anuśāna were born to the couple (Bṛhaṇādha Purāṇa, 3: 35-40, Vāya Purāṇa, 70: 34-50). But in Mahā Bhārata, mention is made only about three wives of Vāravas, named Puppotakā, Rākṣa and Mahīni.

VAKA DĀLBHYA (BAKA DĀLBHYA) A hermit of Ancient India. The information obtained from Mahābhārata about this hermit is given below.

(i) He was a member of the council of Yuddhāshrama. (M.B. Savī Parva, Chapter 83, Stanza 82).

(ii) Once Vaka Dālbhya lectured to Yuddhāshrama about the greatness of Brahmans. (M.B. Vana Parva, Chapter 8, Stanza 6).

(iii) On another occasion he described the welfare of eternal beings to Indra. (M.B. Vana Parva, Chapter 195).

(iv) Once he stopped Śri Kṛṣṇa, who was going to Hārīmārapura, and conversed with him on the way. (M.B. Udyoga Parva, Chapter 51, Stanza 4).

(v) The hermit Baka Dālbhya once talked about how the kingdom of Dhartīstra would be made burnt offering to fire. (M.B. Śalya-Parva, Chapter 41, Stanza 5).

VAKANAKHA (BAKANAKHA) One of Vāsivāntrā's sons who were exponents of the Vedas. (Mahā Bhārata Anuśāna Parva, Chapter 4, Stanza 58).

VAKPĀRUSVA (Using harsh words). One of the wrongs brought under the rule of chastisement in Ancient India. Without seeing for the truth or falsity, a man praising another with a view to tease or offend him, is Vākpārûvya. The teasing may be aimed at some body with disabled members of the body or disabled organs of sense. Besides, using heart rending words also comes under this crime. In olden days kings issued orders to fine anybody guilty of this crime. Ordinarily the fine was 25 Panas. If the crime was committed against one who was below the level of the culprit, the fine to be paid was only half. If harsh words were used against other women or people of a higher level the fine was double. (Agni Purāṇa, Chapter 258).

VAKRA A King in Ancient India. He is known by the name Dānavikātra. (For further details see under Dhana-vikātra).

VĀSOGRITVA Vāsivāntrā's son, who was an exponent of Vedas. (M.B. Anuśāna Parva, Chapter 4, Stanza 55).

VALA (BALA). An asura. It is stated in Padma Purāṇa, Bhūrmihika, how Indra killed this asura. One day Vala went to the sea for his evening worship. Devendra saw the asura, shining with the radiance of celibacy and the divine rod and deer-hide, praying on the sea-shore. Instantly Indra cut him into two with his weapon, the thunderbolt. Vala fell down motionless. Mention is made about this asura in Rgveda, Mandala 1, Anuśāna 4. (For further details see under Bala).

VALĀKA (BALĀKA). A forester. (For further details see under Balāka).

VALĀKṢA See under Balākṣa.

VALĀKHILYAS See under Balākhyāsa.

VALALA See under Balala.

VALGUJĀNGHA A son of Vāsivāntrā. He was a Brahmants. (See under Vāsivāntrā).

VALIMUKHA A famous monkey in the army of Śri Kṛṣṇa. (Vāsīsa Rāma, Yuddha Kānda, Sarga 2, Vers 32).

VALISIKHA See under Bālikhika.

VALKALA See under Valala.

VALLABHA I. The husband of Hemaprabā, an unchaste woman. (See under Hemaprabā).

VALLABHA II. Son of Balākṣa. He was a righteous King. Vala had a son named Kuśika. (M.B. Anuśāna Parva, Chapter 4, Stanza 58).

VĀLMIKI I. A hermit who was the first among poets and the author of Rāmāyana.

1) General Informatiotn. Knowledge about this hermit who was the first among the poets of Bharata is scanty. So we have to depend mainly on some hearsay for the life history of this sage.

It is said that Valmiki was the tenth son of Varuṇa. But in his younger age he fell into the hands of wicked people and became a wicked man, like his friends. Then his name was not Valmiki. Being a father, he had to support his family. For this purpose he used to plunder travellers. Once he happened to catch the Saptarṣis (the seven hermits) who passed by that way. The hermits asked him whether his wife and children would share the sins he had incurred by plundering. The plunderer could not answer that unexpected question. He ran home and asked his wife and children if they would share the sins incurred by him. They were not prepared to do so. In a moment his life underwent a thorough change. He ran to the Saptarṣis and knelt before them. They imparted to the forester, knowledge of the Vedas. The forester set under a tree and began to sing ‘Rāma Rāma’. Days and months and years passed, unknown to him. He did not know that white anila had built a shelter above him. After several years the Saptarṣis returned by that way. They broke the
VĀLMIKI II

ant-hill and took the hermit out. Because he came out of Vālmika or white-ant-hill he came to be known as Vālmiki, the name of his hermitage, on the bank of the river Tamasā and lived there with his disciples. It was at this place that he composed the famous poem Rāmāyaṇa. (For further details see under Rāmāyaṇa).

2) Other details.
(i) Vālmiki shined in the palace of Indra. (M.B. Sāthi Parva, Chapter 7, Stanza 16).
(ii) He was made an Maharājharat, Udyoga Parva, Chapter 83, Stanza 27, that Vālmiki met Śrī Kṛma who was going to Hastināparva as a messenger of the Pandavas.
(iii) Śrīyaki recited a poem composed by Vālmiki, after having killed Bhūtrastas in the Bhūtastabha. (M.B. Droto Parva, Chapter 143, Stanza 37).
(iv) Vālmiki told Yudhiṣṭhira the benefits of his discourse to Sīva. (M.B. Anuvāsana Parva, Chapter 19, Stanza 8).

VĀLMIKI II. One of the prominent sons of Gorudā. (Mahābhārata, Udyoga Parva, Chapter 10), Stanza 11).

VĀMĀ. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 49, Stanza 12).

VĀMĀDEVA. An ancient hermit.
1) Vāmādeva and Ṣāla. Three sons named Ṣāla, Dala and Bala were born to King Parīkṣit by his wife Sūbhāṇā, a princess of Mandūka. In due course, King Parīkṣit anointed his eldest son Ṣāla as King and went to the forest for penance. Once Ṣāla went to the forest to hunt. While chasing a deer, a tiger attacked him. Vāmādeva, his disciple to the court of the King to take the horses back. But the King sent him back empty-handed. Vāmādeva got angry. He came in person and demanded his horses. The King replied that Brahmīns did not require such horses. While these two were quarrelling with each other, some fierce giants came there and pierced Ṣāla with a trident and killed him. (M.B. Vana Parva, Chapter 192).

2) Other information.
(i) He was a friend of Vasiṣṭha and a priest of Daśaratha. (Vālmiśa Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanza 3).
(ii) Mandala 4 of Rgyvda was composed by Vāmādeva.
(iii) Vāmādeva was a hermit who had praised the Aṣṭāṅga when he was in his mother's womb. (Rgyvda, Mandala 1, Sūkta 119).
(iv) Once Vāmādeva tried to eat the flesh of a dog because of hunger, with a view to save Brahmīns. (Manasmiti, Chapter 10, Stanza 106).
(v) He was a prominent member in the assembly of Indra. (M.B. Sāthi Parva, Chapter 7, Stanza 17).
(vi) Vāmādeva gave advice about righteousness to King Vatsumāna. (M.B. Śānti Parva, Chapter 92).

VĀMĀDEVA II. A king. Arjuna defeated this king during his regional conquest of the North. (M.B. Sāthi Parva, Chapter 27, Stanza 11).

VĀMĀDEVA III. One of the seven sons born to Manu by his wife Satarūpa. It is stated in Matya Purāṇa, Chapter 4, that the Brahmiṇs were born from the feet of Mahākāśyapa from the hand of Vāmādeva, who was an incarnation of Śiva. The Vāmādeva who had five faces and a trident in his hand, fought with Ānanda, when Tārā the wife of Bhīṣmapati was carried away by Ānanda. (Matya Purāṇa, 3-19).

VĀMANA I. An incarnation of Mahāvīra.
1) General information. There are ten main incarnations of Mahāvīra. Of these, the incarnation of Vāmana is the fifth.
2) Two Vāmanas. Two different stories occur in the Purāṇas about the incarnation of Vāmana. One story is about how Mahāvīra took the incarnation of Vāmana and thrust Mahāśeṅh an asura, down to the netherworld. This story is widely known. The other story the place of Mahāśeṅh is given to the asura called Dhumelu. This is the main difference. For a comparative study, both stories are given below.

a) The first story of the incarnation of Vāmanā. The devas (gods)such as Indra and the others were born to Prajñapati Kāśyapa by his wife Āḍiti and the asuras (demons) such as Mahāsēṅh and others, by his wife Dāsī. Kāśyapa (asuras) began to harm and harass the Devas to a great extent. Once Āḍiti, the mother of the Devas, complained to Kāśyapa about this. He advised her to take the fast called 'Ṭayovata' fixing the image of Mahāvīra in her heart and that he will take birth through her as Vāmanā and destroy Mahāsēṅh. According to the advice of her husband, Āḍiti began to take Ṭayovata, at the end of which Mahāvīra appeared before her and asked her what her wish was. She told Vinsi, of her grievances and Vinsi consulted her and said "You have invoked me by your prayer and fast for the safety of your sons. So I will enter your womb through the penance of Kāśyapa and take birth as your son and rescue your sons." Mahāvīra dispelled the son of Āḍiti with devotion. By contemplation Kāśyapa knew everything. He infused the energy he had acquired by penance into Āḍiti, who gave birth to a son. The birth took place on the twelfth day of the month of Bhādrapada, in the bright lunar fortnight at the auspicious moment called Abhijit, in the star of Śrāvana. The infant had four hands. While Kāśyapa and Āḍiti were looking on, the infant changed its form and became a dwarf Brahmin boy. The Devas brought presents to the child. The Sun taught him the spell called Sāvitrīmantra. Bhīṣmapati gave the Brahmāstrī. Kāśyapa gave the string worn round the waist. The earth gave the hide of a black antelope. Soma the Vasāntipati gave a rod. Āḍiti gave the cloths and the vessels. The sun, the moon, an umbrella, the seven hermits gave Kuśa-grass. Brahmā gave a waterpot, Sarvasvati gave a rosary and Kubera gave a pot.

At that time, the powerful Mahāśeṅh had brought the three worlds of heaven, earth and Pātāla (the netherworld) under his control. That Asura King performed a horse-sacrifice with the bow of a Bhāgavata Brahmin. Hearing about it Vāmanā started for the place of sacrifice. Mahāśeṅh was performing the sacrifice at a place called Bhṛgukeechaka on the North bank of river Narmadā. The priests who were performing the rites
and ceremonies of the sacrifice saw Vāmana coming slowly to the sacrificial hall. They wondered whether it was the Sun, Śanatkumāra or Agni (Fire) coming to see the sacrifice. While they were standing thus, Vāmana with his umbrella, rod and water pot filled with water entered the sacrificial hall. Mahābālī welcomed Vāmana and asked him the purpose of his visit. Vāmana said:

"Oh King! Your words are sweet. Noble Aśura I give me three feet of ground on which I measure with my feet. That is all what I want."

Mahābālī agreed. The teacher-priest Sukra felt some doubts regarding the identity of Vāmana. So he secretly told Mahābālī that the boy Vāmana was none other than Mahāvīruṣu and as such, he should not give any promise. But Mahābālī had already given the promise. He refused to go back upon his words. The priest Sukra got angry at this and cursed Mahābālī thus:

"You boast that you are wise and learned. But you are disobedient, slow-witted and unwise. So all your prophecies will be destroyed."

Though he was cursed, he did not deviate from the path of truth. He gave the promised ground to Vāmana by pouring water on the ground, and then Vāmana was born. The tale of Atanā and Koṭarā also is used in the Purāṇas for Vindhyāvalī the wife of Mahābālī. She came out for the purpose wearing golden ornaments. Mahābālī himself washed the feet of Vāmana, who instantly began to grow and became large beyond imagination. Everybody on the spot was amazed at the unimaginable growth of the Vāmana. He saw the priest, the performances of sacrificial rites, the sacrificial hall, the universe, the elements, the quiescence of the senses, the mind, the individual spirits, and at the feet of the figure the world Rāṣṭrāṇa. He saw the earth on its feet, mountains below the knees, birds on its knees, the Marutūs on his thighs, evening on its clothes, the Prajāpatis on his privates, the noble and mighty asuras on its loins, the sky on its breast, Dharma (duty) in its heart, righteousness and truth on its breast, Mahālakṣaṇa holding lotus on its chest, songs of Śrīman and all other voices in its neck, all the gods beginning with Indra on its hands, the points (directions) on its ears, the other on its head, the clouds on its hair, breaths in its nose, the sun in its eyes, fire on its face, the Vedas in its words, Varaṇa in its tongue, the sea in its teeth, the sky in its eyes, the moon on its breast, the earth in its hand, the underworld at its feet. Thus the figure was seen by Mahābālī. Vāmana had trodden on the whole of the earth, which was completely under the control of Mahābālī, with one foot, filled the whole of the sky with his large body and the four points were filled with his hands. The second step was put on Mahārloka, Jana-loka and Tapo-loka (three worlds). No spot was left in the universe for a third step.

Vāmana said: "You have seen me three feet of ground. I have measured two feet of ground. Show me the place to measure the third step. I have measured the earth with one step and the heaven with the second step. You have seen it. If you cannot keep your promise you had better go down to Pātāla." Bali requested him to place the third step on his head. Vāmana placed his foot on the head of Mahābālī and thrust him down to Pātāla.

Vāmana brought Indra to the spot and anointed him as the ruler of heaven, in the presence of all the gods and hermits. Indra sent Vāmana with the Lokapalas (Indra, Agni, Yama and Varuṇa) in a divine Vāmana to the world of Viṣṇu. (Khagavā Śaṅkara 8).

b) The second story of the incarnation of Vāmana. Dhundhu, an aśura boy, was born to Kaśyapa by his wife Danu. That aśura did penance and pleased Brahmā. He made a request that he should not be killed by Indra and the other gods or anybody else. Brahmā, who was pleased at his penance, gave him the boon he asked. The boy Dhundhu, at the beginning of the fourth Kaliyug, during the period of Hiranyakāśipu, went to heaven and defeating Indra and the other Devas, established his rule there as Indra. The mighty Hiranyakāśipu was travelling on the mountain Mandara as an official under Dhundhu.

The defeated and grief-stricken Devas went to the world of Brahmā and lived there. Dhundhu, who knew the desire of the Devas, entered the Kāliyug and began to rule there. He requested Sukra, the priest and teacher of aśuras, to tell him the means of doing it. Sukra said: "Devidra was enabled to enter the presence of Brahmā, because he had performed one hundred horse-sacrifices. "Hearing this, Dhundhu, with the permission of the teacher Sukra, began to perform sacrifice in the world of Viṣṇu. (Khagavā Śaṅkara 8).

Hearing that Dhundhu had begun the horse-sacrifice, Indra and the Devas trembled with fear and, leaving the world of Brahmā, went to the world of Viṣṇu and prayed for protection. Bhagavān came to know of everything and consorted them and sent them back. After this Mahāvīruṣu took the form of a Vāmana and jumped into the Devakāla and lay asleep like a picture of dry wood. Dhundhu and the hermits saw by chance, Vāmana sinking and coming up in the water. They took the Vāmana-Brahmin out of water and asked him how he had fallen in water. Vāmana replied with shiver: "In the family of Varuṇa there was a Brahmā named Prabhāśa, who was a scholar. I am Gaṇa, the younger of his two sons. After the death of father, I requested my brother to divide the property of our father. My brother quoted several rules and said that I was not entitled to get any portion of my father's wealth. I spoke against him and getting angry he caught me by my hair and threw me into the river. It is a year since I, being not able to swim, began to sink and come up in this river. Thus you have seen me here."
shape of Trivikrama to measure each of the three worlds with a foot. In two steps he measured all the worlds. Vāmana whose body was bigger than Mahāmeru became angry when he did not see place to measure the third step, and fell on Dhundhubi. By this heavy fall there appeared a great cavity thirty thousand yojanas deep. Bhagavān Viśnu took the asura Dhundhubi and threw him into that deep pit with a mighty force, and by a shower of dust he filled the cavity.

India with the Devas occupied the world of Gods. Leaving the asura King in the sea of dust, Bhagavān jumped into the river Kāndri and disappeared. (Padma Purāṇa, Chapter 78)

VĀMANA II. One of the eight elephants supporting the universe. This elephant was one of the four sons of Tīrwa. Airavata, Suprateekha and Ajaina were the other three. (Brahmaṇda Purāṇa, 3:7:292.) This Vāmana was the conveyance of a famous giant in the array of Ghatotkaca during the battle of Bharatā. (M.B. Bhāgavat Parva, Chapter 61, Verse 56.)

VĀMANA III. A holy place situated on the borders of Kuruksetra. By bathing in the particular spot called Vīmapidā, in this holy place and worshipping Vāmana, one could enter the world of Viṣṇu. (M.B. Vana Parva, Chapter 86, Stanza 103.)

VĀMANA IV. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 84, Stanza 13, that those who worship Hari (Viṣṇu) in this place will never become miserable.

VĀMANA V. A mountain in the Kuruñcaka Island. (Mahābhārata, Bhūṣma Parva, Chapter 12.)

VĀMANAHAṬṬABĀGA. A great Sanskrit poet. It is believed that he lived in the 13th century. He has written several poems and plays. His poetic works are 'Nālābhuvadaya' and 'Raghunāthasaratī'. The former consists of eight Kāṇḍas and the latter, thirty Kāṇḍas. It is stated that Vāmanabhāṭṭabāga was the teacher of Vidyārānya. Besides these two major works, he had written several poems and dramas. Immitating the poem 'Mṛgasāndhā' of Kālidāsa, he had written a poetic work of the same type called 'Mṛgasāndhā'. A minor Drama called Sirgārarābhāsana was written by this Vāmana. It is said that this drama was acted at Vījayanagara. The two plays, named—Pāvpatirāṇaya and 'Kanakarekhā' were also written by the same poet.

VĀMANAPURĀNA. One of the eighteen Purāṇas. (See under Purāṇa.)

VĀMANIKAI. An attendant of Subrahmanya. (M.B. Sālaya Parva, Chapter 46, Stanza 23.)

VĀMKSU. A river which is famous in the Purāṇas. The low-caste people who lived on the basin of this river, came to the Rājasya (imperial consecration) of Yudhigūra. (M.B. Sābhā Parva, Chapter 51, Stanza 17.)

VĀMŚA. A daughter born to Prajāpati Kaśyapa by his wife Pradhā. (M.B. Ādi Parva, Chapter 65, Stanza 45.)

VĀMŚAGULMA. A holy bath. The rivers Sona and Narmadā start from this bath. In Mahābhārata, Vana Parva, Chapter 85, Stanza 9, it is stated that by visiting this holy bath one could obtain the fruits of performing a horse-sacrifice.

VĀMŚAMOLĀKA. A holy place situated on the boundary of Kuruksetra. It is stated in Mahābhārata,

Vana Parva, Chapter 83, Stanza 41, that if a bath is taken in this holy place one could bring about the uplift of one's race.

VĀMŚAVALI. (GENEALOGY). The genealogy of the characters in the Purāṇas is given separately at the end of this book.

VĀMYA. Name of the horse of the hermit Vāmadeva. (M.B. Vana Parva, Chapter 122, Stanza 41.)

VĀNAPARVA. An important Parva in Mahābhārata.

VĀNAPRASHA (Honi). (Householder in the forest). One of the four stages of life. (See under Ārama.)

VĀNARA (MONKEY). Monkeys are given a prominent place in the Purāṇas. Considering them as born in the family of Hanūman, an ardent devotee of Śī Rāma, some worship monkeys. It is mentioned in Vālmiki Ramayana that the monkeys got a prominent place first among the gods and spirits. It is stated in Vālmiki Ramayana, Kāśikādī Kānda, Sarga 34, that the leaders of the monkeys were Bilī, Sugrīva, Arīgada, Mainda, Gāvīya, Dvīdha, Gāvīka, Gāja, Sārabha, Sūryaśka, Hanūman, Vidyumālī, Vīrādha, Sihaśva, Nala, Kumuda, Jambavān, Tatā, Surajāda, Sunetra, Niḥa and Dallīnākṣtra.

The social life of the monkeys, is described as follows in Vālmiki Ramayana, Kāśikādī Kānda, Sarga 33, "Mahāndra mountain, the Himālayas, the Vindhyā mountains, the peaks of Kālīnā and Śveta mountain, Mandara mountain etc are the places mostly inhabited by monkeys. On the mountains shining like the rising sun, on the east of the western ocean also monkeys live. The Monkeys which inhabit black soil are blue in colour. Monkeys with white skin are yellow. Monkeys with black skin are black. Those which live in Mahā Meru and Dhiśma (smoky) mountain have the colour of the rising sun and are drunkards."

VĀNASPATI I. Those trees which produce fruits without flowering are called Vānaspati according to Manusmṛti Chapter 1, Stanza 47. Atī (āl tro) is an example. (Apsāpa phalavaato ye vaśatīyayaya samyakā.)

VĀNASPATI II. One of the seven sons of the King Ghṛtaprastha. (Bhāgavata, Śrīmad-Bhāgavatāmā.)

VĀNAVA. A country famous in the Purāṇas. (Bṛhma Parva, Chapter 9, Stanza 54)

VĀNAVĀSIKAI. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 58.)

VĀNAYU I. A son born to Prajāpati Kaśyapa of his wife Daśu. It is mentioned in Mahābhārata, Ādi Parva Chapter 65, Stanza 25, that he was the most prominent of the ten sons of Daśu.

VĀNAYU II. A son born to Urvāsi from Purūravas. The sons of Urvāsi were Ayu, Ḫiṃūr, Anāvaśu, Drūhiśvā Śarau and Vānaya. (M.B. Ādi Parva, Chapter 75, Stanza 25.)

VĀNAYU III. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 56.

VĀNCULA. A bird. The cry of this bird, is believed to forebode victory. (Vālmiki Ramayana, Aranyān Kānda Sarga 69, Stanza 22.)

VĀNDANA. A hermit mentioned in Rigveda. Once this hermit was pushed into a well by Ayuvas. But he was saved by the Aśvins. (Rigveda, Manjula 1, Anuvāka 1, Śūkta 116.)

VĀNDANA. A river famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 18.)
VANDI (BANDI, VÅNDINA). A scholar and scientist in the palace of King Janaka. He defeated the hermit Kakasha in an argument and dipped him in water. (For further details see under Aśvāka.)

VARĀHA III

VANDI. See under Vandi.

VANEYU. A King who was the grandson of emperor Puru and the son of Rudrāvya. Vaneyu was born to Rudrāvya by a celestial woman named Mitrakeshī. Ten sons named Vaneyu, Reeyu, Kṣeyu, Kṛṣṇeyu, Śatkiṣeyu, Jaleyu, Tejeyu, Satyeuyu, Dharmeyu and Śyaṭalova were born to this celestial woman. (M.B. Ādi Parva, Chapter 94, Stanza 8.)

VÅNGA. An important state in ancient India. The present name of this country is Bengal. Several states occur in the Purāṇas about Vånga.

The following are the statements about Vånga given in the Mahābhārata:

(i) Arjuna visited the country during his pilgrimage. (M.B. Ādi Parva, Chapter 214, Stanza 9.)
(ii) Bhima sena attacked Vånga. (M.B. Sābhā Parva, Chapter 30, Stanza 23.)
(iii) The Kings of Vånga visited Yudhīṣthira with presents. (M.B. Sābhā Parva, Chapter 52, Stanza 18.)
(iv) Karṇa conquered this country during his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 6.)
(v) In the Bhārata war the King of Vånga confronted Ghatotkaca and was defeated. (M.B. Bhāma Parva, Chapter 92, Stanza 6.)
(vi) Once Śrī Kṛṣṇa conquered the country of Vånga. (M.B. Droṇa Parva, Chapter 11, Stanza 15.)
(vii) Parāśurāma exterminated the Kaatriyas of Vånga. (M.B. Droṇa Parva, Chapter 70, Stanza 12.)
(viii) The last cast of the sacrificial horse led by Arjuna killed every one of them. (M.B. Álvanecha Parva, Chapter 62, Stanza 29.)

VÅṆJULA. See under Vidura II.

VAPUS I. A daughter of Dakṣa. Dharmadeva married her. (Vijaya Puråga, Ādīa, Chapter 7.)

VAPUS II. A celestial maid. She made a futile attempt to hinder the penance of the hermit Durvāsas, and by the curse of the hermit she had to take birth as the daughter of Kundhara by Menakā in the next birth. (Mårkandeya Puråga, 1, 49, 56; 2, 41.)

VAPUSMÅN. Son of Sākrandana, the King of Vidarbha. Dama, a famous King of Dīsta dynasty carried away by stealth Sumanā, the daughter of Cārvamā, the King of Daśārha, in consequence of which Vapumån and Dama became enemies.

Vapumån waited for an opportunity to take revenge and when a convenient moment came, he killed Nārṣyaṇa the father of Dama. Indrācena the mother of Dama told him of his father’s murder and then jumping into the funeral pyre of her husband, she died. Because of grief at the loss of his parents and anger Kṛṣṇa came across him and engaged Vapumån in a fierce battle. He killed Vapumån in the battle and with his blood he made offerings to the spirits of his parents. (Mårkandeya Puråga, 133.)

VAPUSMATI. Daughter of the King of Sindhu. She became the wife of Måruttaka. (Mårkandeya Puråga, 114.)

VAPUŚTAMA. The prominent queen of King Janamejaya. She was the daughter of Śūravamāra, the King of Kāśī. (Devi Bhāgavata, Skanda 2.) Vapumån had two sons, Satāmuka and Sāṃkukaṇā. (M.B. Ādi Parva, Chapter 95, Stanza 86.)

VARADA. A warrior of Subrahmanya (Mahābhārata, Sāya Parva, Chapter 45, Stanza 64.)

VARADÅNA. A holy place near Dwārakā. It was here that Durvāsas gave Bhagavān Śrī Kṛṣṇa boons (Våra). From that day this became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that those who take bath in this holy place would obtain the fruits of giving thousands of cows as alms.

VARADÅSAKÅMA. A holy place. Those who take bath in this holy place would obtain the fruits of giving a thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 35.)

VARĀHA. An ancient hermit. It is mentioned in Mahābhārata, Sāya Parva, Chapter 4, Stanza 17, that this hermit stayed in the palace of Yudhīṣthira.

VARĀHĀ II. A holy place in the middle of Kuruksetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 63, Stanza 80, that Mahāviṣṇu stayed in this place for a while in the shape of Varāha (Boar) and that those who bathe in this holy bath would obtain the fruits of performing the sacrificial Agniṣṭoma.

VARĀHĀ III. (Boar). One of the ten incarnations of Mahāviṣṇu. 1) Need for this incarnation. Jaya and Vijaya, two doorkeepers of Mahāviṣṇu showed disrespect towards the famous hermits Sanaika and others who went to visit Mahāviṣṇu. The angry hermits cursed them to take birth as asuras. Accordingly Jaya and Vijaya took birth as the two asuras Hīrānyaka and Hīrānyakaśipu and were born from Prājapati Kaśyapa by his wife Diti. Even their birth itself was inauspicious. Once, while Kaśyapa was carrying on evening worship, his wife was filled with libido. She embraced Kaśyapa. Because she got pregnancy in an inauspicious moment, two asura sons were born. At the time of their birth darkness spread over the whole of the world, and some ill omens were seen. The Devas (gods) trembled.

The older son was called Hīrānyaka and the second son was called Hīrānyakaśipu. As Hīrānyaka grew up he began to quarrel with the Devas. When the fight grew fierce, he picked up the earth in his hands as a ball and went under water. There was left only water. The Devas went to Mahāviṣṇu and prayed to him in order to get the earth back.

At this time Manu Śvāyambhūva, the son of Brahma, was living with his father, looking after his welfare. The father, who was pleased with the services of his son said, “My dear son, you should worship Devi, who will be pleased with your devotion and will bless you. If she is pleased with you, you will become a famous Prājapati.” Hearing the words of Brahma, Śvāyambhūva worshipped Devi with ardent devotion, deep meditation and sacrifice. At that time Jagadambā was pleased. She appeared before him and asked him what boon he wanted. Manu requested that he should be permitted to carry on creation without any obstruction. Devi gave him permission. Manu
returned to his father Brahmā and said, "Father, point out to me a solitary place. I will sit there and create subjects by the blessings of Devī." Only when he heard the request of his son, did Brahmā begin to think about the exigency of providing his son with such a place. For, the earth was completely under water. For a long time even Brahmā was being subjected to much inconvenience to carry on creation. Only Bhagavān Adi Nātha and Adi Śiva (Brahma) could do anything in this matter. So Brahmā with the Manus, hermits and others began to meditate on Mahāvisuṣṭa.  

2) Incarnation. Instantly the young one of a Boar jumped out of the nose of Brahmā through his breath. That divine figure of Boar stood in the air and began to grow. Within a few moments, it became a colossal being. It grew up as big as an elephant. Soon it became as large as a mountain. Seeing this, Brahmā and the others stood in amazement. The Boar made a grunt in a loud roaring sound. The people of Janaloka, Satyaloka etc. understood that it was the sound of Mahāvisuṣṭa. They raised glory and praise to Bhagavān, who heard all these praises, but without condescending to tell anything, looked at all of them with grace and love, and with Mahāvisuṣṭa's force jumped out of the sea. It was immediately troubled by the names of God Almighty. Varuṇa prayed to him to save him from them. Bhagavān folded his mane and went down to the deep water and made a search for the earth. The Boar walked snuffling and snorting and found out the earth. He slowly lifted it on his tusks and started from there. On the way, the Boar, earth and the water were placed in the surface of water with the earth. He set the earth firm over the water. Thus Brahmā gave Manu a place in the earth which floated on the water like a lotus-leaf, and empowered him to perform creation.  

3) Incarnation of Boar again. The goddess Earth, the deity of earth, was pitied by the Boar and fell in love with Mahāvisuṣṭa and embraced him. He embraced her in return. Those mutual embraces continued for one complete Deva-varsa (year of God) and consequently the goddess Earth became tired and weak and unconscious. So the earth slid down a little under water. Bhagavān took the form of a Boar again and lifted the earth to its original place and returned to Varuṇa. (Bhagavāna, Skanda 3; Devī Bhagavata Skanda 5; Agni Purāṇa, Chapter 5; Padma Purāṇa, Bhūnikhanda, Chapter 91).  

VARĀḤA IV. A mountain near Girivraj, the capital city of Magadha. (Mahābhārata, Sa bhā Parva, Chapter 21, Stanza 2).  

VARĀḤACA. A serpent born in the family of Dhruvac. This serpent was burned in the sacrificial fire of Janamejaya. (M.B. Adi Parva, Chapter 57, Stanza 18).  

VARĀḤAKARṆA. A Yakṣa (tiem god). This Yakṣa remains in the palace of Kubera. (Mahābhārata, Sābhā Parva, Chapter 13, Stanza 16).  

VARĀḤAMBĀ. An asura. Mention is made about him in Mahābhārata, Sābhā Parva. Chapter 227, Stanza 92.  

VARĀḤA PURĀṆA. See under Purāṇa.  

VARĀṆAṆI. A beetle made of jewel. Brahmā had given a boon that only he who fought with this jewel-beetle in his mouth could kill Paśūla Rāvaṇa. This secret was known only to the giants, such as Rāvaṇa, and others. This Varāṇaṇi was kept in an underground cell of a harem near the Kāli temple in the Pātaśāla. The battle between Rāma and Rāvaṇa was going on. Hanumān made a fort coiling his tail like a spring and Rāma and Lakṣmana stayed inside this fort. While they were sleeping, Pātaśāla Rāvaṇa made a tunnel under the earth and carried away Rāma and Lakṣmana. Vibhiṣana knew this, only next day morning. Instantly he sent Hanumān to Pātaśāla. In accordance with the advice of Vibhiṣana, Hanumān went directly to the cell in the harem, took Varāṇaṇi and put it in his mouth. Then he fought with Pātaśāla Rāvaṇa and defeated him. Thus with the help of the Varāṇaṇi Hanumān rescued Rāma and Lakṣmana. (Kamba Rāmāyaṇa, Yuddha Kiṇḍa).  

VARĀṆAṆI. A river famous in the Purāṇas. It is mentioned in Vāmāna Purāṇa that the river Varāṇa which flowed from the right leg and the river Asī, which started from the left leg of Bhagavān, who lies in contemplation at Prayaśī, are two holy rivers. (See under Varāṇaṇi).  

VARĀṆAṆI. A country in ancient Bhārata. It is mentioned Mahābhārata, Udyoga Parva, Chapter 19, Stanza 51, that the army of the Kauravas had surrounded this country.  

VARĀṆAṆI (VARĀṆAṆI). Kāśī. (Before reading the information given here refer to the details given about Kāśī under Kāśī and Divodāsa).  

1) The name Vāraṇaṇi. Formerly this place was known as Prayaśī. Later it got the name Vāraṇaṇi and then Kāśī. The name Vāraṇaṇi is originated from two rivers. Bhagavāna Yogāśi, who stays in Prayaśī was born from a portion of Mahāvisuṣṭa. From the right leg of Yogāśi the river Varāṇa started and from his left leg the river Asī started. These two rivers are praised and worshipped all over the world. The temple of Yogāśi is situated in the place between these two rivers. As the place is situated between Vāraṇaṇi and Asī it is called Vāraṇaṇi. (Vāmāna Purāṇa, Chapter 3).  

2) Other informations.  

(i) Bhima went to Kāśī and took Ambā, Ambikā and Ambalikā, the daughters of the King of Kāśī, to his kingdom by force. (M.B. Adi Parva, Chapter 102, Stanza 3).  

(ii) Vāraṇaṇi is a holy place of pilgrimage. By bathing in Kapilkhanda, a holy bath there, and worshipping Śaṅkara, one could obtain the fruits of performing the sacrifice Kājasūya. (M.B. Vana Parva, Chapter 84, Stanza 78).  

(iii) The middle part of Vāraṇaṇi is called Avimuktaka. Those who forsake their lives Avimuktaka will obtain heaven. (M.B. Vana Parva, Chapter 84, Stanza 79).  

(iv) Once Śrī Kaśṇa made Vāraṇaṇi a prey to fire. (M.B. Udyoga Parva, Chapter 48, Stanza 76).  

(v) A very great scholar named Tulādhāra Vaiśāya once lived in Vāraṇaṇi. (M.B. Śānti Parva, Chapter 261, Stanza 41).  

(vi) Once, in ancient days, Śiva imported to the hermit Jaijiṣu at this place, the eight miraculous attainments such as aśīmā, garīma etc. (M.B. Anvāsuṣāna Parva, Chapter 18, Stanza 37).  

(vii) Vāraṇaṇi is equal to the capital city of India
VARANAVATA. (Amarāvati). (M.B. Anusāsana Parva, Chapter 30, Stanza 16).

(viii) In ancient days a hermit named Samvartta used to come here daily to worship Śiva. It was at this place that the emperor Marutta accepted the hermit Samvartta as his priest. (M.B. Advaśedha Parva, Chapters 6 and 7).

VARANAVATA. The place where Duryodhana built the worship-hall for the Pándavas. It is believed that the modern village Varanavā is the place where this Purānic Varanavata stood. Information about Varanavata found in Mahābhārata, is given below:

(i) Once the ministers of Dhrtrāśra made a consultation about the festival in this city. (M.B. Adi Parva, Chapter 19, Stanza 3).

(ii) Varanavata was one of the five villages requested for by the Pándavas, on their return after their life in the forest. (M.B. Udyoga Parva, Chapter 31, Stanza 19).

(iii) Yuyutu, the son of Dhrtrāśra, carried on a battle here for six months. (M.B. Dron Parva, Chapter 19, Verse 30).

VARANGI I. The wife of Vajrāṅga, an asura. (For more details see under Parvatī, Parva 2).

VARANGI II. Wife of Samvartti, a king of the Lunar dynasty. The father of this Varangi was Dravān. A son named Abhiyati was born to Varangi. (M.B. Ādi Parva, Chapter 95, Stanza 14).

VARARUCI. An ancient Indian scholar in astronomy and astrology. (Some details regarding Vararuci are given under Varari).

1) Birth. It is stated in Kaṭhāparivarta, Kaṭhāpariva, that Vararuci was the rebirth of a Gana (spirit of Śiva) named Puspadanta. Once Śiva happened to tell Pārvati some previous stories of the Vidvādharas. Puspadanta eavesdropped and heard everything. Pārvati understood this and caused him to become a man. Accordingly Puspadanta was born in the city of Kaṭhāmbī under the name Vararuci or Katiyāyana. (For details about the curse see under Gunaḍala).

2) Of sharp intelligence. Vararuci was born as the son of the Brahmin Somadatta at Kaṭhāmbī. Agniśika was another name of Somadatta. Vasudattā was the mother of Vararuci. In the previous birth, Vasudatī was a hermit maid. Due to a curse she lost her hermithood and took birth as a woman under the name Vasudatī and became the wife of Somadatta.

As his father died in his childhood, Vararuci was brought up by his mother. She was in great penury after the death of her husband. One day two travellers came to her house. While they were sitting on the veranda, the sound of a conch was heard. Then the mother called Vararuci and said to him, “Son, the dance of Nanda, the friend of your father, is about to begin.” Vararuci requested his mother to let him go to the temple and see the dance so that he might learn it. Hearing this, the guests were amazed. How can one learn dance by seeing only once? That was the doubt in the minds of the travellers. “Vararuci could learn anything by hearing only once”, his mother said. As a test, they taught him a portion from the Vedas. Vararuci repeated the portion to them without any mistake. After this the guests took the boy and showed him the dance and brought him back. The boy performed every item of the dance he saw, before the guests. They were immensely pleased.

3) Getting a teacher. The guests had actually been searching for a boy who could understand anything at the first hearing. There was reason for it. In the great city of Nandarāja, there was a great Brahmin named Sankaravāmī. He had two sons named Varas and Upavas. He had built separate houses. By and by Varas became cruel and wicked and poor. Upavas became learned and wealthy. The rainy season approached. In those days it was a custom for women to make a sweet food of rice flour with sugar and give it to cruel Brahmins. It was to prevent the extreme cold in the winter and the extreme heat in the summer from affecting them severely. The wife of Upavas made this sweet food and gave it to Varas. When he brought it home, his wife scolded him. Varas felt very sorry because of his foolishness. He gave up all his desires and began to worship Kumārasvāmī. Kumārasvāmī was pleased with him and blessed him with all kinds of knowledge. Kumārasvāmī had ordered him to teach all of this knowledge to one who could learn it first hearing. Soon that day onwards Varas had been waiting for a disciple who could learn at first hearing.

During this period there lived two Brahmins named Devavāmī and Kānvaṇḍha in the city of Vetaśpura. They were friends. A son was born to each of them. The son of Devavāmī was named Vyāli. The name of the son of Kānvaṇḍha was Varasi. Vyāli had lost his childhood, his father died. Seeing their grief the father of Indradatta left the country. Both the boys, having nobody to look after them, went to perform penance before Subrahmanyaṭvaṃī. Subrahmanya ordered them in their sleep to go to Varas in Patalbī, the city of King Nanda, and to learn every thing from him. The boys immediately went to the city of King Nanda and enquired about the teacher Varas. The people told them that Varas was a fool. They were sorry to hear it. Still they did not turn back. They reached the house of Varas, and entered the house which was the abode of rats and bats, the walls of which were crumbling due to rain, it had not been thatched for a long time. The courtyard was full of Cassia plants. Inside the house, here and there on the floor, Cypresus-grass was growing. The wife of Varas who was in utter penury stood up and welcome them. She told them about her husband. “He is waiting for a disciple who would learn everything at first hearing,” Vyāli and Indradatta agreed to bring such a disciple and they started on a journey in search of such a boy. They were the two travellers who came to the house of Vararuci.

Vyāli said all about these things to the mother of Vararuci. She was very glad and said, “Everything fits well. At the birth of my son, an ethereal voice said: ‘At first hearing he will learn everything. He will learn everything from the teacher Varas. He will publish works in grammar and astronomy.’ If he has interest in good things he will get the name Vararuci. So I had been thinking how and where to find this teacher Varas.”

Next morning, with the permission of his mother, Vararuci started for the house of Varas, with Vyāli and
Indradatta. They reached the house of Varsa. Next morning they smeared and purified the floor and the three sincere and simple disciples sat facing the east. The teacher Varsa recited to them the diviné spell 'Om', and instantly all the Vedas and the ancillaries of Vedas made their appearance. The teacher commenced teaching. The three disciples learned, Vararuci hearing only once, Vyali hearing twice and Indradatta hearing thrice. Hearing these divine recitations and repetitions which were not to be heard anywhere else, Brahmins crowded to the place. King Nanda of Pataliputra praised the teacher Varsa and sent him plenty of wealth and conferred on him ranks and privileges.

4) Marriage. Vararuci learned everything from the teacher Varsa. He went with his friends once to see the Indrana Reswara. There he met Upakṣa, the daughter of Upavarsa and fell in love with her. That night he did not sleep. At last he slowly closed his eyes. A divine woman clad in white garments appeared before him. It seemed to him that the woman said to him, "You need not worry in this matter. Upakṣa is your wife in the present birth. She will surely come to you. She will be bidden to come by your body." Vararuci woke up. Next day the elders came to know of this, and gave her in marriage to Vararuci.

5) Vararuci becoming a Minister. Education was finished. It was time for Vyali and Indradatta to give presents to the teacher Varsa. The teacher demanded a crore of Vilkas (a Venetian ducat used for neck-ornament). They were not having so much wealth. They went with Vararuci to Nanda, the King of Ayodhya, and the Brother-in-law of Vararuci. When they reached Ayodhya, they heard that the King had just died. Indradatta said, "By the practice of contemplation I shall enter the body of the King. Vararuci should come and beg money of me. Till my return Vyali must keep my body." The spirit of Indradatta immediately entered the King's body. The dead King rose up. People were struck with wonder. They celebrated a festival. Vyali kept the body of Indradatta within a temple. Vararuci went to the presence of the King and begged for a crore of Vilkas. The King called his minister Sakatāla and told him to give Vararuci a crore of Vilkas. Sakatāla went to Vararuci and said, "Your friend has entered the body of the dead King. He is telling me to give you a crore of Vilkas. The King is out of his senses. Don't obey the words of the King. You should obey the words of your friend." Vararuci said, "My son, all of us cannot live with so little food. The most intelligent one among us should live by eating the whole food, to take revenge on the Yoda Nanda. Who will do so?"

Sons:—We don't think that we are powerful to do that. So you must live, father!

So Sakatāla ate the whole food and lived while his son, one by one, died of hunger before his eyes. Sakatāla sat in the middle of the Skeletons with the sole purpose of taking revenge. Vyali gave the present to the teacher and went home.

Vararuci and Vararuci lived as king and minister.

b) Loss of ministership. By and by Indradatta had fallen into bad ways. The subjects were beset with famine. The people hated the king and the minister. They made a cry to bring Sakatāla back. They obtained the permission of the king and brought Sakatāla out of the dungeon Sakatāla knew that so long as Vararuci is alive, he could do nothing to the King Yoga Nanda. So he decided to wait for another opportunity, and accepted an office under Vararuci. One day Yoga Nanda went out for a walk. He saw in the Ganges the palm of a hand with five fingers. He called Vararuci and asked him what the sight was. Vararuci showed two fingers to that direction. Immediately the palm of the hand disappeared. The King was agitated at this and asked him for its meaning. He said, "The meaning of showing fingers was that if five men unite together, they could accomplish anything I showed two fingers, to mean that if two men unite together they also could achieve anything." At this reply the king was much pleased and Sakatāla felt miserable at the intelligence of Vararuci.

On another occasion the King saw his wife looking at a Brahmin guest through the window. He got angry and ordered that Brahmin to be killed. When that Brahmin was being taken to the scaffold, a dead fish, placed for sale, laughed loud. The king asked Vararuci for its reason. Saying that he had to consider about it before giving a reply, he went out and meditated upon Sara-vati Devi appeared and told him, "If you climb up to the top of this palm tree and sit there to night you will understand why the dead fish laughed." Vararuci did as he was told. A fierce giantess came there with her young ones. The children began to ask her for food. The giantess told them that they would get the flesh of a Brahmin next day, and that he was not killed that day because the dead fish had laughed. Then she asked her why the dead fish laughed. The giantess said, "The wives of the kings are not chaste. In all harems men live in the guise of women. Without stopping this the king was going to kill an innocent Brahmin. That is why the dead fish laughed." Vararuci, who heard this conversation, got down when the giantess was gone. He went to the king and told him why the fish laughed. The king made a sudden search in the harems. He found out some men in the dress of women. The king honoured Vararuci and released the Brahmin. One day an artist who drew portraits, came to the palace. He drew a portrait of the king and the queen and placed it before the king. The picture was life-like. The king gave the artist several presents. On the next day he died. The artist died in the bed-room of the king. He saw the picture on the wall. The picture was beautiful. Still, considering the appearance of each part of her body the queen ought to have a mole on her loin. Vararuci put that mole in the picture. When Vararuci had gone the king entered
room and saw the mole in the picture. The king asked his servant, who that person was who had put that mole in the picture. He replied that it was Vararuci. The king thought that Vararuci had nocturnal connections with the queen. Perhaps it was in this way that Vararuci found out men in the dress of women. The king called Sakaṭāla to him and told him to kill Vararuci secretly. Sakaṭāla felt pity on Vararuci and hid him in a place. Vararuci told Sakaṭāla, "No body can kill me. My friend is a giant. He will come to me the moment he think of him. If I tell him he will swallow the whole world." When he heard this, Sakaṭāla desired to see the giant. Vararuci thought of him and the giant appeared. Sakaṭāla was terribly afraid of the giant. Vararuci made him disappear. Sakaṭāla asked him how he got the friendship of the giant. Vararuci replied, "While you were in the dungeon, a city chief was disappearing daily from this city. The king asked me to find out the reason. One night, while I was walking through the city, I saw this giant. I asked him, "Who is the most beautiful woman in this city?" He replied, "Whoever falls in love with a woman, to him, that woman is the most beautiful. You who do not know this principle, are a fool." The giant had not found a woman who could defeat him. I am glad of it. The moment you think of me I will come and help you." Saying this the giant disappeared. Thereafter we became friends.

Sakaṭāla felt great respect for Vararuci. Hiranyagupta, the son of Yoga Nanda, went for hunting. His horse ran fast and he was separated from his army and got into a steep forest far away. He ate some fruits and plums and got on a tree to rest for the night. At that time a lion charged a bear, which climbed on the same tree. The prince trembled with fear. The bear said, "Do not fear. I am your friend." Both talked for a while and became fast friends. Shortly, the prince began to sleep. The lion asked the bear to push that man down. The bear said that he would not deceive his friend. The disappointed lion sat under the tree. Then the bear jumped and Hiranyagupta sat awake. The lion asked the prince to push the bear down. Thinking that he could save his life by complying with the request of the lion, he pushed the bear down. Fortunately the hold of the bear was firm and so it did not fall. The bear cursed Hiranyagupta. "May you become mad." The king was very sorry when his son returned a mad man. The king repented that he had killed Vararuci. For this was the time when the king needed him most. Sakaṭāla went to the presence of the king and said that Vararuci was still alive. In accordance with the order of the king, Sakaṭāla brought Vararuci. The king showed him his mad son. By the blessing of Sarasvatī, Vararuci understood that the prince had deceived his friend, and informed the king of what had happened. Immediately the prince was cured of his madness. Yoga Nanda asked Vararuci, how he knew the cause of the madness of the prince. He replied, "A man of intelligence can understand anything by symptoms and inference." He also said that in this way he knew about the mole of the queen. When the king heard this he took down his head.

After this Vararuci left the palace. He did not stop to accept the favours of the king. Nor did he pay any heed to the compulsion of the king to stay. He reached his house. Everybody who saw Vararuci began to cry. Not knowing the reason, he stood dumfounded. Upakotā got into a fire and his mother died of broken heart. The grief-stricken Vararuci went to the forest for penance.

After the Sakaṭāla waited for an opportunity to bring Indradatta (Yoga Nanda) down. Once he had been walking out side the city when he saw a Brahmin digging a pit. Sakaṭāla asked him why he was digging the pit. He replied, "I stumbled on this Darbha grass. So I am rooting it out." Sakaṭāla resolved to make use of this Brahmin to achieve his purpose. His name was Cānapya. Sakaṭāla took Čānapya to the palace. A ceremony of offerings to the manes was being conducted in the Palace. Another Brahmin named Subandhu also came there. The king ordered Čānapya (first meal) to be given to Subandhu. Čānapya trembled with fury. At that time his lock of hair was loosened. He took a vow that only after purifying his anger by killing Yoga Nanda within seven days, would he tie up his lock. Čānapya began practising sorcery against the king. The king caught burning fever and died on the seventeenth day. Sakaṭāla inquired about Hiranyagupta. After Sakaṭāla made Candragupta, the son of the real Nanda who died earlier, the king. Making Čānapya his minister, Sakaṭāla went for penance.

7) Suras. See under Pakkanār.

8) The end. Vararuci began to perform penance in the Vindhyā mountain. At that time a brahmin came to the hermitage of Vararuci. He informed Vararuci of the death of Yoga Nanda. Thinking about the pleasures of the world, he began to walk through the Vindhyā mountain when he saw the devil called Kānabhitī. Telling everything to the devil, Kānabhitī, Vararuci started for Badarayānīa to discard his body. On the way he saw a hermit who lived on water alone. In the meanwhile his hunger was cut with the tip of Bāmbha grass and blood oozed from the wound. Vararuci, by his attainments, changed this blood into the juice of a pot-herb. The hermit cried out "Oh, I have become a man of attainments." With a laugh Vararuci said "You have not yet overcome your egoism. I did so to test you. First of all you must overcome your egoism and become wise." After saying this Vararuci went to Badarayānīa and reached there. He did penance there and Devi appeared. According to her advice he made a fire by consumption and burned his body in it. Then Vararuci became the old Pu-padanta and went to the presence of Śiva.

VARASTRI. A sister of Bhāspati. The Vasu named Prabhās married Varasti. This woman was an expounder of the Vedas, pervaded all the creations by the power of harmony with the Supreme Spirit. (M.B. Adi Parva, Chapter 60, Stanza 96: Vāyu Purāṇa, 84, 15).

VARATANTU. The preceptor of a hermit called Kautis. (See under Kautis).

VARATANU. A king of the Kuru. Because of his sinful deeds in the previous birth he was denied the happiness of getting children in the next birth. In the rebirth his name was Śrīdhara. He lived with his wife Prabhāvati for a long time, but did not get children. When the hermit Vyasa came to his palace once, the King
asked him for the reason of his remaining childless. Vyaśa replied, "Oh King, hear why you have only
one wife and why you do not get children. In the
previous birth you had been a brahmin named Varat-
tanu. Your wife was called Saśkari. When both of you
were going somewhere once, you happened to see a low-
caste child falling into water. Without paying any heed
to it, you went on your way. The child was drowned.
Though both of you were taken in royal families
due to the several good deeds of yours, you have become
childless because of that one sinfull act."
According to the instruction of Vyaśa, he gave Brah-
mins alms of gold, clothes, oxen, pumpkin etc. and
performed Bāla vrata, the rite for the sake of children.
Thus he got remission of his sin. Within a year he got
a son loved and respected by everyone. That handsome
prince became an emperor who came to be the founder
of a dynasty. (Padma Purāṇa, Brahma Khaṇḍa, Chap-
ter 6).

VARATRI. One of the four sons of Śuka. The other
three were, Pṛthuśri, Bhradāngras and Rājata.
Devedendra killed them because they were against
sacrifice. It is stated in Brahmaṇḍa Purāṇa that after a while
from the severed heads of these sons date palm trees
grew up.

VĀRAṆ. A King born in the family of Maṇavājas.
(Mahābhārata, Udyoga Parva, Chapter 74, Stanza 13).

VARCAS I. Son of Soma, one of the eight Vāsus.
Manohār was the mother of Varcas. Abhimauya, the
son of Arjuna was the next birth of Varcas. (For
though both of you have children in royal families
VARCAS II. The son of Sūcetas, a Brahmin born in
the family of Gṛṣṭamāda. This Varcas had a son called
Vīhatya. (M.B. Anuśasana Parva, Chapter 30, Stanza 61).

VĀRDHAKSEM. A mighty King of Vṛṣṇi dynasty.
The following details about him are taken from Mahā-
bhārata.
(i) He was a great warrior who fought on the side
of the Pandavas against the Kauravas. (M.B. Udyoga
Parva, Chapter 71, Stanza 17).
(ii) He was present at the Śravastivara (marriage) of
Draupadi. (M.B. Aḍī Parva, Chapter 185, Stanza 9).
(iii) He confronted the Teacher Kṛpa in the
Bhārata battle and was killed by him. (M.B. Karna
Parva, Chapter 6, Stanza 21).

VĀRDHAMĀNA. A character in the story of Paśca-
tantra. (See under Paścataṇtra).

VĀRDHANA. One of the sons born to Śri Kṛṣṇa of his
wife Mitraśūla. (Bhāgavata, Skanda 10).

VARAṆYA. One of the seven sons of Bhigu. The
seven sons of Bhigu were Ceyavan, Suci, Auruva, Sinra
Vajrāśrama, Savaṇa, and Varaṇya. (M.B. Anuśasana
Parva, Chapter 85, Stanza 126).

VARGĀ. A celestial maid. There is a story in Mahā-
bhārata, Adī Parva, Chapter 220, describing how Vargā
and her friends were changed into crocodiles and had
to live in water for a long time.
Once there lived an 'aparaś' (celestial maid) named
Vargā in Devāranya. She had four friends called
Saurabha, Śantī, Bhrigū and Lāañśa. Once they were
going to the house of Kuheera their patron. On the way
they saw a hermit. They saw the whole forest
shining with the radiance of the power of penance
of the hermit. They decided to entice the hermit

somewhere. With this intention they entered
his hermitage. Seeing their dalliance and co-
quetry, the hermit got angry and cursed them to
become crocodiles for a hundred years. They implored
him with tears, for liberation from the curse. The
hermit told them that in due course a noble man would
come and get them out of water and that then they
would obtain their original form. They walked towards
a lake.
On the way they saw Nārada. They told him every-
thing. He told them, "On the coast of the southern
ocean there are five tīrthas (holy baths) known as
Agniya, Sahubhādra, Pañcoma, Kārṇandama and
Suprassana. You may go to these lakes and live there
as crocodiles one in each. In due course Arjuna, the son
of Pādu will come and redeem you." According to the
words of Nārada the five celestial maids walked to the south
and reached the Paścataṇtra (the five holy baths) and each of them entered a lake
as a crocodile. After this nobody dared to live near
these holy baths. After some time Arjuna started on his
pilgrimage. He passed through many places and reached
the Paścataṇtra. He enquired why the place was forsaken by people. The herdsmen told him that there
was a crocodile in each of the five baths and that they
would eat anybody who got into the bath. Arjuna got
into a lake. Immediately a crocodile came and caught
hold of him. With great difficulty he dragged it out of
the lake. Instantly the crocodile changed into a beauti-
ful damsel. The celestial maid Vargā told the amazed
Arjuna her story and she added that her four friends
were lying in the neighbouring four lakes. Arjuna reedeem-
ed every one of them. After this, Vargā and her
friends went to Devāranya and Arjuna to Maṇḍāla. From
that day onwards the five tīrthas came to be known as Nārāśīthas.

VARJ. An eternal God concerned with offerings to the
manes. (M.B. Anuśasana Parva, Chapter 91, Stanza 33).

VARISENA. A King. This King stays in the Palace of
Yama and worships him. (M.B. Saubhā Parva, Chapter 8,
Stanza 20).

VARĪŚṬHA. The son of Manu Cākṣaṇa. The following
story, how Varīṣṭha cursed the hermit Gṛṣṭamāda,
occurrs in Mahābhārata, Anuśasana Parva, Chapter 18.
Indra once performed a sacrifice which lasted for
thousand years. Varīṣṭha and Gṛṣṭamāda, as friends of
Indra were present at the sacrifice. Gṛṣṭamāda commit-
ted some mistakes in the recitation of Śamanas. Varīṣṭha
got angry and cursed Gṛṣṭamāda that he would wander
in the forest as an animal for ten thousand one hundred
and eighteen years. Accordingly Gṛṣṭamāda wandered
through forests in the form of an animal for a very long
time.

VARITĀKṢA. An asura. It is mentioned in Mahā-
bhārata, Śanti Parva, Chapter 227, Stanza 52, that he
had been a King once and that fate made him an
asura.

VARŚI. Daughter of the hermit Kāndu. It is stated in
(M.B. Aḍī Parva, Chapter 195, Stanza 15, that she
became the wife of the ten Pratīkṣas. It is stated in
Bhāgavata, Skanda 6, that Daksā was born from this
Vārśī.

VARMA. In ancient days it was the custom to add the
word 'VARMA' to the names of Kṣatriyas. Bṛhmanas
had to add the word Sarmā, Ksatriya the word Varnā Vaśya as the word Guptā and Sūdra the word Dāsa to their names according to rules (Agni Purāṇa, Chapter 153).

VARMACIT. A King of the Lunar dynasty. (Bhāgavata Purāṇa, Skanda 9).

VARNA. Caste. The four castes of Brahmā, Kṣatriya, Vaśya and Sūdra and the eleven castes produced by the intermingling of these four castes, only these are taken into account when we speak of Varna. To understand about the four castes of Brahmā, Kṣatriya, Vaśya and Sūdra, see under Ātriya-Vaśya.

To know about the eleven mixed castes that originated from the four castes, see under Ekādāśastakdvara Varnas.

VARNASĀMĀNA. See under Ekādāśastakdvara Varnas.

VARSI. The teacher of Varuṇa. (For details see under Varuṇa).

VARSHA. See under Kālāmāna.

VARŚAGAYA. An ancient hermit. The Gaṇghartha King Vivasvān learned about the connection between the individual soul and the universal soul, from this hermit. (M.B. Śatā Parva, Chapter 31, Verse 39).

VARŚA. A King of the Pāṇḍava dynasty. The father of Varuṇakṣetre was Keśakāra, and his son was Vipu (Agni Purāṇa, Chapter 278).

VARŚNEYA I. A charioteer of King Nala. It was Vāsudeva who took the prince Indrasena and prince Indrasena to Kuṇḍinipura when Nala, after being defeated in the battle of dice, went to the forest with Damayanti. After this, Vāsudeva went to Ayodhya and became the charioteer of King Rāma. Vāsudeva played an important part in finding out Nala. (For more details see under Nala).

VARŚNEYA II. Another name of Mahāviṣṇu. (M.B. Bhīma Parva, Chapter 27, Stanza 37).

VARŚNEYA III. An ancient country. It is mentioned in Mahābhārata, Sābhā Parva, Chapter 51, Stanza 24, that the King of Vṛṣṇeya brought presents to the imperial consecration-sacrifice (Rājasya) of Yudhishṭhira.

VARTA. A King of ancient India. This king stays in the palace of Yama praising and worshipping him. (M.B. Śatā Parva, Chapter 8, Stanza 10).

VARUṆA I. One of the eight guardians of the quarters.

1) Birth. Varuṇa was the son of Prajapati, Kātyāya born of Aditi. He was one of the twelve sons of Aditi. So he is considered to be one of the twelve Ādiyās (Sons of Aditi). The twelve Ādiyās are Bhātā, Aryanā, Mitra, Śākta, Varuṇa, Amā, Bhaga, Vivasvān, Parā, Savitā, Tva-ta and Visūnu. (M.B. Adi Parva, Chapter 65, Stanza 15).

These twelve Ādiyās were the twelve Devas (gods) known as Tūṣisthis in the Manusmṛti of Manu Cākṣuma. A statement occurs in Viṣṇu Purāṇa, Amā 1, Chapter 15, that when Viṣṇu Vaiṣṇava Manuvarata was about to begin after the end of Cākṣuma Manuvarata, the famous Tūṣisthis united together and took birth as the sons of Kātyāya.

2) Kingship of the waters. In Kṛta yuga the Devsa approached Varuṇa and said to him. You must be the lord of all the waters, as Indra is our protector. You can live in the heart of the ocean. All the rivers in the world, and the ocean which is their husband will obey you. You will wax and wane along with Candra (Moon). Varuṇa agreed to comply with their request. All of them anointed Varuṇa as the King of the waters. (M.B. Śatā Parva, Chapter 47).

3) The Guardian of the quarters. Brahmā appointed Varuṇa as the guardian of the western zone. Viṣṇu anointed Varuṇa once did penance before Brahmā, and when Brahmā appeared before him, he made a request that he should be appointed as one of the guardians of the quarters. Brahmā replied, "I have already selected Indra, Varuṇa and Yama as guardians of the points. I was thinking who, the fourth, should be, when you came. So from this day onwards, Indra shall be the guardian of the East, Yama that of the South, Varuṇa, that of the West and you Viṣṇu shall be the guardian of the North." After saying this, Brahmā disappeared. Thus Varuṇa became the guardian of the West. (Uttara Rāmāyaṇa).

4) Family. Varuṇa had several wives and children. Prominent among them were Gauri and Varuṇini. Mention is made about the sons Suvra, Vandi and Vaśiṣṭha and daughter Varunī. Čāṇāni was another wife of Varuṇa. Prajapati Bhūru, who died in the sacrifice of Dakṣa took birth as the son of Varuṇa and Čāṇāni. Devī Jyestha, the daughter of Priest Sukra was another wife of Varuṇa. The children of Jyestha were Bala, Surā the Sunandini and Adharmaka the destroyer of the elements. The semen of Varuṇa fell on Vāsūkika (White-ant-hill) from which the great hermit Vāsūkika was born. Besides them, Dakṣasavarnī, the ninth Manu was the son of Varuṇa. Puṣkara was another son of Varuṇa. The handsome Puṣkara was received as husband by the daughter of Soma (Candra). Vandi, who was defeated by the hermit Āstivakra at the palace of Janaka was the son of Varuṇa. (M.B. Udyoga Parva, Chapter 117, Stanza 9; Adi Parva, Chapter 66, Stanza 32; Adi Parva, Chapter 99, Stanza 3; Vana Parva, Chapter 134, Stanza 24; Vāmiki Rāmāyaṇa, Bālakānta Sarga 17, Stanza 13; Vāmiki Rāmāyaṇa, Bālakānta, Sarga 46, Stanza 36).

5) Carrying away Utāthya's wife. Utāthya, the daughter of Soma (Moon) was extremely beautiful. Soma gave her in marriage to the hermit Utāthya. Varuṇa carried her away. Utāthya got angry and drank up the ocean dry Varuṇa returned Bhadrā to Utāthya. (For further details see under Utāthya).

6) Theft of Varuṇa's cow by Kātyāya. Kātyāya once decided to perform a sacrifice. He made all preparations. But he did not get the required cow at the stipulated time. So he got the Hāmodhena of Varuṇa by theft and began to perform the yagā (sacrifice). Varuṇa knew this. Instantly he went to Kātyāya and demanded his cow. But Kātyāya refused to return the cow. Varuṇa complained to Brahmā, who sent for Kātyāya and asked him about the cow and both Brahmā and Varuṇa cursed Kātyāya that he who had taken the cow by stealth would take birth as a cowherd in Ambādi. (For further details see under Kātyāya and Nandagopa).

7) Cursing Hari-candra. For detailed story see under Hari-candra.

B) Other information.

(i) The Vaiśnav bow received by Śri Rāma from Bhāgavata Rāma, was given to Varuṇa. (Vāmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 77, Stanza 1).

(ii) The capital city of Varuṇa one of the eight guard-
ians of the universe was called Śraddhāvatū. (Devī Bhāgavata, Sāndha 8).
(iii) At the time of the burning of Kāṅgāvā forest Krūṣa and Ārjuguna helped Agni (Fire). Agni prayed to Varuṇa to supply Krūṣa and Ārjuguna with weapons so that they might fight with Indra. Varuṇa appeared and gave Ārjuguna the bow ‘Gāndiva’, a quiver which would never become empty of arrows and a banner with the emblem of a monkey depicted on it. (M.B. Ādī Varuṇa, Chapters 53 and 257).
(iv) The image of Varuṇa should be dedicated in temples as sitting on a tumbled shark with a rope in hand. (Agni Purāṇa, Chapter 51).
(v) Once Varuṇa gave exhortations to Āsuras, which he
in turn gave to Parāsūrāma. (Agni Purāṇa, Chapter 51).
(vi) It is stated in Rgveda, Manuśāna 1, Anuśāva 2, Sūkta 2, that Varuṇa and Mitra are the Deities of rain.
(vii) Once the King Marutta performed a sacrifice at which the guardians of the eight points were present. Rāvana came to the sacrifice and tried to do harm to the hermits. At the beginning of the attack, the guardians of the points assumed forms of various creatures and escaped from the place. Varuṇa escaped in the form of a swan. (Uttara Ramāyaṇa).
(viii) Rāvana defeated Yama. On his return he defeated the Uragas (serpents) of Pātāla (Nether world). After this, he challenged Varuṇa, who came out with his sons and army and fought with Rāvana, who won the battle. (Uttara Ramāyaṇa).
(ix) Varuṇa was the leader of the assembly of Brahmā. (M.B. Śaśī Parva, Chapter 117, Stanza 51).
(x) When Ārjuguna went to the world of Devas, Varuṇa gave him the weapon Pāśa (rope). (M.B. Vana Parva, Chapter 41, Stanza 27).
(xi) Indra, Agni, Yama and Varuṇa tested Nala and finally gave him blessings. (For details see under Damanī).
(xii) Once Varuṇa performed penance along with other gods in Viśākhāyūpa. (M.B. Vana Parva, Chapter 90, Stanza 16).
(xiii) Varuṇa once gave Rēkṣa thousand black-eared horses. (For further details see under Rēkṣa).
(xiv) At the coronation of Śrī Kṛṣṇa, Varuṇa made his appearance and proclaimed the Śrī Kṛṣṇa was chaste and pure. (M.B. Vana Parva, Chapter 231, Stanza 29).
(xv) Varuṇa had the bow Gāndiva in his possession for hundred years. (M.B. Viśāka Parva, Chapter 49, Stanza 6).
(xvi) Once Śrī Kṛṣṇa defeated Varuṇa. (M.B. Udvyoga Parva, Chapter 130, Stanza 49).
(xvii) Parāśī, the mother of the King Shrutiśudha once worshiped Varuṇa with vow and fast and Varuṇa gave her boons and a club to Shrutiśudha. (M.B. Drona Parva, Chapter 92).
(xviii) Varuṇa gave Subrahmanyası two followers named Yama and Ātiyama. (M.B. Śaśī Parva, Chapter 45, Stanza 45).
(xix) Besides Varuṇa gave Subrahmanyası an elephant. (M.B. Bahī Parva, Chapter 46, Stanza 52).
(xx) Once Varuṇa performed a Śrī Kṛṣṇa (royal consecration sacrifice) at Yamunāśīrthā. (M.B. Śaśī Parva, Chapter 49, Stanza 11).
(xxi) When Bahūbdhārā Rāma died and his soul went to Pātāla (under world), there was Varuṇa also among those who came to receive him. (M.B. Mauṣalā Parva, Chapter 4, Stanza 16).
(xxii) At the time of his great departure, Ārjuguna threw the bow Gāndiva and the arrows over the sea to return them to Varuṇa. (M.B. Mahāprasthāna Parva, Chapter 1, Stanza 41).
(xxiii) Words such as Adivipata, Adivyā, Ambupa, Ambupati, Aṃśārati, Ambavā, Aṃśāmati, Deva-devi, Iṣpati, Jalā Compass, Janvi, Loka-pāla, Sālimāra, Sālimāra, Śailī, Udakapati, Vārīra, Yādāśāmbhārīta and so on have been used as synonyms of Varuṇa in Mahābhārata.
VARUṆA II. A Deva Gandharva. It is mentioned in Mahābhārata, Ādī Parva, Chapter 65, Stanza 42, that this Devagandharva was the son of Prajāpati Kālīśa born of his wife Muni.
VARUṆA (8). The sons of Angiras. (See under Paravaya).
VARUNADVIPA. An island famous in the Purāṇas. Mention is made about this island in Mahābhārata, Śabha Parva, Chapter 93.
VARUṆAHRADA. A lake of God Varuṇa. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 96, Stanza 18, that the god Agni (Fire) always shines in this lake.
VARUṆANI. A wife of Varuṇa.
VARUNASROTASA. A holy place situated in Mahārāja forest in South India. (M.B. Vana Parva, Chapter 88, Stanza 10).
VARUṆATIRTHA. A holy place at the mouth of river Ganges. Mention is made in Mahābhārata, Vana Parva, Chapter 62, Stanza 63, that those who bathe in this place will be filled with radiance and will enter the world of Varuṇa.
VARUNI I. (Varuṇibhrigū). The hermit Bhrigu having died in the sacrifice of Dakśa, took birth again from the sacrifice of Varuṇa. At this stage the name of Bhrigu became Varuṇibhrigū. (For further details see under Bhrigū).
VARUNI II. The daughter of Varuṇa. When the Devas and the Asuras churned the sea of Milk, four damsels were caused to arise by Varuṇa and holy pot of Ambrosia, by Soma. The four damsels were Sulakṣṇa, Vāruṇi, Kāmukā and Sreshthā, of whom Vāruṇi was married by Devas. (Padma Purāṇa, Bhūmi Kāvalī, Chapter 119).
VARUNI TIRTHA. A holy place situated in Pāndya-deśa in South India. (Mahābhārata, Vana Parva, Chapter 88, Stanza 15).
VARUṬHA. A King of the family of Anga. (Agni Purāṇa, Chapter 277).
VARUṬHINI. A celestial maid. This celestial maid performed a dance in the palace of Indra, in honour of the visit of Ārjuguna. (M.B. Vana Parva, Chapter 43, Stanza 29).
VĀṢA. A hermit who is praised in the Rgveda. (Rgveda, Mandala 1, Sūkta 116).
VĀṢAṆA. Wife of the Vasi named Arka. (Bhūgavata, Skanda 6).
VASANTAKA. A person in the story of Udayana. (See under Udayana).
VASĀTALA. A country in India famous in the Purāṇas. Mention is made in Mahābhārata, Śabha Parva,
Chapter 52, Stanza 15, that the princes of this country gave presents to Yudhishtira at the time of his sacrifice of royal consecration.

VASÁTI I. A king of the Candra (lunar) dynasty. He was the eighth son of Janamejaya. (M.B. Ádi Parva, Chapter 94, Stanza 57).

VASÁTI II. A country in ancient India. The Ksatriya kings of this country took the side of the Kauravas in the Bhārata Battle and were employed to protect Bhīma. (M.B. Bhārata Parva, Chapter 35, Stanza 14).

VASÁTI III. A King who fought on the side of Duryodhana. When Abhimanyu entered Cāka-vyūha of the army formed by Droṇa this King took a vow that he would commit suicide if he did not kill Abhimanyu and then run to the scene of the battle. In the fight between Vásáti and Abhimanyu, Vásáti was killed. (M.B. Droṇa Parva, Chapter 43, Verses 8-10).

VASÁTIKA. A warrior who fought on the side of the Kauravas against the Pandavas. He was killed in the fight with Abhimanyu. (M.B. Droṇa Parva, Chapter 44, Stanza 8).

VASÁVADATTA. Wife of Udayana. (See under Udayana).

VASÁVARITA. A group of devas (gods): It is said that in the third Manvantara there were five groups of Devas, each group containing twelve persons, known as the Sudhāmās, the Satyas, the Japās, the Pratardanās and the Vātavārinas. (For more details see under Manvantaras).

VASAVI. Another name of Satyavati the mother of Vīṣṇu. (Mahābhārata, Ádi Parva, Chapter 63).

VASAYU. A son born to Purūravas by Urvāṣī. (Padma Purāṇa, Sriti Khanda, 17).

VASĪṢṬHA. A hermit who was the son of Brahmā.

1) The three births of Vasiṣṭha. Vasiṣṭha with the radiance of Brahmā, is very famous in the Purāṇas. He had three births.

2) First birth.

a) Birth. Vasiṣṭha is one of the mental sons of Brahmā. This is the first birth of Vasiṣṭha.

"Nārada was born from the lap, Dakṣa was born from the right thumb, Vasiṣṭha from the breath (prāṇa) Bhṛgu from the chin, Kratu from the hand of Brahmā." - this birth, Arundhati was the wife of Vasiṣṭha. Arundhati was known by the name Urjā also. There is a Purānic story behind the marriage of Vasiṣṭha and Arundhati.

In her previous birth the name of Arundhati was Sandhyā. She was born from the passion of Brahmā. As soon as she was born she grew up. Seeing her exquisite beauty the Prajāpatis were filled with excitement. Even Brahmā, her father, was excited at her sight. Śiva, who understood this, tried to seduce Sandhyā. Sandhyā was ashamed. Even after Śiva, Brahmā, Prajāpatis and the others had gone their ways, she remained there blaming her birth. She said to herself: "The moment I was born, I grew up to be a young woman. My father and my brothers looked at me with desire. I also looked at them excitedly. As an atonement for this sin, I will burn my body in fire. I do not want to be a body desired by my father and brothers. With this decision she went to the mountain Candrabhāgā, which is the source of the river Candrabhāgā, and began to perform penance. Brahmā who came to know of this, was filled with pity and sent Vasiṣṭha to her. He went there in the form of a Brahmin boy and taught her how to perform penance. After the return of Vasiṣṭha she continued the severe penance to Viśnu. Her penance became the subject of talk and wonder everywhere. After a short while Viśnu appeared before her sitting on his conveyance Garuḍa. She praised Viṣṇu. Viṣṇu was pleased with her and asked what her desire was. She said: "Lord, creatures should not be sexually excited at their birth. They should have sexual desire only when they are grown up. The three worlds must know that I am chaste. In all my births I should not look at anybody except my husband with sexual desire. The man who looks at me with sexual desire should lose his manliness and become a hermaphrodite." Mahāvīru agreed to her request. It was from that day onwards that sexual desire appeared in creatures in their grown-up stage only, after they have passed the stages of infancy and childhood. Mahāvīru told her: "It is preordained that this body of yours will be burnt in fire. Medhātithi, (Medhātithi), the son of Priyavrata is performing the great sacrifice called Yajōṣisūna which is to be completed in twelve years. It is coming to a close. There is no doubt that Barīkā will come to the fire. That great hermit’s sacrifice is being performed in the basin of this river Candrabhāgā. Unseen by the hermits, you should go there and get into the fire. Because of my blessing you will be born from that fire as the daughter of Medhātithi. You should go into the fire thinking of him whom you want to be your husband in this birth."

Mahāvīru touched Sandhyā with the tip of his finger. Sandhyā walked to the sacrificial hall. Seen by none, she got down into the fire. She was burnt in the blazing fire. By the order of Viṣṇu, the God fire placed Sandhyā who was burnt in the sacrificial fire, in the Solar region. The sun divided that body into two and placed them in his chariot. The upper portion became the Pārāśananda (dārā) between the middle of the night and the lower portion became the Sāyantana Sandhyā (the evening midnight). At the end of the sacrifice, from the centre of the sacrificial fire a girl, like the flame of fire rose up. Medhātithi took that child in his hands and called her Arundhati. The child became famous throughout the three worlds, as the name stood for the principle that on no reason whatsoever righteousness be obstructed. (Rohita means obstruction. So Arundhati is one who cannot be obstructed). In some other Purāṇas Arundhati is given as the daughter of Prajāpati Kardama and Devahūti.

b) Marriage. Arundhati grew up in the hermitage of Medhātithi. Candrabhāgā holy bath which was the playfield of Arundhati, is even today, known as Arundhatīthī. Arundhati became five years of age. Brahmā saw her when she was playing on the ground after having taken her bath. At the instruction of Brahmā, Arundhati was entrusted to Sāvitrī and Bahulā for education. Sāvitrī is the wife of the Sun. Arundhati lived in Mānasī lake with Sāvitrī, Gāyatrī, Bahulā, Sarasvatī, Durgā and such other celestial women and completed her education. One day Arundhati happened to see Vasiṣṭha who was shining with radiance. They fell in love with each other. Parents and relatives and the elders came to know of this. Sāvitrī persuading Arundhati blessed her to become the wife of
Vasiṣṭha. The marriage of Arundhati with Vasiṣṭha was conducted in the presence of the Gods.

c) Sons. Seven sons, named Cīrāketa, Purucis, Viraca, Mitra, Ullhana, Vastubhrīdhāna and Dyumati were born to Vasiṣṭha by Arundhati. All seven of them were Brahmās.

d) The meaning of the name Vasiṣṭha and Arundhati. The meaning of the name Vasiṣṭha is given by Vasiṣṭha himself as follows:

I am known as Vasiṣṭha for two reasons. I am Vasaṃnā. The Sautrīs say that Air, Earth etc. are Vasa. I have become Vasiṣṭha because I have brought under control the Vasaus beginning with Anīma (the power of reducing the body to an atom). See what Arundhati herself says, about the meaning of the name Arundhati.

“I consider mountains, earth and heaven as elements in which I live, only after considering my husband as the element in which I live. My husband is the first and foremost element in my life. Moreover, I conform (anuṛdocha) with the mind of my husband. So know me as Arundhati.”

e) Cauṣalya’s fidelity to Arundhati. The saptasātras (the seven hermits) once left Arundhati alone in a forest and went to the Mountain Himalayas to gather fruits and roots. In those days, due to severe summer, the earth became a wilderness. So the hermits lived in the Himalayas. Arundhati all alone did penance in the forest. On one day Śiva took the form of a Brahmin and going near Arundhati requested her for alms. She replied: “There are only Zīrīphus fruits here, and nothing else to eat.” The Brahmin asked her to boil them. She placed the pot of Zīrīphus fruits on the oven and sat there hearing the good stories told by the Brahmin. Thus without thinking about her hunger or thirst she sat there for twelve years hearing the stories narrated by the Brahmin. When the hermits returned from Himalayas, Śiva assumed his original form and said, “Hermit! This woman, sitting in the hermitage, has acquired more penance than you have acquired in the Himalayas. Good woman! What boon do you want?” She requested that that place should be known as the holy place called Padaarpanavā (cooking of Zīrīphus fruits). Śiva allowed it. Even today that place is considered a holy place.

f) Death. When so many devas were dead at the sacrifice of Dakṣa, Vasiṣṭha also died along with them. Arundhati followed her husband. After death both of them entered the firmament and became two stars.

g) Sṛng Arundhati. In India there is a custom of choosing the women, the star Arundhati. Arundhati is the first of the women who took only one husband in her life. The meaning of this custom is this that this mentality of Arundhati should be acquired by the married women of India. Moreover, if the star stands in front of the star Vasiṣṭha, it is considered to forebode calamities in the world. (Kālīkā Purāṇa).

ii) Second birth.

General information. Vasiṣṭha who died at the sacrifice of Dakṣa took birth again from the sacrificial fire of Bṛhadā. Akrāmālī was the rebirth of Arundhati. So, in some Purāṇas, both are shown as one. This birth of Vasiṣṭha was terminated by the curse of emperor Nimi of the Ilaśāku dynasty. (For details see under Nimi).

(iii) Third birth. In the third birth Vasiṣṭha was born from a pot as the son of the Brahmin Brahmā. Akrāmālī was the birth of Arundhati. The two births were the brother of Agastya. (For detailed story see under Agastya, para 2). In this birth the wife of Vasiṣṭha was an Arundhati, who was the sister of Narada. Thus according to the Purāṇas, it took three births for Vasiṣṭha to complete his life. It is difficult to ascertain, in which particular birth, a particular story, stated in the Purāṇas, took place. It is probable that a large number of episodes might have taken place in the second and third births.

Stories connected with the life of Vasiṣṭha are given below:

2) Vasiṣṭha and Viśvāmitra. Vasiṣṭha and Viśvāmitra were two hermits who quarreled with each other throughout their lives. The quarrel between Vasiṣṭha a Brahmin hermit and Viśvāmitra a royal hermit, is given below:

(i) Reason for the enmity. Viśvāmitra was a King who cared much for the welfare of his subjects. Once he went with his army to hunt. He became tired by the hunt and reached the hermitage of Vasiṣṭha who welcomed them with hospitality. He told them that food would be ready when they returned. The King and his men bathed quickly and when they returned, a grand feast was ready for so many thousands. The King was in great perplexity. After the meal Viśvāmitra approached the hermit Vasiṣṭha and asked him how he got such a grand feast ready. He replied that the cow Kāmadhenu in his hermitage was capable of granting any wish. The King desired to have the cow. He asked the hermit to exchange the cow for a score of ordinary cows. Vasiṣṭha did not agree to this. Viśvāmitra said that the noble and superior things of the country belonged to the King. The hermit did not agree to that also. Finally Viśvāmitra was about to take away the cow by force. Thus the quarrel began. Understanding the wish of Vasiṣṭha Kāmadhenu held her horns and raised up and stood as a fierce and cruel figure. From the various limbs of the cow so many thousands of warriors jumped out and a fierce battle ensued in which the hundred sons and the huge army of Viśvāmitra met with defeat. At last Viśvāmitra tried to launch a direct attack against Vasiṣṭha. But the arrow of Viśvāmitra was charmed by Vasiṣṭha and when they touched the body of Vasiṣṭha, at last the King admitted that the power of the penance of a Brahmin hermit was the real power and he admitted defeat from Vasiṣṭha. From that day onwards a deep-seated hatred against Vasiṣṭha arose in the heart of Viśvāmitra. He left the administration of his Kingdom in the hands of his relatives and went to the south where he erected a hermitage and began to do severe penance. He acquired great powers of penance and became a royal hermit of immense attainments and the quarrel between the two great hermits Vasiṣṭha and Viśvāmitra began. (Vaṃśika Rāmāyana, Bāla Kāṇḍa, 5 sargas from 51).

(ii) Second confrontation. The next conflict between the two hermits was due to the king Tvaṣṭru of the Solar dynasty. Tvaṣṭru wanted both to remain after a battle Vasiṣṭha tried to discourage the king. Viśvāmitra took up the matter. He began to perform a sacrifice to lift up the king bodily to heaven, and Tvaṣṭru began to rise higher and higher. But Indra did not allow him
to enter bodily into the heaven. At last Vāśyāmitra, by the power of his penance, created an artificial heaven midway between the heaven and the earth and placed Trānakū in that heaven. With this the gap between the two hermits widened. (For more details see under Trānakū).

(iii) Third confrontation. By the blessing of Varuna, a son named Lohita was born to Harisundara. He had promised Varuna to sacrifice his son Lohita. But Lohita came to know of this and left the palace. Harīsundara was in a difficult situation. Vasiṣṭha advised him to buy a son and to sacrifice him. Accordingly a Brahman boy named Sūnaṭepha was bought. Vasiṣṭha decided to sacrifice him. Vāśyāmitra said that he could not be sacrificed. Harisundara was loved by Vasiṣṭha. So Vāśyāmitra tried to harm him as far as possible. Harisundara fell in the trap of Vāśyāmitra and lost his country, city, wife, everything and had to live in funeral places. (For detailed story see under Harīsundara.)

(iv) Fourth confrontation. Vasiṣṭha did not like the deception practiced by Vāśyāmitra, on Harisundara. Once Vāśyāmitra and Vasiṣṭha met in the forest by chance. Vasiṣṭha snatched Vāśyāmitra, who had only a child with him, threw him "in the air and said, 'Why do you put the truthful Harisundara into such misery? You are deceiving him as the stork sits in meditation and deceives the fish. So you will become a stork.'"

Vāśyāmitra looked at the hermit Vasiṣṭha who had cursed him and said, "So long as I am a stork you shall be a kingfisher. Thus they cursed each other, each of them become birds and be in place of Mānasa lake and each building a nest on the top of the trees began to live there. There was nothing but quarrel between the two birds daily. Both pecked and scratched each other to such an extent that they were covered with bleeding wounds. They looked like an erythrina tree filled with flowers. Everybody who saw them was filled with sadness. Thus they lived there for a long time. Once the kind-hearted Brahma, the father of Vasiṣṭha, saw their sorry plight. Having pity on them he came there with the other gods and delivered them both from the curse. (Devī Bhāgavata, Skandha 6).

(v) Fifth confrontation. Vāśyāmitra called the river Sarasvatī and asked her to bring Vasiṣṭha along with her current. Sarasvatī did not like the idea. Still, hearing the curse of Vāśyāmitra she agreed to do so. The river-basin where Vasiṣṭha had been performing penance was pulled down by the current of the river, and taking Vasiṣṭha in the current carried him down. Sarasvatī did not wish to leave Vasiṣṭha at the mercy of Vāśyāmitra. So when they reached the door of the hermitage of Vasiṣṭha, she carried him further down in a swift current. Vāśyāmitra got angry and cursed Sarasvatī. "Let blood flow through the river." With that the water of Sarasvatī changed to blood-colour. The gods were perplexed at this. They all gathered on the banks of the river. In the presence of the gods, both the hermits came to a compromise. Thenceforth that place became a holy tributary under the name Vasiṣṭhāpavāśā. (M.B. Śalya Parva, Chapter 92).

3) Other details

(i) Vasiṣṭha changed his a woman, into a man. (For details see under IIA 1).

(ii) Wives and children. Seven sons Raja, Qotra, Oṛḍhvaśāhā, Savana, Anagha, Sutapas and Sukra, were born to Vasiṣṭha by his wife Urja. These seven pure and just persons were the Saptarṣis (seven hermits) in the first Manvantara. (Vaiṣṇav Purāṇa, Amrīta 2, Chapter 10).

(Raja, Gātra, Oṛḍhvaśāhā Savana, Aśagu, Śukra (and Sutapas are the name given in Agnī Purāṇa, Chapter 20, of the sons of Vasiṣṭha born by his wife Urja).

(iii) Vasiṣṭha and emperor Nimi. (See under Nimi)

(iv) The Kṛṣṇa of Vasiṣṭha. There are ten Manḍalas in Kṛṣṇa, of which the seven Manḍalas was composed by the sages of Vasiṣṭha's hermitage.

(v) Cursing Rāvana. Once Rāvana asked Vasiṣṭha to come as his teacher and teach him the Vedas and the other scriptures. Vasiṣṭha did not comply with his request. The angry Rāvana got Vasiṣṭha a captive. But the King Kusuvalayāvā of the Solar dynasty, liberated Vasiṣṭha from captivity. The rescued Vasiṣṭha cursed Rāvana. You and your family will be exterminated by those born of the Solar dynasty." (Kambha Rāmāyaṇa, Yuddha Kāṇḍa).

(vi) Vasiṣṭha jumped into the river. See under Adṛṣṭya.

(vii) In uniting Tapati and Sāvanārāṇa Vasiṣṭha played a very prominent part. (See under Tapati).

(viii) It was Vasiṣṭha who put a stop to the sacrifice for the extermination of the Rākjása (giants) performed by Parāśara. (See under Parāśara).

(ix) Vasiṣṭha and Mucukunda. See under Mucukunda.

(x) Vasiṣṭha told Śri Rāma the history of the dynasty of Ikvādvī. (Valmiki Rāmāyaṇa, Bāha Kāṇḍa, Sarga 73).

(xi) The hermitage of Vasiṣṭha was situated in the valley of mount Mahāmeru. (Mahābhārata, Aḍi Parva, Chapter 29, Stanza 6).

(xii) The cow of Vasiṣṭha was stolen by the eight Vasus. See under Aṣṭavāna.

(xiii) Vasiṣṭha was the teacher of Bhīṣma. (Mahābhārata Aḍi Parva, Chapter 103, Stanza 45).

(xiv) Vasiṣṭha participated in the Birth festival of Arjuna. (M.B. Aḍi Parva, Chapter 122, Stanza 51).

(xv) Vasiṣṭha tried to commit suicide. (See under Adṛṣṭya).

(xvi) Vasiṣṭha shone in the assembly of Brahma. (M.B. Sāhā Parva, Chapter 1, Stanza 19).

(xvii) in the Bhārata-battle an effort was made by Vasiṣṭha to dissuade Drona from the battle. But it was in vain. (M.B. Dṛṣṭa Parva, Chapter 190, Stanza 35).

(xviii) Vasiṣṭha was one of the hermits who came to visit Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Stanza 7).

(xix) Once rain failed in the world and creatures became miserable. At that time Vasiṣṭha fed the creatures. (M.B. Anuśāsana Parva, Chapter 137).

(xx) Once Indra lost the Devaloka (the world of the Devas) and he became gloomy and miserable. Vasiṣṭha went to him and consoled him. (M.B. Śānti Parva, Chapter 291, Stanza 91).

(xxi) Vasiṣṭha was one of the hermits who were Brahmin tribal workers. (M.B. Śānti Parva, Chapter 295, Stanza 7).

(xxii) Once Vasiṣṭha imparted knowledge to King Janaka. This exhortation is given in Mahābhārata, (Śānti Parva, six chapters from 302).
VASIŚṬHA (xvi) Vasiṣṭha was one of the twentyone Prajāpatis. (M.B. Śānle Parva, Chapter 394, Stanza 36).

(xxiv) Vasiṣṭha is considered to be one of the Citraśikhandaś (Saptarishi—seven hermits) (See under Citraśikhandaś).

(xxv) Once Vasiṣṭha talked about Purusārtha (the objects of life) to Brahmā. (M.B. Anuśāsana Parva, Chapter 6).

(xxv) Vasiṣṭha talked to Sandasa about giving cows as alms. (M.B. Anuśāsana Parva, Chapter 78, Stanza 5).

(xxvi) On another occasion Vasiṣṭha gave advice to Pańcarāma and talked about the origin of gold. (M.B. Anuśāsana Parva, Chapter 64, Stanza 41).

(xxvii) Vasiṣṭha once told Arundhutī how weakness was caused. (M.B. Anuśāsana Parva, Chapter 93, Stanza 31).

(xxviii) Vasiṣṭha avowed that he was not one of those who had sinned the lotus flowers of Agastya. (Anuśāsana Parva, Chapter 23, Stanza 114).

(xxix) Apava, Arundhathā, Brahmarā, Devarā, Hairanyagarbhā, Maitrīvānī, Varūṇī, and such other words are used as synonyms of Vasiṣṭha, in the Mahābhārata.

VASIŚṬHA. An Agni (fire). (Mahābhārata, Vana Parva, Chapter 220, Stanza 4).

VASIŚṬHA (M). Vasiṣṭha, the hermit. It is mentioned in Mahābhārata Vana Parva, Chapter 84 that he who bathes in this tirtha would become a brahman.

VASIŚṬHA PARVATA. A mountain famous in the Purāṇas. It is mentioned in Ādi Parva, Chapter 214, Stanza 2, that Arjuna came and sat on this mountain during his pilgrimage.

VASIŚṬHA PĀVAVĀ. An ancient holy bath on the banks of the river Sarasvati. (See under Vastupura, fifth confrontation).

VASIŚṬHĀŚRAMA. A holy place near Nārāyaṇasāgara. This holy bath is famous throughout the three worlds. Those who bathe in this place will enjoy the fruits of performing Vajapeya yajna (Drinking sacrifice). (M.B. Vana Parva, Chapter 87, Stanza 140).

VASORDHĀRĀ. Wife of the Vasiṣṭha named Agni (Bhāgavata, Skandha 6).

VASTRAPA. A group of Kṣatriyās. The priests belonging to this group brought presents to Yudhiṣṭhira. (M.B. Śaṅkha Parva, Chapter 52, Stanza 15).

VASTUPURUṢA. In days of yore a ghost of immense size, who was feared by all other ghosts came into existence. This ghost was buried inside the earth by the Devas. This ghost is called Vastupuruṣa. He is the deity of whatever we build on the earth. The offering made to this Vastupuruṣa on completion of a house is called “Paravastubali.” (Agni Purāṇa, Chapter 49).

VASU I. A King named Uparicaravasu. For further details see under Uparicaravasu.

VASU II. Astavasu. (The right Vasu). (For further details see under Ashvatasu).

VASU III. A son born to Kuśa, King of Kanyakubha by his wife Vaidarbhi. Kuśa had four sons, Kuśāmba, Kuśāmba, Asvārāja, and Vasu. Of them Kuśāmba built the city of Kuśāmbi, Kuśāmbi the city of Mahodayapura, Asvārāja the city of Dharmanāranya and Vasu the city of Girivṛaja which is erected in the middle of five hills. The river Māgadhī flows around this city.

(Valmiki Rāmāyaṇa, Bālākṛṣṇa Sūrya 22).

VASU IV. A Vasu is mentioned in Brahmaṇḍa Purāṇa Chapter 58, as the brother of Paraskarmā. Vasu, Rūmāṁya, Sūṣṇa, Viśvāvasu and Parasārum were the five sons born to Jamadagnī by his wife Remukā.

VASU V. A son of Muraśu. The sons of Muraśu were, Tāma, Antariṅka, Śravuṇa, Vasu, Viśvāvasu, Nabhāśvaṇa and Aruna. (Bhāgavata, Skandha 10).

VASU VI. A mighty King, 12 of the Ikṣvākūs dynasty. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 13).

VASU VII. It is mentioned in Mahābhārata, Ādi Parva, Chapter 94, Stanza 17, that the King Iīma had five sons, Dvīyanta, Śrīr, Bhīma, Pravasu and Vasu by his wife Kauṭhatari.

VASU VIII. A scholarly Brahmin-hermit. The hermit Pāda was the son of the Vasu (M.B. Śaṅkha Parva Chapter 33, Stanza 33).

VASU IX. Vasu is used as a synonym of Siva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 140.

VASU X. A name of Mahāviśnu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 25).

VASU XI. A King. He was born to Uttānapāda by Susūrī. A controversy arose among hermits once, about cow-sacrifice and for a solution of the problem the hermits approached this King Vasu, who told them his perception that the sacrifice of cow was, strictly speaking, a matter of slaughter and as such it was to be forbidden. As the hermits could not agree with the King, they cursed him “Let the King go to Pārīqī (underworld). Vasu then did very severe penance and attained heaven. (Matsya Purāṇa, Chapter 17).

VASUCANDRA. A King who was the supporter and helper of Yudhiṣṭhīra. He was as mighty as the powerful Indra. (M.B. Drona Parva, Chapter 158, Stanza 40).

VASUDĀMĀ. An attendant of Subrahmaniya. (M.B. Salya Parva, Chapter 46, Stanza 5).

VASUDĀNA I. A Kṣatriya King. This King who was a member of the council of Yudhishthira was the ruler of Pūru. It is stated in Mahābhārata that this King presented Yudhishthira with twenty-six elephants and two thousand horses (Sāthaka Parva, Chapter 52, Stanza 27). In the Bhārata battle this King was the support of Yudhishthira and Dhrisiradummatī. But he was killed by the arrow of Drona. (M.B. Udyoga Parva, Chapters 151 and 171; Drona Parva, Chapters 25 and 198; Karna Parva, Chapter 6).

VASUDĀNA II. A prince of Pāñcāla, who fought on the side of the Pāñcāvas. He was killed by Dronaśāma (M.B. Drona Parva, Chapter 21, Stanza 54).

VASUDĀNAŚIRUKA. A King who had taken the side of the Kauravas and fought against the Pāñcāvas. He killed Abhirūdhā, the son of King of Kāśi (M.B. Karna Parva, Chapter 4, Stanza 74).

VASUDATTĀ I. Mother of Varuṇu (See under Varuṇu).

VASUDATTĀ II. (VASUDEVA). Father of Sudeva, a woman who had taken rebirth as a hog. (See under Sudovi III).

VASUDEVĀ I. Being the son of Vasudeva, Śrī Kṛṣṇa was called Vasudeva.

VASUDEVĀ II. See under Paunārakavāsudeva.

VASUDEVĀ. Father of Śrī Kṛṣṇa.
1) Genealogy. See under Kvnsa.
2) Prasasti birth and current birth. Vasudeva was the rebirth of Prajapati Kaśyapa. Durva and Surāśā, the wives of Kaśyapa, took birth as Devas and Kṛṣṇa, respectively. (For details see under Kaśyapa).
3) Marriage and Family. Kṛṣṇa, the wife of Vasudeva, gave birth to Kaśyapa, the elder brother of Kaśyapa, Durva, Dharmara, and Mahābhārata. Of Devas who was also called Māya and Amavāsi, the younger son of Kṛṣṇa and his beautiful sister Subhadra were born. Vaiṣṇava, Ruciṣamana, Vardamanā and Devas were sons born by Upadeva. The two sons Agāvaha and Mandaṅga, otherwise called Angada were born of Vṛkdevi. Revanta, who could not be defeated in battle, was born from Saptāmidevi. The first son of Vasudeva was Kaṅkṣika, whose birth was from a Vaiṣṇava woman called Śraddhā Devī when Vasudeva was travelling in the forest Kaṁśa, a mighty son was born by the queen Śrutandharā. Subhadra, head of the archers and Ambava were born by his wife Jānī. (Padiana Pārni, P. 1314).
4) Other details.
(i) Vasudeva was the son of Śrāvaṇa, and the husband of Devas, the father of Kaśyapa, the brother of Kaśyapa and the minister of Ugraśena. It was Vasudeva who sent the priest Kaśyapa to Śatārīga to perform the purification ceremonies such as naming etc. of the Pāṇḍava. (M.B. Ādi Pārva, Chapter 123, Dākṣinātāyapātha).
(ii) After the Bhārata-battle, Vasudeva asked Śrī Kṛṣṇa and learned from him the detailed news about the battle. (Āvāmedha Pārva, Chapter 90).
(iii) Vasudeva fell into a swoon when he heard that Subhadra had become unconscious. (M.B. Āvāmedha Pārva, Chapter 61, Stanza 5).
(iv) The ceremony of offering to the manes (Śraddha) of Abhimanyu was performed by Vasudeva. (M.B. Āvāmedha Pārva, Chapter 62, Stanza 1).
(v) Vasudeva, while the Yādava fought among themselves, after drinking liquor, Śrī Krūga went to Dwārakā and visited Vasudeva, and requested him to protect his wife who were awaiting Arjuna. Then after killing the feet of Vasudeva, Śrī Kṛṣṇa and Subhadra Kamsa went to doance. (M.B. Mausala Pārva, Chapter 1, Stanza 8).
(vi) When the dynasty of Vṛṣṇi was completely destroyed, Vasudeva thinking about the Supreme soul in his heart forsook his body. (M.B. Mausala Pārva, Chapter 7, Stanza 15).
(vii) Arjuna performed the funeral rites of Vasudeva and asked his four wives to enter the funeral pyre. (M.B. Mausala Pārva, Chapter 7, Stanza 19).
(viii) Vasudeva entered heaven and took his place among Vāsudevas (gods concerned with offering to the manes). (M.B. Śvargaśāpaka Pārva, Chapter 5, Stanza 17).
(ix) The synonyms of Vasudeva used in Mahābhārata are Amarkundubhi, Saru, Saraputi, Sarasūna, Yadubāhā and so on.
VĀSUDĒVAHĀṬṬATIŘI. A Sanskrit poet of Keralā. Vāsudevaḥāṭṭatīrhi was a poet who used alliteration abundantly. His important works are Yuddhiṣṭhīra-vijayi, Trapuvadiha, Śrīkaṇḍa, Vāsudeva Vijayā, Gṛndamokṣa, Nāyikā etc.
VĀSUDHĀ. Daughter of Nārāyaṇa, a Gandharva woman. Nārāyaṇa had three daughters Sundari, Ketu-rati and Vāsudhā. (For more details see under Purpo-kāṭa).
VĀSUDHĀRA. A holy place. Those who visit this place could enjoy the fruits of performing horse-sacrifice. If one gives offering to the manes after getting oneself purified by bathing in this holy tirtha (bath) one will attain the world of Viṣṇu. There is a lake of the Aśvāvas (eight Vāsudevas) in this place. By bathing there, one could become the subject of love and regard of the eight Vāsudevas. (M.B. Vana Pārva, Chapter 82, Stanza 53).
VĀSUHOMA. A King of the country of Aṅga. Once he gave advice to Mahāśāhu on righteousness. (M.B. Sānti Pārva, Chapter 122, Stanza 1).
VĀSUJYESTHĀ. A King. This King was the son of Puṣvamitra. (Maitya Pārṇa, 274, 28).
VĀŚUKI. One of the famous Nāgas (serpents).
(i) Birth. The urages and Nāgas (serpents) were born to Prajapati Kaśyapa by his wife Kādrī. Vāsuki, the eldest son of Kādrī spent his childhood with his parents.
(ii) Differences of opinion. Vīnātā and Kādrī stationed on the hill of the tail of Ucaśīravāhu. (A horse obtained at the burning of the sea of milk. To win the stake, Kādrī asked his sons to hang on the tail of Ucaśīravāhu as black hair, but the truthful Vāsuki was not prepared to do so. Kādrī cursed Vāsuki and the others who sided with him. From that day onwards Vāsuki and those who were cursed, separated from their mother and formed into a serpent group. (M.B. Ādi Pārva, Chapters 37 and 46).
3) The length of Vāsuki. The Devas and the asuras decided to get Amṛta (Ambroisie—the celestial honey of immortality) by burning the sea of milk. The Devas went to bring Mandara-mountain, to be used as the burning rod. Their attempt was futile. The asuras made a trial with the same result. The Bhūtīnāgas (Guardians) of Siva also made a vain attempt. On the instruction of Siva, Garuḍa went and brought the mountain in就是一个 eagle takes away a frog. Now Vāsuki should be brought. The Devas and Gandharvas failed in that attempt also. Garuḍa who was haughty of his strength and speed, went to the city of the Nāgas (serpents) and requested Vāsuki to come to the sea of Milk. Vāsuki replied that if the matter was so urgent he had no objection for being carried to that place. He took the middle part of Vāsuki in his beak and flew up higher and higher and reached beyond the horizon. Still the lower half of Vāsuki was living in ground. So he took Vāsuki in his beak as folded in two. Still the result was the same. Garuḍa became aware of the impossibility of carrying Vāsuki and returned, ashamed and disappointed. Vānita rebuked him for his arrogance. After this, Siva stretched his hand to Pātāla. Vāsuki became a small bangle on that hand. Thus Vāsuki was brought to the shore of the sea of Milk. (Kamba Ramāyana, Yuddha Kandā).
in large numbers, he sent his nephew Adi to find out a way to rescue the prevailing nāgas. (M.B. Adi Parva, Chapter 53, Stanza 20).
(iv) Vasuki participated in the birth-festival of Arjuna. (M.B. Adi Parva, Chapter 122, Stanza 71).
(v) Vasuki advised the nāgas to give the divine juice to Bhimaśena, in accordance with the request of Arjuna. (See under Bhimaśena).
(vi) Vasuki stays in the palace of Varuṇa worshipping him. (M.B. Sāhyā Parva, Chapter 3, Stanza 3).
(vii) Arjuna once charmed the nāgas and thus Vasuki. (M.B. Virāṭa Parva, Chapter 2, Stanza 14).
(viii) In Tripurārādhana (the burning of Tripura) Vasuki acted as the host-string of Śiva and as the axle of his chariot. (M.B. Karṇa Parva, Chapter 34, Stanza 22).
(ix) In the fight between Arjuna and Karna, Vasuki was a well-wisher of Arjuna. (M.B. Karna Parva, Chapter 37, Stanza 43).
(x) The Devas anointed Vasuki as the King of the nāgas. (M.B. Sāya Parva, Chapter 37, Stanza 30).
(xi) Vasuki gave Subrahmanya two followers named Jaya and Mahājaya. (Sāya Parva, Chapter 43, Verse 32).
(xii) Vasuki is one of the seven nāgas which hold up the earth. (M.B. Anuśīla Parva, Chapter 150, Stanza 41).
(xiii) When Balabhadraṇa went to Patala after his death, Vasuki had gone there to receive him (M.B. Mautala Parva, Chapter 4, Stanza 15).
(xiv) Once Vasuki and Vayu tried to find out who was the most powerful of the two, in consequence of which contest, Mount Trikūṭa was broken from the vicinity of Mahānemi and was thrown into the southern Sea. (See under Trikūṭa).
(xv) Words such as Nāgārāj, Nāgāraja, Nāgendra, Pannaga, Pannagāraja, Sarpa, and so on are used as synonyms of Vasuki in Mahābhārata.

VASUKITIRTHA. A holy place situated on the banks of the Ganges in Prayaga. Bhagavatitirtha is another name of this holy bath. It is mentioned in Mahābhārata, Vana Parva, Chapter 65, Stanza 86, that by taking bath in this holy tirtha one could attain the fruits of performing the horse-sacrifice.

VASUMAN 1. (VASUMANAS). A King of the dynasty of Ikṣvāku.
2) Birth. Haryāsa, the King of Ayodhya married Mañjuva, the daughter of Yayati. Vasumanas was their son. (M.B. Adi Parva, Chapter 86, Stanza 56).
3) Marriage proposal. A damsel named Harini was proposed to be given in marriage to Vasumanas. But another man carried her away. To know the story see under Durmudra 11.
4) Other information.
(i) Once Yayati who fell from heaven on the earth met with Vasumanas. Because of the merit of mingling with good people Yayati attained heaven again. (M.B. Adi Parva, Chapter 86, Stanza 56).
(ii) Vasumanas entered heaven along with Kings like Asitaka and others. (M.B. Adi Parva, Chapter 93, Stanza 16).
(iii) Vasumanas sits in the palace of Vana and praises him. (M.B. Sāhyā Parva, Chapter 8, Stanza 13).
(iv) He went on pilgrimages and earned fame and wealth. (M.B. Vana Parva, Chapter 94, Stanza 17).
(v) He was present at the horse-sacrifice of Asitaka the son of Viśvāmitra. (M.B. Vana Parva, Chapter 198, Stanza 1).
(vi) He once got into the aerial chariot of Indra and came and stood over the city of Viśvāmitra and witnessed the battle of Kṛṣṇa and the teacher Kaṃsa. (M.B. Virāṭa Parva, Chapter 8, Stanza 9).
(vii) It was near Vasumanas and others that had been performing the sacrifice of Vājasaney and worshipping Mahāvānu that Yayati fell from heaven. (M.B. Udyoga Parva, Chapter 121, Stanza 10).
(viii) Vasumanas became famous under the name Dānapati (lord of donates) because he had given Yayati, the fruits of his good deeds. (M.B. Udyoga Parva, Chapter 122, Stanza 9).
(ix) While he was the King of Kosalā he conducted a consultation with Brhaspati as to how he could bring about the prosperity of the country. (M.B. Sānti Parva, Chapter 69, Stanza 6).

VASUMAN II. (VASUMANAS). A King who was famous in the council of Yuvalūdhira. (M.B. Sāhyā Parva, Chapter 4, Stanza 32).

VASUMAN (VASUMANAS) III. A fire. It is stated in Mahābhārata, Vana Parva, Chapter 221, Stanza 27, that if a woman during her monthly course happens to touch the holy fire, an aṣṭakapāla should be offered to the fire Vasuman. This fire called Vasuman now stands in the palace of Brahmā. (M.B. Salēha Parva, Chapter 11, Stanza 30).

VASUMAN (VASUMANAS) IV. A prince of the family of Jayāka. It is mentioned in Mahābhārata, Sānti Parva, Chapter 309, that a hermit had given him exorcisms regarding righteouness.

VASUMITRA. An ancient Kuru king. It is stated in Mahābhārata, Adi Parva, Chapter 67, Stanza 41 that this King was born from a portion of the asura named Viskara, the son of Daṇju. (M.B. Vasuman, Chapter 67, Stanza 43).

VASUSRĀMA. See under Dharmārṣiṇī 1.

VASUSENA. A name of Karna at the time of his boyhood. He was called by the name Vasaṣena by his foster-father Adhiratha and his foster-mother Rādhā. (See under Karna).

VASUSRI. An attendant of Subrahmanya. (M.B. Sāhyā Parva, Chapter 46, Stanza 14).

VASVANANTA. The father of Yuvudha, and the son of Upagupta. He was the King of Viśeha. (Bhāgavata, Skanda 9).

VASVOKASĀRA. One of the seven branches of the Gangā. (M.B. Bṛihṣa Parva, Chapter 6, Stanza 48).

VAṬA. One of the five attendants given to Subrahmanya by the god Aṭha. The five attendants were Vaṭa, Parigha, Bhima, Dahati, and Dahana. (M.B. Sāhyā Parva, Chapter 45, Stanza 34).
VĀTA. One of the Saptarṣis (seven hermits) of the Manvantara (Age of the Manu) of Manu Svāroṣa. In this age of the Manu, the Devendra was Viṣṇu. The Saptarṣis of that Age of the Manu were Uśā, Sambha, Prāṇa, Vāta, Viṣṇabha, Niraya and Parivān. (Viṣṇu Purāṇa, Am 3, Chapter 1).

VĀTADHĀNA. A Kṣatriya King. This King was born from a portion of the asura Krodhavāsa (Mahābhārata, Ādi Parva, Chapter 63, Stanza 67).

VĀJADHĀNA. A country in Ancient India. The people of this country were called the Vājadhānas. The following information is available about them from the Mahābhārata.

(i) Nakula defeated the Vājadhānas who were Kṣatriyas at the time of his regional conquest. (M.B. Sābhā Parva, Chapter 32, Stanza 8).

(ii) Once the Kauravas surrounded this country which abounded in wealth and food. (M.B. Udyoga Parva, Chapter 19, Stanza 31).

(iii) Vājadhāna was one of the foremost countries in India. (M.B. Bhīma Parva, Chapter 9, Stanza 47).

(iv) In the Garuḍa Vyāha of the army formed by Bhīma, Aśvatthāma and the Vājadhānas stood at the head of disposition, in the Bharata-Battle. (M.B. Bhīma Parva, Chapter 27, Stanza 4).

(v) Once Śī Kriṣṇa defeated the Vājadhānas. (M.B. Droga Parva, Chapter 11, Stanza 17).

(Vi) It is mentioned in Mahābhārata, Arka Parva, Chapter 73, Stanza 17 that in Bharata-Battle Arjuna destroyed all the armies of the country of Vājadhāna.

VĀTADHIPA. A King who is famous in the Purāṇas. It is mentioned in Bhīma Parva, Chapter 31, Stanza 15, that this King was subdued by Sañcēva during his southern regional conquest.

VĀTAGHANA. One of Vāsukirti’s sons who were expounders of Vedas. (M.B. Anuśāna Parva, Chapter 4, Stanza 54).

VĀTAJA. A country in Ancient India. (Mahābhārata, Bhīma Parva, Chapter 9, Stanza 45).

VATAP. A giant. He, and Agastya, Para 3, for the story of how this asura was caught along with his food by Agastya.

VATAPII. A notorious asura (demon) born to Prājapati Kaśyapa by his wife Duṣu. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 29).

VĀTARDHA. A hell. For further details see the action Naraka under Kāla.

VĀTAKANDHA. A hermit. It is mentioned in Mahābhārata, Sābhā Parva, Chapter 7, Stanza 14, that he sits in the palace of Indra praising and worshipping him.

VĀTAVEGA I. (VĀYUVĒGA). One of the hundred sons of Dhruvarṣa. It is mentioned in Mahābhārata, Ādi Parva, Chapter 195, that he had been present at the Swayamvara (marriage) of Draupadi and in the Kaurva Parva, Chapter 84, Stanza 2, that he was killed by Bhīmasena in the Bharata-battle.

VĀTAVEGA II. One of the famous sons of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Stanza 10).

VĀTIKA. A warrior of Subhrāmaṇya. (M.B. Sālya Parva, Chapter 45, Stanza 67).

VATAS I. Son of Praparnada the King of Kāśī. It is stated in Mahābhārata, Śancti Parva, Chapter 49, Stanza 79, that the name Vata was given to him because he was brought up in his childhood by calves of cows.

VATAS II. A King of the family of Sāryāti. This King was the father of Tālāṣṭhūga and Hēhaya. (M.B. Anuśāna Parva, Chapter 30, Stanza 7).

VATAS III (VATASABHUMI). A country in ancient India. The following information is given about this country in the Mahābhārata.

(i) Bhīmasena conquered this country during his regional conquest. (M.B. Sābhā Parva, Chapter 30, Stanza 10).

(ii) Karna once brought this country under control. (M.B. Vāṇa Parva, Chapter 254, Stanza 9).

(iii) During the battle of Bharata, the people of Vata were on the side of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 53, Stanza 1).

(iv) Deified beings (semigods) and heavenly singers had lived in this country. There is an asylum there for holy men. Ambā, the princess of Kāśī once lived in this hermitage. (M.B. Udyoga Parva, Chapter 186, Stanza 34).

(v) Ambā became a river and still flows through this country under the name Ambā. (M.B. Udyoga Parva Chapter 186, Stanza 40).

(vi) In the battle of Bharata, the warriors of Vata stood on the left side of the disposition of the army called Kauṭika-Kauṭaca-vyuta, formed by Dāṇḍayuddhāna. (M.B. Bhīma Parva, Chapter 30, Stanza 53).

VATAŚALA. An attendant of Subhrāmaṇya. (M.B. Śancti Parva, Chapter 45, Stanza 72).

VATASĀNABHA. A hermit. Dharma, once took the form of a she-buffalo and saved Vatasañābh from heavy rain. After this he thought that he was an ungrateful man and so he decided to forsake his body. But Dharma dissuaded him from this attempt. (M.B. Anuśāna Parva, Dākṣikānaya Pātha, Chapter 12).

VATASARA. The younger of the two sons of Dhruva. Utkala, the elder was a man of abstinence. So the younger brother Vatasa became the prince apparent. Vatasa married the princess named Svarūpī. Six sons named Puspārṇa, Tīmākeṭu, Iva, Vṛṣa, Vasu and Yajna were born to them. (Śagadāvaya, Kauṭaca 4).

VĀTINYA I. A hermit belonging to the Guruparamapā (the line of teachers). It was this hermit Vatya who wrote the famous Vaiṣṇavāyana Sutra (the science of Amour). He was one of the guests at the serpent-sacrifice (Sarpa-stana) of Janamejaya. (M.B. Ādi Parva Chapter 53, Stanza 9). He visited Bhīma who lay on the bed of arrows (M.B. Śancti Parva, Chapter 47, Stanza 3). See under Guruparamapā.

VĀTISA II. A country famous in the Purāṇas. This country has the name Vatasa also. (See under Vata)

VĀYASAVIYĀ. The art of making the crow tell the past and foretell the future. (For further details see under Kalākavekṣa).

VĀYU I. One of the eight guardians of the world. (Dīkṣālakās).

1) General information. Vāyu was born from the breath of Viṣṇu (Rgveda 10.90). Vāyu was the son-in-law of Vāyu. The eight dīkṣālakās are Indra, VānDeśi (Vērī), Yama, Nīrūtī, Varuna, Vāyu, Kubera and Śiva.

2) Confrontation with Vāyu. Once Vāyu and VānDeśi tried to find out who of the two was mightier, in consequence of which, Trikūtaparvata, a peak of Mount
VÄYU I

Himālaya, was broken from its bed and thrown into the southern ocean near Lanka. Later, the city of Lanka was built on this mountain. (For details see under Trīkūṭa).

3) *Children*. Bhimaśena and Hanumān are said to be the prominent sons of Bhagavān Vāyu. It is mentioned in Rgveda, Mandala 1, Anuvāka 7, Sūkta 112, that Agni was the son of Vāyu. To make fire from wood by ascription, the hardies obtain strength by the help of the life breath called Vāyu (a breath or vāyu). It is from this, that the idea that fire is the son of Vāyu, came into existence. To know how Vāyu obtained the patronity of Bhima and Hanumān see under Bhima and Hanumān. *It is stated in Bṛha Purāṇa that a group of celestial maids called 'Muda' owes its origin to Vāyu."

4) *Loss of Vāyu*. Once Bhagavān Vāyu happened to see the six beautiful daughters of Kuśānābhā, a king, and he was excited sexually. At the princesses refused to satisfy his desire, Vāyu changed the damsels into bunch-backs, by a curse. (For detailed story see under Kuśānābha).

5) *The Vāyus* (breath) in the body. (See under Nāḍikāpras).

6) *Curbing the arrogance of Silk-cotton tree*. Long ago a silk-cotton tree grew up on the top of the Himālayas. It grew up to be gigantic spreading its branches in all directions. Birds built their nests on the branches of that big tree and hermits and animals found shelter under its shade. The silk-cotton tree became arrogant. Once Nārada came there and praised the tree—"How gigantic, this silk-cotton tree is! Even in a great storm its branches do not move."

"The praise of Nārada made the storm that was angering the tree, etc. to be its servants. Nārada told Vāyu, what the silk-cotton tree had said. Vāyu got angry and coming to the tree, said thus: "You, wicked silk-cotton tree, in days of yore, when Brahmā was carrying on creation he took rest on you for a while. That is why I keep motionless when I come to you. It is not because I am afraid of you. I knew that you belittled me before Nārada. If you are bold enough, come and fight with me."

The silk-cotton tree accepted the challenge. Next day Bhagavān Vāyu changed into a storm and blew against the tree. The tree lost leaves, flowers and fruits and stood bare. Thus within a very short time the arrogance of the tree was curbed.

This story was told to Yudhiṣṭhira by Bhīma, to show that rendering help to a foe, will only make him haughty. (M.B. Sānti Parva, 3 Chapters from 154).

*Other details.*

(i) When Indra cut off the wings of the mountains, Bhagavān Vāyu saved the mountain Maṅkā from this danger, by hiding it in the ocean. (Vālmīki Rāmāyana, Sundara Kāya, Sarga 1, Stanza 126).

(ii) The image of Bhagavān Vāyu should be consecrated as sitting on the back of a deer, holding a flag. (Agni Purāṇa, Chapter 51).

(iii) Indra sent Vāyu also along with Menakā to hide the penance of Viśvakāmā. While Menakā was dancing in front of Viśvakāmā, Vāyu displaced her cloth. (M.B. Ādi Parva, Chapter 72, Stanza 1).

(iv) It is mentioned in Mahābhārata, Vana Parva, Chapter 19, Stanza 22, that Vāyu is the messenger of the gods.

(v) Mention is made in Mahābhārata, Sabha Parva, Chapter 11, Stanza 20, that Vāyu stays in the palace of Brahmā, praising him.

(vi) Once Pradyumna tried to kill Śāvaka. At that time Vāyu went to Pradyumna as the messenger of God. (M.B. Vana Parva, Chapter 19, Stanza 22).

(vii) Vāyu proved that Damayanti was chaste. (M.B. Vana Parva, Chapter 76, Stanza 36).

(viii) Vāyu declared that Svāti was chaste. (M.B. Vana Parva, Chapter 291, Stanza 27).

(ix) In Tripurāraṇa (the burning of Tripura) Vāyu acted as the arrow of the bow of Śiva. (M.B. Drona Parva, Chapter 202, Stanza 76).

(x) Vāyu gave Subrahmaṇya two attendants called Bala and Aśīrvaṇa. (M.B. Sāya Parva, Chapter 45, Stanza 44).

(xi) Once Vāyu advised Purūravas about the need of a priest. (M.B. Śancti Parva, Chapter 72, Stanza 25).

(xii) Once Bhagavān Vāyu talked elaborately on the secrets of goodness and badness. (M.B. Amāśā Parva, Chapter 128).

(xiii) Bhagavān Vāyu once talked about the greatness of Brahmā to Kārttavyārjuna. (M.B. Amāśā Parva, Chapter 132).

VĀYU II. An ancient hermit of India. It is mentioned in Mahābhārata, Śancti Parva, Chapter 47, Stanza 9, that this hermit visited Bhṛīṣṭa on his bed of arrows. VĀYUBALĀ. See under Vāyucakra.

VĀYUBHAKSA. An ancient hermit. It is mentioned in Mahābhārata, Sabha Parva, Chapter 4, Stanza 13, that this hermit had been a prominent figure in the palace of Yudhiṣṭhira.

VĀYUCAKRA. A hermit. It is mentioned in Mahābhārata, Śaśy Parva, Chapter 36, Stanza 32, that this Vāyucakra was born from the semen kept in a pot by the hermit called Maṅkānavaka. From this same pot some other hermits such as Vāyuvala, Vāyuvala and others were born. (See under Maṅkānavaka, Para 2).

VĀYUHĀ. A son of the hermit Maṅkānavaka. (See para 3, under Maṅkānavaka).

VĀYUVĀLĀ. See under Vāyucakra.

VĀYUMANDALA. A son of the hermit Maṅkānavaka. See para 3, under Maṅkānavaka.

VĀYUPURĀNA. One of the eighteen Purāṇas. (See under Purāṇa).

VĀYURETIAS. A son of the hermit Maṅkānavaka. (See para 3, under Maṅkānavaka).

VĀYUVEGA I. Kārttiryā King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 63 that this King was born from a portion of the asura named Krodhavāla.

VĀYUVEGA II. A son of the hermit Maṅkānavaka. (See para 3, under Maṅkānavaka).

VĀYUVEGA III. One of the sons of Bhṛarātra. He was present at the Svayamīvara (marriage) of Draupadī (M.B. Aranyās: Chapter 177, Verse 2).

VĀYYA. A royal hermit of the period of Rgveda. Mention is made about the royal hermit such as Vāyu, Karkandhu and others in Rgveda, Mandala 1, Sūkta 112.

VEDA. The sun of the hermit Ayuddhāhuṇya. (For further details see under Ayuddhāhuṇya).

VEDA (S). 1) *Introduction*. The root 'Vid' in Sanskrit means 'to know'. The books composed of the knowledge of the
In the Sānhitās there are lyrics in praise of different gods. All these are spells and incantations (mantras) in the form of songs. The under-currents of all these spells are Vedas and stories from the Vedas. Generally speaking the Brāhmaṇas contain prose texts giving practical observations on sacrifice which are mentioned in the songs of praise. Here and there stories from Purāṇas and epics occur. The Aranyakas (forest-texts) got that name, because they are books of instruction to be given in the forest or writings meant for wood-dwelling hermits. As they contained esoteric spells and incantations which might cause injury even to those who were not concerned with them in instruction in them was not given in towns or villages. The contents of the Aranyakas are the allegorical signification of the rites and sacrifices and the mystic meaning of the Vedas.

It has been mentioned that the Upaniṣads are appendices of the Aranyakas. Still there is no much difference between the two and hence they cannot be separated from one another so easily. The Upaniṣads are called Vedāntas, (the aim and completion of the Vedas), because they are the end of the Vedas. The Vedāntas belong to the later period of the Vedic age. Instruction in Vedānta was given only after completing the study of the mantras (Vedas) and the Brāhmaṇas. The Upaniṣads contain philosophical speculations about the conception of Brahma and the Vedas. The word Veda includes the Vedāṅgas also. Vedāṅgas (Ancillaries of the Vedas) are Śikṣā (phonetics), Vyākaraṇa (grammar), Chandas (metrics), Nirukta (etymology), Jyotiṣa (astronomy), and Kalpa (ritual). At first instruction is given in the study of Brahma and the study of Vedas. When more discussions and expositions on them are needed, the study of Brāhmaṇas and Aranyakas are resorted to. In course of time the Brāhmaṇas and Aranyakas, which contain discussions and expositions of the Vedas became independent branches of study under these names. That is why they contain mainly prose texts.

There are one lakh of mantras or spells and incantations in all the four Vedas taken together. They are for blessing everybody and to make the four objects of life easily attainable. Śatākhyāvāna and Āśāvāyana sorted and grouped the mantras. Accordingly there are two thousand one hundred and ten mantras known as Brāhmaṇas. Draupāyaṇa and other hermits have stated the number of gramhas (verses) in Veda. It is said that there are one thousand nine hundred and ninety nine mantras in Yajurveda. There are one thousand eightysix branches also. The branches in Yajus are known by the names Kānyā, Madhyandini, Kajāti, Madhyakāti, Maitrāyanī, Taittirīya, Vākasāpyānitā and so on.

In Śāma Veda there are branches such as Kauthumī, Acharavānyāvīti and so on and songs such as Aranyakams, Uktam, Āham and so on. The number of Śāma vedic verses are nine thousand four hundred and twenty-five.

Sumantra, Jñājali, Ślokāyāni, Saunakā, Pippalās, Mūtjakas and such others were responsible for the sorting and grouping of the mantras in the Atharva Veda. Altogether there are one thousand six hundred Upaniṣads. (Agni Purāṇa, Chapter 271).

4) Branches of the Vedas. It has already been mentioned that the Vedas are four in number called Rg, Yajus, Śāma and Atharva. Each of these Vedas has branches called Sāhanās (collections) and Brāhmaṇas (treatises relating to prayer and sacrificial ceremony). Aranyakas are appendices to the Brāhmaṇas. Upānīsads (secret or esoteric doctrines) are appendices of the Aranyakas. Thus each of the Vedas has Sāhanās, Brāhmaṇas, Aranyakas and Upānīsads. All these are, in a way, expositions of the Vedas. In all these expositions there are numberless Sūtras. All these taken together are called Vedic literature.

5) Expositions of the Vedas. The religion of the Aryans became an established one when Vṛṣa had created the
VEDA(S)

VEDASAMHITAS. The aim of Vyāsa was to bring about uniformity in the religious observances by performing rituals and rituals, religious ceremonies such as sacrifices etc., without any flaw. Following this, a very wide Vedic literature grew up. The study of the Vedas, critical review of meaning, the connection between mantras and tantras (chants and rituals), Grammar, etymology, all these became inevitable. As the Vedas could be looked at from different points of view, from very early days, various types of expiations of the Vedas came out. Seven types of commentaries, Nairuttika, Vajjika, Vaijyakantha Jyautisā, Sāṃpradāyika Adhyatmika, Adhikāsika (pertaining to etymology, sacrifice, grammar astronomy, customs of a tribe, Brahma or Spiritual legends and ancient lore) were the prominent among them. When the westerner began research work in the Vedas, another branch of literature also took form, known as the Agamikas (the historical). Even in the time of Vyāsa, who was an authority on Nirukta (etymology) the Vedas were expounded on the basis of legends and ancient lore. Hence to this effect are seen in Vyāsa's works. Mention is made about other types of expiations also in them. The last book of importance in the Śāṃpradāyika type of expiation, was Vedarthaprakāśaka, of Śāṇya. But the commentary of Śāṇyakāmi, the books Rgvedadīpti and Udghātālīśyaḥ of Madhavacārya etc. have spread the śāṃpradāyika type of speculations in India. There is another cult in India which believes that everything seen in the Vedas is spiritual and that the spells and incantations are esoteric.

6) The gods of the Vedas. All the gods known today are not found in the Vedas. Even those who are found do not have the prominence that is given to them now. For example, the deity Viṣṇu, worshipped as one of the three godshead today, is not as omnipotent as the Indra of the Vedas. Though Viṣṇu is praised in five spells in Rigveda, when compared with other deities, he was not of much prominence. In the Vedas the incarnation of Varuna is not given much importance. Even though Rudra is a recognized deity and mention occurs about Kapardin, in the Vedas, there is not a song of praise of Siva in the Rigveda. There is no mention at all, about the worship of the Plathus, Devi and so on in the Vedas. The Vedas celebrate the Omniscience of Varuna, Indra, Agni, Mitra, the Maruts and so on. The lustre of Indra was gradually dimmed with the efflux of time and he became a mere libertine in the Purāṇas. The importance of many deities such as Varuna, Agni, Mitra, Asvin and so on was greatly diminished in the Purāṇas. Thirty-three deities pertaining to Earth, Ether and Sky are praised in the Vedas.

7) The rites concerning instruction in Vedas. Manu has given certain instructions as to how the teaching of Vedas should be conducted.

8) The teachers of Veda. See under Guruparamparā.

9) The period of the Vedas. The Indians believe that the spells and incantations and the Brahmanas are not made, but are revelations by God. So they are considered to be beginningless and endless. The hermits are considered to be seers of the spells. It is mentioned “Mantradraṣṭārāna tu Kartarāhay”. (They are seers of Mantra, not makers). In the opinion of one party, according to this maxim, it is not necessary to search for the creators or the period of creation, of mantras. They hold that only the Sūtras (thread, clue, guide, rule, aphorism) are made by man.

The westerners and the modern thinkers of India do not agree completely with this view. They believe that the early Aryans who entered India, first settled down in the Punjab and that the local civilization which they had assumed, broke out as songs of praise. In course of time, these songs of praise took the form of Rgveda mantras (saying, song, formula). In the beginning there was only one Veda. Many believe that this state continued up to B.C. 1500. It is a fact universally acknowledged, that this Vedic literature is the most ancient literature of the world. There is difference of opinion as to the period of origin of this Vedic literature. Prof. Macdonell and Prof. Jacob are foremost among those who have made their opinions. In the opinion of Prof. Macdonell, the Vedic literature originated in the period between B.C. 1500 and 1200. But Jacob's opinion is that all the Vedas were made before B.C. 4000.

VEDĀDHANA. The son of Bhārata, the King of Cedi. He was famous about him in Bhārata, Sāṅgava 9.

VEDAGARHITĀ. A name of Devi. When Devi killed Śukumā and such other Asuras, India got pleased with her and praised her as follows:

"Aryā, Durgā, Vedāgāthā, 
Ambikā, Bhratukāli, Bhadra, Kṛṣṇyā, 
Kesakāri, Nakalāthi, I praise you."

(Agū Πuraṇa, Chapter 12).

VEDAKALPA. A section of Aitāraveda. The hermit Manjākaśa divided Aitāraveda into five Samhitās (collections) called Naksatra Kalpa, Veda Kalpa, Samsātā Kalpa, Anigrama Kalpa, and Sāṁhitā Kalpa. (Viśu Purāṇa, Anśa 3, Chapter 6).

VEDANĀ. A goddess who caused pain to living things. Adhārma married Himā. Two daughters named Nṛtā and Nṛtī were born to them. From them Bhaya, Naraka, Māyā and Vedanā were born. Mṛtyu was the son of Māyā. Daftakā was the son of Vedanā. (Agū Πuraṇa, Chapter 20).

VEDĀṅGA. See under Veda.

VEDANIDHI. A hermit. For further details see under Prahamalī.

VEDANTA. See under Veda.

VEDASARMAI. The son of a brahmin named Siva-sarmā. (See under Sivasarmā).

VEDASARMAI 2. See under Vedara.

VEDASIRAS I. A hermit born in the clan of Bhrata. He was born to the hermit Mṛkhandayu by his wife Mṛkhandyā. Otherwise called Dībhara. Pāvata was the wife of Vedasīras. (Brahma : 2, 11, 7; Viśu Purāṇa 26 : 6).

While Vedasīras was doing penance once, a celestial maid named Suci came to make him deviate from penance. A daughter was born to him by her. Yamadharma wished to kidnap that daughter. Vedasīras caused Yamadharma to become a river. (Śānda Purāṇa, 4 : 29).

VEDASIRAS II. A hermit. He was the son born to Kyāśīva by his wife Dībhara. Vedasīras learned Viśu Purāṇa from the Nāgas (serpents) in Pātala (underworld) and taught it to his disciple Pratamśi. (Viśu Purāṇa, 6 : 8 : 47).
VEDASMRTA. A river. (Mahabharata, Bhishma Parva, Chapter 9, Stanza 17.)

VEDASPASA. A teacher-priest, who was a disciple of the hermit Kambhandha. This teacher divided Atharvaveda into four parts and gave each of his four disciples, a part. (Vayu Purana 61:50.)

VEDASRUTHI. A river famous in the Puranas. It is mentioned in Vamiki Ramayana, Ayodhya Kanda, Sarga 49, that Sri Rama crossed this river and entered the hermitage of Agastya.

VEDASVA. An ancient river. It is mentioned in Mahabharata, Bhishma Parva, Chapter 9, Stanza 28, that the people of Bhartara drank the water of this river.

VEDAVATI (DEVAVATI). A previous birth of Sitadevi. (See under Sitadevi.)

VEDAVYASA. See under Vyasa.

VEDI. Wife of Brahman. (M.B. Udyoga Parva, Chapter 117, Verse 10.)

VEDDITIRTHA I. A holy bath impossible to reach. This tirtha is at the origin of river Indus. He who visits this holy place will attain the fruits of horse sacrifice and will enter heaven. (M.B. Vana Parva, Chapter 84, Stanza 47.)

VEDDITIRTHA II. A holy place situated on the border of Kuruksetra. It is mentioned in Mahabharata, Vana Parva, Chapter 30, Stanza 59, that those who bathe in this tirtha will obtain the fruits of giving thousand cows as alms.

VEGAAN I. A nagas (serpent) born in the family of Dhanatirtha. It is mentioned in Mahabharata, Adi Parva, Chapter 57, Stanza 17, that this serpent fell in the sacrificial fire of Janamejaya and died.

VEGAAN II. An asura. It is mentioned in Mahabharata, Adi Parva, Chapter 65, Stanza 24, that this asura was the son born to Prajapati Kaushya by his wife Damu. It was this Vagavan who took rebirth as the prince of Kekaya later. (M.B. Adi Parva, Chapter 57, Stanza 40.)

VEGAAN III. A daitya (asura). A follower of the King of Salva. Mention is made in Mahabharata, Vana Parva, Chapter 16, Stanza 17, that this daitya was killed in a fight with Samba, the son of Krsna.

VEGAHAVINI. An ancient river in India. This river stays in the palace of Varuna and exalts him. (M.B. Sabha Parva, Chapter 9, Stanza 18.)

VEHATA. A medicine which helps to fatten the body. (Mahabharata, Vana Parva, Chapter 117, Stanza 17.)

VEKA. A woman of the race of Rakshanis (giants). This woman was the sister of Purupatikai and Keikai. (See under Akampa.)

VENA I. An ancient King who was notorious for his bad rule.

1) Genealogy. Descended from Visnu in the following order: Brahman - Svayambhuva, Manu - Uttanapada - Dhruta-Siiti-Ripu-Cakusa, Manu-Kuru-Anga-Vena.

2) Birth. Ten sons including Kuru, were born to Manu Cakusa by his wife Nagvala. Agneyi, the wife of Kuru gave birth to six sons Anga and others. Anga married Sunitha. The son Vena was born by Sunitha.

It is mentioned in Visnu Purana, Amda 1, Chapter 13, that Sunitha, the mother of Vena was the eldest daughter of Yama, and in Vamana Purana Chapter 47, that this Sunitha was the daughter born to Kala and Mtivy, Vena who was born as the son of the daughter of Yama was born a wicked man because of the badness of his grandfather.

Vena grew up as a great sinner. A story occurs in Padma Purana about an incident which caused Vena to become a great sinner.

The story says that Sunitha was the mother of Vena. In her play she used to imitate her father's job which was hurting others. One day when she went to the forest for play with her maids she saw Sunitha the son of a Gandharva named Sutarkoshala. That youth who was handsome in every part of his body, was doing penance meditating on the Goddess Sarasvati for the attainment of the art of music. Sunitha began to annoy him daily. Suratanka bore this annoyance patiently. He said only this "Go away, go away." But she did not pay heed to his appeals. Once she became angry and struck him. Getting angry at this, Suratanka called out, "You wicked girl! Why do you annoy me? You have beaten me, who am engaged in penance, for no cause." That righteous Gandharva youth cursed her anger considering that she was a woman.

She told him "My father will beat everybody in the three worlds. He will harm the wicked, and will not do any harm to the good. So he rules the country righteously." Sunitha told all about the story to her father. Though Yama, the incarnation of righteousness, heard all that his daughter said he did not give any reply.

She again went to the forest and struck him with a whip. Suratanka rose up, shivering with pain and cursed her thus: "You wicked girl! When you become a house-holder and join your husband you will get a son who will be a scoffer of Devas and Brahmanas and an all-round sinner." Thus cursing her he continued his penance. Vena was born according to this curse.

3) The wicked rule of Vena. The hermits anointed Vena as the King. He became lord of the whole earth. He made a proclamation thus:—"Sacrifice is prohibited. Giving alms, is prohibited. Offerings of no kind should be made. Who else, other than I, can be the Yajrapurusa? (the deity who eats the food of sacrifice)? I am the only lord and consumer of sacrifices!"

Hearing this proclamation, the hermits approached him and told him that the Vedas were the basis of righteousness, that sacrifices were ordained in them, and that if no sacrifice was performed the Devas would not be pleased and so on. But this did not make any change in his behaviour.

The hermits became angry. They all gathered together and recited spells and struck him with (police) grass and killed him. As there was no King the world fell into darkness. Because of the troubles caused by plunderers, people gathered round the hermits. Hermits joined together and churned the left hand of Vena, from which a man of short stature came out, to whom the hermits said, "Nisada? (sit). Because the hermits said Nisada, Nisada came into existence from that dwarf born of the hand of Vena. Then the hermits churned the right hand of Vena. At this churning a person as big as a mountain with divine signs came out. He had bow and arrows and in his palm there were marks of a wheel and flag. Seeing this the Devas
VENA II. One of the ten sons of Vaivastava Manu. (Mahabharata, Adi Parva, Chapter 75, Stanza 15).

VENA. A river famous in the Puranas. Information about this river, taken from Mahabharata, is given below.

(i) Vena-river stays in the palace of Varuna serving him. (M.B. Sahitya Parva, Chapter 9, Stanza 18).

(ii) Shesadeva defeated the ruler of the country at the basin of river Vena, during his conquest of the regions of the south. (M.B. Sahitya Parva, Chapter 31, Stanza 12).

(iii) Those who fast on the basin of this river for three days will go to heaven in an aerial chariot yoked with pea-cocks and swans. (M.B. Vana Parva, Chapter 33, Stanza 32).

(iv) Among the rivers which originate from this river, the river also is included. (M.B. Vana Parva, Chapter 224, Stanza 24).

(v) It is mentioned in Mahabharata, Anushasana Parva, Chapter 20, that this river is worthy to be remembered every morning and evening.

VENASAGAMA. A holy place in India. It is mentioned in Mahabharata, Vana Parva, Chapter 85, Stanza 34, that those who bathe in this place shall obtain the fruits of performing a horse sacrifice.

VENATU. A small country situated on the southernmost point of India. This country grew in size gradually and became Travancore which forms a part of Kerala State now.

VENI. A naga (serpent) born in the family of Kaurava. This serpent fell in the sacrificial fire of the serpent sacrifice of Janamejaya, and was burnt to death. (M.B. Adi Parva, Chapter 57, Stanza 12).

VENIKA. A river in Saiva Island famous in the Puranas. (Mahabharata, Bhishma Parva, Chapter 11, Stanza 32).

VENISKANDA. A naga (serpent) born in the Kaurava family. This serpent also fell in the sacrificial fire of the serpent sacrifice of Janamejaya and was burnt to death. (M.B. Adi Parva, Chapter 57, Stanza 12).

VENKATADHYAMI. A Sanskrit poet who lived in the 17th century A.D. Most important of his works is, 'Yadavaraghavalya.' This poem is a description of the greatness of Rama and Krishna.

VENKATANATHA. A Sanskrit poet who lived in the 14th century A.D. He composed nearly hundred and twenty-five poetic works. These are written in Sanskrit and Devanagari. 'Raghavabhuyudaya' of Venkatanaatha consists of twenty-four kandas. This is a beautiful poetic work. Appayayadikstir has written a commentary on this work. This poet Venkatanaatha, who was also known by the name 'Vedaratadeika', was a great philosopher too. It is said that his native place was Tuppil, near Kashi. Most of his works are based on theosophy and on the philosophy of oneness of man with God.

Venkatanaatha was born in 1268 and died in November 1869, as critics say. Even today he is esteemed and venerated as a divine person.

VENKATUKU. A measure of weight in ancient India. (See under Trasaregu).

VENUDARI. A Yadava. This Yadava once carried away the temple of Akhura. (M.B. Sahitya Parva, Chapter 38).

VENUDARISUTA. A Yadava. (Mahabharata, Sahitya Parva, Chapter 294, Stanza 15), that this Yadava was defeated by Karna during his regional conquest.

VENUVAYA. A king of the Lunar dynasty (Chandravamsa). He was the son of Satrajit and the brother of Mahkaya and Hrdaya. (Bhagavata, Skanda 9).

VENUVARGHA. An ancient hermit. This hermit shone in the assembly of Udriththara. (M.B. Sahitya Parva, Chapter 4, Stanza 18).

VENUMANDALA. One of the seven divisions of Kusadiva. It is mentioned in Mahabharata, Bhishma Parva, Chapter 12, Stanza 12, that, in all these seven divisions, Devas, Gandharvas and men live like friends and that death has no admission to this island.

VENUMANTHA. A mountain very famous in the Puranas. This mountain is white in colour. It is said that this mountain is on a par with the mountain Mandara in the Northern region. (M.B. Sahitya Parva, Dasasatyapatha, Chapter 33).

VENUPA. A country in ancient India. (Mahabharata, Mahabhogya Parva, Chapter 140, Stanza 28).

VENUVASANDHARA. An attendant of Subrahmany. (M.B. Salya Parva, Chapter 46, Stanza 25).

VETALA. An evil spirit. In the branch of fiction Fairy stories have a prominent place. Fairy stories had a good place in India from very early times. In several stories Vetalar (ghosts) have been introduced as characters. Though Vetalar have got a place in most of the stories, the Vetala, who had turned to the path of salvation in 'Janavanavistha' and the narrator of twenty-five (Pancavinighthi) Vetala stories of Kathasaritsagara are the most prominent among them.

VETALAJANANTI. An attendant of Subrahmany. (M.B. Salya Parva, Chapter 46, Stanza 13).

VETALAPANCASVISATI. The twenty-five stories told by Vetala. (See under Vetala).

VETASAVANA. An ancient holy place. The goddess Mrti once did penance in this place. (M.B. Droopa Parva, Chapter 54, Stanza 23).

VETASIKAA. A holy place glorified by Brahmana. It is mentioned in Mahabharata, Vana Parva, Chapter 84, Stanza 56, that those who visit this place will obtain the fruits of horse sacrifice and will attain the world of Sukra Irishvaya.

VETRAKIVRGAHAA. A place near the city of Ekakara. (Mahabharata, Adi Parva, Chapter 159, Stanza 9).

VETRAKIVAVANA. A forest. It was in this forest that Bhismasena killed Bakasura. (M.B. Vana Parva, Chapter 11, Stanza 30).

VETRAVATI. A river very famous in the Puranas. (Mahabharata, Bhishma Parva, Chapter 9, Stanza 18).

VETRIKA. A country in India. Durvodyana had sent the army of the kingdom of Vetrika for the protection of Bhishma. (Mahabharata, Bhishma Parva, Chapter 31, Stanza 7).

VIBHANDAKA (VIBHANJAKA). An hermit, born in the family of Ka yapa. Once he happened to see Urvashi. When he pondered over her, seminal flow occurred to him. An
VIBHĀVARI

antelope swallowed it and gave birth to a son. That son was known as the hermit Bṛṣajñāga, when he grew up.

(Vibrant details occur under Rama-āśrama.)

2) Other details.

(i) Vibhāvakāsa stays in the palace of Indra and glorifies him. (M.B. Subha Parva, Chapter 7, Stanza 18).

(ii) Vibhāvakāsa is as radiant as Prajāpati. (M.B. Vana Parva, Chapter 110, Stanza 32).

VIBHĀVARI. A neutral daughter of Brahmā. She is considered to be the personification of Night. It is mentioned in Mahābhārata, Chapter 154, that according to the instruction of Brahamā, Vibhāvāri entered the body of Uma and from that day onwards the body of Uma became dark.

VIBHĀVASU I. A hermit who got angry quickly. This hermit cursed his brother Suprālīka. (See under Gauruca, para 9).

VIBHĀVASU II. A hermit. This hermit respected Yudhishthira much. (Mahābhārata, Vana Parva, Chapter 26, Stanza 24).

VIBHĀVASU III. One of the sons born to Prajāpati Kasyapa by his wife Dama. Vibhāvāsuna was present at the battle between Utarāśrītaka and Indra. (Bhāgavata, Skanda 8).

VIBHANDU. A king who was very liberal. It is mentioned in Rvveda, Mandala 8, that this king had given Medhāputra a gift of forty thousand cows.

VIBHISANA I. Brother of Rāvana. The son of Rāvana was born to Prajāpati Pulaśītaka. Rāvana, Kumbkārkāna and Vibhīsana were born to Vibhāvāsuna by his wife Mālinī. A daughter named Sūpyānukha also was born to them. Kumbhārkāna and Vibhīsana went to do penance under the leadership of their eldest brother Rāvana. They did severe penance and obtained various boons. The boon given to Vibhīsana was to live as a righteous man. After that they came back and defeated Kubera, the ruler of Lanka and brought Lanka under their control. Rāvana became the ruler of Lanka. Kumabhākarna and Vibhīsana lived with their brother in Lanka. Rāvana married Mandodari. Kumabhākarna took Vajrav lParama the daughter of Mahāballi and Vibhīsana took Saralīa, the daughter of Sañjīḷa a Gandharva as their wives, according to Utarā Rāmaśāna. Rāvana conquered the three worlds and was ruling as the emperor of the whole world, when Śri Rāma and Lakṣaṇa went to the forest, with Sītā. Rāvana carried Sītā away to Lanka. Rāma and Lakṣaṇa, with the help of the monkey-army entered Lanka. At this time Rāvana called together his ministers to consider the details about the battle with Śri Rāma. Every one present except Vibhīsana voted for the battle. Vibhīsana advised Rāvana to return Sītā, the stolen property and be Śri Rāma for pardon. Rāvana got angry and expelled Vibhīsana from Lanka. Vibhīsana joined the side of Śri Rāma and informed him of all the military secrets of Rāvana. In the battle which ensued Rāvana was killed and Vibhīsana was made the king of Lanka by Śri Rāma. It is stated in Kamburāmāyaṇa, Yuddha Kanda that according to the instruction of Śri Rāma and at the instance of Indra, Vāsakarna came to Lanka and renovated the city of Lanka.

Śri Rāma returned to Ayodhya and became the king. One day Candragupta, the second son of Sahasramukha Rāvana (Rāvana with thousand heads) stole away the daughter of Sugriva and the daughter-in-law of Vibhīsana. Vibhīsana informed Śri Rāma of this. Śri Rāma, with Lakṣaṇa, Vibhīsana, Sugriva, Hanumān and the monkey-army went to the city of Sahasramukha Rāvana in the middle of Milk-sea. A fierce battle ensued which lasted for three days. All the Rākṣasas were killed. (See under Sahasramukhaśāvana).

It is mentioned in Kamburāmāyaṇa that in the horse sacrifice performed by Śri Rāma, the control of the army was in the hands of Sugriva and financial control was vested in the hands of Vibhīsana.

VIBHISANA II. Mention is made in Mahābhārata as given below, about another Vibhīsana who had ruled over Lanka.

Once Īrāta went to the palace of Vibhīsana as the messenger of Sugriva. Vibhīsana who heard from Īrāta about Yudhishthira honored the messenger greatly and gave him a large quantity of valuable presents.

VIBHISANA. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 22).

VIBHĀJA. A King who was the descendant of Yaśō. It is stated in Bhāgavata, Skanda 9, that he was the son of Kṛṣṇa and the father of Anuḥa.

VIBHĀJARAJA. Father-in-law of the daughter of the hermit Sūka. Sūka, who was married to Pīvāra, who gave birth to four sons named Kraṇa, Gauna-prabha, Bhīrī and Devasrūta and a daughter named Kiriti. This daughter Kiriti was married by Anuḥa the son of King Vibhīsana Brahmādatta was the son born to Anuḥa by Kiriti. (Devī Bhāgavata, Skanda 1).

VIBHU I. A King of the family of Bharata. It is mentioned in Bhāgavata, Skanda 5, that he was the son of Praśuṭa and the father of Prathusa.

VIBHU II. Indra of the age of the fifth Manu. (See under Manvantara).

VIBHU III. Brother of Sakunī Bhimavāna killed him in the Bharata battle. (M.B. Drona Parva, Chapter 137, Stanza 25).

VIBHUSASI. The son of the Agni (fire) called Adhbhuta. (M.B. Vana Parva, Chapter 222, Stanza 26).

VIBHOTILI. One of Vivasvat’s sons who were expounders of the Vedas. Anuśāsana Parva, Chapter 4, Stanza 37).

VIBHYA. A son of Dvākanāvā who was the son of Aigirasa. The three sons of Dvākanāvā were Rku, Vibhīva and Vāja. (Rvveda, Mandala 1, Sūka 111).

VICAHIKHA. An ancient King of India. He was a proponent of non-killing. He was of opinion that liquor, alcoholic medicine, honey, flesh, etc. should be avoided. It is not ordained in the Vedas that these things should be used. (M.B. Śānti Parva, Chapter 265, Stanza 3.12).

VICAHKHA. One of the sons born to Śri Kṛṣṇa by Rukmini. (Bhāgavata, Skanda 10).

VICITRA. A Kṣatriya King It is mentioned in Mahābhārata, Adi Parva, Chapter 67, Stanza 61, that this King was born from a portion of the asura Krodhavāsa.

VICITRAVIRYA. Father of Dṛṣṭārṣa. (For further details see under Dṛṣṭārṣa).

VICIVI. A devil. In the previous birth, this devil was a Kṣatriya King named Haribha. This King lived as a godless man in consequence of which, he was born as a devil in his next birth. (Padma Purāṇa, Pātañjala śāstra 95).
VIDALLA. Minister of the king Dhrusasandhi. (For further details see under Dhrusasandhi).

VIDANDA. A king in ancient India. It is mentioned in Mahabharata, Adi Parva, Chapter 182, Stanza 12, that Vidanda and his son Danda were present at the Svayamvara (marriage) of Draupadi.

VIDARRAHA I. A brother of Bharata. It is stated in Bhagavata, Sandha 5, that Kuśāvartha, Hirasana, Brahmavarta, Aryavarta, Bhadrakara, Sava, Indraprastha, Vidarbadha, and so on were brothers of Bharata, the son of Raabha. Nimi was his son.

VIDARRAHA II. See under Vyasagha.

VIDARRAHA III. An ancient country in India. The information about this Paurakidesque country obtained from Mahabharata, is given below.

(i) Once Sahadeva, during his regional conquest, captured Bhujakata, a part of Vidarbadha and expelled the king Bhilamaka from the country. (M B Sabha Parva, Chapter 31, Stanza 11).

(ii) By the blessing of hermit Damakana, three sons, Dama, Danta and Damana and a daughter, Damayanti, were born to Bhilamaka the king of Vidarbadha. (M B Vana Parva, Chapter 30, Stanza 9).

(iii) Having heard about the Svayamvara (bride selecting a suitable husband from the candidates present) of the princess Damayanti of Vidarbadha, the gods Indra, Agni, Varuna and Yama came to Vidarbadha. (See under Damayanti).

(iv) Damayanti is called Vidarbadha because she was born in Vidarbadha. (M B Vana Parva, Chapter 35, Stanza 12).

(v) Rukmini, the wife of Sri Krishna, was the daughter of a king of Vidarbadha. Bhagavata Sri Krishna carried Rukmini away by force. (M B Udyoga Parva, Chapter 158, Stanza 13).

VIDEGHA MATHAVA. A king born of the dynasty of Mathu. There is an interesting story about this king in the Satapatha Brahmana. It is as follows.

Videgha put Agni in his mouth and lived without talking, fearing that Agni might jump out. His priest Rahujaña tried to put it out, but he could not extinguish the fire from the mouth of the king.

Once by chance the word Guhu got out of the mouth of Rahujaña. Instantly the fire in the mouth of the king blazed into a big flame and burst out of the mouth.

That fire gradually increased and began to consume the world. Rivers became dry. It seemed that even Videgha and his priest would be burnt to ashes in that blazing fire. At last Videgha got into the river Sadasvara, which flowed through the boundary of his own kingdom, with the intention of not becoming a prey to the ever-increasing fire. With this the fire abated.

VIDEHALLA. Another name of emperor Nimi. (See under Janaka).

VIDEHA II. The kingdom of Mathura. This country which lies on the North East part of India was ruled by the Kṣatriya kings of the dynasty of Vedeha. It is stated in Mahabharata, Adi Parva, Chapter 29, that Bhimaesa had during his eastern regional conquest, conquered this country. About this kingdom which is the native country of St Büyük, the following information is available in Mahabharata,

(i) The hermitage of Parasarāma was on the North of Vedeha. (M B Vana Parva, Chapter 130, Stanza 13).

(ii) The army of Vedeha attacked Arjuna in the battle of Bharata. (M B Bhima Parva, Chapter 117, Stanza 32).

(iii) Karna defeated the Kṣatriya princes of the country of Janaka (M B Droga Parva, Chapter 4, Stanza 6).

(iv) Parasarāma cut the Kṣatriyas of this country into pieces with his sharp arrows. (M B Droga Parva, Chapter 70, Stanza 11).

(v) This country had been giving tribute to Karna. (M B Karnā Parva, Chapter 9, Stanza 33).

VIDHIHĀ. A son born to Birgu. By his wife Khyāti two sons Dhitā and Vidhithā and a daughter named Lakṣmā were born to Birgu. Lakṣmā was given in marriage to Vidura. The daughter of Meru, Ayātī, was married by Dhitā and Nīvatī by Vidhithā. The son Mrākṣa was born to Vidhitā by Nīvatī. This Mrākṣa was the father of Mārkaṇḍeya. (Vaiṣṇa Purāṇa, Amśa 1, Chapter 10).

The following statements occur about Dhitā and Vidhithā in Mahābhārata.

(i) At Nākaloka (heaven) Dhitā and Vidhithā took the form of women and allowed hermit Uttamaka to see them. (M B Adi Parva, Chapter 3, Stanza 166).

(ii) Dhitā and Vidhithā stood above the city of Virata to see the battle between Arjuna and Kṛṣṇa. (M B Virata Parva, Chapter 56, Stanza 11).

(iii) Dhitā and Vidhithā lived with Manu. (M B Adi Parva, Chapter 63, Stanza 42).

(iv) Dhitā and Vidhithā gave to Subrahmanya two followers named Suvrata and Sukarna. (M B Salya Parva, Chapter 45, Stanza 42).

VIDHAVĀ. A woman whose husband is dead. In ancient India, it was ordained how a widow should live. It was allowed for a widow to get a son by her younger brother-in-law to continue the family line in case the death of her husband occurred before the couple had children. The procedure about this is given in Manusmriti, Chapter 9.

"He who goes to accept the widow with the permission of great people, should besmear his body with ghee and go to her bed in the night in a dark room. She should have only one son in this manner. After she has become pregnant, they should behave to each other as a teacher and a younger brother-in-law." VIDHRITI. Son of Khaṇḍana and the daughter of Hiranyaksha. He was a king (Bṛāvastha, Sandhaka 9).

VIDISĀ. A river. Mention is made in Mahābhārata, Sabhā Parva, Chapter 2, Stanza 12, that this river stays in the palace of Varuna serving him.

VIDRĀVĀSA. One of the sons born to Kṣayapa by Manu. (Maśaya Purāṇa 618).

VIDRUTA. A king born in the family of Yayāti. He was the son of Rucaka. (Bṛāvastha, Sandhaka 9).

VIDULĀ. A heroic Kṣatriya woman of India. In Mahābhārata, Udyoga Parva, there is a story, how this Vidulā sent her son, who had fled from the battle-field because of fear, to the battlefield again.

The Pāṇḍavas, who had completed forest-life and Pseudoonymy successfully and returned to Hastinapura were again deceived and put to shame. Sri Krishna's argument as a mediator was not successful, in the
palace of the Kauravas. Sri Kṛṣṇa came away from the palace of Duryodhana and entered the house of Vidura and visited Kunti. Sri Kṛṣṇa asked her opinion on the idea of waging a war against the Kauravas. It is not meet and right on the part of a heroic mother to welcome a son who comes home being defeated in battle. To substantiate this point, she told Śrī Kṛṣṇa the story of Vidulā, as given below.

Vidulā was a brave woman, who lived in ancient India. Her son Saśījaya fought with the King of Sindhu and was defeated. When he came home Vidulā did not receive him. She emboldened him by saying that she would be more proud of a son, who had sacrificed his life in the battlefield than one who returned home defeated. All his arguments which were enemies for his cowardice, were rebuffed by his mother. At last Saśījaya engaged again in a battle with the King of Sindhu. On hearing this story told by Kunti Śrī Kṛṣṇa became immensely pleased. (M.B. Udyoga Parva, 3 Chapters from 134).

VIDURA 1.

1) General information. Vidura was a superhuman being, very famous in the story of Mahābhārata, as a brother of Dhṛtarāṣṭra, as a man of colossal intellect, one who had been closely watching the goings and comings of the Kauravas and the Pāṇḍavas, as the adviser of Dhṛtarāṣṭra, and as a man of immense learning and wisdom.

2) Incarnation of Dharmadeva. There is a story in Mahābhārata, Adi Parva, Chapter 107, which describes Vidura as born from a portion of Dharmadeva. The story is given below.

Long ago there was a hermit called Māṇḍavya in India. As he was standing in deep meditation near his hermitage, the men of the king chased some thieves and came to the place where the hermit stood. The robbers placed the stolen property near the hermit and ran away. The king’s men caught the hermit, and the thieves. The king ordered them to be placed on a treadmill. The thieves died on the treadmill. But Māṇḍavya was not dead. The king saw the treadmill and got Māṇḍavya down. The hermit went to Dharmadeva and asked him what his blame was for suffering the punishment of the treadmill. Dharmadeva replied that the punishment was inflicted for a cruel deed he had done in his childhood. He had caught some flies and made a bunch of them by piercing them with the rib of a coconut-palm leaf. But Māṇḍavya argued that Dharmadeva was not right in punishing him because the Sāstras and rules of righteousness said that mistakes committed by boys below the age of twelve could not be considered to be sins. Further he cursed Dharmadeva that he would take birth on the earth from the womb of a Śrīra. Accordingly Dharmadeva took birth from the womb of the wife of Ambikā and Ambalikā.

3) Bīrī. Vidura was born as the brother of Dhṛtarāṣṭra and Pāṇḍu. (For detailed story see under Dhṛtarāṣṭra 1, para 2).

4) Up to marriage. Dhṛtarāṣṭra, Pāṇḍu and Vidura spent their younger days in Hastinapuram as inseparable brothers. Their teacher was Bhīṣma. Vidura learned the Vedas, Sāstras, Purāṇas, Upanishads etc. also, along with the education given to a prince such as archery, club-fight, sword-fight, wrestling, controlling elephants etc. He understood that to be righteous was far better than fighting. It is stated in Mahābhārata, Adi Parva, Chapter 108, that Vidura got the sense of righteousness, and education in fighting, at the same time.

Childhood ended. As Vidura was born to a Śrīrad woman he had no right to become King. When he grew up, the duty to find a wife for him fell on Bhīṣma. At that time a damsel born to a Śrīrad woman was being brought up in the palace of King Devaka. With the permission of Devaka, Bhīṣma brought the girl and gave her in marriage to Vidura. It is stated in Mahābhārata, A di Parva, Chapter 114, that sons and daughters were born to the couple.

5) Partiality towards the Pāṇḍavas. Vidura was the most intelligent and wisest man of his time, and he always favoured righteousness. Though he viewed the Kauravas and the Pāṇḍavas with equal favour, in his heart he felt some partiality towards the Pāṇḍavas, because they were virtuous, whereas the Kauravas were becoming more and more wicked. As this partiality arose from his sense of righteousness, nobody could blame Vidura for this. His aim was the prosperity of the Lunar dynasty of Kings.

Many omens were seen at the time of the birth of Duryodhana. Vidura understood that if that infant grew up he would be a comet to the Lunar dynasty. It is mentioned in Mahābhārata, A di Parva, Chapter 115, that Vidura advised Dhṛtarāṣṭra that it would be better for him to throw away that infant.

The death of Pāṇḍu drew Vidura closer to the Pāṇḍavas. Vidura took the lead in performing the funeral rites and other ceremonies which followed. The Pāṇḍavas were very sad and miserable at the death of their father. It was at this time that Duryodhana poisoned Bhīṣma, tied him with a rope and threw him into the river Ganges. Bhīṣma was carried to the world of nāga (serpents). Kunti felt grieved at the loss of her son Bhīṣma, but Vidura consoled her.

It was due to the wisdom of Vidura that the Pāṇḍavas escaped from the disaster in the lac-house. As soon as Duryodhana had completed the lac-house, Vidura understood the deception lying hidden under it and he informed the Pāṇḍavas of everything about it. Moreover he sent a man named Khaṇaka and made an underground passage from the lac-house. When the lac-house was burnt down, the Pāṇḍavas escaped by the underground passage and reached the banks of the Ganges. Vidura had sent a ferryman secretly to take them to the other side of the Ganges. When Bhīṣma got the news that the Pāṇḍavas had been burnt to death in the lac-house he became very sad. It is mentioned in Mahābhārata, A di Parva, Chapter 149, that Vidura informed Bhīṣma secretly that the Pāṇḍavas were not dead.

After this event the Pāṇḍavas come into the scene only at the Svaayamvara (marriage) of Pāṇḍu, Bhīṣma and Droṇa proposed that the Pāṇḍavas should be brought back and be given half of the kingdom. Vidura, by his arguments convinced Dhṛtarāṣṭra that the proposal of Bhīṣma and Droṇa was correct. Dhṛtarāṣṭra asked Vidura to bring the Pāṇḍavas back. Vidura went to the city of Droṇapada and brought the Pāṇḍavas back and consold their mother Kunti. After this Yudhishṭhīra performed Rājasāvyā (sacrifice of royal consecration). Vidura took part in it and took the charge of financial
part of the sacrifice. It was after this that Durudhana challenged Yudhishthira for a game of dice. Vidura saw beforehand that this move on the part of Durudhana was dangerous. So he talked forcibly against this, and gave warning to all concerned. As Durudhana did not agree with Vidura, he was scolded. But Durudhana was firm and the game was conducted.

3) Pilgrimage. When Vidura failed in his attempt to ward off a pitched battle between the Kauravas and the Pandavas he felt extremely miserable. Without taking part in the battle, he started on a pilgrimage. Getting the news at Prabhāsketra about the end of the battle, he went to the beach of river Yamuna. On the way he heard the news of the passing away of Śrī Kṛṣṇa, from Uddhava. Before death Śrī Kṛṣṇa had revealed that Vidura had heard Uddhava's gait from Maityāya. This book which is in the form of a conversion between Vidura and Maityāya contains the talk between Kapila and Devahūti. Description of the line of Manus, sacrifice of Dakṣa, story of Druva, story of Prithu, story of Purāṇa etc. were the subjects of the talk. (Bhāgavata, 3–4).

9) End. The Bhārata-battle came to an end. The Kauravas were exterminated. Ekeṭra were begun to establish law and order. In all these efforts Vidura was a help to the Pandavas. Still he spent most of his time with the old Dharmaśīra. Yudhishthira came to Dhvatrāstra and both embraced each other. Seeing this Vidura cried aloud. Vidura advised Yudhishthīra how to carry on the administration of the new government. After this he decided to go to the forest to spend his last days. Dhvatrāstra, Gāndhāra, Kuntī, Vidura and Sakuni went to the forest. The Pandavas tried in vain to prevent them from going. When Dhvatrāstra, Gāndhāra, Kuntī, Vidura, Sakuni and others started for the forest, even Bhūmaṇa cried aloud. Pandavas and the people of the city went along with them up to the river Ganges. On the bank of the Ganges near the hermitage of Satyājīta, a hermitage was erected and Vidura and the others lived there.

They lived there for nearly six years. The Pandavas became unable to bear the separation from their elders. Once Dharmaṭupa dreamt about his mother. Next day the Pandavas went to the banks of the Ganges. Pāñcāla, Subhadra, Uttarā and many people of the city followed them. They went to the Satyājīta-hermitage and saw Dhvatrāstra and the others. But the great Vidura was not there. When asked about it he got the reply that having become abominous and having no more desires he was wandering about. Yudhishthīra was greatly troubled.

Next day at dawn when Yudhishthīra went to bathe in the Ganges, on the way he saw Vidura sitting in contemplation with a stone in his mouth. Yudhishthīra stood with joined palms before the lean and weak form of that sage and said “Look, Dharmaṭupa bows before you.” He repeated this several times. But there was no change in Vidura. Yudhishthīra’s disappointment did not last long. For, in a short while Dharmaṭupa saw that a divine radiance emanated from the body of Vidura and passed on to his body and that the body of Vidura fell lifeless on the ground. This union took place because both Vidura and Yudhishthīra were portions of Dharmaṭupa. After this Dharmaṭupa made preparations to burn the body of Vidura. Then an ethereal voice said “Vidura is abominous. His body should not be burned.” Dharmaṭupa went to the hermitage and informed all, about the death of Vidura. (M.B. Aṭamāśīva Parva, Chapters 26 to 28).

Mention is made in Mahābhārata, Svaragārohana Parva, Chapter 5, Stanza 22, that Vidura entered Svarga (heaven) and stays there in the form of Dharmaṭupa.
Vidura went to every house saying, "Look, here am I, a slave of Bhishma. Please, give alms to the drunkard and killer of a Brahmin." Saying this he walked from house to house and took alms. But he did not get remission of Brahmanahat (killing of a Brahmin).

Filled with grief and sorrow and mental worry the sinner Vidura sat in the shade of a tree. At that time Candrasaṃsā, a Brahmin of Magadha came there. He was a wicked man who had killed his teacher because of indiscriminate lust in consequence of which he had been forsaken by his own people. Vidura asked Candrasaṃsā who were no sign of a Brahmana, what he was. Candrasaṃsā told his story to Vidura who in return told him his sinful acts.

At this time another Brahmin named Vedāsāṃsā came there. He also was a sinner. The three of them told each other about their sinful acts. At this time Vaiśāya came there. He was a drunkard who had killed cows. These four desperate sinners travelled together and visited several temples (holy baths). But they did not get remission of their sins. At last they started for Kālañjara. While these desperate sinners were living in Kālañjara a Brady came there. He asked them why they were so sad. They told him everything. When he heard their stories he felt pity for them. The old Brahmin said "You sinners should go to Prayaṅga, Puṣkara, Sarvatīthā and Vārānasī and bathe in the Ganga on New Moon days and you will become free from sin." They obeyed the old Brahmin and went to the holy places told by him. Thus Vidura and his friends became sinless.

Vidura. A king of the Kuru dynasty. He was the son born to the great king Kuru by Subhāṅgi, a damsel of Dāśārha family. Vidura married Sāmpyā, a princess of Madhu royal family. A son named Anaśā was born to her. (M.B. Ādi Parva, Chapter 95, Stanza 39-40).

Vidūrāgamanarājyalabhaparva. A sub-section of Ādi Parva, comprising chapters 199 to 217, in Mahābhārata.

Vidūrathā. 1. A king of the Vṛṣṇi dynasty. Information got from Mahābhārata about this king is given below.

(i) Vidūrathā also was present at the Svayamvara marriage of Draupadi. (M. B. Ādi Parva, Chapter 185, Kanda 19).

(ii) In Mahābhārata, Ādi Parva, Chapter 218, Stanza 10, mention is made that the brightness of this king increased after his participation in the festival conducted on mount Kaivala.

(iii) Vidūrathā was one of the seven famous and mighty kings of the Yadu dynasty. (M.B. Sābha Parva, Chapter 61, Stanzas 6-14).

(iv) Vidūrathā was a close friend of Śūpyālā, Śīla, Jārasandha and so on. Jārasandha employed this Vidūrathā as the guardian of the Eastern entrance of the city of Māthur. When Śrī Kṛṣṇa killed his brother Dantavakra, Śīla, Śūpyālā and others, Vidūrathā ran to take revenge on Kṛṣṇa. But he was killed by Śrī Kṛṣṇa. (Bhāgavata, Sūkha 10).

(v) It is mentioned in Mahābhārata, Svaragopanār Parva, Chapter 5, Stanza 18, that after death he joined the Viśvadevas.

Vidūrathā II. A king of the Pūrū dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 49, Stanza 75, that Kṛṣṇa hid the son of this king in a mountain and saved him from the Kāatriya extermination of Parāśurāma and at that time spotted leopards brought up this child.

Vidūrathā III. A king who was the friend of the hermit Bhālanda. This king had two sons named Sunīti and Sumati and a daughter named Mudāvati. One day while Vidūrathā was hunting in the forest, he saw a cleavage on the earth caused by the yawning of Kujñambhāsūra. The king stood there for a while looking at the cleavage. Then the hermit Sunīti whom he had been standing close by approached the king and said, "This aura Kujñamba has a divine peste with him. Because of the possession of this peste he has become invisible and is a threat to the whole world." Vidūrathā, who knew everything from Sunīti, lived cautiously. One day his daughter was carried away by this Kujñambhāsūra. Sunīti and Sumati confronted the asura to rescue their sister but were made captives. Finally Vatsapī, the son of the hermit Bhālanda killed the Kujñamba (giant) and liberated princess Mudāvati. (Mārkandeya Purāṇa, Chapter 113).

Vidūrathā I. A king born in the family of Bharata, the son of Dusyanta. The father of this king was Sūrvata and his son was Sāvabhau. (Bhāgavata, Sūkha 10).

Vidūrathā II. Brother of Dantavakra. When Śrī Kṛṣṇa had defeated Dantavakra, his brother Vidūrathā came to fight with Śrī Kṛṣṇa and was killed in the fight. (Bhāgavata, Sūkha 10).

Vidūrathā. A king of the Arga dynasty. Gṛhastha the father of king Vidūrathā and Pracetas was his son. (Agni Purāṇa, Chapter 277).

Vidyā I. A maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 23), Stanza 48).

Vidyā II. A deity. This deity is worshipped as the deity of these three Vedas which are the most important of the religious or Vedic literature. Mention is made about this deity in the preface of Rgvedahāsya by Śāyaṇa, as follows.

Once Vidyā approached a Brahmin and said, "I am your wealth. Your duty is to impart me to disciples who are pure, celibate, law-abiding and active, and who protect the treasure. I hate disciples who are jealous."

Vidyādhara (S). A group of semi-gods. Vidyādharas, Apsarasas (celestial maids), Yaksas, Raksasas, Gandharvas, Kinmaras and so on are semi-gods. Of these Kinmaras are lut-players, and Vidyādharas wear garlands, and all these groups live in the sky. (Agni Purāṇa, Chapter 51). It is mentioned in Mahābhārata, Ādi Parva, Chapter 56, Stanza 8, that when attracted by spells and incantations, Indra went to the Sarpasattra (serpent sacrifice) of Janamejaya, the Vidyādhara walked behind him (Indra).

Vidyānātha (Agastya). A Sanskrit writer on rhetoric. He was also called Agastya. He is the author of Prātipadudayam. The real name of Prātipadudrayam is Prātipadudrayasyabhāṣyam.

He was a member of the court of King Pratipaduraśvadhāva who ruled over the Kingdom of Waṅgali from 1295 to 1323 A.D. He has written a drama of five acts, under the name "Prātipadudraya Kalyāṇa." Prātipadudrayam is a book on rhetorical figures.
They are portraits, half-portraits and corrupted portraits. The whole of the figure will be made in (portraits) citras. In half-citas only the front view will be completed. Corrupted Citras are images done on the wall or rock.

3) Main images. Main images are mostly Saivite or Vaishnavite. There will be one or two other images. Worship of Devi (Goddess) is one of them. The Saivite will worship Pārvati also after Siva and the Vaishnavites Mahākālyani also after Visu. In South India the worshippers are Saivites and Vaishnavites.

4) Saivite. In India a large number of people worship Siva. There is not much difference in the mode of worship of these various people. There are worship which are in accordance with the Vedas and which are not. Forms of worship which are Sāsttvika (of goodness) and which are not, could be seen. The Saiva worship called Parasupada is very ancient. The phallas at Gadamball is considered to be as old as B.C. 2nd century. From this it could be inferred how old, the Saivite worship is in India.

5) The Śātvita images. Of the emblems denoting Śiva, the most important is the Phallas, which is of two kinds, movable and immovable. Risen by itself and/or erected and set firm and consecrated inside temples are immovable; that which is made of earth, metal, jewel, wood or stone is movable. There are Phalluses made for the time being. They are fixed on platforms or pedestals. They are of different sizes and shapes. The Phallas is of made of male stone and the pedestal of female stone.

6) The portions of Śiva. There are various kinds of images meant to reveal various attributes of Siva. Lingodhāvā (originated from Phallas), Candraskhara, Raudra, Umsanahita (with Umā) etc. are some of them. Kāmāntaka (killing Kāma or Cupid), Gajjar (enemy of Gaja), Kālī (Enemy of Yama) and Tripurādāhaka (burning Tripura) are figures of extermination. Siva has these figures when destroying Candras, Viṣṇu, Nāndikāvāra, Vīgheśa and Arjuna also. There are a large number of images in various dancing poses.

There are four other figures of Daksināmūrti, such as the explanation knowledge, yoga (or meditation, contemplation) and other ways of union with the Universal Soul, and Viṣṇādahara (carrying a lute). A few other for us are Bhikṣtapaka (begging alms), Kapāladhāra (wearing skulls), Gaṅgadāhara (wearing Gaṅga), Ardhmādāvāra (God half of whom is a woman), Viṣahvāhana (brayed on a bull), Viṣahabhakṣaka (eating poison) etc. The figures of Śadāśiva, Mahēsa, Ekādāśa (eleven Rudras), Vīdyeśvara and Murtiṣṭaka are seen occasionally here and there. There are scripture describing these figures.

7) The Deva (god) connected with Śiva. Among the gods connected with Siva, first place is given to Gaṇapati. Worship of Gaṇapati was in vogue from 6th or 7th century B.C. Perhaps the images that we see today were made after this period.

In South India temples dedicated to Gaṇapati are not scarce. The position of Gaṇapati is at the entrance of temples, at the foot of banyan trees, at the entrance of temples and at the south-west corner of Saivite temples.

There are images of Gaṇapati in the postures of standing and dancing. Main images are those with the trunk turned to the right and to the left. The trunk is turned to the right in some and to the left in others.

8) Subrahmanya. Subrahmanya is worshipped only in South India. Subrahmanya is known by various names such as Kumāra, Muruka, Kārttikeya, Skanda, Arumukha, Guha, and so on. Temples dedicated to Subrahmanya are seen in plenty in Tamil Nadu. They are all situated on the tops of hills. There is sufficient proof in the poetic works of the Sangha period, to the fact that Subrahmanya-worship was prevalent in South India. On excavation at the place Nagārjunakōṇḍa in the District of Guntor, images of Subrahmanya were found under the earth. They were as old as 3rd century B.C.

Images of Subrahmanya are seen in various postures and shapes such as sitting, with six faces, with one face, with two hands, with four hands, sometain with the state of having finished investiture with the Brahma-string etc. There are images sitting on the peacock also.

9) Other images. Images of Śakti, Lakṣmi, Earth-goddess, Sarasvati, Saptamātrī (Seven Mothers), Jeyāthā, Visu, the ten incarnations, the planets such as the sun etc. the deities of the weapons, the great god Śukti (lance), Nandikēvara, Gajdevi, Sātā, Keṭramālā, Brahmat, Guardians of the zones, Aśvinīdevas, half gods, etc. are also dedicated and worshipped in temples.

VIHANGA. A serpent (nāga) born in the race of the Naga Airāvata. It is mentioned in Mahābhārata, Adi Parva, Chapter 57, Stanza 12, that this serpent fell in the sacrificial fire of the serpent-sacrifice performed by Janamejaya and was burnt to death.

VIHANGAMA. A soldier of the giant Khara. This Khara who confronted Rāma and Lakṣmana in Daṇḍakāranya (forest Dandaka) had twelve army captains under him, including Vihaṅgama. (Vālmiki Rāmāyana, Aranya Kaṇḍa, Sarga 26).

VIHAYA. The son of Varca who was born in the family of Gritamad. Vīśaya was the son of this Vīshaya. (M.B. Amūṣāsana Parva, Chapter 30, Stanza 61).

VIHUNDA. An asura. This asura was the son of the mighty and great Asura Hunda. At the time of the fierce battle between the devas and the asuras, this mighty asura Hunda and Nahuṣa confronted each other and Hunda was killed. After this, Vihamunda, the son of Hunda fought with Nahuṣa. In the earlier part of the battle Vihamunda and his army suffered defeat. Vihamunda began to do penance in order to defeat the Devas who got terrified at this and went to Mahāviṇuśu and prayed for protection. Viṇu promised them saying that he would take necessary steps. When the Devas were gone, Viṇu took the form of a beautiful lotus and went to Vihunda. They met each other in the garden Nandana. Vihamunda fell in love with her. He wanted to marry her.

She said, "Oh, Handsome Vihamunda, I have no objection to be your wife. But there's a condition, you must gather seven crops of Kāmadha flowers and offer them as oblation to Śiva, and then make a garland of Kāmada flowers and put it on my neck. From that day onwards I am yours.

"Vihunda agreed to it. He went for the flowers. He wandered over forests and mountains. Nobody had any idea of such a tree or flower. Thinking that this condition, laid by the damsel, was a deceit played upon him,
he stood perplexed when the hermit Sukra saw him. He told the hermit everything. Then Sukra told him, "Kāmodā is my mother. She is called the flower who came up from the sea of Milk at the time of the churning. She dwells at Gaṅgādārā. When she laughs, pure white fragrant flowers fall from her lips, on the water of Gaṅgā, every moment. When she is sad, the flowers that fall from her lips will red." Vihunḍa started for Gaṅgādārā. Narada knew this. He came to Vihunḍa. It is difficult to reach Gaṅgādārā and please Kāmodā, and obtain the flower. So the easiest way is to gather the flowers that come down through the water of Gaṅgā." Vihunḍa agreed. He took his seat on the bank of Gaṅgā and waited for the flowers to come.

Narada decided to cause harm to Vihunḍa. So he went to Kāmodā and by way of telling her news, he informed her that the hermit Bṛগuḍ had cursed Māhāyupāt and changed him into a man. On hearing this Kāmodā began to cry. Red flowers fell from her lips. They were carried down in cluster by the water of Gaṅgā. Vihunḍa gathered them and went to the dwelling place of Sīva. Sīva and Pārvatī saw this by their inward eyes. Pārvatī did not like the idea of offering red flowers at the feet of her beloved husband. She was frightened for him. She advised Pārvatī to offer pure white flowers at his feet standing as a boy. Vihunḍa came with red flowers. Pārvatī appeared in the form of a boy. Both began to vie with each other in offering flowers at the feet of Sīva. Gradually it changed to a fight between the boy and Vihunḍa. In the fight Vihunḍa was killed. (Padma Purāṇa, some chapters from 19).

VIJAYA I. A minister of Dāsāratha. (Vīmaṇī Ramayāna, Bālaśakāṇḍa, Sarga 7, Stanza 3).

VIJAYA II. A gate-keeper of Vaikuṇṭha. (See under Jaya).

VIJAYA III. A Son of Purāṇas. It is mentioned in Bhāgavata, Siṣṭha 9, that Aśyū, Śrutāyus, Satiyāyus, Raṇa, Viśvajaya and Jaya were the sons born to Purāṇa.

VIJAYA IV. A King of Kosalā. It is stated in Brāhmaṇḍa Purāṇa, Chapter 73, that this King Viśvajaya of Kosalā confronted Parā urāma and was defeated.

VIJAYA V. This was the secret name given to Arjunā by Dharmaśutra during the time of their pseudonymity. (M.B. Virāṭa Parva, Chapter 5, Stanza 33).

VIJAYA VI. One of the hundred sons of Dīvārrāstra. He joined with Jaya and Durjaya, two Kauravas and fought with Nila, Kāśyapa and Jayatsena. (M.B. Droṇa Parva, Chapter 25, Stanza 45).

VIJAYA VII. The name Viśvajaya is used as a synonym of Sīva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 31.

VIJAYA VIII. The name Viśvajaya is used as a synonym of Viśnu in Mahābhārata, Anuśāsana Parva, Chapter 146, Stanza 21.

VIJAYA IX. A King who ruled over the city of Vārapā. Viśvajaya destroyed the city of Kālaḍavī and the forest Kālaḍavī rāte there. Later he gave the forest to Indra. The most powerful King of this dynasty was Uparāṣṭra (Kālaḍavī Purāṇa, Chapter 92).

VIJAYA X. A country of ancient India famous in the Purāṇa. (Mahābhārata, Bālaśma Parva, Chapter 9, Stanza 45).

VIJAYA XI. The trident of Sīva. During the journey to Bhadravatī, of Subrahmanya, this trident Viśvajaya of Sīva went behind Kīmba. This trident had three prongs. (M.B. Virāṭa Parva, Chapter 251, Stanza 37).

VIJAYA XII. A bow of Indra. This is as bright as Gāndiva and as strong as the bow Sāṃghadharus of Śrī Kṛṣṇa. The bows of the Deva, considered to be most divine, are Viśvajaya, Gāndiva and Śrīra. Viśvajaya belongs to Indra, Gāndiva to Varuṇa and Śrīra to Viṣṇu. Once Drumā, a Kimpūrivā (demigod) who lived in the mountain Gaṅgābhumīḍaṇa got Viśvajaya from Indra. After that Bṛguṇa, his disciple got this bow from Drumā. (M.B. Udyoga Parva, Chapter 158, Stanza 5).

VIJAYA XIII. The divine bow of Karnā. It is said that this bow was the most divine of all weapons. This bow which was made by Rūvaśkarmā, originally belonged to Indra. At that time Indra had defeated many asuras with the help of this bow. Indra gave this bow to his loved disciple Parāsura. Karnā got it from Parāsura. It is said that this bow was superior to Gāndiva. It was with the help of this bow that Parāsura conquered the Kṣatriyas twentyone times. (M.B. Karna Parva, Chapter 31, Stanza 42).

VIJAYA I. The daughter of King Dāsittha. The emperor Bhāmaṇḍa married her. A son named Subhra was born to them. (M.B. Subhra Parva, Chapter 14).

VIJAYA II. Daughter of Duryūtīṇ, the King of Madra-deśa. This Viśvajaya was the wife of Subhra the son of Gandu. It is mentioned in Mahābhārata, Adi Parva, Chapter 85, Stanza 80, that a son named Subhra was born to Subhra by Viśvajaya.

VIJAYA III. A synonym of Devi Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 10).

VIJAYADASAM. A festival of Indra. As this festival is celebrated for nine nights from the last to the 9th in the bright lunar fortnight of the month of Kāma (SeptemberOctober) it is known as Navaṭīti (Nine nights) and as it continues up to Dāsami (the tenth night) it is called Dāsara. The Hindus believe that the Viṣvajaya dasam (the victorious tenth) was the day on which Devi Durgā killed Mahiśāsura. Since this day is considered to be a suitable moment to begin the learning of all the arts which would enable one to carry on a successful life. Sarasvati is considered the transfiguration of Durgā. As people became less superstitious, they began to consider the story of killing Mahiśāsura as a metaphorical saying, to mean the killing of ignorance. So the day of victory of Devi Durgā (the same as Sarasvati) is considered to be the auspicious moment for the beginning of learning. The warrior places his weapons, the man of literature his books and pen, the musician his musical instruments, at the feet of Devi and with devotion and worship receives them back from Devi on the Viṣvajyadan day at an auspicious moment.

VIJAYALAKŚMI. One of the eight Laksminis. The duty of Vijayalakṣmi was keeping the treasury of Brāhma. Once she showed carelessness in her duty. So Brāhma
cursed her to go and guard the gate tower of Rāvana. Accordingly, Viṣṇu guarded the gate of Lanka under the name Laṅkāḷakaṇṭhi. When she was hit by Hanumān she obtained her original form and returned to the world of Devas. (See under Laṅkāḷakaṇṭhi).

VIJITĀŚVA. One of the five sons of emperor Pṛhu. Viṣṇuāśva decided to perform one hundred horse-sacrifices and completed ninety-nine. Seeing this Indra feared that he might be defeated. So he stealthily took away the sacrificial horse of Viṣṇuāśva. There was a fierce battle between Indra and Viṣṇuāśva in which Indra was defeated, and Viṣṇuāśva recovered the stolen horse from Indra. It was from that day onwards that this son of Pṛhu got the name Viṣṇuāśva. Being pleased with the King at this expert fighting, Devendra taught him the art of vanishing. (Bhāgavata. Skanda 4).

VIJVALA. Son of the bird Kuṭjala who was a famous scholar. (For further details see under Subāhu. XIV).

VIKĀDRU. A noble Yādava. It was this Vikādru who brought to the notice of Sri Kṛṣṇa the fact that Jarāsandha had dared to attack Mathurāpuri for the eighteenth time. (M.B. Sabhā Parva, Chapter 17).

VIKĀLPA. An ancient country of India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 59).

VIKĀḤKATAPARVATA. A mountain in the vicinity of Mount Meru. (Devi Bhāgavata, Skanda 8).

VIKĀRNA I. One of the hundred sons of Dīhtratārātra. The following information is available in Mahābhārata about this valiant fighter.

(i) Among the disciples of Draupadī, Vikārna was one. (M.B. Ādi Parva, Chapter 137, Stanza 19).

(ii) Vikārna was present at the Swayāvar (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 1).

(iii) Vikārna was one of those kings who stood silent and sad, being unable to answer the questions put by Draupadī when she was about to be stripped of her clothes. (M.B. Sabhā Parva, Chapter 68, Stanza 1).

(iv) Once Kāraṇa reviled at Vikārna. (M.B. Sabhā Parva, Chapter 68, Stanza 60).

(v) At the time of the theft of the cows of king Viśumbha by Duryodhana and his brothers, Vikārna fought against Arjuna. (M.B. Virāṭa Parva, Chapter 54, Stanza 9).

(vi) A fierce fight followed in which the defeated Vikārna fled from the battle-ground. (M.B. Virāṭa Parva, Chapter 54, Stanza 41).

(vii) Hit by the arrow of Arjuna, Vikārna was wounded and he fell down from the chariot. (M.B. Virāṭa Parva, Chapter 51, Stanza 41).

(ix) On the first day of the battle of Bhārata, Vikārna entered in a combat with Śrutasoma. (M.B. Bhīṣma Parva, Chapter 45, Stanza 38).

(x) He fought with Sahadeva. (M.B. Bhīṣma Parva, Chapter 71, Stanza 21).

(xi) Bhīṣma defeated Vikārna. (Bhīṣma Parva, Chapter 78, Stanza 21).

(xii) Gajapātha defeated Vikārna. (Bhīṣma Parva, Chapter 92, Stanza 36).

(xiii) There was a combat between Nakula and Vikārna. (Bhīṣma Parva, Chapter 110, Stanza 1).

(xiv) He fought with Bhīma. (Bhīṣma Parva, Chapter 113).

(xv) He fought with Śiśпад. (Droṇa Parva, Chapter 96, Stanza 31).

(xvi) He fought with Nakula and was defeated. (Droṇa Parva, Chapter 107, Stanza 30).

(xvii) Bhīma killed him. (Droṇa Parva, Chapter 137, Stanza 29).

VIKĀRNA II. A hermit devoted to Siva. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 14, Stanza 99, that Siva was pleased with the devotion of this hermit and appearing before him granted him boons.

VIKĀRNA III. A country of ancient India. The warriors of this country joined the army of Śaivaṇi and fought against the Pāṇḍavas. (Mahābhārata Bhīṣma Parva, Chapter 51, Stanza 15).

VIKĀRTANA. A king of the Solar dynasty who was afflicted with leprosy. It is stated in Padma Purāṇa, Uttarāraṇaṇa, Chapter 135, that he got recovery from the disease by bathing in the river Śābhramati.

VIKĀṬA. I. A brother of Prabhava. (See under Akampana).

VIKĀṬA II. A character in the story of Pācayanatra. (See under Pācayanatra).

VIKĀṬA III. (VIKĀṬĀNA). One of the hundred sons of Dīhtratārātra. In the Bhārata-battle, fourteen sons of Dīhtratārātra joined together and wounded Bhīṣma. Vikāṇa was one of them. This Vikāṇa was killed by Bhīṣma. (Mahābhārata, Karna Parva, Chapter 51).

VIKĀṬA. A giantess in the harem of Rāvana. She tried to enucle Sīva for Rāvana. (Vālmikī Rāmāyaṇa, Sundara Kanda, Sarga 23, Stanza 13).

VIKĀṬHAṆI. An attendant of Subāhuṇya. (M.B. Salya Parva, Chapter 46, Stanza 18).

VIKRAṂADĪṬIYA. Vikramadīṭiya, who is believed to be one of the mighty emperors of Bhārata, was an extraordinarily wise, righteous and valiant ruler. There are several stories in all the languages of India, prevalent everywhere. They are generally called Viṃśchatāvatī stories. Vikramadīṭiya was the son of Mahendrāditya, King of Ujjayini. Mahendrāditya and his wife Sūryaṇa were in great distress as they were childless. Sumati, the Prime Minister, Vaijayudha, the army commander, and Mahīdhara, the priest, were as distressed as the royal couple. The King and the queen engaged themselves in fast and prayer.

In the meanwhile, the Devas found life extremely difficult due to the wicked deeds of the barbarians, and they went to Kālīśvara and told Rudradēva of their grievances. They said, "Oh! Lord! All the asuras exterminated by yourself and Mahāvīra, are born on the earth as Barāvānas. They commit great sins such as killing the Brahmins, obstructing sacrifices, carrying away hermit damsels etc. The sacrificial offerings in the sacred fire with Vedic Mantras by Brahmins, is the food of Devas. Because of the troubles caused by the Barbarians in the earth, the sacrifices are hindered and the Devas are in trouble due to lack of food. So a being, mighty and strong enough to exterminate all the Barbarians on the earth, should take incarnation." Sīva agreed and sent the Devas back to their world. Then he called Mālyāvaṇ and told him to take birth as the son of Mahendrāditya in the city of Ujjayini.
wife. Ajamīdha was the son born to Vikuṭhāna by his wife Sudevā. (M.B. Adi Parva, Chapter 95, Stanza 35).

VILĀSA. A hermit who was the friend of Bhāsa. This hermit did penance in Pākimatāja. It is mentioned in Yogavāsiṣṭha that Vilāsa and Bhāsa attained heaven by pure knowledge.

VILÔHITA. A Kākyāsa (giant) who was the son of Kaśyapa. It is mentioned in Vāyu Purāṇa, Chapter 69, that Vilohita had three heads, three legs and three hands.

VILÔHIṬA (M). A hell. (See the section Naraka under Kāla).

VİLOMA (VILOMA). A King. In Bhāgavata, King Viloma is stated as the son of King Vahni (Fire) and in Vīṣṇu Purāṇa, as the son of Kaṭṭakurūma.

VIMAṆA. A truthful King. Once a princess named Kamadū accepted Vimaṇa as her husband at her Svaṇavāra marriage. The Kings and princes who were present became jealous of Vimaṇa and prepared for war. The helpless Vimaṇa praised the Aśvindevas. The gods defeated the enemies and gave the bride to Vimaṇa. (Kṛṣṇa, Madhava 1, Anuvāka 17, Śūkla 17).

VIMAṆA I. A King. Vimaṇa who was the King of South India was the son of Sudyūmna. (Bhāgavata, Skanda 9).

VIMAṆA I. A King of the city of Rāmāta. At the time of the horse-sacrifice of Śri Rāma, this King rendered a good deal of help to Sārughna. (Padma Purāṇa, Patāla Khaṇḍa, Chapter 17).

VIMAṆĀ. A female calf born from Rohini, the daughter of Surabhī. Rohini had two daughters called Vimala and Analā. (M.B. Adi Parva, Chapter 66, Stanza 67).

VIMALAPINḌĀKA. A nāga (serpent) born to Prajāpāti Kaśyapa by his wife Kadhrī. (M.B. Adi Parva, Chapter 33, Stanza 8).

VIMALASOKATIKTHA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 14, Stanza 69, that he who spends a night in this holy place, observing celibacy, would attain heaven.

VIMALATIKTHA. A holy place. In the lakes of this place, fishes having the colour of gold and of silver play. Mention is made in Mahābhārata, Vana Parva, Chapter 52, Stanza 87, that those who bathe in this holy bath would get remission of all their sins and would get to the world of Indra.

VIMALODAṆA. Once Brahmu performed a sacrifice on the Himalayas. Sāravati attended this sacrifice, on which occasion she adopted the name Vimalodakā. (M.B. Salya Parva, Chapter 68, Stanza 29).

VIMOCANA. A holy place on the boundary of Kuruksetra. By taking bath in this tirtha and leading a life without anger, the sins incurred by receiving bribes would be remitted. (M.B. Vana Parva, Chapter 83, Stanza 161).

VIMSĀ. The eldest son of King Iṣvāku. It is stated in Alvamedha Parva, Chapter 4, Stanza 4, that he had a son named Vīśvīśa.

VIMUGA. A South Indian hermit. (Mahābhārata, Śānti Parva, Chapter 208, Stanza 28).

VIMUKHA. A hermit of ancient India. This hermit is member of the assembly of Indra. (M.B. Sāhā Parva, Chapter 7).

VINADI. A river of India famous in the Purāṇas. (M.B. Bhīṣma Parva, Chapter 9, Stanza 97).

VINAŚANA I. A tirtha (holy bath). It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that in this holy bath Sarvasvati lives in invisible form.

VINAŚANA II. Another holy place. In Mahābhārata, Vana Parva, Chapter 84, Stanza 112, mention is made that one could obtain remission of all sins and the fruits of Vājapeyayajā by visiting this holy place.

VINAŚANA. An asura born to Prajāpatī Kaśyapa by his wife Kāla (Kālikā). (M.B. Adi Parva, Chapter 65, Stanza 34).

VINATA. A captain of the monkey army which fought for Śri Rāma. Under Vinata, the son of Śvetâ, there were eight lakhs of monkey-soldiers. (Vālmiki Rāmâyana, Yuddha Kânda, Sarga 26).

VINATA. A wife of Kaśyapa. Kaśyapa took the daughters of Dakṣa as Vinata, Kadrī and others as wives. Two sons, Aruna and Garuḍa and a daughter, Sumati, were born to Vinata. (Details relating to Sumati are given in Chapter 19 of Brahmaṇḍa Purāṇa). The Nāgas (serpents) were born to Kadrī. For details see under Garuḍa.

VINĀṬŚVA. The son of Vaiṣṇava Manu. After the time of his father, he became the ruler of the Western Empire. (Vāyu, 85:19).

VINAŚAYA I. A devatā of the Gana (guards of Siva). (Mahābhārata, Anuśasana Parva, Chapter 150, Stanza 25).

VINAŚAYA II. Gaṇapati.

VINAŚAYAKACATURTHI. One of the important festivals of the Hindus. This is called the day of worship of Gaṇeṣṭha. The Caturthi (4th day) of the bright lunar fortnight in the month of Sinha is the birth day of Gaṇapati. It is a famous festival in North India. They make the images of Gaṇapati, every year, and make offerings to them on this particular day. It is believed, that he who sees the moon on Vināṣaya Caturthi, will be subjected to dishonour and derision. This belief is based on the following story. Gaṇapati is very fond of sweetmeats especially Kesukkattai (globular solid sweetmeat, called Modaka). It is the custom in North India to worship Gaṇapati by offering these sweetmeats, even today, with all kinds of festivities. On one birthday Gaṇapati went from house to house and ate bellyful of modakas and returned home on his conveyance, the rat. On the way the rat saw a snake and began to tremble with fear. Due to the shivering of its legs Gaṇapati fell down. The belly of Gaṇapati was broken due to the fall and a large quantity of modakas came out. Gaṇapati gathered everything that fell out of his belly and stuffed them again in the stomach and joining the cut edges entwined the snake tightly round the stomach. Candira who was standing in the sky seeing all these things laughed with contempt. At this, Gaṇapati got wild and plucked his tusk and throwing it at the moon cursed him. “Let
nobody look at you on the Gagapati festival day." (Brhadnavavarta Purana). This story is slightly different according to Gagapati Purana. That story is, that Sri Paramesvara gave a plum to his elder son Subrahmanya without the knowledge of his younger son Ganapati, on the 4th day of a bright lunar fortnight and the moon who smiled at it, was cursed.

VINDA I. One of the hundred sons of Dharatarsha. It is mentioned in Mahabharata, Droga Parva, Chapter 127, Stanza 34; Ghati Vindha was killed by Bhimasena in the battle of Bharata.

VINDA II. A prince of Avanti. It is stated that this Vinda had a brother called Anuvinda. The information obtained about Vinda from Mahabharata is given below:
(i) Sahadeva defeated this Vinda at the time of his southern regional conquest. (M.B. Sahita Parva, Chapter 91, Stanza 10).
(ii) Vinda helped Durvyodana by fighting on his side with an aksahini of army. (M.B. Udvyoga Parva, Chapter 19, Stanza 24).
(iii) Bhima once said that Vinda was a noble warrior. (M.B. Udvyoga Parva, Chapter 166, Stanza 6).
(iv) Vinda was one of the ten commanders of Durvyodana in the battle of Bharata. (M.B. Bhishma Parva, Chapter 16, Stanza 15).
(v) On the first day of the battle of Bharata, Vinda fought with Kuntibhoja. (M.B. Bhishma Parva, Chapter 45, Stanza 72).
(vi) When Svetash, the prince of Vrata, surrounded Salya, the King of Madra, Vinda helped Salya. (M.B. Bhishma Parva, Chapter 47, Stanza 49).
(vii) Once Vinda and his brother Anuvinda together attacked Iravan. (M.B. Bhishma Parva, Chapter 81, Stanza 27).
(viii) In the Bharata-battle, Vinda fought with Bhimasena, Arjuna and Virata. Vinda was killed in the fight with Arjuna. (M.B. Droga Parva, Chapter 99, Stanza 17).

VINDA III. A prince of the kingdom of Khayata. In the battle of Bharata he took the side of the Kauravas and fought with Satiyaki, in which fight Satiyaki killed Vinda. (M.B. Kartha Parva, Chapter 13, Stanza 6).

VINDUMAN. A King born of the dynasty of Bharata. He was the son of Marici and the father of Madhu. (M.B. Ravanavarta 3).

VINDHYA. One of the seven chief mountain chains. This mountain which separates South India from North India is famous in various ways in the Puranas.
(i) Agastya kicked Vindhya down. (See under Agastya).
(ii) Sunda and Upasunda, two asuras, did penance on Vindhya and got boons. (M.B. Adi Parva, Chapter 208, Stanza 17).
(iii) Because of the fierce penance of Sunda, the mountain Vindhya became hot and from that day onwards smoke comes out from Vindhya. (M.B. Adi Parva, Chapter 208, Stanza 10).
(iv) The deity of Vindhya stays in the palace of Kubera serving him. (M.B. Sahita Parva, Chapter 10, Stanza 31).
(v) On this mountain there is the eternal abode of Devi Durgaa. (M.B. Virata Parva, Chapter 6, Stanza 17).
(vi) Vindhya is one of the seven chief mountain chains. (M.B. Bhishma Parva, Chapter 9, Stanza 11).
(vii) In Tripuradahana (the burning of Tripura), Vindhya appeared behind the chariot of Siva as the emblem on his flag. (M.B. Droga Parva, Chapter 202, Stanza 71).
(viii) Vindhya once became the axle of the chariot of Siva. (M.B. Kartha Parva, Chapter 34, Stanza 22).
(ix) This mountain gave Subrahmanya two attendants named Ucchura and Asitina. (M.B. Salya Parva, Chapter 45, Stanza 49).
(x) Mention is made of Mahabhara, Anuvinda Parva, Chapter 25, Stanza 49; that he who does penance on the Vindhyas, for a month without killing any living creature, could obtain all attainments.

VINDHYACULIKA. A Country in ancient India. (M.B. Bhishma Parva, Chapter 9, Stanza 62).

VINDHYAVAVALI. Wife of Mahabali, A son named Rina and a daughter named Kumbhinal were born to Bali by Vindhyavali. (Matsya, 187, 40).

VIPAPMA. An eternal Vyasdeva. (Semi-god concerned with offering to Manes). Mention is made about this Vyasdeva in Mahabharata, Anuvansa Parva, Chapter 91, Stanza 30.

VIPASA. A Puranically famous river in the region of five rivers (Punja). Vasishtha was stricken with grief at the death of his son Sakhi and jumped into this river with the help of a rope to commit suicide. The waves of the river untied the knot of the rope and saved him. From that day onwards this river came to be known as Vipasa. (See under Kalmashapada). Other information about this river given in the Puranas is given below:
(i) Vipasa stays in the palace of Varuna serving him. (M.B. Chapter 9, Stanza 19).
(ii) Two devils named Bahl and Hika live in this river. (M.B. Kartha Parva, Chapter 44, Stanza 41).
(iii) If offering to the Manes is made in this river and celibacy is observed there for three days without anger, one could get away from death and birth. (M.B. Anuvansa Parva, Chapter 25, Stanza 24).

VIPASCI. The name of the Indra in the age of Manu Svarochi. (See under Manu).

VIPASCI. II. Husband of Pivari, the princess of Vidarbha. It is mentioned in Markandeya Purana, that because of the sinful acts done by this man towards his wife he had to go to hell.

VIPATA. A brother of Karna. Arjuna killed him in the battle of Bharata. (M.B. Droga Parva, Chapter 92, Stanza 62).

VIPATHA. An arrow. It is mentioned in Mahabharata, Adi Parva, Chapter 139, Stanza 8, that this arrow was larger and more powerful than other arrows.

VIPRA. A King born in the family of Dhruva. Two sons named Siirthi and Bhavya were born to Dhruva by his wife Sambhà. Sushuchiy the wife of Siirthi gave birth to Ripu, Ripupujya, Vipra, Vipaka and Vipajata. (Vinu Purana, Asha 1, Chapter 13).

VIPRACITI.
1) General information. A Dhanva (asura) born to Prajapati Kasappa, by his wife Danl. Danl had given birth to thirtythree notorious asuras (demons). Vinpraciti was the eldest of them. His younger brothers were Sambhara et al. (M.B. Adi Parva, Chapter 65, Stanza 25).
2) Other details. (1) Sinhitkà was the wife of Vipraciti. This Sinhitkà was the sister of Hiranyaksha Ipu and
Hiranyakåśi and the daughter of Kaśyapa and Diti. (Vigṛu Parāśa, Artha 1, Chapter 15).
(ii) It was this Vigṛaciṇī who took rebirth later as Jarāsandha. (M.B. Ādi Parva, Chapter 67, Stanza 4).
(iii) Vigṛaciṇī stayed in the palace of Varuṇa praising and glorifying him. (M.B. Śabha Parva, Chapter 9, Stanza 12).
(iv) When Mahāviśvām took the form of Vāmana and began to measure the three worlds, Vigṛaciṇī with some 50,000 people surrounded Vāmana. (M.B. Śabha Parva, Dīkṣāpatī Pāthā, Chapter 38).
(v) In Mahābhārata, Śalya Parva, Chapter 31, Stanza 12, a statement occurs to the effect that in days of old, Mahāviśvām took the form of Indra and killed Vigṛaciṇī.
(vi) In the war between Devas and asuras, Vigṛaciṇī was killed by Indra. (M.B. Śänti Parva, Chapter 47, Stanza 11).

VIPRTHU. A Kṣatriya of Vṛṣṇi dynasty. The following information is available about him in Mahābhārata.
(i) VIPRTHU was present at the Svayabhūvā marriage of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 18).
(ii) He participated in the festival conducted on the mountain Raivata. (M.B. Ādi Parva, Chapter 218, Stanza 10).
(iii) VIPRTHU was a member of the group of Yuddhas who took the dowry to Hastināpura in the marriage between Arjuna and Subhadra. (M.B. Ādi Parva, Chapter 220, Stanza 32).
(iv) VIPRTHU stayed in the Palace of Yudhiṣṭhira. (M.B. Śabha Parva, Chapter 4, Stanza 30).

VIPULĀ I. Brother of Balabhadra. He was born to Yaudeva by Rohiṇī, who were Balabhadra, Gada, Sārana, Durdama, Vipula, Dhruva and Kṛta. (Bhāgavata, Skanda 10).

VIPULĀ II. A mountain near Cīrivrāja, the capital city of Magadha. Mention is made about this mountain in Mahābhārata, Śabha Parva, Chapter 21, Stanza 2.

VIPULĀ III. A hermit who was born in the dynasty of Pṛgū. There is a story showing how this hermit protected the wife of his teacher from Indra while he was the disciple of the hermit Devasārmā, in Mahābhārata, Anuśasana Parva, Chapter 40. The story is given below:

VIPULĀ IV. A fire. This Agni was the son born to the fire named Bhradvāja by his wife Vrī. This fire has other names such as Rāhuprabhu, Rāhadvāna, Kumbhārānas etc. It is said that along with Somadeva, this Agni also went to get the second portion of Ajaś (shee offerings). It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 9, that this mighty fire has a wife named Sarayū and a son named Siddhi.

VIPULĀ V. Son of a fire called Pārśājaya. This agni is considered one of the Vīṇāyakas. (M.B. Vana Parva, Chapter 220, Stanza 13).

VIPULĀ VI. A king in ancient India. Mention is made in Mahābhārata, Śānti Parva, Chapter 4, Stanza 7, that this king had attended the Svetaurav marriage of the daughter of King Citrāngada of Kalinga.

VIPULĀ VII. A king of the Pūru dynasty. Bhradvāra, Kuśa, Yadu, Pratyratha, Bals and Matyakāla were brothers of
gazta. He took the side of the Kauravas in the Bhārata-battle and fought with Dṛṇadhyumma, in which fight he was killed. (M.B. Droṇa Parva, Chapter 107, Stanza 9).

VIRADHAVĀ II. A Gandharva. (See under Puṣṭarikamukha).

VIRADHARMA. A King in ancient India. (Mahābhārata, Udyoga Parva, Chapter 4, Stanza 16).

VIRADYUMWA. An ancient King in India. He had a son named Bhūridyumma. Once this son was lost in the great forest. Viradyumma wandered everywhere in the forest in search of his son. On the way he met a hermit called Čantu. He talked elaborately to the King about the hopes of human mind. (M.B. Sañci Parva, Chapter 127 and 128).

VIRAJA. A cow-herdess. Once Śri Kṛṣṇa doped Rādhā and took the cowherdess Virāja to the region of love-plays. A mischievous maid informed Rādhā of this. Rādhā ran to the dancing garden and searched for the couple. Śri Kṛṣṇa had made himself invisible. So she could not find him. She found out Virāja. Rādhā opened her eyes wide and pretended that she was about to curse her. Virāja was terrified and she melted and became a river; full of anger Rādhā went home. (Devi Bhāgavata, Skandha 9).

VIRAJA (S) I. A nāga (serpent) born to Prajayapati Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 13).

VIRAJA (S) II. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhima in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 157).

VIRAJA (S) III. A son born from the radiance of Mahāvisṇu. Having no desire to rule over a kingdom, he adopted penance. He had a son named Kritimāna. (M.B. Sañci Parva, Chapter 39, Stanza 88).

VIRAJA (S) IV. One of the eight sons of Kavi, who was the son of Vaivāvasta Manu. He had eight sons. They were Kavi, Kāvyā, Dhiyā, Sūkramārya, Bṛug, Kāti, Līga and Virāja. (M.B. Anuśāna Parva, Chapter 95, Stanza 132).

VIRAJA. A King of the Kuru dynasty. He was the grandson of Kuru and the son of Avikṣit. (M.B. Ādi Parva, Chapter 92, Stanza 54).

VIRJA (M). A particular tower in Devākā. Whenever Śri Kṛṣṇa wanted to be alone he went to this tower. (Mahābhārata, Sañci Parva, Chapter 30).

VIRAKA (M). A country. It is mentioned in Mahābhārata, Kaṛpa Parva, Chapter 44, Stanza 43, that this country was to be avoided as the thought and customs and manners of this country were full of defilement.

VIRAKA. A King of the dynasty of Áṅga. He was the son of Sibi. Viraka had three brothers named Prthudarśa, Kaśyapa and Bhadraka. (Agni Purāṇa, Chapter 277).

VIRAKETU I. A son of the King Drupada of Pāṇcāla. In the battle of Kurukṣetra, Viraketu confronted Droṇa and was killed by Droṇa. (M.B. Droṇa Parva, Chapter 122, Stanza 33).

VIRAKETU II. A King of Ayodhya.

VIRAMAHENDRA. The dwelling place of the asura named Naga. (See under Nāgakṣatra).

VIRAMANI. A King devoted to Siva. Śrūtāvati was his wife. One day at the request of Viramani, Siva fought with Yoginis (women doing Sañkti worship). In that fight the Yoginis defeated Siva.

VIRAMOKSA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 51, that by visiting this holy place one could attain complete remission of one’s sins.

VIRASANA. A Prajapati. Mention is made in Mahābhārata, Sañci Parva, Chapter 348, Stanza 41, that this Prajapati learned the philosophy of purity and righteousness from Sañktakumāra and taught the hermit Rādhya what he had learned.

VIRANĀKA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This nāga was burnt to death in the sacrificial fire of the serpent sacrifice performed by Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 18).

VIRANI I (VIRIN). A daughter of Brahmā. First, Brahmā created the Šaptriṣa (the seven hermits) by his mind. After this Rudra was born from the anger of Brahmā, Nārada from the lap of Brahmā, Daksā from the thumb of Brahmā, Sanaka and the others from the mind of Brahmā, and the daughter Virani from the left thumb of Brahmā. Daksā married this Virani. Nārada took rebirth as the son of duh couple. Daksā married Virani at the behest of Brahmā. At first this beautiful woman gave birth to five thousand sons. Nārada misguided them. Daksā got angry at this. He cursed Nārada. Owing to that curse Nārada had to take birth again as the son of Daksā and Virani. (Devi Bhāgavata, Skandha 7).

VIRANI II. A teacher-priest. According to VĀyu Purāṇa, Virani was a disciple of the famous teacher Yājñavalkya of the Yajurveda-line of disciples of Vāyasa.

VIRASA. A nāga (serpent) born in the family of Prajayapati Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

VIRASENA I. The father of Nala. It is mentioned in Mahābhārata, Anuśāna Parva, Chapter 115, Stanza 65, that this King did not eat meat. (For further details see under Damayantī).

VIRASENA II. A King of Kosalā. (See under Candragena)

VIRASIMHA I. The captain of the army of the asura Vyālīmukha, who came to fight with Subrahmanya. (Skandha Purāṇa, Virahamihendrasūtra).

VIRASIMHA II. A prince who was the son of King Virapana and the relative of Rukumāgada. It is stated in Pādaṇa Purāṇa, Pātaṇa khaṇḍa that this prince Virahimha tied the sacrificial horse of Śri Rāma and fought with Sārughna who led the horse.

VIRAŚRAMA. A holy hermitage. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 145, that those who visit this holy hermitage would obtain the fruits of performing a horse sacrifice.

VIRĀT I. The son of the daughter of Priyavarta. Śvyāmbhavi Manu married Śatārūpa. Two sons Priyavarta and Utanāpāda were born to them. A daughter was born to Priyavarta. Prajapati Kārdama married her. Three sons named Sarma, Kuṣa and Virāt were born to them. (Agni Purāṇa, Chapter 18).

VIRĀT II. (VIRĀT PURUSA). Virāt Purusa is the first incarnation of Brahmā. (For details see under Śri).

VIRĀT.

1) General information. The King of Matsya country. During the pseudoonymity of the Pāṇḍavas this King sheltered them. At the end of the pseudoonymity of one
year, the Kauravas had stolen the cows of Virāṭa. In the fight which ensued, Arjuna entered the battlefield with Uttara and defeated the Kauravas and proclaimed that the life of pseudonymity was over. After that Abhimanyu married Uttara, the daughter of Virāṭa. (M.B. Virāṭa Parva.)

2) Other details.

(i) This Virāṭa, the King of Matsya was born from a portion of the Marudganas. (M.B. Ādi Parva, Chapter 87, Stanza 82.)

(ii) King Virāṭa had two sons named Uttara and Sanshaka. It was with these sons that he attended the Svayamvara marriage of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 8.)

(iii) In the regional conquest conducted by Sahadeva, before the imperial consecration-sacrifice of the Pāndavas. Virāṭa fought with him and was defeated. (M.B. Sahā Parva, Chapter 51, Stanza 2.)

(iv) King Virāṭa attended the Rājaśāya (sacrifice of imperial consecration) of Yudhishthira. (M.B. Sahā Parva, Chapter 44, Stanza 20.)

(v) Virāṭa gave as a gift to Yudhishthira two thousand tuskers adorned with gold chains. (M.B. Sahā Parva, Chapter 52, Stanza 26.)

(vi) The name of the wife of King Virāṭa was Sudēsā. (M.B. Virāṭa Parva, Chapter 9, Stanza 6.)

(vii) During the incognito-like of the Pāndavas, King Virāṭa sheltered them in his palace. He took Yudhishthira as a court-favourite, Bhīmārjunā as the over-seer of his dining hall, Arjuna as the dancing master, Nakula as the head of the stable, and Sahadeva as the head of the charioteers. (M.B. Virāṭa Parva, Chapters 7, 8, 10, 11 and 12.)

(viii) The first wife of King Virāṭa was Surathā, the princess of Kosala. A son named Svetā was born to Virāṭa by Surathā. After the death of Surathā, he married Sudēṣṇā the daughter of Sūta, King of Kekaya. To Sudeṣṇā two sons named Sanshaka and Uttara were born. (M.B. Virāṭa Parva, Dākṣikāya Parva, Chapter 16.)

(ix) It is stated in Mahābhārata. Virāṭa Parva, Dākṣināyapātha, Chapter 26, that King Virāṭa had ten brothers.

(x) Virāṭa had two brothers named Sāṭānāka and Madrākṣa. Sātyadatta is another name of Sāṭānāka. He was the commander of the army of Virāṭa. Madrākṣa was also called Virāṭkīrṇa. (M.B. Virāṭa Parva, Chapters 31 and 32.)

(xi) At the time of the theft of the cows, King Virāṭa engaged in combat with Śūrasarmā. (M.B. Virāṭa Parva, Chapter 32, Stanza 28.)

(xii) Śūrasarmā caught hold of Virāṭa alive. (M.B. Virāṭa Parva, Chapter 33, Stanza 1.)

(xiii) Virāṭa, was one of the seven prominent commanders of the army of Yudhishthira. (M.B. Udyoga Parva, Chapter 157, Stanza 11.)

(xiv) On the first day of the battle of Bhārata there was a combat between Virāṭa and Bhagadatta. (M.B. Bhīma Parva, Chapter 45, Stanza 49.)

(xv) Virāṭa attacked Bhīma. (M.B. Bhīma Parva, Chapter 75, Stanza 1.)

(xvi) In the fight between Virāṭa and Droṇa, Sanshāka was killed. With that Virāṭa ran away. (M.B. Bhīma Parva, Chapter 82, Stanza 14.)

(xvii) There was a combat between Virāṭa and Aśvatthānā. (M.B. Bhīma Parva, Chapter 110, Stanza 16.)

(xviii) Virāṭa fought with Jayadratha. (M.B. Bhīma Parva, Chapter 115, Stanza 45.)

(xix) Virāṭa fought with Vīndu and Anuvinda. (M.B. Droṇa Parva, Chapter 25, Stanza 20.)

(xx) In the fight with Śalya, Virāṭa fell down unconscious. (M.B. Droṇa Parva, Chapter 157, Stanza 34.)

(xxi) In the battle which followed, Droṇācārya killed Virāṭa. (M.B. Karna Parva, Chapter 6, Stanza 6.)

(xxii) Mention is made in Mahābhārata, Sīt Parva, Chapter 26, Stanza 33, that the funeral ceremony of Virāṭa was conducted in a befitting manner and in Mahābhārata, Sūnī Parva, Chapter 42, Stanza 4, that Yudhishthira performed offering to the Manes for him. (xxiii) After death, Virāṭa entered heaven and joined the Marudganas. (M.B. Vargāroṣa Parva, Chapter 5, Stanza 15.)

(xxiv) The synonyms used in Mahābhārata for Virāṭa are, Matsya, Matsyapati, Matsyāra, Matsyarāja etc.

VIROGANA I. The country called Matsya. King Virāṭa was the ruler of this country. (See under Virāṭa.)

VIROGANA III. The Capital of Matsya. Mention is made in Mahābhārata, Virāṭa Parva, Chapter 30, Stanza 20, that once the Kauravas and the Trigartas attacked this country.

VIROGANA II. A prominent Parva (section) in Mahābhārata.

VIROGANA I. A horse. The two horses yoked to the chariot given to Agastya by the giant Ivala, were called Virāva and Surava. (M.B. Vana Parva, Chapter 99, Stanza 17.)

VIROGANA I. A child born to King Tāladvayā by Nārada, when he assumed the form of an illusory woman of beauty. (For further details see under Tāladvayā I.)

VIROGANA II. A King who ruled over the city of Sāketa. His chief queen was Māhī, who was the daughter of a Yaksī. Virovārānma stopped the sacrificial horse of the Pāndavas when Kṛṣṇa and Arjuna got ready to fight with Virovārānma to recover the horse, Virovārānma, with the help of Yama fought with them. At last Kṛṣṇa entered into a treaty with Virovārānma and got the horse back.

Virovārānma had five sons named Subhālāka, Subhāla, Lolā, Kauvala and Sureka. (Jain, Aval. 47-49.)

VIROGANA I. A King born in the family of Bhārata. To Virovārata who was the son of Madhu, two sons named Manthu and Amanthu were born. (īlahavātā, Fifth Sandukha.)

VIROGANA II. See under Virogana.

VIROGANA III. See under Virogana.

1) General information. An asura was the son of Prahlāda and the father of Mahābhāri. Three sons Virocana, Kumbha and Nikumbha were born to Prahlāda by his wife Dhrī. Virocana, though an asura, performed rites and rituals carefully. He was kind towards Brahmins. His son Bālī became famous and got the name Mahābach. (M.B. Ādi Parva, Chapter 65, Stanza 5.)

2) Other details.

(i) Once there was a controversy between Virocana and Sudhanvā. (See under Sudhanvā II.)

(ii) During the time of emperor Pṛthu, when the
asuras milked the earth Virocana stood as the calf. (M.B. Droṇa Parva, Chapter 63, Stanza 20).

(iii) Virocana is also called a king of the ancient Kings of prominence. (M.B. Śānti Parva, Chapter 227, Stanza 50).

(iv) There is a story about the quest for knowledge about universal and individual souls, by Indra and Virocana, in Chāndogyopanisād, as given below.

Once the Devas and the asuras approached Prajāpati to learn about Brahman, the impersonal God. Prajāpati told them: "Ātman (soul) is the first satrva (essential being) which is subtle, eternal, desireless and unimaginable in the earth. Having heard this philosophy about the soul, the Devas selected Indra, and the asuras selected Virocana and to know the details, they sent them to Prajāpati as his disciples. Indra and Virocana stayed with Prajāpati for several years to know more about Ātman. But Prajāpati did not reveal to them the secret about Brahman. At last to test them Prajāpati said "Your reflection that you see in water or mirror is the Ātman (soul)."

Virocana, who mistook what the Prajāpati said as truth immediately took his bath, put on costly dress and ornaments and stood near water and saw his reflection in water. After that, taking the reflection for soul, he spread this doctrine among his people. With this the asuras accepted body as soul. But the Devas did not recognize this philosophy. They accepted the doctrine that Ātman is that essence of Nature which is alien to body and mind which is pure.

(v) There are two different statements about the death of Virocana in the Purāṇa.

(1) In the battle with Tārakāśura, Virocana was killed by Devendra. (M.B. Śānti Parva, Chapter 99. Brahmāṇḍa 1.20.55; Matya: 10: 11; Padma Purāṇa, Śrīstī Khaṇḍa 16).

(2) The Sun God was pleased with Virocana and had given him a crown. The sun told him that death would come only if that crown was removed from the head by someone. Because of this boon Virocana became arrogant. So Mahāviṇu took the form of a beautiful woman and entered Virocana towards him and taking away the crown killed him. (Ganapā Purāṇa 2, 22).

According to Nārada Purāṇa, Mahāviṇu took the form of a Brahmin and reached the palace of Virocana. There changing the righteous wife of Virocana into a mad woman he killed Virocana.

(vi) Virocana had two wives called Viśālakṣi and Devi. Two children, Bajra and Ya odharā were born by them. The wife of the famous Tvaṣṭā was this Ya oda rā. (Brahmāṇḍa: 3: 1: 85; Nārada Purāṇa 2: 32: Bhāgavata, Śrīkanda 9).

(vii) Virocana had five brothers named Kumbha, Nikumbha, Ayusman, Sibi and Bāškali and a sister named Virocana. (Viṣṇu Purāṇa 84: 19).

VIROCANA II. A son of Śhitarāstra. He was also called Durvirocana. This Virocana was present at the Suyāvan marriage of Draupadī. (M.B. Ādī Parva, Chapter 124, Stanza 14).

VIROCANA I. An attendant of Subrahmanya. (M.B. Śāliya Parva, Chapter 46, Stanza 30).

VIROCANA II. Daughter of Prahlāda the asura king. Tvaṣṭā married her. A son named Virāja was born to this couple. (Bhāgavata, Śrīkanda 5). In Vāyu Purāṇa, it is stated that the hermit Trisūra also was born to Tvaṣṭā by Virocana.

VIRODHĀ. A nāga (serpent) born in the family of Taksāka. This serpent was burnt to death in the sacrificial fire of Janēvasāya. (M.B. Ādī Parva, Chapter 57, Stanza 9).

VIRODHĀ. One of the three daughters of Surāsa, the mother of the nāgas (serpents). The two other daughters were Anāla and Uru. It is mentioned in Mahābhārata, Ādī Parva, Dāsāṇīpāta, Chapter 66, that from this daughter Virodhā, the Virosas, such as Lāla, Gula, Vālī etc were born.

VIROPA. A son of Ambartīra, a king of the solar dynasty. It is stated in Bhāgavata, Śrīkanda 9, that Ambartīra had three sons called Kauśuma, Sambhu and Viropā.

VIROPA II. It is mentioned in Mahābhārata, Śrīkanda, Parva, Chapter 199, Stanza 88, that once Krodha (anger) changed its form and assumed the name Viropā and conversed with Iksvaku.

VIROPA III. An asura (demon) Śrī Kṛṣṇa killed this asura. (M.B. Śañkha Parva, Dāsāṇīpāta, Chapter 38).

VIROPA IV. One of the eight sons of Aṅgiras. The seven sons of Aṅgiras were Śrī Puruṣa, Karta, Utkatā, Paṣaṇa, Śrī, Gura, Samvarī and Sūdhavya. These sons are called the Viśūnas or the Aṅgayas. (M.B. Anuśāsana Parva, Chapter 85, Stanza 130-131).

VIROPAKA. An asura. In days of old this asura had ruled over the world. (Mahābhārata, Śrīkanda Parva, Chapter 227, Stanza 51).

VIROPAKA I. One of the elephants which hold up the earth from Pātāla (underworld). It is said that earthquakes occur when this elephant shakes its head. (For details see under Asudigaja).

VIROPAKA II. A Rākṣasa (giant) who fought on the side of Rāvaṇa against Śrī Rama and Lakṣmaṇa. It is mentioned in Uttara Rāmāyaṇa that this giant was born to Mālavān by a Garudha damsel called Sundari. Seven sons named Vajramuni, Viropāka, Durmukha, Sopadga, Yajakoṣa, Maṭṭa and Unmattā and a daughter named Naḷa were born to Mālavān by Sundari. All these sons held prominent places in the army of Rāvaṇa. It is mentioned in Agni Purāṇa, Chapter 12, that in the battle between Kāma and Rāvaṇa, when Kumbhakarna was killed, the army was commanded by Kumbha, Nikumbha, Mahārīṣa, Ama, Mahārājā, Mahārīṣa, Maṭṭa, Unmattā, Praghasa, Bhāsakarna, Viropāka, Devāntaka, Nārāntaka, Trisūra and Atīkāya. When Sugriva devastated the army of Rāvaṇa and caused havoc among the giants, Viropāka, who was an archer got on an elephant and entered the battlefield. He confronted Sugriva first. He thwarts the stone flung at him by Sugriva, and struck him. For a time Sugriva found it difficult to withstand him. But in the battle which followed, Sugriva struck Viropāka down and killed him. (Vālmiki Rāmāyaṇa, Yuddha Kanda, Sarga 97).

VIROPAKA III. One of the thirtythree notorious Dāmavāra (demons) born to Prajāpati Kālipa by his wife Dānu. It is stated in Mahābhārata, Ādī Parva, Chapter 67, Stanza 22, that it was this asura called Viropāka, who had, later, taken rebirth as King Citravarmā.
VIRÜPAKŠA IV. An asura who was the follower of Naradiṣāra. This Virūpaṅka was killed on the bank of the river Ganges (Mahābhārata, Sabhā Parva, Dākṣipāryapātra, Chapter 38).

VIRÜPAKŠA V. A Rāksasa who was the friend of Ghaṭotkaca. (Mahābhārata, Droupā Parva, Chapter 175, Stanza 15).

VIRÜPAKŠA VI. This giant named Virūpaṅka was the friend of a stork called Rājaḍharmā. (Mahābhārata Śānti Parva, Chapter 170, Stanza 15). (See under Gautama V).

VIRUPAŠA VII. One of the eleven Rudras.

VIRUPAŚVA. A King. This King had never eaten flesh in his life. (Mahābhārata, Anuśāsana Parva, Chapter 156, Stanza 15).

VIRUT. See under Virudhā.

VIRYASULIKA. In ancient days the Kings wanted to give their daughters in marriage to the most valiant youths. The custom of showing their valour before the people, before getting the damsel became more prevalent, than giving money to get the girl. Thus marrying a girl by showing his valour is called Marriage by giving Viryasūlika. (Sūlika means Nuptial gift). (Agni Purāṇa, Chapter 5).

VIRYAVĀN. An eternal Viśādeva. (god concerned with offerings to the Maṇḍa). (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

VIŠAČIKITSĀ. (Treatment for poison). See under Sarpa.

VIṢA. A King who was the son of Jayadratha and father of King Senajit. (Bhāgavata, Skanda 9).

VIṢAČA. One of the three brothers of Skandadeva. The other two were Śākha and Naigameya. There is a story regarding them in Mahābhārata, Śānti Parva, as follows:—

Skandadeva approached his father Śiva. At that time Śiva, Pārvati, Agni and Gāṅga, all wished in their minds that Skanda should come to him or her. Understanding the desire of each, by Yogahāra (the power obtained by union with the Universal Soul) Skanda divided himself into four persons, Skanda, Viśākha, Śākha and Naigameya and went to each of them respectively and fulfilled their desire. (For further details see under Subrahmanyas).

VIṢAČAKHA. A hermit. Mention is made in M.B. Sabhā Parva, Chapter 7, Stanza 19, that this hermit stays in the palace of Indra, glorifying him.

VIṢAČAKHA. A Sanskrit playwright. It is believed that his period was between the centuries five and nine A.D. His prominent play is “Mudrā Rāksasa”. He is known by the name Viṣaṅkhađeva also. He was the son of King Bhāskaradatta and the grandson of Vriji vardatore. Of his works, only Mudrārāksaśa has been found till now.

VIṢAČAHA. A holy place of pilgrimage. It is mentioned in Mahābhārata, Vana Parva, Chapter 90, Stanza 15, that this spot became a holy place because Indra, Varuna and other gods did penance here.

VIṢA. A son of Iśāyāka. Mention is made in Vālmiki Rāmāyana, Bādhakāṇḍ, Chapter 27, that a son named Viṣa was born to Iśāyāka, by the celestial maid Ālabūsā and that Viṣāla built a city named Viṣāla.

This Viṣāla had a son named Hemacandra. It was near the city Viṣāla, that Ālayav, the wife of Gautama, stood as stone, because of a curse. (See under Viṣṇapūri).

VIṢAĻĀ I. The queen of Ajaśūrī, a King of the Lunar dynasty. (M.B. Ādi Parva, Chapter 55, Stanza 37).

VIṢAĻĀ II. The King Gaya once performed a sacrifice in the country called Gaya. Mention is made in Mahābhārata, Śāla Parva, Chapter 38, Stanza 20, that Sarasvatī attended this sacrifice assuming the name Viṣāla.

VIṢAĻĀ III. Wife of King Bhima the son of Mahāvīrya. Three sons, Trayaṇuni, Puṣkari and Kapi were born to Bhima by his wife Viṣāla. (Vāyu: 37: 158). In Matsya Purāṇa, Viṣāla is mentioned as the wife of King Urukṣaṇa.

VIṢAĻĀKI I. A Yakṣa (semi-god). Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 10, that this Yakṣa stays in the palace of Kubera, glorifying him.

VIṢAĻĀKI II. A King. Vasudeva married this King’s daughter Bhadra. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 42, that after the marriage Bhadra was kidnapped by Śiva當您在.

VIṢAĻĀKṢA I. One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Śāla Parva, Chapter 88, Stanza 13, that this Viṣalākṣa was killed by Bhīmasena in the battle of Bhārata.

VIṢAĻĀKṢA II. Younger brother of King Viṣṭāta. He had another name Madīrākṣa. (M.B. Viṣṭāta Parva, Chapter 32, Stanza 19).

VIṢAĻĀKṢA III. A son of Garuda. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 9).

VIṢAĻĀKṢA IV. A King of Mithilā. He was present at the sacrifice of Rājasūya (Imperial consecration) of Yudhīśhṭhira. (Bhāgavata, Skanda 10).

VIṢAĻĀKṢI. An attendant of Subrahmanyas. (M.B. Sāla Parva, Chapter 46, Stanza 3).

VIṢAĻĀPFURI. A holy place on the basin of the Ganges. This place is in the forest Badda. It is stated in Mahābhārata, Vana Parva, Chapter 90, that the hermitage of Naranārāyaṇas, stood in this place. This city was built by the King Viṣāla. (See under Viṣāla).

VIṢAĻĀY. A river famous in the Purāṇas. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 20, that this river stays in the Palace of Varuṇa glorifying him. This is a holy river. One could obtain the fruits of Agniṣṭoma Yajña (a sacrifice) by taking a bath in this river.

VIṢAĻĀY. A medicine. This medicine is used to excrast the arrow-heads that might have stuck on the body. (M.B. Vana Parva, Chapter 289, Stanza 6).

VIṢAĻĀYAKAṆAM. See under Mṛtaśaṅkīvīna.

VIṢAṬHA. A son born to Bālaśana by Revatī. (Vāyu Purāṇa, 31: 6).

VIṢIKA. A King of the birds. It is stated in Bṛhaṇḍāraṇa Purāṇa, that Viṣāla was one of the sons born to Garuḍa by Śukī.

VIṢIŘA. An attendant of Subrahmanyas. (M.B. Sāla Parva, Chapter 46, Stanza 29).

VIṢIŘA. An asura who ruled over the world in days of Mahābhārata. (M.B. Sāla Parva, Chapter 27, Stanza 53).

VIṢṆAPŪ. A hermit who was the son of hermit Viṣṭāka. This Viṣṇapū was once lost and was found again by the help of the Aśvin. This story is given in Rgveda, Manḍala 1, Anuśāsena 17, Sūkta 118.)
VIŚNU

1) General information. Brahmā, Viṣṇu and Maheśvara are the Lords of creation, sustenance and extermination of this perishable universe. These trimūrtis (three figures) also are perishable. It is said, that one day of Brahmā will constitute thousand four-fold (catur) yugas and that during the life of Brahmā, fourteen Indras will fall down from heaven and die. This is a Brahmā age. The ages of two Brahmās constitute the age of one Viṣṇu. At the end of the age Viṣṇu also will perish. The age of Viṣṇu is double the age of Viṣṇu. Siva also will perish at the end of his age. (Devi Bhāgavata, Skanda 5).

When everything perishes there comes the deluge (the great flood). After that, for one hundred and twenty Brahmās vāras the universe will be desolate and void. In that deep eternal silence, Viṣṇu will be seen sleeping on a banyan leaf on the surface of water. That is the beginning of the next great age. In this stage, Bālamukunda is the name of Mahāviṣṇu. As he remains on Nāra or water he will be called Nāriyāga also.

The name Viṣṇu means he who possesses the habit of Vyāpana (To pervade). While Viṣṇu, who has the power to pervade over everything, is in whatever condition, lies on the banyan-leaf. From his navel, a lotus-stalk grows up, and on the top of the stalk, in the lotus flower, Brahmā comes into being. Brahmā does penance before Viṣṇu and extols him. Mahāviṣṇu confers on Brahmā the power of creation of the subjects. That Brahmā perishes along with the deluge and in his place another Brahmā is born. Thus in the life-time of Viṣṇu two Brahmās come into being and perish.

2) Beginning. In days of yore, when Viṣṇu was lying on the banyan leaf as Bāla Mukunda, he began to think: “Who am I? Who created me? Why? What: have I to perform?” - and soon an ethereal voice was heard, “I am everything. Except me, there is nothing eternal.” From behind the voice Mahādevi appeared, and said: “Look Viṣṇu. What is that to wonder at? Whenever the universe is subject to creation, sustenance and extermination, you have taken origin by the glory of the Almighty. The Almighty or the omnipotence is beyond attributes. But we are all subjected to attributes. Your foremost attribute is Sattva (goodness - purity). Brahmā whose main attribute is the attribute of rajas (activity - passion), will originate from your navel. From the middle of the brows of that; Brahmā, Siva will be born, whose main attribute is Tamas (mermaid darkness). Brahmā, by the power of Tapas (penance) will acquire the power of creation and build the world. You will be the sustainer of that world. Siva will destroy the same world. I am Devī Māyā (Illusion personified as the wife of Brahmā), the great power depending on you for the purpose of creation.” After hearing these words of Devī, Viṣṇu went into meditation and deep sleep of contemplation.

3) Avatāras (Incarnations). When injustice and lawlessness abound in the universe, Viṣṇu will incarnate in the world in various forms and shapes, and will drive away injustice and will reestablish righteousness. The basis and the indispensable source of all the incarnations, is this spirit of the universe. All Devas, all human beings, and all animals are created from a portion of this soul of the universe, which in itself is a portion. Brahmā, first incarnated as Sanatkumāra and lived the life of a Brahmān student of chaste abstinence. The second incarnation was connected with the creation of the earth. It was the incarnation as a hog to redeem the earth which was immersed in the world of Raṣṭāla. The third incarnation was taken to create the sages and hermits. The Supreme God incarnated as the deva-hermit, Nārada and taught Pāñcarātra, the Vaiṣṇava-sāstra explaining the ways of observing Kārmas.

Fourthly, Viṣṇu took the incarnation of Nara-Nārīya-ga (two hermits) and performed tapas (penance). It is difficult to do. The fifth incarnation was that of Kapila who taught his disciple Āravi, a Brahmān, Sanākhyā (one of the six systems of Indian philosophy dealing with evolution). The next incarnation was taken, according to the request of Āravi, as his son under the name Dattātreya. Seventhly he took incarnation as Yajña, the son born to Prajāpāti Ruci, by his wife Aditi with the groups of devas (gods) such as Vāmanas and others to sustain the Manvantara (age of Manu) of Svāyambhuva. The eighth incarnation was as the son of Bhagavān Nābhi by his wife Meru, and the ninth was, as the inner soul of Pūru, according to the request of the sages and hermits, with a view to change the earth to such a state that medicinal herbs may grow in plenty everywhere. The ninth incarnation was that of Kṛṣṇa (Fishe) Cākṣusā Manvantara deluge; the eleventh, as turtle, to lift up the mountain Mandara; the twelfth as Dhanvantari, and the thirteenth was as Mohini (Charming woman). The fourteenth was that of Man-lion, the fifteenth was that of Vāmanas, the sixteenth that of Parasurāma, the seventeenth, that of Viṣṇa, the eighteen, that of Śrī, the nineteenth that of Rāma and the twentieth that of Kṛṣṇa in the dynasty of Viṣṇu. The twenty-first was as Buddha in the beginning of the age of Kali.

The twenty-second incarnation was in the name of Kalki as the son of the Brahmin Viṣṇu-yaśas. Each incarnation is explained in places where that word occurs. See under Avatāras.

The avatāras of Mahāviṣṇu are numerous. Thousands and thousands of incarnations originate from Mahāviṣṇu as streams flow from a lake which overflows at all times. Hermits, Manus, Devas, Sons of Manus, Prajāpati, all these are marks and portions of Mahāviṣṇu. (Vālmikī Rāmāyaṇa, Bāla Kanda, Sarga 15; Agni Purāṇa, Chapter 5; Vālmikī Rāmāyaṇa, Kiskindha Kanda, Sarga 40; Mahābhārata, Vana Parva, Chapter 89; Devī Bhāgavata, Skanda 1; M.B. Śrītī Parva, Chapter 121; Agni Purāṇa, Chapter 12; Bhāgavata, Skanda 10; Bhāgavata, Skanda 5; Mahābhārata, Vana Parva, Chapter 272; Vana Parva, Chapter 149; Śrītī Parva, Chapter 339).

4) Family life. Vaiśnavas is the dwelling place of Mahāviṣṇu. Mahālakṣmi is the prominent wife. It is seen in Devī Bhāgavata, Skanda 9, that besides Laksmanedvi, Gaṅgā Devi and Sarasvatī also were the wives of Viṣṇu. Laksminādevi has taken several incarnations. Once she took birth from Khyātī, the wife of hermit Bhrigu. At this birth Dātā and Viḍhātā were her brothers. On another occasion, she arose from a lotus-flower which grew up from the sea of Milk. (To know more about the wives Laksmin, Gaṅgā and Sarasvatī, see under Gaṅgā).

There is none to be mentioned as the legitimate son of Mahāviṣṇu. But Brahmā is the first that could be imagined as the son of Viṣṇu. Besides, Mahāviṣṇu once created a bright son, by his mind. That son was named
Virajas. Sârî is another son of Mahâvîṣṇu. Sîva became amorous with Mohini (fascinating woman)—the form which Mahâvîṣṇu took at the time of the churning of the Sea of Milk. They led a short family life as a result of which the son Sârî was born. (See under Sârî).

(vi) *Virâpas. Curse.* Mahâvîṣṇu had cursed and had been cursed on many an occasion. The most important of them are given below:

(i) The curse of Mahâkalakshmi. Once Mahâvîṣṇu looked into the face of Mahâkalakshmi and laughed for no reason. Thinking that Mahâvîṣṇu had been making fun of her, she cursed him saying “Let your head be severed from the body.”

At this period an Asura named Hayagrîva had done penance for a thousand years and obtained several boons. One boon was that he should be killed only by a man with the head of a horse. Hayagrîva attacked the devas (gods). Though the gods fought with Hayagrîva for many thousands of years they could not kill him. Even Vîṣṇu, although he is the greatest of all, admitted defeat. Using the bow as a prop to his chin he stood thinking for years. In the meanwhile a white bull began to eat the string of the bow. When the string was broken, the bow straightened with a sudden jerk and the head of Mahâvîṣṇu was severed from the trunk and was thrown away. Vîshvakûrma cut off the head of a horse and joined it to the trunk of Vîṣṇu, who instantly rose up and killed Hayagrîva. Thus satisfying the need of the gods and making the curse of Lakamî come true, Vîṣṇu regained his original form and returned to Vaikuntha. (Devī Bhâgavata, Skanda 1).

(ii) The curse of Bhīm. The Asuras who were defeated in the war with Devas, approached Pulomâ, the mother of their teacher-priest Sukra, and sought protection. Pulomâ, who was the wife of hermit Bhīrû, began to do penance for the destruction of devas. Knowing this Vîṣṇu aimed his weapon, the Dâruca, at her and killed her. Bhīrû got angry and cursed Vîṣṇu to take birth as a man and suffer the same fate at the hands of his wife for many years. This curse was the first cause of the incarnation of Sri Râma. (For details see under Bhîrû, Para 4).

(iii) *The curse of Vîṣṇu.* Once the handsome King Revanta, mounted on the horse Ucchisârasava and came to Vaikuntha. Looking at the handsome youth, Lakamî stood up and while enchanted by Revanta and his horse. Mahâvîṣṇu was displeased with this, and cursed him to take birth on the earth as a man. Accordingly she was born as a man and when the duration of the curse was over returned to Vaikuntha. (For details see under Ekavîra).

(iv) *The curse of Vîndî. See under Mâyâśiva.*

6) *Conquests and wars.* Wars are very few in the Purânas in which Vîṣṇu had not participated directly or indirectly. As almost all of them have been dealt with in various places in this book, they are not given here. Only a few of the prominent among them are mentioned here.

(i) Madhukâlavahâs. Madhû and Kaitabha are two asuras born from the ear-wax of Mahâvîṣṇu. They tried to attack Brahmâ and Vîṣṇu killed them. (See under Kaitabha).

(ii) *Killing of Anâdaka.* Anâdaka was a notorious asura. He was the minister of Mahâsârû. When war broke out between asuras and Devas, Anâdaka caused havoc among the devas. At last in the fight with Vîṣṇu Anâdaka was killed. (Devī Bhâgavata, Skanda 5).

(iii) *Killing of Gîtvâsura.* See under Vîtrûra.

(iv) Râhu. For the story of how Vîṣṇu cut into two the asura Râhu, see under Anûtrama.

(v) *Contest with Brahmâ.* The story of Vîṣṇu and Brahmâ making a competitive journey to find out the crest and foot of Sîva, is given with slight variations in most of the Purânas. (For detailed story see under Brahmâ, Para 5).

(vi) For the story of how Vîṣṇu confronted the asuras Nemi, Sundali and Mâyâman see under each of those words.

7) *The weapons and ornaments of Vîṣṇu.* The following are the prominent ornaments and weapons of Vîṣṇu.

(i) Sûtrasa. This is a mark on the chest. It is said that this is the mark imprinted by the angry Bhîrû who kicked on the chest of Mahâvîṣṇu. (See under Bhîrû).

(ii) Vîrâcana. This is a white conch. Even by the touch of this conch man becomes wise. (For further details see under Pârashu 3).

(iii) *The Dispute Sundarâvâna.* Vajranâbhâ is another name of this weapon. Vîṣṇu uses this weapon to deal with fierce enemies. This is a wheel with a hole in the centre and thousand arms going out from the centre. The outer edge is sharp. This Sudarâvâna can be operated by putting it on the right finger and turning it round, and releasing it at the enemy. Though it is terrible for the wicked and unjust, it forebodes good to good people and so it is Sudarâvâna (good to look at).

(iv) Kauîmadakh. This is the club. The syllable “Ku” means the earth. Kauîmadak means he who delight the earth. He who makes the earth delightful is Vîṣṇu. As the club is the property of Kauîmadaka (Vîṣṇu) it is called Kauîmadakh.

(v) Kastubha. This is the jewel of Mahâvîṣṇu. (Ku = the earth. Stûbhâ = Pervades (spreads). Kustubha = ocean. Kustubha—obtained from the sea. This jewel obtained from the sea of milk at the time of its churning, is worn by Mahâvîṣṇu on his neck. This is a red jewel.

(vi) Nandaka. This is the sword of Vîṣṇu. It is stated in Mahabhârata, Sânti Parva, Chapter 166, that this sword was obtained from Indra.

(vii) Sârî. This is the name of the bow of Vîṣṇu. This is called Vaiśnavacâpa (the bow of Vîṣṇu) also. A description is given in Valmiki Râmâyana, Bala-kanda, Sarga 25, as to how this bow was obtained. It is as follows:

Once the Devas made Vîṣṇu and Sîva quarrel with each other, to test their might. The fight between the two began. Vîshvakûrma gave each of them a bow. The bow of Vîṣṇu was called Vaiśnavacâpa; the bow of Sîva was called Saivâcâpa. This Vaiśnavacâpa is Sârî. Due to the power of Sârî, Sîva was defeated in the fight. Getting angry Siva gave his bow to the King Devarâ of Videha. It was this bow that Sri Râma broke at the time of the Sâvayânavaram marriage of Sîta. After the fight, Vîṣṇu gave his bow to Rûka. That bow changed hands from Rûka to Jannadagni and from him to Pârashûrama, who presented this bow to Sri Râma on his return after the marriage with Sîta.

(viii) Vaijâya. This is the necklace of Vîṣṇu. This necklace, made of five jewels stuck together, is known by the name Vamanâla also. Vîṣṇu has a charioter named Dûrûkâ and four horses named Sûrîva, Sûyâva,
Meghapatraka and Valakhaka. Garuda is the conveyance of Vishnu. He holds conch, discus, club and lotus in each of his four hands. It is said that the discus was made by Vishvakarna with the dust of the Sun. In Vishnu Purana particular mention is made about the ornaments of Vishnu.

9) **The names of Vishnu.** The names of Vishnu given in Amarakosa and their meanings are given below.

1) Vishnu. He who is spread everywhere.
2) Narayan. (1) He who lies on water. (nāram = water). (ii) He who had adopted Nāra (human body) in incarnations. (iii) He who enters the human society (Nāra) as Jīvātmā (individual soul).
3) Kṛṣṇa. (1) of dark complexion, (2) He who does Karṣuṇa (pulling or dragging; on the agna (sin) of jagat (world).
4) Vaikunṭha. (1) The son of Viṣṇu. There is an incarnation as such. (2) At the time of creation twenty-three Tattvas (essences-elements) did not join with one another. So Vishnu joined earth to water, either to air and air to fire; Thus their individual existence was made Viṣṇu-putra-prevented. By achieving this he became Vaikuntha. (3) Viṣṇu means wisdom (knowledge).
5) Vaikuntha is he who has acquired knowledge. (4) Vaikuntha means holy basil (a herb). So Vaikuntha is he who wears rosary of holy basil. (5) Kuṭṭha means Māya—illusion. So Vaikunthha is Māya Maya or he who is blinded with illusion. (the female creative energy).
3) Viṣṇu-raTRA—. (1) Viṣṇu—tree—banyan tree. He who is universally known as banyan tree. (2) Viṣṇu—bangle of darba grass. (Poa grass). He whose earlobe is like this. (3) Viṣṇu = spread—he whose fame is spread everywhere.
4) Dāmodara. (1) Stomach is tied by a rope. (2) Dāma—names of the worlds. He who bears all the worlds in his stomach. (3) He whose habit is dama or self-restraint, is Dāmodara.
7) Jñānakuta—. (1) The I-a-lord, of Jñāna—organs of senses. (2) He who makes the world Jñāna—delighted—blessing with his Kesas—hairs.
8) Keśava (Ka-Brahmā, Ica-Siva), (1) The Lord of Brahman and Siva. (2) He who has killed Keśi. (3) He who has three Keśas—heads; i.e. Brahman-Viṣṇu-Iṣa.
5) Madhava. (1) Dhava-husband of Mā-Laksmi. (2) He who is born of the dynasty of Madhu. (3) He who has killed Madhu.
10) Svabhū. He who comes into existence by himself. (1) Dātārī the enemy of Dātānas (the asuras, demons).
12) Pundarkīkā. (1) With aksis—(eyes) like punda-
15) Pitāmbara. He who wears yellow silk.
16) Acyuta. He whose position has no displacement.
17) Śārīrī. He who has the bow called śārīrī.
18) Viṣvaksena. He whose arms spread.
19) Janārada. (1) He who destroys Janana-birth (birth and death); (2) He who has destroyed the asuras called Janas.
20) Upendra. He who had become the younger brother of Indra by taking birth as Vāmana.
21) Indraśarva. Younger brother of Indra.
22) Cakrāpāni. He who has cakra—the weapon Discus—in his hand.
23) Gaurītuja. He who has four hands.
24) Padmanābhī. He who has lotus in his navel.
26) Viṣṇudeva. (1) The son of Vasudeva. (2) He who dwells in all living beings as individual soul.
27) Trivikrama. He who has measured the three worlds in three steps. (In his avatāra as Vāmana).
28) Devakinandana. The son of Devaki.
29) Sauri. Born in the dynasty of Suraṇa.
30) Ārjuna. The husband of Lakṣmī.
31) Puruṣottama. The noblest of men.
32) Vanamālī. He who wears the necklace which reaches up to the leg and is called Vanamālī.
33) Balīdhrami. He who had killed the asura called Balī.
34) Kaumārāśi. The aśatī—(enemy) of Kaumārā.
35) Adhokṣaja. He who is not discernible to the organs of senses.
36) Viṣvamīhara. He who rules over the Viṣṇu (world).
37) Kaitabha. He who became victorious over Knajabha.
38) Vidū. Expert in all things.
39) Śrīvaṭālaścchana. He who has the mark or scar of Śrīvala on his chest.
40) Puruṣāparā. The earliest man.
41) Yajñapūrṣa. He who is remembered in yāgas—sacrifices.
42) Narakāntaka. He who had killed Narakā.
43) Jalaśāyī. He who lies in water.
44) Viṣvāru. One who has the cosmic form.
45) Mūkunda. He who gives salvation.
46) Murāmadhana. He who had depressed Mura.
10) Sākara Nāmañ. (Thousand names of Viṣṇu). The list of thousand names of Viṣṇu is present in Padma Purana, Uttarākhaṇḍa, Chapter 72. In Mahābhārata, Amuśāna Parva, Chapter 140, also all the thousand names are given. Variations are seen in these two lists.
11) Other details (i) Mention about Mahāviṣṇu occurs in several places in Rgveda. But more prominence is given to Indra. Though Viṣṇu is exalted in five Rgveda mantras (incantations), when compared with other gods, Viṣṇu is only a lesser god. The story of Trivikrama is hinted in Rgveda. But there is no mention about the incarnation of Viṣṇu or MahāViṣṇu. Rgveda gives Mahāviṣṇu only the position of a younger brother of Indra. That is why the author of Amurakosa has given Viṣṇu synonyms such as Upendra, Indrāvaraja etc.

(ii) Mahāviṣṇu was one of those who came to see Śivaḷīḍa (Phallus) when it was detached and fell down at the curse of hermit Bhrigu. (For details see under Śiva).

(iii) Mahāviṣṇu gave Subrahmanyas as attendants two Vidyādhara named Vardhana and Nandana. (M.B. Śaiva Parva, Chapter 45, Stanza 57).

(iv) Mahāviṣṇu gave Subrahmanyas the necklace Vaiva-

(v) It is stated in Mahābhārata, Saṁv Parva, Chapter 11, Stanza 25, that Mahāviṣṇu stays in the assembly of Brahmā.
VIŚNUCITTA. A noble Vaishnavite devotee, who lived in Tamil Nadu. He lived in Villuppuram. It is said that he was for a time the son of Aditil. From that day onwards he got the name Aditya also. (For details see under Aditil). For further details regarding Mahāviṣṇu, see under Virāṇa Puruṣa, Prakṛti, Puruṣa, Brahma, Ātma, Amara, Garuda, Lakṣmi, Gaugā etc.

VIŚNUDĀSA. A Vaishnavite devotee who lived in ancient times. The story of this devotee who defeated his king Cola in devotion to Viṣṇu, is given in Padma Purāṇa, Utara Khāda, Chapter 110. The story is as follows. In days of old there was a king named Cola in Kailāspāla. He was a great worshipper of Viṣṇu and the name Cola. He had performed several sacrifices. On the banks of the river Tāmaraparṇi, stood his golden Yūpas (pegs on which sacrificial animals were tied) that the place looked like Caturānisha. Once the king went to the temple and worshipped Viṣṇu by offering flowers of gold and jewels such as chalices and prostrated before Viṣṇu and rose up. At that time a Brahmin named Viṣṇudāsa from his own city came there to worship, with holy basin and water as offerings. He worshipped with the leaves and flower-bunches of holy basil. Because of his worship by holy basil, the king’s worship by jewels, was dimmed. The emperor got angry and said, “Viṣṇudāsa, you are a poor man who does not know how to worship Viṣṇu. What merit has your worship of holy basil after mine of jewels?” Both began to contest on this point. At last the king said “Let us see who between us will get oneness with Viṣṇu first, you or I?” After saying this the king went to his palace. He appointed Mūdgalas the high priest and began to perform a sacrifice to Viṣṇu. The sacrifice was going on with great pomp and festivities. Viṣṇudāsa also was immersed in devotion to Viṣṇu to the best of his abilities. Once Viṣṇudāsa, after his usual prayer and meditation prepared rice-food. But somebody took away the cooked rice unseen by Viṣṇudāsa. Fearing that he would miss the time for his evening prayer, he did not think of cooking food again. Next day also he cooked food and was for a time proved wrong; that food was stolen. This continued. One day after cooking the food, Viṣṇudāsa waited close by in a hidden corner. He saw a low-caste man who was a mere skeleton because of famine, stealing the cooked rice and feeling pity on him he said, “Stop, stop. How can you eat it without any oily thing? See, take this ghos also.” Saying so he gave him the ghos. The out-caste was affected at this and ran away. On the way he stumbled and fell. Viṣṇudāsa ran to the spot and fanned him with his cloth. When he rose up the figure in the place of the low-caste was that of the real Śrī Nārāyaṇa with conch, discus and club held in his hands. Because of devotion Viṣṇudāsa stood benumbed. While the King Cola and the people were looking for him, Viṣṇudāsa got into the divine Viṣṇu and went to the world of Viṣṇu. VIŚNUDATTĀ. Son of the Brahmin named Vasudatta. The story of Vasudatta is quoted to prove that good omens at the beginning of a journey is a warning that the journey would not be fruitful and that it would be rather dangerous.

Viṣṇudattā became sixteen years old he decided to go to the city of Valabhi for his education. Seven Brahmin boys of his age gathered together and joined him. Deciding not to separate from each other, they started for Valabhi, without the knowledge of their parents. When they proceeded a little further they saw a bad omen. Viṣṇudatta stood undecided, but the others pressed him on and they continued their journey. After a while they reached a village of forest tribes. After walking through the village they reached the house of a woman. They got her permission to stay there for the night. They all lay in a corner. Immediately all slept. Viṣṇudatta alone lay awake. When the night advanced a man entered the house. The woman and the man talked for a while and carried on sexual sports, and then they lay together. In the morning Viṣṇudatta went out of the room. Viṣṇudatta saw everything through the cleavage of the shutters, and thought, “I am sorry that we have come to this house. He is not her husband. Sure I ate a harlot.” As he was thinking thus, footsteps were heard in the courtyard. A young man fixed his servants in their places. Then he entered the house and saw Viṣṇudatta. He was an Aditya in the name of Aditya. He was also a forest-man. He had a sword in his hand. He was the owner of the house. Viṣṇudatta said that they were travellers. When he heard it, without saying anything he got inside and saw his wife sleeping with her lover. With the sword in his hand, he cut off the head of the lover. He did not kill the woman, who did not know that her lover was killed. The forestier laid the sword down and lay in the same bed and slept. The light was burning. After a while the woman woke up, and saw her husband who had cut her lover into two. She stood up quickly and took the trunk of her lover and placed it on her shoulder and taking the head in one hand, went out and hid them in the pile of ashes. Then she returned and laid down. Viṣṇudatta had followed her stealthily and seen what she had done. He also returned and sat in the midst of his friends. She rose up and took the sword of her husband and killed him with it. Then coming out she cried aloud. “Oh dear! There travellers have killed my husband.” The servants woke up and came to the house and saw their master lying dead. They tried to spoil the body. Viṣṇudatta and his friends told them everything that he had seen, and showed them the head and the trunk of her lover, hidden in the ashes. When they saw this they understood
everything. They tried the woman. At last she admitted the crime. They expelled her and drove her away. After this the travellers returned to the cave. (Kахаартит-
сагара, Мадананатукуламбака, Танарага 8).

VIṢṆUDHĀRMĀ. A child of Garuḍa. (МахаТхрака,
Удьога Парва, Chapter 101, Stanza 13).

VIṢṆUṆVARA. A great disease used by people to defeat
their enemies. The antidote for Viṣṇuvāra is Śiva-
vana. In ancient days, in the fight between Śrī Krṣṇa
and Rāma, Viṣṇuvāra was sent against Śrī Krṣṇa by
Bāṣa and to prevent it Śrī Krṣṇa sent Viṣṇuvāra
against Bāṣa. (Bhāgavata, Skanda 10).

VIṢṆULOKA. Vaikunṭha. It is mentioned in Devi
Bhāgavata, Skanda 7, that this world is situated on
the top of Mahā Meru along with the worlds of Indra,
Agni, Yama, Śiva, Brahmā etc.

VIṢṆUMATI. The queen of the king named
Sañjana. Sañjana was the son born to Viṣṇumati and Sañjāna. (Kathaśāstraśāgara, Kathāmukhahalambaka,
Taraṅga 1).

VIṢṆUPADA. A place at the source of the river Gaṅgā
See under Gaṅgā.

VIṢṆUPADITTHA. A holy place. It is stated in
Mahābhārata, Vana Parva, Chapter 83, that by bating
in this place and worshipping Viṣṇu, one could
attain the world of Viṣṇu. This place is on the bank
of the river Viṣṇu. It is mentioned in Droha Parva,
Chapter 0, that Arjuna, in his dream, had travelled
with Śrī Krṣṇa to the world of Śiva and had, on the way,
visited this holy place.

VIṢṆUPARJARA. A mantra (spell) taught to Devi
Kītyāyani by Śiva. (See under Pārvatī).

VIṢṆUPUṬJA. (Form of worshipping Viṣṇu). There are
conventions regarding the form of worshipping Viṣṇu
and his satellite gods. The general form of that worship
is given below:
Lakṣṇi, Gaṅgā, Dāhāti, Vidhyātā, Yamanā, Navamidhiśa
(nine treasures), Viṣṇupuruṣa, Sakti, Kaṃśa (turtle)
Arka, Pura, Adi (Beginning), Ardha (Earth), Bhūtvā (Earth) are the satellites of Viṣṇu. First you must bow before Ācyuta, (Viṣṇu) with all his satellites. Then worship Dharma (Virtue) Wisdom, self-renunciation, Supernatural power and Lawlessness, Ignorance, Want of Self-renunciation and want of supernatural powers, and then, Bulb, Stalk, Lūṣa, Filament and pericarp of the lotus and the, four
Yugas (ages) and the three attributes, Saiva (purity) Rajas (passion) and Tamas (darkness). After this the three Madayas (regions) of Arka (the Sun)
Soma (the Moon) and Vahini (fire). After this the nine powers should be worshipped. Vimala, Utkarṣiṇa, Jāna, Krṣṇā, Yuga, Prāvya, Saiva, Kaṃśa and Īṣā are the nine
powers. In the same way, Durga, Sarasvati, Gaṅgapatī
Yama also should be worshipped. As the next
step heart, head, lock of hair, armour, eyes and the
weapons should be worshipped. Then worship the conch, the Discus the club, the lotus, the mark Śrīvatsa,
The Kaustubha, the Yamala, the Earth, Guru and
Garuḍa. With prayer and oblations offered to Indra,
Agni, Yama, Nṛṣṭi, Varuṇa, Vāyu, Kubera, Īṣā,
Ananta and Brahmā, who are the guardians of the ten
directions and the weapons and conveyance and
Kumuda and the others (the four mountains standing
near the Mahā Meru) and Viṣṇukṣemā (Viṣṇu)
Viṣṇupūṭja will be finished. By performing this worship of
Viṣṇu and his satellites, one could attain all one’s wish-
(Mahi Purāṇa, Chapter 21).

VIṢṆUPURĀNA. One of the eighteen Purāṇas. Viṣṇu
Purāṇa is the description of the activities in Varāha
Kalpa (the age of Varāha—Boar). There are twenty-
three thousand granthis in this Purāṇa. It is stated in
Agni Purāṇa, Chapter 272, that if this book Viṣṇu
Purāṇa is given as a gift along with cow and water on
the full moon day of the month of Aṣṭāśa, the giver
would attain the city of Viṣṇu. (For further details see
under Purāṇa).

VIṢṆURĀTA. Another name of Parīkṣit.

VIṢṆUSĀRMA. See under Viṣṇusārma.

VIṢṆUVRATA. A Vrata (fast or vow) taken thinking of
Viṣṇu in mind. By taking this vow, one could get
what one desires for.

Viṣṇu Purāṇa, after bathing him, image on the first
day of the vrat of four days, beginning with the second
day of the bright lunar fortnight in the month of Pauṣa,
with mustard; on the next day with gingly seeds; on
the third day with Orissa root and on the fourth day
with all the medicinal herbs. ‘All the medicinal herbs’,
means medicine such as Maṅdol, Orissa root, Costus,
Bhūmik (stone juice), Saffron, Curcuma, bulb of
Kaṅgūri, Flower of Meshul Champa and bulb of
Cyperus grass. After bathing the image as given above,
Viṣṇu must be exalted on the first day by the name
Krṣṇa, on the second day by the name Acyuta, on
the third day, by the name Ācyuta and on the fourth
day, by the name Priyākṣa. The worship should be
performed by offering flower, on the feet on the first
day, on the head on the second day, on the eyes on the third
day and on the head on the fourth day, and Candra
should be given oblations and exalted by names such as
Saṁī on the first day, Candra on the second
day, Saṅākā on the third day and Indra on the fourth
day. It is ordained in Chapter 177, of Agni Purāṇa,
that the worship of Viṣṇuvrata should be conducted in
this way. This is a form of worship observed by Kings,
women and Devatas.

VIṢṆUVRDDHĀ. A King. He was the son of Tamas-
dāyuḥ. It is mentioned in Brahmanda Purāṇa that Viṣṇu-
vyḍha who was a Kauriyā by birth, became a Brahmin
by penance.

VIṢṆUYĀŚAS. Another name of Kalkī. (For further
details see under Kalkī).

VIṢOKA I. The charioteer of Bhimasaṇa. In the Bhārata-
battle Bhagadatta struck him and he fell unconscious.
(M.B. Bhīma Parva, Chapter 95, Stanza 76).

VIṢOKA II. A prince of Kekaya. It is mentioned in
Mahābhārata, Droha Parva, Chapter 82, Stanza 3, that
this prince was killed by Kaṃśa in the battle of Bhārata.

VIṢOKA III. A Vāsdeva prince born to Krṣṇa by
Triśukrā. This prince who was the disciple of Nārada
had written the book, “Sātvatatantra”. (Bhāgavata,
Skanda 10).

VIṢOKA I. Mention is made in Mahābhārata, Saṁhyā,
Parva, Dākṣiṇātyapātha, Chapter 39, that Śrī Krṣṇa
had a wife called Viṣokī.

VIṢOKA II. An attendant of Subrahmaṇya. (M.B.
Parva, Chapter 101, Stanza 5).

VIṢRAVAS. Father of Rāvana.

1) General Information. Viṣravas was the son born to
Pulastya the son of Brahmā, by his wife Havirbhuva.
The son Viṣravasa was born to him by his wife
VIŚRĀVṢĀRAMA

Ilaṅkā (Ilaṅkā) and Rāvana and his brothers by his wife Kālikā in Mahābhārata, Vana Parva, Chapter 274, there is a song during the birth of Viśrāvṣāna (Kubera) as son to Viśravā. The son Viśrāvṣāna was born to Pulastya. Viśrāvṣāna rejected his father Pulastya and served his grandfather Brahmā. Pulastya did not like this. He generated another son Viśravā from half of his body. Viśravā tried to wreak vengeance on Viśrāvṣāna, who took refuge near Brahmā, who was much pleased at Viśrāvṣāna and granted him immortality, the state of being the owner of wealth, the position of 'Lokapāla', connection with Śiva, a son named Nalakābara, the city of Lankā, the Puspaka Vimāna, the kirdhip of the Yakṣas and the title Rājarāja (King of Kings).

2) Family Life. Kubera engaged three beautiful Rākṣasas (demonesses) Puspokā, Rākṣa and Māili to attend on Viśravā. Puspokā had the name Kālikā also. Kālikā gave birth to Rāvana and Kumbhakarna. Khara and Sūpānaṅka were born to Rākṣa and Māili gave birth to Viśhikaṇa. (M.B. Vana Parva, Chapter 275, Verse 7).

VIŚRĀVṢĀRAMA. A holy site situated on the boundary of the country Anarta. Kubera was born in this place. (Mahābhārata, Vana Parva, Chapter 89, Stanza 5).

VIŚUŚIKĀ. See under Brahmā, Parva 12).

VIṢUŚID. A nāga (serpent) born in the family of Kaikyapa. (Mahābhārata, Udyssey Parva, Chapter 103, Stanza 16).

VIṢUVAT. The time, when night and day are equal, is called Viṣuvat. (Viṣṇu Purāṇa, Ādi 2, Chapter 8).

VIṢVA. A Kṣatriya King. It is stated in Mahābhārata, Ṵide Parva, Chapter 67, Stanza 36, that this King was born from a portion of Mayūra, an asura.

VIṢVĀ. A daughter of Prajapati Dakṣa. (Mahābhārata, Ṵide Parva, Chapter 63, Stanza 12).

VIṢVAṬI. A story about the birth of five Indras, on earth, in the form of Pándavas, is given in Mahābhārata, Ṵide Parva, Chapter 196, Stanza 29. Viṣvabhūk is one of them. The remaining four were, Bhūtadhāma, Sibi, Śanti and Tejauṣ.

VIṢVAṬIHKII. The fourth son of Brhaspati. It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 17, that it is this Viṣvabhūk, who sits in the stomach of all living things and digests food. This Agni (fire) is particularly worshipped in sacrifices. The Purāṇas say that the river Gomati is the wife of this Agni (fire).

VIṢVĀC. An asura. Mention is made in Rgveda, Manḍala 1, Anuvāka 17, Sūkta 173 that the race of the Viṣvāc was destroyed by the Advindevas.

VIṢVĀCII. A celestial maid. She is one of the prominent celestial maidens such as Urvāti and others. Once King Yayāti played with Viṣvāc. It is mentioned in Mahābhārata, Ṵide Parva, Chapter 122, Stanza 65, that Viṣvāc had attended the birth festival of Arjuna and sang some songs. Her duty is to stay in the palace of Kubera and serve him. (M.B. Sābhi Parva, Chapter 52).

VIṢVADEVAS. A group of Devas. Dharma deva married ten daughters of Dakṣa, Viṣṇu was one of them. Viśvadeva are the sons of Viṣṇu. The Sādhyas were born from Sādhyā, the Marutvas from Marutvari, the Vasus from Vasu, the Bhuvas from Bhuvaṛṇī and the Devas who boast about Muhūrta (auspicious moment) were born from Muhūrtā. Lambi gave birth to Gṛoṣa and Yami to Nāgavīṣṇu. (Viṣṇu Purāṇa, Ādi 1, Chapter 15).

VIṢVAGASVA I. An ancient King in India. He was the son of emperor Prajapati, he had lived in the world of Iksvāku and the father of the King Adi. By giving alms of cows, he became famous. Viṣvagāsva was a pure vegetarian (M.B. Vana Parva, Chapter 20, Stanza 3; Anuvāsa Parva, Chapter 76, Stanza 25; Anuvāsa Parva, Chapter 115, Stanza 58).

VIṢVAGASVA II. A King born in the dynasty of Pūru. It is mentioned in Mahābhārata, Sānti Parva, Chapter 27, Stanza 14, that this King was defeated by Arjuna during his Northern Regional conquest. Viṣvajīt I. A King of the Aṅgā dynasty. He was the son of Jayadāratha. (Agni Purāṇa, Chapter 277).

VIṢVAJITII. A King descended from Yayāti. This King was the son of Suvratā and the father of Rippuḥaṇa (Bhāgavata, Skanda 9).

VIṢVAJIT III. The third son of Brhaspati. He has the intelligence of all the living beings in all the worlds. That is why he was given the name Viṣvajīt. (M.B. Vana Parva, Chapter 219, Stanza 18).

VIṢVAJITIV. An asura. It is mentioned in Mahābhārata, Sānti Parva, Chapter 227, Stanza 53, that in days of yore, this asura had been ruling over the world because that is what the Brahmās decided.

VIṢVAKA. A herald of the period of Rgveda. Once Viṣṇušāp the son of this herald was lost. The father praised the Advindevas, who showed him his son as one shows a lost cow. (Rgveda, Manḍala 1, Anuvāka 8, Sūkta 116).

VIṢVAKARMĀ. The architect of the Devas.

1) Dhanvat. Viṣvakarmā is the son of Prabhāṣa, the eighth of the Eight Vasus. Vararuci, the sister of Brhaspati, a celibate woman who had attained Yoga-siddhi (union with the Universal Soul) and travelled all over the world was the wife of Prabhāṣa. Prajapati Viṣvakarmā was born to Prabhāṣa by Vararuci. This Viṣvakarmā was the inventor of innumerable kinds of handicrafts, the architect of all the gods, the gods of all the gods, and the most famous sculptor. He was the maker of all the serial chariots of the Devas. (Viṣṇu Purāṇa, Ādi 1, Chapter 15).

2) Children. Though mention is made about many children of Viṣvakarmā in various Purāṇas, five sons and four daughters are mostly spoken of. When Mahāviṣṇu took the incarnation of Śrī Rāma for a stipulated purpose, the devas took birth as monkeys in forests, to help Mahāviṣṇu. Mention is made in Vālmikī Rāmāyana, Bāla Kāṃpa, Sarga 18, that Nala a very big monkey was begotten by Viṣvakarmā. The other four sons of Viṣvakarmā are mentioned in Viṣṇu Purāṇa, Ādi 1, Chapter 13. Four sons named Anjukāpāti, Aḥirbudhā, Tvāṣa and Rudra were born to Viṣvavāna. The third son is Rudra and sage Viṣvavāna was the son of Tvāṣa. Hara, Bahuṛṇa, Tryambaka, Aparajita, Viṣṇukapī, Śambhu, Kapārdī, Raiva, Māgvyādha, Savar, and Kapāli are the eleven Rudras. They are the Ivaras (gods) of the three worlds. It is
said that in this way there are one hundred Rudras with shining radianc. The daughters of Viśvakarma. — The four prominent daughters are Santjá, Citrāṅgādā, Surūpā and Barhīmati. The Sun married Santjá. Sun got three children, Manu, Yama and Yamat by Santjá. (Vin 3, Chapter 2). Priyavrata, the brother of Ucçānapāda, married Surūpā and Barhīmati. Of these the first wife gave birth to ten sons named Agnideha, Idhaṇjāvī, Vajrābhīnā, Mahāvīra, Rukmaśeṭa, Ghraptapriṣṭha, Savana, Medhātithi, Vittihotra and Kavi and last of all a daughter named Orjajavat. Of these Kavi, Savana and Mahāvīra became abstemious and well-versed in Brahmavidyā (theosophy). By the other wife three other sons Utama, Tāmasa and Kalvata were born to Priyavrata. These grew up to be famous and gradually became lords of Manvantaras. This Priyavrata lived with his sons and ruled over the country for eleven Arbuda ages (Arbuda = ten crores). In spite of his old age, his faculties or his body did not become weak. (Devī Bhāgavata, Skanda 4).

Citrāṅgādā was the fourth daughter of Viśvakarma. Gurjāci was her mother. The young and beautiful Citrāṅgādā went to bath in the river in the Nālimā forest. When she got into the water the prince Suratha, the son of King Sudeva came there. Their eyes met. Both fell in love with each other. In spite of the advice of her maid she succumbed to the desire of the King. Knowing this her angry father Viśvakarma came to her and said, "Since you have deviated from the path of righteousness and abandoned your soul to a libertine, you will not have marriage, and hence you will not enjoy the pleasures of having a husband or child." As soon as she was cursed, the river Sarasvatī carried the prince Suratha thirteen yoganas down along with her current. Because the King was washed away by the current Citrāṅgādā fell down unconscious. The maids sprinkled the water from the river Sarasvatī on her face. Still she lay there uncared. Thinking that she was dead her maids went in different ways to fetch firewood and fire. When the maids were gone, she came to herself and looked on all sides. Seeing none of her maids in the vicinity, she felt miserable and jumped into the river Sarasvatī, and the current carried her down and pushed her into the great river Gomati. Being aware of her future, the great river Gomati pushed her down and placed her in a big forest where lions, leopards, tigers etc. lived in plenty.

A Guhyaika (a section of Yakṣa) who was going through the sky, saw Citrāṅgādā in the forest, and in reply to his enquiry she told her story to him. Guhyaika blessed her and advised her to go to the temple close by and to worship Śrīkaṇṭhesvara, so that every thing might end well. Accordingly Citrāṅgādā reached Śrīkaṇṭhesvara on the south of Kālindī, bathed in the Yamunā at noon and went to the temple and bowed before Śrīkaṇṭha Mahēśvara.

At that time the hermit Rśṭadvja, well-versed in Sāmaca came there to bathe. The hermit called Citrāṅgādā and enquired about her. She told the hermit all that happened to her. Hearing her story, the hermit became angry and cursed Viśvakarma. "Let that Viśvakarma who has behaved so cruelly towards his own daughter become a monkey." Then he called Citrāṅgādā and said to her. "Good girl, go to the holy place called Saptagodāvara and worship Hātakaśvara Mahādeva. Devavati, the daughter of the sura Kandāramśāl the hermit woman Damayanti, the daughter of Aśjana, a Guhyaika, and Vedavati the daughter of Parjanya would come there. At the time when these three young women meet together at Hātakaśvara, you will unite with your husband." Being overjoyed at the words of the hermit, Citrāṅgādā went to Saptagodāvara, lived there and worshipped Śiva. Rśṭadvja went on his way. Viśvakarma, transformed into a huge monkey, was causing havoc and devastation in the forest. Once the five-year-old son of Rśṭadvja, called Jābāli had gone to bathe in the river. The Viśvakarma monkey chased this boy and caught him and taking him to the top of a banyan tree, placed him close to the branches and tied him fast with creepers. After this the monkey went to Mahāmeru. As the second adventure, the monkey separated Damayanti from her father Aśjana, a Guhyaika. Damayanti was born to Aśjana by the celestial maid Pranācā. Hermit Mudgala had once prophesied that this Damayanti would become the prominent wife of a King. The delighted Damayanti went once about the bank of the river Gomati to see the lake. At that time Hiranvati, with her maids when the Viśvakarma monkey ran to the spot and the terrified Damayanti jumped into the river and was carried down by the current. She floated down and got into a forest. It was in this forest that Jābāli was tied to the banyan branches. Damayanti saw Jābāli. Each said to the other about the cruel deeds of the monkey. After that according to the advice of Jābāli, Damayanti went to the temple of Śrīkaṇṭhaśvara on the basin of the river Yamunā. After worshipping Śrīkaṇṭhaśvara, she wrote on the wall of the temple, a poem about the misfortunes of herself and Jābāli and stayed in that place engaged in worshipping god.

The next confrontation of the monkey was with Vedavati the daughter of Parjanya. Vedavati was born to Parjanya by a celestial woman Gūrjāci. Once while Vedavati was playing in the forest, the monkey saw her. He addressed her Devavati, intentionally mispronouncing her name. She replied, "You monkey, I am not Devavati, I am Vedavati." Instantly the monkey ran to her. Vedavati quickly climbed on a hibiscus tree. The monkey kicked at the tree and broke it. Vedavati held fast to a strong branch of the tree. The monkey took the branch and threw it on to the sea. Every movable and immovable thing in the world thought a tree was falling down from the sky. Seeing Vedavati falling down, a Gandharva said, "Oh dear, Brahmā himself had said once that this damsel would become the chief wife of Indradyumna, the famous hero, the son of Manu the great King who has completed thousand yugas (sacrifices)."

Hearing the words of the Gandharva, Indradyumna the son of Manu, broke that branch into thousand pieces by his arrows. Though the branch was destroyed, Indradyumna could not find where Vedavati had fallen. She floated into a part of the forest. All alone she walked in and on and reached the temple of Śrīkaṇṭhaśvara, on the bank of Yamunā. Damayanti who had reached the temple earlier and Vedavati met each other and talked about their experiences. Thus due to the wickedness of the Viśvakarma monkey Jābāli the son of Rśṭadvja came to be tied, on to the banyan tree and
Damyantí and Vedavati to be staying helpless in the temple of Sříkanthēvara.

At this time the hermit Gālava reached the temple of Sříkanthēvara. He saw Damayantī and Vedavatī and felt pity on them. Next day Gālava started for Saptagalīvara to take a bath in Kārttika. Damayantī and Vedavatī followed the hermit. They reached Saptagalīvara and dipped in Puskarā bath. Under water they saw several fish, gathered round a whale begging their food. The whale was saying harsh words to them rejecting their request. The fish virgins again told the whale. "Don’t you see the hermit Gālava going about with two beautiful damsels. If this righteous hermit does not fear slander, why should you, who live under water fear it?" The whale replied. "Gālava doesn’t fear people because he is a virtuous and blind with love." Hearing these words of the fishes, Gālava became ashamed of himself. So without coming up he stayed under water. The two girls finished bath and got on the bank, and waited for Gālava. Viśvakārmā’s daughter Citrāṅgadā, who had reached the place earlier, met the two girls. They told each other their stories. "As Rādhēva had prophesied, Damayantī and Vedavatī were married to that beautiful king Parjanya’s daughter have arrived," Thought Citrāṅgadā. "If Devavatī the daughter of the asura Kandāramalī, also is come, I could unite with my husband Suratha." Citrāṅgadā became glad. At this time Devavatī, the daughter of Kandāramalī, ran to the spot, being chased by the Viśvakārmā’s monkey.

The reader might remember that Damayantī had written a poem about the temple of Sříkanthēvara when she had gone there at the instruction of Jābāli who had been tied on to a branch of a tree. At noon on that day Rādhēva had gone to the temple at Sříkanthēvara and happened to see the poem. Then only did he understand that his son Jābāli had been tied to a tree by a monkey. By then five hundred years had elapsed. Rādhēva was aware of the fact that the only person capable of liberating Jābāli, was Sakunī, the son of Devavatī. Jābāli reached Ayodhyā instantly and told Kaśyā. "Oh, mighty King! hear me, please! A monkey has made my virtuous and learned son Jābāli, a captive and bound him on a tree, within the boundary of your kingdom. Nobody in the world except your son Sakunī will be capable of rescuing him." Sakunī accompanied Rādhēva to the forest. They saw the tall huge banyan tree with bulky roots hanging on all sides and on the top of the tree, on a lofty place, the son of Rādhēva entangled and entwined by creepers. Seeing the network of creepers around the body of the hermit’s son, Sakunī began to send arrows one after another and cut off all the creeper’s knots. Rādhēva climbed up the tree. Seeing his father, Jābāli bowed his head to his father. Rādhēva was not capable of extricating his son. The prince put down his bow and arrow and tried to untie the knots of the creepers that held his body to the branch. Though a sturdy man he could not do it. At last they cut the branch close to his body and got Jābāli down. A piece of the branch was stuck to his back. Then Sakunī son Jābāli bearing a piece of lumber on his back and Sakunī bearing bow and arrows, Rādhēva came to Kālindī.

Rādhēva, Sakunī and Jābāli wandered about for years in search of Damayantī and the others. After nearly a hundred years, with despair Jābāli bearing the lumber on his back, went with his father to Kosala. The king of that country was Indradyūnna, the son of Mānu. He welcomed the hermit with hospitality. Rādhēva talked about Damayantī. Indradyūnna claimed that he had once saved a young woman by his arrows from the branch of a tree. They all started in search of the girl. They reached Bārāyāra, where they saw a young hermit. From the conversation of this young hermit was Suratha. When he learned everything he stopped penance and accompanied them. Under the leadership of Rādhēva, they reached Saptagalīvara and saw Citrāṅgadā.

In the meanwhile Gṛūtāci, sad and miserable, was wandering over the mountain of the rising sun, searching for her lost daughter Citrāṅgadā. She met the cursed monkey form of Viśvakārmā and asked it, "Oh! I monkey, have you seen a girl?" The monkey told her every thing that took place. Gṛūtāci also reached Saptagalīvara. The monkey followed close behind her. As soon as Jābāli saw the monkey, he got angry and jumped forward to wreak vengeance. Rādhēva checked his son and told him the history of Viśvakārmā. The monkey sepultated the piece of lumber and went behind the back of Jābāli, who had been bearing it on his back for the last thousand years. Rādhēva was immensely pleased at this and asked the monkey what boon he wanted. The monkey said, "Brahman, if you wish to give me a boon, please recall your curse. Great hermit! I am Viśvakārmā the father of Citrāṅgadā. I became a monkey because of your curse. Let all the sins I was committed be remitted for the mischief of a monkey, be remitted."

Hearing this Rādhēva said, "Your curse will end when you get a strong and sturdy son by Gṛūtāci."

Hearing this Gṛūtāci rose up in the sky. The monkey also jumped up and followed her. The monkey was attracted by the beauty of Gṛūtāci. Later, on the mountain named Kolāhala, the monkey enticed Gṛūtāci and wooed her. She was so enchanted and thus, for a long time. Then they went to the Vindhyā mountain. On the bank of the Godavāri, a sturdy son was born to them. This son was the strong sturdy huge monkey Nāla, who helped Śrī Rāma.

On the birth of a son Viśvakārmā regained his former form. He returned to Saptagalīvara with Gṛūtāci. Gālava also came there together with the hermit Gālava at the head, the priests made burn offerings and began the performance of the marriage ceremony. The Gandharvas sang and the celestial maidies danced. The first marriage was between Devavatī the daughter of Kandāramalī and Jābāli. Then Indradyūnna married Vedavatī. Next, Sakunī married Damayantī, the daughter of Aṭjana, and lastly Suratha married Citrāṅgadā. (Vāma Purāṇa, Chapters 63 and 64).

3) Other details.

(i) Viśvakārmā shined in the assembly of Indra, in the form of a hermit. (M.B. Šaṅkha Parva, Chapter 7, Stanza 14).

(ii) The palace of Yama was built by Viśvakārmā. (M.B. Šaṅkha Parva, Chapter 8, Stanza 34).

(iii) Viśvakārmā lived in water and built the palace of Varuṇa. (M.B. Šaṅkha Parva, Chapter 9, Stanza 2).

(iv) Viśvakārmā stays in the palace of Brahmā and serves him. (M.B. Šaṅkha Parva, Chapter 11, Stanza 51).
(v) Vīśvakṛt once performed a sacrifice in Brahma-vana. (M.B. Vana Parva, Chapter 114, Stanza 17).

(vi) The aerial chariot Puṣpaka was made by Vīśvākṛt. (M.B. Vana Parva, Chapter 161, Stanza 37).

(vii) It was with an illusive ensign, made by Vīśvākṛt, flying in front of the chariot that Arjuna fought against the Kauravas at Vīraṭa. (M.B. Vīraṭa Parva, Chapter 46, Stanza 9).

(viii) Once Vīśvākṛt quarrelled with Indra and created the son Vīśvarūpa with three heads. (See under Vīśvarūpa).

(ix) Vīśvākṛt made the bow called Vījaya and gave it to Indra. (M.B. Karna Parva, Chapter 31, Stanza 42).

(x) During the burning of Tripura, Vīśvākṛt made a divine chariot and gave it to Siva. (M.B. Karna Parva, Chapter 34, Stanza 16).

(xi) To the reception and feast given by Bharadvāja to Bharata, who was going to the forest in search of Sī Rāma, who had gone to live in the forest, Vīśvākṛt and Tvaṣṭa were also invited. (Vālmiki Rāmāyaṇa, Ayodhyākānda, Sarga 91).

(xii) Vīśvākṛt once cut the face of a horse and attached it to the беселы body of Mahāvīṣṇu. That figure was called Hāva. Vīśvākṛt was the haṃsa-sūtra. (See under Hāva-griva).

(xiii) Vīśvākṛt should be dedicated in temples in the form of a cobra. (Agni Purāṇa, Chapter 51).

(xiv) It is stated in Kāchārīśāgama, Madanāmbikā, Tālavaka Barāṅga 8, that Mayā, the architect of the stūpa, was the son of Vīśvākṛt.

(xv) Laṅkā was built by Vīśvākṛt. (Uttara Rāmāyaṇa).

(xvi) Vīśvākṛt once made a heaven for hermit atreyā. (See under Aṭreya).

(xvii) Tilottamā was made by Vīśvākṛt. (See under Tilottama).

(xviii) Vīśvākṛt once turned the sun in his turning cycle. (See under Sūrya).

VĪŚVAKRT. An eternal god (Vīśvadeva) concerned with offerings to the Manes. (M.B. Amuśāsana Parva, Chapter 31, Stanza 36).

VĪŚVAKSENĀ 1. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva Tīkṣṇātāpaṇītha, Chapter 7, that he shines in the palace of Indra.

VĪŚVAKSENĀ 2. A synonym of Vīśu.


2) Birth. Six beautiful daughters were born to Kuṣannātha the son of King Kuśa. The hermit Brahmādatta married them. After this a son named Gādhi was born to Kuṣannātha. Two children named Satyavati and Vīśvāmira were born to Gādhi. Satyavati was married to Rāka; As he was born in the family of the famous king Kuśa, Vīśvāmira got the name Kaṭākṣa also. His kingdom was Kāṇkakūṭa. (Vālmiki Rāmāyaṇa, Bāla Kīrtī, Sarga 49).

3) Becoming a hermit. Vīśvāmira and Vasiṣṭha were two hermits who were hostile to each other throughout their lives. A quarrel with Vasiṣṭha, persuaded Vīśvāmira to become a hermit. (Vālmiki Rāmāyaṇa, Bāla Kīrtī, Sarga 51).

The hermit Vasiṣṭha erected his hermitage and did penance in the country of Vīśvāmira. Once, while engaged in hunting Vīśvāmira saw Nandī in the hermitage of Vasiṣṭha, and wanted to have him. In the battle which ensued between Vasiṣṭha and Vīśvāmira, the hermit Vasiṣṭha came out victorious. The ashamed Vīśvāmira gave up his kingdom and went to forest to do penance. Vīśvāmira became a royal hermit of great attainments. There were constant confrontations between the Rājarṣi and the Brahmarṣi (King-hermit and Brahmin-hermit). (For the detailed story of the quarrels between Vīśvāmira and Vasiṣṭha see under Vasiṣṭha, para 2).

4) Vīśvāmira and Harīcandra. The histories of Vīśvāmira, Vasiṣṭha and Harīcandra are intertwined as a triple string. Vīśvāmira made Harīcandra, the most renowned of the men of veracity, go begging. Harīcandra and Vīśvāmira. Their history begins from King Triśūkha of the Solar dynasty. Formerly the name of Triśūkha was Satyavrat. Aruṇa was the father of Satyavrat. When Aruṇa was reigning the prince Satyavrat was leading a wicked life. He once entered the wedding hall of a Brahmin and carried away the bride by force. When the king knew this, he expelled the prince from the palace. Vasiṣṭha, as the family priest, brought the girl and the boy on the palm of his hand. On the way Satyavrat met them and learned the whole story. He told her not to sell the child. He agreed to give them food till the arrival of Vīśvāmira. The agreement was that he would tie the meat, obtained by hunting, to a tree outside the hermitage, every day. Satyavrat carried out the promise. One day he did not get anything from hunting. Vasiṣṭha held the cow which had been grazing in the forest and killed it and gave its flesh to the family of Vīśvāmira. On coming to know this Vasiṣṭha cursed him and changed his form into that of a cāndula (low-caste). Moreover, as he had incurred three sins such as stealing of a bride, anger of father and cow-slaughter, he was to be called Triśūkha from that day onwards. Weighed down by these sins, he tried to commit suicide. Devi appeared before him and gave him back his original form and his kingdom.

After the death of Aruṇa, Triśūkha assumed the reign. Harīcandra was his son. After giving the country to his son, Triśūkha requested Vasiṣṭha to perform the sacrifice to send him to heaven bodily. Vasiṣṭha said that it was impossible for him. Vasiṣṭha's enemy Vīśvāmira took up the task. He lifted Triśūkha bodily, up to heaven. But he was denied admittance in heaven and to Vīśvāmira created an artificial heaven between the earth and heaven and made Triśūkha stay there. Vīśvāmira was keeping up hostile attitude towards the
kings of the Solar dynasty. In reality it was not the hostility towards the Solar dynasty, but it was his enmity towards Vāraṇa, who was keen to harm Vaiśāṅva. But Śrī Śukadeva did not like the Vaiśāṅva's being the family-priest of the kings of the Solar dynasty. So Viśvāmitra kept up an attitude of antipathy towards them. This is the background of the quarrel between Harīcandra and Viśvāmitra.

Harīcandra took Candramati, the daughter of Śibi, as his first wife. Besides her, he had ninety-nine wives. But they had no children. At last according to the advice of Vaiśāṅva he went to the Ganges and did penance before Vaiśāṅva. Viśvāmitra did not like this. Vaiśāṅva appeared and said that Harīcandra would get a son. The king had promised that he would give his son as a sacrificial animal to Vaiśāṅva.

Candramati became pregnant and delivered a son. He was named Rohitrāva. Even after the lapse of a month, the king did not give his son to Vaiśāṅva. On several occasions, Vaiśāṅva demanded the child; and Harīcandra would give some excuses. Finally the king agreed to hand him over to Vaiśāṅva at the age of eleven after his Upasanyā (renunciation with the Brahma string). The boy completed his tenth year. Preparations were being made in the palace, for Upasanyā, when Vaiśāṅva arrived. The prince, who was aware of the fact that his father would sacrifice him after his Upasanyā, ran away from the palace at night. Vaiśāṅva asked the king to hand over the boy to him. The king was in great perplexity. Vaiśāṅva cursed the king that he would catch the disease called Jalodara (dropsy). Thus the king became a sick man. Rohitrāva heard from travellers that the prince had escaped. He went to find him. On many occasions he wanted to return to the palace. But Indra appeared before him in the form of a Brahmin and dissuaded him from going to the palace.

Harīcandra called Vaiśāṅva and asked him to suggest a remedy for this woe and misery. Vaiśāṅva advised him to fulfill somehow or other, the promise made to Vaiśāṅva. The horrid continued. "Bons are of ten types. A son not given is included in this. It is enough if a son is bought for price and is sacrificed. Some Brahmin may be found, who will be willing to sell his son. If you please Vaiśāṅva thus, you will be cured." The king was delighted to hear this. He instructed his minister to find out any Brahmin who was willing to sell his son. A greedy Brahmin was found out. His name was Atigarta. He had three sons. He was prepared to sell the second son, Śrī Śukadeva. The minister agreed to give him hundred cows in return.

Up to this time Viśvāmitra had been waging only a shadow war against the Kings of the Solar dynasty. From this moment he entered the scene of war. The minister bought Śrī Śukadeva and brought him to the palace also an hundred cows in return. He sympathised with Śrī Śukadeva who was crying pitifully. He asked the King to release the boy, and gave a warning that if the boy was not set free, the sacrifice would be obstructed. The King said that he was doing so to get recovery from illness, that he would give Viśvāmitra a good deal of wealth, and requested him not to cause any hindrance to the sacrifice. These words and the misery of the boy kindled the anger of Viśvāmitra. He called Śrī Śukadeva and taught him Vaiśāṅvamendra (spell) and told him to repeat the mantra when he was lying on the slaughter-stone and that he would escape death. Śrī Śukadeva did as he was told. Vaiśāṅva became pleased with him and appearing before the King said, "Leave Śrī Śukadeva and perform the sacrifice. You will get recovery." Saying so Vaiśāṅva disappeared. Immediately the King was cured of his disease. At the order of the King Śrī Śukadeva was set free. The sound "Jaya Jaya" (victory) reverberated in the sacrificial hall. Śrī Śukadeva got up and asked, "Oh great men. Who is my father now?" Some said that it was Atigarta. Some others argued that it was Harīcandra. Some said that it was Vaiśāṅva." At this time Vaiśāṅva stood up and said, "Oh, great men. Please stop arguing. I shall give reply in accordance with the convention of Vedas. When he bargained on the price of his son and received the cost Atigarta lost his paternity. Therefore Harīcandra who bought the boy became his father. From the moment he had issued orders to bind the boy and place him on the slaughter-stone, he also had lost his paternity. The claim of Vaiśāṅva to his paternity, because the boy had been saved from death by him, does not hold good. Any god will be pleased, when praised and glorified with great laudatory mantras and will confer upon the supplicant wealth, life, cow, land, salvation etc. There is nothing unusual in this. But it was only Vaiśāṅva taught him the Vaiśāṅva-spell in his pitiable and dangerous situation, so Viśvāmitra alone has claim to the boy's paternity."

Those who were present, accepted this decision. Immediately Viśvāmitra took Śrī Śukadeva with him and went to his hermitage. Hearing about the recovery of the King, Rohitrāva returned to the palace from the forest. Harīcandra received him with tears of joy. The King, with his wife and son, led a happy life and ruled over his subjects with justice and truth. At this time, Harīcandra (of Kakusāna's family) accepting Vaiśāṅva as the main priest performed the famous sacrifice of Rājaśīla (Royal) consecration with ceremonies and festivities. With this the name of Harīcandra spread far and wide.

At this point begins the next stage of confrontation between Viśvāmitra and Harīcandra. Vaiśāṅva once reached heaven. Viśvāmitra also reached there at the same time. The devas greeted both honourably. But Viśvāmitra saw that Vaiśāṅva was shown some partiality. This was unpalatable to Viśvāmitra, who asked Vaiśāṅva, "What excellence have you, more than I?" Vaiśāṅva replied, "Have you not heard about Harīcandra, the King of the Solar dynasty? He is the noblest dynasty in the world. The family-priesthood of this dynasty also is laudable. My disciple Harīcandra of that royal family has recently performed the sacrifice of Rājaśīla. I was the Supreme priest of the function. This is a covetable position not attainable to many. Moreover, there is none in the world, more truthful, firm of character, more charitable and more liberal than Harīcandra. This is a fact."

Viśvāmitra got up angrily and argued that Harīcandra was not truthful. He staked all the fruits of his penance to prove this. From that day onwards Viśvāmitra began to make moves to instigate Harīcandra to demolish the house of Harīcandra. Once Harīcandra, while he was hunting, met a lonely woman in the forest. She was moaning. The King asked why she was lamenting. She replied, "Oh King, I am Siddhīrūpī (a goddess who helps people to attain
anything). Viśvāmitra is doing penance to possess me. I request you to protect me," the King promised her to see that she was not subjected to the molestation of Viśvāmitra any longer. After that Hariścandra went to the hermitage of Viśvāmitra and made an enquiry. He then asked the hermit to stop penance, as his severe, intense, penance was harmful to many people in the country. The King returned to the palace. Viśvāmitra got angry and stood up. Up to this time only a cold war existed between them. Hostility became open now. Viśvāmitra began to make moves against Hariścandra quickly. He changed a fierce asura into a hog and sent it to the garden of Hariścandra. The hog destroyed the garden. All the attempts made by the guards to drive the hog away ended in failure. They informed the King. The King mounted on a horse and with weapons started for the garden. Without paying any heed to the arrows of the King, the hog ran away. The King began to chase it. The hog seemed to be near. Then it was away, then in front of the King and suddenly it appeared behind him. Then it would disappear instantly. In this manner the hog played around the King. After a while, the King was separated from his attendants and was alone, in a thick forest. He did not find any way out. He lost his way in the forest. As he was thus walking slowly, he saw a stream of pure water in front of him. Both the King and the horse drank from the stream. As he was standing thus without knowing the way to return home, Viśvāmitra went to him in the guise of an old Brahmin.

The King honored the old man, and told him that he was Hariścandra, the King of Ayodhya, and that by chasing a hog which destroyed his garden, he had reached the forest. He continued telling the old Brahmin who had helped him. "You might have heard that Hariścandra, the King of Ayodhya, had performed the sacrifice Rājasya. I am that same King. It is my vow to give anybody what he asks for. If you want money or anything for sacrifice or for any other purpose, just come to me and I will give you whatever you want." The old man was pleased. He told the King that the jungle-stream flowed through a holy place and that it would be better to offer the gift after taking a bath in the river. The King purified himself by bathing in the river and then said. "Sir, I am ready to offer gifts. State your needs. It is my vow to give what is requested. At the time of the Rājasya I acted so towards all of you and took a vow that I would do so in future also. I am glad because I have met you on the bank of this holy stream. So tell me quickly what you want." Brahmin: "Oh King, I have heard about your fame. Moreover there is nobody in the world equal to Hariścandra, born of the Solar dynasty, the son of Trikāṇaku in liberality. Such is the opinion of hermits Vāśishta. There is nothing more to know about you, oh, King, who is such a man of liberality. I have only one desire. The marriage of my son is being conducted. I do not possess enough money for the marriage. I want only a help for the same." The King thought it to be a very simple request, and promised to give the required amount. Viśvāmitra by his customery to Gandharvas created a young man and a young woman, and showed them to the King saying that they were his son and daughter. Then the Brahmin who was delighted by the promise, showed the King the way to the palace.

After making all arrangements for the marriage, Viśvāmitra approached King Hariścandra. The King asked him what amount he required. "Give me your kingdom with all the elephants, horses, chariots, jewels and wealth in it," said Viśvāmitra. The King who had been led to this deception by Viśvāmitra, having no go, agreed. Thus Viśvāmitra obtained the kingdom and everything that Hariścandra possessed. It is conventional that whenever a gift is given to Brahmans, a daksinā (monetary gift) also should be given along with it. Otherwise the gift will be futile. The King asked the Brahmin what he wanted as daksinā. He demanded two and a half Bhūtas of gold as daksinā. The King agreed to give that also. But where to get this amount from, since he had lost his kingdom and everything? Having sunk deep in misery due to the deceit of Viśvāmitra, the King sat on the soil, cursing his fate. Seeing this, the queen ran to him and cried. While he was telling his wife every thing, Viśvāmitra came there and said:

Viśvāmitra:--"Hariścandra! According to the gift hand over your country and everything instantly, I must have the daksinā of two and a half Bhūtas of gold about now.

Hariścandra:--"Sir! According to my promise receive everything now. We are leaving the country instantly. But since I have given you everything that I had, how can I give you daksinā? Everything, I had, has become yours. The amount for daksinā has yet to be procured. So receive the gift now. The daksinā shall be given as early as possible." After giving everything to the hermit, the King left the country with only the cloth he had been wearing. His wife and child followed him. The hermit also followed the King compelling him to give him the daksinā. The King told him that only after paying this debt would he eat any food, and that he would pay the amount within a month Viśvāmitra, unwillingly agreed to this.

With his wife Candramati and his young son, Hariścandra reached Kaśi. After a month Viśvāmitra came to Kaśi for the amount of daksinā. Finding no go, Candramati said to her husband, "My Lord! Sell me to some one and clear off this debt." The King with tears agreed to this proposal. Because of their woe and misery, both fell on the ground and fainted. The child sat near them hungry and crying. Viśvāmitra stood near them compelling them to pay the amount. When Hariścandra came to himself, he said his beloved wife to a Brahmin in the village close by. The Brahmin who bought Candramati was Viśvāmitra. Hariścandra was not aware of this. After counting out a crore of gold pieces in a cloth and placing it on the ground Viśvāmitra caught hold of Candramati by her hair and dragged her away. He bought the crying child also paying its price. The Brahmin led the mother and the child, beating and dragging them along, like animals. They disappeared from the sight of the King.

Viśvāmitra again came before Hariścandra and asked for the money. Hariścandra gave Viśvāmitra, all the money he got. The hermit was satisfied and showed Viśvāmitra that the money given, was not an adequate amount as daksinā when the importance of the great sacrifice Rājasya was considered and that if he was to get the full benefit of the sacrifice he had to satisfy him by
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giving him the requisite amount. The King accepted everything the hermit said without any objection. Viśvāmitra compelled him for payment. The King requested for time. Viśvāmitra allowed time till sunset that day.

As soon as Viśvāmitra had gone Hariścandra walked on with bent head, calling out. "Does anybody want me? Will anybody buy me for price?" Instantly Yamadhārīna came there as an outcaste and bought Hariścandra. The name of the outcaste was Praśīka. He bought Hariścandra to guard the funeral ground and to collect tax on dead bodies. Viśvāmitra quickly ran to the place. The outcaste gave Viśvāmitra ten yojanas of land which yielded jewels, in the region of Prayāga and severed his connection. Viśvāmitra went on his way. The outcaste King took Hariścandra to the funeral ground. Day and night Hariścandra had to guard the entrance of the funeral ground.

At this point Hariścandra's son died of snake bite, while he was playing with other children on the bank of the Ganges. His mother Candramati fainted and fell down, the moment she heard about it. As soon as she recovered, she lamented over the death of her son, for a long time. Then she requested her master for permission to go and see the dead body of her son. But she was not good at the art of mummy making. She repeatedly pleaded with the Brahmin for permission to go and see the dead body of her son. Then the Brahmin, her master, got angry and said, "You slave! If your son is dead, let him be dead. Is it any loss to you? It is my money that is lost. You go and do your work. I not I will operate this whip well on you. Remember that You know the biting pain of this whip. Step wailing and lamenting." Candramati persisted in her request to allow her to go and see the dead body of her son. Not only did he refuse to allow her to see the dead body of her son, but also beat her. With tears she turned to her duties. It was night. The Brahmin took his meals and lay down to sleep. Candramati was sitting at his feet massaging his legs. When it was nearly midnight that stone-hearted old Brahmin made up. "Come and perform the funeral and return before dawn. Your usual work in the morning should not be left undone. If so, you know the consequences."

Hearing these words, Candramati ran to the place where the dead body of her son lay. The son lay on the grass dead and stiff, with the face and body turned blue due to poison. She saw that face in the flash of a lightning. She cried aloud. Hearing the cry people of the neighboring houses ran to the spot. Candramati did not give any reply to their questions. Some thought her to be a ghost. Some wanted to kill her. Some caught her by the hair. Some struck her. At last they tied her with a rope and dragged her to the funeral place. The Brahmin said, "If the demon is present here, let her be cut into pieces by you." Hariścandra agreed to it. Crying all the way Hariścandra went to the bank of the Ganges and threw the dead body in the Ganges river in place. Seeing her pitiable condition Hariścandra went close to the dead body and removing the shroud looked at the corpse. Because of poison the body of the child was blue and ugly and as Hariścandra and Candramati had undergone so thorough a change they did not recognize each other. But from her lamentation and talk, he understood that the woman was his wife Candramati. He also cried aloud. Candramati recognized her husband. Still Hariścandra said that if the child was cremated without collecting the usual fee, it would be deceiving his master. At last both of them decided to commit suicide before the night ended.

Without loss of time Hariścandra gathered half-burned firewood, and built a pile big enough to burn the child's body and for them to jump into it. He laid the child on it and set fire to it. Hariścandra and Candramati stood with closed eyes ready to jump into the burning fire. Then Brahmin appeared there and prevented them from jumping into the fire. Indra and the Devas showered Agni (Ambrosia). The child came to life and got out of the fire. The King and the queen regained their shining bodies and royal garments and ornaments. The outcaste who was the master of Hariścandra was really, Dharmadeva. All the Devas blessed Hariścandra and Viśvāmitra returned the kingdom to the truthful Hariścandra. Their subjects were overjoyed at the return of their King and queen. After that Rohita was anointed as the King of Ayodhya and the Devas went with understanding that the woman was his wife Candramati. (Devi Bhagavata, Skanda 7).

6) Viśvāmitra and the brothers Rāma and Lakṣmana. See under Rāma, Paras 5, 6, 7 and 8.

7) Weapon Training. Viśvāmitra had proficiency in wielding all types of weapons. He taught Rāma and Lakṣmana all that he knew about weapons. See under Agra.

8) Garing Rambhā. Once Viśvāmitra did very severe penance. Indra feared him. So wishing to hinder the penance of Viśvāmitra somehow Indra called Rambhā to him and said to her. "Rambhā, you dress well and dance before Viśvāmitra. Somehow he his penance must be hindered. I shall take the form of a cuckoo, and help you by singing.” Indra and Rambhā reached the forest of penance. The cuckoo began to sing and there was the atmosphere of spring season. Rambhā danced before Viśvāmitra. The concentration of the hermit was broken. The hermit got angry and cursed Rambhā and changed her into a rock. She entreated for redemption from the curse. The hermit told her that after ten thousand years a Brahmin named Bāhīrījī would much the rock, by which touch she would get her original form. (Viśvāmitra Rāma-bhāṣya, Bāhīrījī, Sarga 64).

9) Viśvāmitra and Trīśākṣa. See under Trīśākṣa.

10) Viśvāmitra and Mekhā. See under Saṅkunīta and Kudaligārghā.

11) Cursing Viśdūprabhā. Once Viśvāmitra did penance to obtain the position of Kubera, who employed the celestial maid Viśdūprabhā in Viśvāmitra. She came to the forest in which Viśvāmitra was doing penance and tried to entice the hermit by her beauty. But when she saw that her beauty did not attract the hermit, she assumed a fearful form. Seeing
this form, the hermit cursed her. "You shall retain this fearful form and live like a giantess." She requested for restorative rite. The herb con that grew on Sridatta, the son of Kālanemi, touched her hair she would be redeemed from the curse.

After many years Kālanemi was born in the country of Mālava as the son of a brahmin named Vaiśāsena. A son named Sridatta was born to this Kālanemi. Once Sridatta happened to see this giantess in a forest and caught hold of her by the hair. Instantly she got her original form. (Kathāsaritsagara, Kathāmahākālambara, Taranga 2).

12) Stealing the flesh of a dog. Once, at the end of Tretā Yuga and the beginning of Dvāpara Yuga, there was no rain for twelve years. Famine prevailed everywhere. The people were in utter want and misery. Hermits left their hermitages and wandered about. In a crowd Vīśvāmitra lost his wife and children and entered a forest and travelled all alone. He entered the hut of a low-caste (Paraya) and begged for food. But none of them even talked to him. He again requested for something to eat. Nobody cared for him. The hermit fell on the veranda due to weakness. Vīśvāmitra saw in the hut some decayed flesh and intestine of a dog placed in a corner of the kitchen. He decided to steal some of it to appease his hunger. The Candaśas slept when the night advanced. But the lord of the house lay pretending to sleep. Vīśvāmitra slowly entered the kitchen, and opened the pot in which the intestine of the dog was kept. The owner of the house asked, "Who is that?" Vīśvāmitra replied that he had stolen because of his hunger. The eyes of the Candaśas were filled with tears because of pity. He said:

"Dog is lower than jackal, That is what men say, Of all the parts of its body, the lowest is its posterior." Though he said so, he felt glad since he had given Vīśvāmitra food. (M.B. Sānti Parva, Chapter 141).

13) Curtaining the river Sarasvati. See under Vaiśāṣa, para 2, sub-para 5.

14) Sons. Vīśvāmitra had many sons. Their names are given in Chapter 4, Anuśāsana Parva.

15) Vīśvāmitra and Ērgeda. Rgveda, Mandala 5, was composed by the Vīśvāmitra-family. Variations are observed in the two versions of statements about Vīśvāmitra, occurring in Rgveda and the Purāṇas. The confrontations between Vaiśāṣa and Vīśvāmitra occur in Rgveda also. The last four sections of Śūktaka 15 of Rgveda, Mandala 3, Anuvāku 3, are meant to scold Vaiśāṣa. Here Vīśvāmitra curses Vaiśāṣa's family in various ways. In the 'Annotations of Sāyana', mention is made that the disciples of Vaiśāṣa freed Vīśvāmitra from the vow of silence, and that instantly these mantras (chants) dawned in his mind. Though the enmity between Vasishtha and Vīśvāmitra is seen in Rgveda, such elaborate stories as seen in the Purāṇas do not occur in Rgveda. But Vīśvāmitra procured a prominent place in Rgveda because this hermit rescued Sudāra from danger and forced him across rivers, and took Sunāstī as his son. Of these two incidents the first is not given much importance in the Purāṇas. Though the second one occurs in the Purāṇas, the version is different from that of Ṛgveda. From this it is presumed that the stories taken from Ṛgveda underwent a thorough change before they appeared in the Purāṇas.

(16) Other details.

(i) The famous hermit Ērgeda was the son and disciple of Vīśvāmitra. (For further details see under Gālava).

(ii) It was Vīśvāmitra who lighted the torch for Kālmāšapāḍa in his quarrel with Vaiśāṣa. (See under Kālmāšapāḍa).

(iii) Vīśvāmitra earned Brahmānhood by tapas (penance). (M.B. Sārya Parva, Chapter 60, Stanza 12).

(iv) Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Stanza 51, that Vīśvāmitra was present at the birth festival of Arjuna.

(v) Kālmāšapāḍa killed all the sons of Vaiśāṣa because of the persuasion of Vīśvāmitra. (M.B. Ādi Parva, Chapter 175, Stanza 41).

(vi) It was at a place on the bank of the river Kaūśika that Vīśvāmitra got Brahmānhood. (M.B. Vana Parva, Chapter 87, Stanza 13).

(vii) Vīśvāmitra and his sons once performed a sacrifice at the forest Utpala. (M.B. Vana Parva, Chapter 97, Stanza 15).

(viii) Vīśvāmitra once drank soma (a liquor) with Indra at a place called Kamyakūṭa. It was proclaimed that Vīśvāmitra was no longer a Katiyra but a Brahmī. (M.B. Vana Parva, Chapter 87, Stanza 17).

(ix) Once Dharmaśeiva came in the guise of Vaiśāṣa and tested Vīśvāmitra, who remained there with food on his head, for his sanctity. (See under Gālava, para 3).

(x) During the times of the Bhārata-battle Vīśvāmitra entered the battle-field and compelled Drona to stop the battle forthwith. (M.B. Drona Parva, Chapter 190, Stanza 35).

(xi) Vīśvāmitra was considered the most prominent of the hermits of the Northern countries. (M.B. Sānti Parva, Chapter 208, Stanza 35).

(xii) Vīśvāmitra was one of the hermits who visited Bhīṣma on his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 5).

(xiii) Once Vīśvāmitra talked about the dangers of bribery to Vṛṣṇḍarbgī. (M.B. Anuśāsana Parva, Chapter 93, Stanza 43).

(xiv) Once Vīśvāmitra explained the secrets of duty. (M.B. Anuśāsana Parva, Chapter 126, Stanza 35).

(xv) Vīśvāmitra was one of the hermits who cursed Sāṃśa to give birth to an iron pestle, when the end of the Viṣṇu dynasty drew near. (M.B. Māusala Parva, Chapter 1, Stanza 15).

VĪŚVĀMITRA (M). A holy place situated on the boundary of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 131, that those who bathe in this holy place will get the status of a Brähmaṇa.

VĪŚVĀMITRĀRĀMA. A holy place on the banks of the river Kaūśika. The hermitage of Vīśvāmitra stood in this place. (M.B. Vana Parva, Chapter 110, Stanza 12).

VĪŚVĀNARA. A King. For a time this King was miserable as he was childless. But by the blessing of Śiva, Vīśvānara got a son named Grhaṇati by his wife Sucīni. Grhaṇati was destined to have life only up to three years. But it is mentioned in Skanda Purāṇa that
within this short period Grhapatī learned the whole of Śākagāvda and obtained long life from Śiva.

**VīṣṇuNātha**. A Sanskrit literary critic who lived in India in the 4th A.D. Śālikādaṇḍa is the most important work of this poet of Oriya. This work on criticism in ten chapters, deals with all the aspects of a literary work.

Kuvalayāśvacarita, Ṛgguhvīlaṇa, Prabhāvati, Candrakāla, Narasimhāravajyai, etc. are the other works of this author. Most of these are not yet found. Kuvalayāśvacarita is a poetic work in Prākṛta and Raghuvīlaṇa is a great poetic work. Prabhāvati and Candrakāla are dramas. Narasimhāravajyai is a historic work.

**VīṣṇaPati**. The second son of the Agni (fire) called Maunu. It is mentioned in the Vedas that this fire is the King of all the worlds. (M.B. Vama Parva, Chapter 221, Stanza 17).

**VīṣṇaRāndhi**. The son of Prthu, a King of the Solar dynasty. He was the father of the King Candra and grandfather of Yuvanāśva. (Devī Bhāgavata, Skanda 7).

**VīṣṇuRuci**. A Gandharva King. At the time of emperor Prthu, when the Gandharvas made the earth a cow and milked her for various things, it was the Gandharva VīṣṇuRuci who did the milking. (M.B. Droṇa Parva, Chapter 69, Stanza 23).

**VīṣṇuRuci** (giant). Mention is made in Mahābhārata, Sābha Parva, Chapter 9, Stanza 14, that this giant sits in the palace of Varuṇa glorifying him.

**VīṣṇuRūpa 11.** The son of Vyaṣṭi, the son of VīṣṇuKumāra. This VīṣṇuRūpa is also known as Trīśiras. (For further details see under Indra, Parva 7).

**VīṣṇuRūpa**. The wife of Sage Dharma. It is stated in Vāyu Purāṇa that from sage Dharma, a daughter named Dharmaśottara was born to VīṣṇuRūpa.

**VīṣṇuSāmbhu**. A fire. Ṛgveda, Mandala 1, Anuvāka 2, Sūkta 24, states that this fire exists in water.

**VīṣṇuVASU 1**. A brother of Parasurāma, who had four brothers named Rumināyān, Suhotra, Vasu and VīṣṇuRūpa. (Bhāgavata Purāṇa, Chapter 50).

**VīṣṇuVASU 11.** A Gandharva King. The following information about this King is taken from the Purāṇas.

(i) The father of this Devagandharva was Prajapati Kūṇāya and his mother was Pradhā. (M.B. Ādi Parva, Chapter 25, Stanza 47).

(ii) Frameveda was born to Vīṣṇuvasu by the celestial maid Menakā. (See under Pramadava).

(iii) It is mentioned that at the Birth-festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 22).

(iv) This Vīṣṇuvasu learned from Somā, Gātajīvīdī (the art of seeing all) and taught Citraratha, a Gandharva the same art. (M.B. Ādi Parva, Chapter 169, Stanza 43).

(v) He was present at the Svayamvara (marriage) of Draupadi. (M.B. Ādi Parva, Chapter 166, Stanza 7).

(vi) Vīṣṇuvasu stays in the palace of Indra glorifying him. (M.B. Sābha Parva, Chapter 7, Stanza 22).

(vii) It is mentioned in Mahābhārata, Sābha Parva, Chapter 10, Stanza 25, that he stays in the palace of Kubera praising him.

(viii) This Gandharva recited a poem at the sacrifice performed by Jamadagni. (M.B. Vana Parva, Chapter 90, Stanza 18).

(ix) Kabandha, the asura, who stopped Ṛkma and Laksmana, was the changed form of Vīṣṇuvasu by a curse (See under Kabandha).

(x) It was this Vīṣṇuvasu who played the lute in the sacrifice performed by emperor Dilipa. (M.B. Droṇa Parva, Chapter 61, Stanza 7).

(xi) Once Vīṣṇuvasu asked hermit Yajñavalkya twenty-four questions. When he got satisfactory answers, the Gandharvas returned to heaven. (M.B. Sānti Parva, Chapter 316, Stanza 25).

(xii) It was Vīṣṇuvasu and some other Gandharvas who took away Durvāsi from Pūrūravas. (See under Pūrūravas).

(xiii) At the time of emperor Prthu, when the earth was milked, the thing the Gandharvas got were those beefing them. In the course of the milking Vīṣṇuvasu stood as the calf. (Bhāgavata, Skanda 4).

**VīṣṇuVedi**. A minister of King Sauri. This minister wanted the King to be just. Sauri and his four brothers Kānitra, Uḍāvatasu, Suhotra and Mahārāta were the sons of Prajapati. The main ruler of the kingdom was Kānitra. The others were Governors of the East, West North and South divisions of the kingdom. The four brothers had a priest each named Suhotra, KuṣaVarta, Pramati and Vapiṣṭha respectively.

Vīṣṇuvedi gathered together and created four wicked fairies and sent them against Kānitra the King. The fierce fairies attacked Kānitra. But because of his purity and cleanliness the fairies had to admit defeat. The fairies came back and attacked their creators, the four priests and Vīṣṇuvedi who had planned the programme, and killed all the five of them. (Markandeya Purāṇa, Chapter 314).

**VīṣṇuVyu**. An eternal VīṣṇuVyu (gods concerned with offering to the Manes). (Mahābhārata, Anuśāsa Parva, Chapter 91, Stanza 34).

**Vīța**. A ball made of wood. The Kaurava boys played with this ball and by accident the Vīța fell in a well. It is mentioned in Mahābhārata, Ādi Parva, Chapter 139, Stanza 17, that the teacher Droṇa recovered it from the well by shooting a number of arrows, one upon the tail of another.

**Vīτabhaya**. A king of the Puru dynasty. He was the son of the king Manasi and father of King Ādi. (Agni Purāṇa, Chapter 278).

**Vīτabhuta**. An asura. Mention is made in Mahābhārata, Sābha Parva, Chapter 9, Stanza 63, that this asura stays in the palace of Varuṇa praising and worshipping him.

**VīτadvaJaya**. A king of the dynasty of Janaka. He was the son of DharmaDvaja and the brother of Kṛtadvaja. VīτadvaJaya had a son named Khāḍyāya. (Bhāgavata, Skanda 9).

**Vīτadru**. A Yādava. It is mentioned in Mahābhārata, Sābha Parva, Chapter 14, that Vīτadru was one of the seven Kings of the Yādava dynasty.

**Vīṭahavya**. Another name of King Ekaśī, otherwise known as Haihaya. (For further details see under Ekaśī).

**VītaLa**. A part of Pātala (underworld). (For details see under Pātala).

**Vīτandvāda**. When arguments, which do not serve, either to establish one's own points or to cut the points of the opponent, are employed in a debate, it is called Vīτandvāda. (M.B. Sābha Parva, Chapter 36, Stanza 4).
VITARKA. A son of Dhrishtadhavas of the Kuru dynasty. (M.B. Adi Parva, Chapter 94, Stanza 98).

VITASTA. A river famous in the Puranas. Mention is made about this river in Rvveda. Important rivers mentioned in Rvveda are, Kubha, Sindhu, Suvatru, Vitasta, Asinini, Parushti, Satadru, Saraswat and Yamuna. These rivers were more important than the Ganges in those days. Mention is made about the Ganges only once in Rvveda. Perhaps the Aryans were not acquainted with the Gangetic basin in those days. The region from the rivers Kubha to Yamuna was Aryavarta (the country of the Aryans). The information about this river Vitasta given in Mahabharata is given below:

(i) The river Vitasta is the same river as Jhelum in Kashmir. The deity (goddess) of this river stays in the palace of Varuna and praises him. (M.B. Sahya Parva, Chapter 9, Stanza 19).

(ii) By worshiping the Devatas and the Manes after taking bath in this river, one could obtain the fruits of performing the sacrifice Vajapeya. In Kashmir, Takapaka the King of the Nagas has a famous palace known as Vitasta. (M.B. Vana Parva, Chapter 82, Stanza 39).

(iii) Once four hundred horses with black hair, owned by Brahmins were caught in the current of this river and carried away. (M.B. Udyoga Parva, Chapter 119, Stanza 8).

(iv) If anybody bathes in the waves of the river Vitasta, with vow and fast, for seven days he would become as pure as a hermit. (M.B. Anuśāsana Parva, Chapter 23, Stanza 7).

(v) Once Pārvati made a speech before Śiva on the duties of women, after receiving advice from the rivers. The river Vitasta was one of the rivers which advised Pārvati. (M.B. Anuśāsana Parva, Chapter 146, Stanza 18).

VATAVHA. Another name of hermit Dirghatamas. This Vatavha was the father of Bharata. (For further details see under Bharata and Dirghatamas).

VITASYA. Son of Vihavya, who belonged to the dynasty of Gruvamada. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 62, that Vitasya was the father of King Śaiva.

VITI. A fire. It is ordained that the offering (Purodha) prepared for oblation, should be put in the fire formed by the blending of the fires Garhapatiya and Āhavaninya with Dakṣinaagri (a fire). (M.B. Vana Parva, Chapter 235, Stanza 25).

VITIHOTRA I. A King in ancient India. Viṭihotra was one of the ten sons born to Priyavrata by his wife Barhishati, the daughter of Viṭakrāma. Agrindriya, Indrajañjiva, Yajñabahu, Mahāvira, Hiranyakarasa, Ghatpāṣṭha, Savana, Medhāśīthi and Kavi were the brothers of Viṭihotra. (Bhāgavata, Skanda 5). 

VITIHOTRA II. The husband of Śabari in her previous life. (See under Śabari).

VITIHOTRA III. The eldest of the hundred sons of Takṣaṅgaha. When Takṣaṅgaha was defeated by Paracuśa, he and his men went to the Himalayas under the leadership of Viṭihotra and hid themselves there. They returned when Paracuśa had gone to Mahendragiri for penance. (Brahmaṇḍa Purāṇa, Chapter 89).

VITIHOTRA IV. A Kingdom of ancient India. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 70, Stanza 12, that all the Kṣatriyas of this country were exterminated by Paracuśa.

VITTADA. An attendant of Subhrabharmiyasya. (M.B. Sahya Parva, Chapter 46, Stanza 28).

VIVAHĀ. An air (wind) which blows very speedily. This wind will be transformed into a fierce storm which will cause havoc everywhere. At the time of the great flood this Vivaha will blow away the cloud called Valahaka in consequence of which destruction and devastation will become rampant on earth. (M.B. Śauti Parva, Chapter 32).

VIVAHĀ (MARRIAGE).

1) General information. In ancient India marriage was considered to be a sacrifice performed in accordance with social customs. Marriage was allowed to those who had completed education at the age of sixteen. (Samvatsara). Father or teacher teaches the pupil the Vedas and Vedātāgas. When the education is completed the teacher or father makes him sit on a seat decorated with flowers, sandalwood etc. and do Godāvratā. Then he is offered Pānchamita (milk, curd, butter, honey and water). This is called Samvatsara. With this his brahmacharya ends, and he is allowed to marry and lead the life of a house-holder.

Marriage is a ceremony with four secondary rites viz, Kanyādāna, Sacīyāga, Vivēka, Karmātikarana. If the husband is dead, or lost, or has renounced the world, or has become a cūra or is expelled from society, the woman is allowed to take another husband. If the husband dies, the wife should be given to the brother of the husband. If there is no brother she could accept anybody whom she likes.

2) Eight kinds of marriage. The woman and man should not be of the same Gotra (family). One could marry a girl who is above seven generations on the paternal line and above five generations on the maternal line. Eight types of marriages allowed in Manusmriti, Chapter 3, are given below:

(i) Brahma. A man of good qualities and good family is asked to come and receive the damsel. This is Brāhma. The radiance of this marriage will give the man prosperity.

(ii) Arsa. After getting a couple of cows from the bridegroom the bride is given to him.

(iii) Priyāśāstra. The virgin is given to the man, who had requested for her hand as a duty.

(iv) Daiśa. The virgin is offered to the master who is engaged in performing a sacrifice.

(v) Gāndharāstra. Marriage between a man and a woman with equal love on either part.

(vi) Asura. Giving money in return for the damsel and marrying her. This type is mean.

(vii) Rākṣasa. Carrying the damsel away by fight or force.

(viii) Paśiṣṭa. Marrying a damsel when she is sleeping or lying unconscious.

VIVARDHANA. A King in ancient India. Mention is made in Mahābhārata, Subhā Parva, Chapter 4, Stanza 21, that this King was a prominent member of the assembly of Yudhiṣṭhīra.
VIVAVŚAṆ

VIVAVŚAṆ I. The Sun,

1) General information. Sūrya (Sun) has a large number of synonyms. But prominence is given to two of them, Mārtanda and Vivasvān in the Purāṇa. Twelve devas were born to Prajāpati Kaśyapa by his wife Aditi. As these twelve were the sons of Aditi they were called Adityas. The Dwādasha Adityas (the twelve Adityas) are Viśeṣa, Saṅkara, Arvaman, Dvātā, Tvaṣṭa, Pramāna, Vivasvān, Sūrya, Mitrā, Varuna, Āmī and Bhaga. These twelve Adityas were, in the previous Manvantara (Age of Manu) of Manu Ākṣara, twelve devas called the Tusiṣas. When the Ākṣara Manvantara came to an end and the Vaiśvāmata Manvantara was about to begin, the twelve Tusiṣas met together and after a consultation, they took birth as the sons of Aditi. In this birth they were known by the name Dwādasha Adityas. (Vī Parama, Anuśāsana, Chapter 15).

2) The name Mārtanda. As Aditi was pregnant, Candira went to the hermitage asking for alms. Due to her difficulties of pregnancy Aditi was not in a position to rise up instantly and greet the visitor. Candira thought that it was due to disrespect. So he cursed her. Let the child in your womb die. At this Aditi became miserable. Kaśyapa saw her crying insensately and asked the cause. Aditi told him all that had happened. Kaśyapa blessed her and said that the infant would not die. Thus the child which was lying dead in the womb came to life again. As the āhāra (egg-embryo) of Vivasvān went myā (died) by the curse of Candira, he came to be called Mārtanda (he who has myā which has become myā). When the child was born he was given the name Vivasvān.

3) Family life. Vivasvān married Sāṃjñā, the daughter of Viśvākarma. The first child born to Vivasvān by Sāṃjñā was Vaiśvāmata Manu. The Sūrya (Solar) dynasty begins from this Vaiśvāmata Manu. Sāṃjñā again gave birth to two children, Yama and Yamā. Then finding it difficult to bear the fierce brightness of the sun Sāṃjñā sent her court slave, Ādamī, to marry Ādamī otherwise called Sāvarṇa, and went to the house of her father. Viśvākarma did not like this action on the part of his daughter. So Sāṃjñā took the form of a mare and went to the pastures of North Kuru. Thinking Ādamī to be his wife Sāṃjñā, Vivasvāṇa went to bed with her. She conceived and gave birth to two sons and a daughter. The sons were named Sāvarṇa and Sāmi and the daughter was named Tapā. Sāṃjñā loved her own children more. The children of Sāṃjñā were grieved at this Yama once lifted his leg to kick her. “Let that leg be broken,” Ādamī cursed him. The miserable Yama ran to his father and said. “Father, this mother hates us and loves Sāvarṇa and Sāmi more. It is true that I lifted up my leg. But my leg did not touch mother’s head. Father, I request you to pardon the wrong I have done because of my ignorance. Have pity on me and tell me how to save my leg from breaking.” Vivasvān said to Yama that his leg would not be broken, but because of the curse worms would bite his leg. Vivasvān understood that Ādamī was not the real mother. He went to Viśvākarmā. Viśvākarmā put Vivasvān on his turning machine and let him go round. Vivasvān became handsome by turning. Found out his wife Sāṃjñā and approached her. But thinking him to be somebody else she moved away from him. In the meanwhile two male persons were born from the nostrils of Sāṃjñā. There is another story that these two persons were the Āsūvinīkarsaṇa, Vivasvān and Sāṃjñā came home. As a retribution for the wrong he had done, Yama ruled over his subjects justly and earned the name Dharmārjita. (Vāmana Purāṇa, Chapter 21; Bhaisajy Purāṇa, Chapter 47; Mahābhārata, Adī Parva, Chapter 171).

4) Some details about Vivasvān. (i) In Mahābhārata, Yama Parva, Chapter 3, the 108 names of Vivasvān are given.

(ii) Vivasvān lived in this world and defeated all his enemies. (M.B. Vana Parva, Chapter 31, Stanza 19).

(iii) Vivasvān performed sacrifice in strict accordance with the instructions given in the Vedas and gave as Dakṣaṇā (gift) to the priest, Prajāpati Kaśyapa, the southern quarter. From that day onwards the south got the name Dakṣaṇadāta. (M.B. Udyoga Parva, Chapter 108, Stanza 1).

(iv) In days of yore Mahāviśvānu advised Vivasvān “Anavartkārthaka yaga”. Vivasvānu advised this art to his son Vaiśvāmata Manu. (M.B. Bhīma Parva, Chapter 28, Stanza 1).

(v) Vivasvān is included among the twenty eight Pārthas. (M.B. Śānti Parva, Chapter 34, Stanza 35).

(vi) He learned from Mahāviśvānu Śāvatvādbharaṇa and taught his son Vaiśvāmata Manu the same in Tretāyuga. (M.B. Śānti Parva, Chapter 348, Stanza 50).

(vii) The Āsūvinīkarsaṇa, Nyātśya and Dānura, are the sons of Vivasvān. They were born through the nose of his wife Sāṃjñā. (M.B. Amāśaana Parva, Chapter 150, Stanza 17).

VIVAVŚAṆ II. An asura. Mention is made in Mahābhārata. Udyoga Parva, Chapter 105, Stanza 12, that this asura was killed by Garuḍa.

VIVAVŚAṆ III. An eternal god concerned with offerings to the Manes. (M.B. Amāśaana Parva, Chapter 91, Stanza 31).

VIVAVŚAṆ IV. The first human being who performed sacrifice. This Vivasvān is considered to be the father of Manu and Yama. (Śrīveda 8.22; 10.14.16). In Tatītirīya Samhitā, mention is made that people of the earth are the children of this Vivasvān. (Tatītirīya Samhitā, 6.5.6).

VIVIDA. An asura who was the follower of Kamsa. It is mentioned in Bhāgavata, Sandhī 10, that the asuras Praimabaka, Ānātra, Tirnāvarta, Muṣṭika, Arjūḍaka, Kesi, Diṃuka, Āgita, Viviḍa and some others had been the followers of Kamsa who caused havoc among the people.

VIVIKTA. A king of Kuśadavā. He was the son of Hiranyaretas. (Bhāgavata, Sandhī 5).

VIVIMŚA. The son of Kuśa, the Solar dynasty. Kuśa had fifteen sons beginning with Khaṇīneira. (M.B. Aivumemdhika Parva, Chapter 4).

VIVIMŚAṬI. A son of Dhruvaśira. The following information about him is given in Mahābhārata

(i) This prince was present at the Svayamvara marriage of Draupadi.

(ii) He was taught hold and bound by the Gauḍharvās in Dvārakāna (a forest). (See under Ghaṣavāsata).

(iii) In the battle between the Vīraśāya and the Kaurava following the slaughtering of cows, this Vivimśati, was defeated by Arjuna. He ran away from the battle-field. (M.B. Virāṭa Parva, Chapter 61, Stanza 43).
VIVINDHYA

(iv) In the battle of Bhārata, Vivimātī confronted Bhimaśena and Sutaśoma and was killed. (M.B. Droṇa Parva, Chapter 25, Stanza 93).

VIVINDHYA. An auras. Mention is made in Mahābhārata Vana Parva, Ch. 16, Stanza 22, that this aura fought with Čandraćana, the son of Ruxmin and was killed.

VIVITŚ. One of the hundred sons of Dhrītarāṣṭra. He was killed by Bhimaśena in the battle of Bhārata. (M.B. Kṛṣṇa Parva, Chapter 31, Stanza 12).

VIYAMA. One of the three sons of the hermit Sataśrīga. He killed Sudeva, the commander of the army of Ambārīsa and he also was killed in a battle. (M.B. Śantī Parva, Dākinīvāya Pātha, Chapter 98).

VIYATI. A son of Nahuṣa. (Bhāgavata, Skanda 9; Viṣṇu Purāṇa, Chapter 4).

VRAJ. A king born in the family of Manu Śvayambhuva. He was the son of Hārvīdhāna. Six sons named Prācīnavarhi, Sukra, Gaya, Krṣṇa, Vraja and Ajīna, were born to Hārvīdhāna by his wife Dhiṣāna. (Agni Purāṇa, Chapter 16).

VRAJANASA. A king born to emperor Amajīda by his wife Kesina. It is stated in Mahābhārata, Adi Parva, Chapter 94, Stanza 31, that he was the brother of Ḍaṅgū and Rañjīrīma.

VRAJIVAN. (VRAJIVAN). A king of the Yadu clan. He was the son of Kṛṣṇa and father of Kuśa ( Bhāgavata, Skanda 9).

VRAṬA. Controls ordained by Vedic Sambhātas are called Vratas. It is known as tapas (penance) also. Vratas are Avadama etc. When it involves mortifications of the body, it is called tapas or penance. Controlling the organs of sense is called nityama (control). Vratas, fast and restraining or control are always good. (Agni Purāṇa, Chapter 175).

VRDHAGARGYA. An ancient hermit. Mention is made in Mahābhārata, Anuśāsa Parva, Chapter 125, Stanza 77, that this hermit had conversed with the Manas about offerings made to them.

VRDHAKASTRA I. The father of Jayadratha, the king of Sindhu. (See under Jayadratha I).

VRDHAKASTRA II. A king born in the Puru dynasty. He favoured the Pāṇḍavas. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 200, Stanza 73, that in the Bhārata battle, Asvathāman killed him.

VRDHAKASTRA III. A king of the Pṛṣṭha dynasty. This king took the side of the Pāṇḍavas in the Bhārata battle and was killed by Bhīma. (M.B. Droṇa Parva, Chapter 24, Stanza 49).

VRDHAKASEMA. The king of the country Trigarta. He was the father of Sūkra. (M.B. Ādi Parva, Chapter 185, Stanza 9).

VRDHASARM. One of the five sons, born to the king Āyus by his wife Svarbhānū. The remaining four sons were Nahuṣa, Raṭa, Gaya and Aṃcana. (M.B. Ādi Parva, Chapter 75, Stanza 25).

VRDHIKAYA. A kind of goblin. It is mentioned in Mahābhārata, Vana Parva, Chapter 231, Stanza 16, that once the senapati of Siva fell scattered over the trees and that these goblins were born from that. Human flesh is the food of these goblins. It is said those who want children need only worship these Vṛdhikās.

VRHIDRAUVIKAYA PARVA. A sub-section of Vana Parva, comprising Chapters 259 to 261.

VRJA. A hermit who was born in the family of emperor Prthu. Antardhāna and Vādī were the two sons of Prthu. A son named Hārvīdhāna was born to Antardhāna by his wife Śikhandini. Diśaṇā who was born in the family of Agni, became the wife of Hārvīdhāna. Prācīnavarhi, Sukra, Gaya, Krṣṇa, Vraja and Ajīna were the six sons of Hārvīdhāna by Dhiṣāna. Of these, Prācīnavarhi became a great Jātāpatī. (M.B. Anuśāsa Parva, Chapter 31, Stanza 9).

VRJINIVAN. The son of Kṛṣṇa who was born in the family of Manu. He was the father of hermit Uṣāgū (M.B. Anuśāsa Parva, Chapter 147, Stanza 23).

VRKA I. A son born to Dhrīṣṭakeśu, the king of Kekaya by his wife Durvā. (Bhāgavata, Skanda 9).

VRKA II. A son of Śrī Kṛṣṇa, born by his wife Mitra-priyā. (Bhāgavata, Skanda 10).

VRKA III. An auras. This auras wanted to bring the Devas under his control. “How to achieve it? The only way is to please one of the three god-heads.” The auras saw Nārada and asked him which of the three god-heads could easily be pleased. Nārada replied that it was Śiva. Viṣṇu resolved to please Śiva and began to do penance. He cut each of his organs and offered it in the fire as oblation. At last when Viṣṇu was beginning to cut his head to offer it in fire, Śiva made his appearance, and asked him what his wish was. The boon he requested for, was that any one whose head he touched with his finger should die instantly. Śiva granted that boon. The auras decided to try the boon, on the giver himself first. Terrified the god-man became and began to weep. The auras saw protection from Viṣṇu. Assuming the form of a boy, Mahāviṣṇu stood on the way and stopped Viṣṇu, who was running after Śiva. The boy asked him why he was running. The auras told the boy everything. Then the boy laughed and said “Oh! Auras! What Śiva said was a lie. He has no divine power now. He was making fun of you. Not an ant would die by the touch of your fingers. You just try on your head and see for yourself.” Hearing this the auras became dejected. He thought what the boy said was true. The poor creature touched his own head with his finger. The moment he touched his head, he fell down dead. (Bhāgavata, Skanda 10). This story has similarity with that of Bhasmāsura. (See under Bhasmāsura).

VRKA IV. A king. It is stated in Mahābhārata, Adī Parva, Chapter 185, Stanza 10, that this king had been present at the Svayarjīvā (marriage) of Draupadi. Mention is made in Mahābhārata, Karna Parva, Chapter 23, Stanza 16, that this king was killed by a mountain King in the battle of Bhārata.

VRKA V. A warrior who fought on the side of the Pāṇḍavas. He was killed by the charier Droṇa in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 21, Stanza 16).

VRKA VI. An ancient King who was a pure vegetarian. (M.B. Anuśāsa Parva, Chapter 115, Stanza 63).

VRKA VII. One of the sons born to Śūra by his wife Mārī. Viṣṇu married Durvāsī. Two sons named Tāke and Puskara were born to the couple. (Bhāgavata Skanda 9).

VRKA VIII. A grandson of Dhrūva who was the son of Uttānapāda. Two sons named Śiṣṭi and Bhāvya were born to Dhrūva by his wife Śambhū. Succhāyā, the wife
of Śiśi gave birth to five sinless sons named Ripu, Ripupāla, Vipra, Vṛkṣa, and Vṛkatejas. (Vishnu Purāṇa, Athāta I, Chapter 3).

VṛKATEJAS. A brother of Vṛkṣa. (See under Vṛkṣa).

VṛKṢA (5). (TREES). It is stated in Vaiṣṇava Rāmāyana, Aranya Kānda, Sarga 14, Stanza 29, as follows about the origin of Vṛkṣa (trees).

Prajapati Kāṣṭapa married Anālā, the daughter of Daksā. Trees yielding good fruits were given birth to by Anālā.

VṛKṢAPRATIṢTHĀ. The ancient Indian believed that consecration of Trees and gardens (paris) were means of remission of sins and attainment of heaven. As the consecration of trees is a divine ritual it has to be performed as ordained in the Vedas. The rites are given below:

As the first item of the consecration ceremony of a tree, besmear it with all kinds of medicinal herbs, and adorn it with flour and flower garlands and make it wear good clothes. Then make on it perforations for the ears with golden needle, and anoint ointment for eyes with golden wire. Place on the dais prepared at the foot of each tree, seven fruits and pots (Kalasās) and make invocations. After this, offerings and sacrifices to Indra and the other gods should be given. Again invocation should be made with burnt offerings to Vanaspati. From the middle of the tree alms of cows should be given. Brahmins should bathe the trees with pots placed on the dais, reciting spells and incantations of asynchont, and of Kg, Jyotir and Śāma Vedas along with instrumental music. The owner of the trees should be given bathing water by himself. Then the owner should give cows, lands, ornaments and clothes as gift.

After having done so much, food with milk should be given for four days and burnt offerings should be made with gingerly etc. and butter. The gift to the priest should be double the gifts given to others. (Agni Purāṇa Chapter 70).

VṛKṢAVASI. A Yaksa. Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that this Yaksa lives in the palace of Kubera.

VṛKṢAYUVRVEDA. The name Vṛkṣayurveda is used for the conventional rules about planting trees near dwelling places. According to Vṛkṣayurveda it is good to plant 1210 (mango-tree) on the North side of the house. Ficus Indica (banyan) should be planted on the east. Mango tree on the south and Ficus Religiosa (banyan) on the west of the house. Thoray trees should grow up by themselves on the south side of the house. Garden should be close to the house. Svāh, Hasta, Rohini, Svāṣaṇa and Māla are considered to be good stars for planting trees. Stars good for taking trees, across river or in vehicle and to take down into ponds, are Hasta, Maghā, Jyesthā, Asvini, Pushā and Māsha. The stars mentioned above are good for planting Neem tree, Jhonaśa Asoca, Calophyllum, Mimosatrixa, Acacia Priyangan, Syzygium, Mimouna and pomegranate tree. The distance between trees should be twenty rods. This distance is the best. Sixteen rods is medium. But it should never be less than twelve rods. If the tree does not bear fruit, the stem should be examined by cutting with a knife. Then mix powdered vermicile seeds with ghee and smear it on the cut. Then water the tree. If fruits are destroyed before they ripen, mix the powder of horse-grass, black-grass, green-grass, barley and sesam with ghee and smear the tree and water it. Watering the tree with water and ghee will make the tree flower and yield fruits quickly. Mix powdered dung of sheep, powdered barley, Sesam, and cow's flesh with water and keep it for seven days. Then water the tree with this water. This will make any tree yield more fruits and flowers. Watering the trees with fish-water will make them yield fruits more quickly. Mixture of Vermicile seed, fish and rice is a good manure. This manure is a good remedy for all diseases of trees. (Agni Purāṇa Chapter 281).

VṛNDA I. Wife of the asura named Ilandhara. (See under Māyāśiva).

VṛNDA II. See under Svarṇā.

VṛNDAKARA I. One of the hundred sons of Dhrta-sūrya. It is mentioned in Mahābhārata, Drota Parva, Chapter 127, Stanza 33, that he was killed by Bhima, son of Bīma, in the battle of Bhārata.

VṛNDAKARA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Drota Parva, Chapter 47, Stanza 12).

VṛNDA. A warrior of Subrahmany. (M.B. Śalya Parva Chapter 45, Stanza 64).

VṛṅSHA II. An asura (demon). He is included among those who ruled over this earth in days of old. (M.B. Santi Parva, Chapter 227, Stanza 51).

VṛṅSHA III. A King of the family of Bhārata who was the son of Sakuntalā. It is stated that he had a brother called Durmārya. (Bhāgavata, Skandha 9).

VṛṅSHA IV. An incarnation of Śiva in the form of an ox. The following is a story that occurs in Śiva Purāṇa, Saṭarudasiṇa, about this incarnation.

When the Devas and the Asuras united together and churned the sea of milk, ever so many noble objects rose up to the surface of the sea. Several beautiful damsels also came up. Viṣṇu grew amorous of them and thus thousands of sons were born by them. These sons who were born in the Pāṭāla (Nether world), by and by, came up and began to do harm to the dwellers of the earth. At this time Śiva took the incarnation in the form of an ox to study the situation properly. In this disguise Śiva entered Pāṭāla and took by stealth the Sūdradhana (the weapon of Viśnu) and drove him to heaven. When Viśnu had gone out from Pāṭāla, he had advised his sons to stay in Pāṭāla. Viṣṇu who knew of this, cursed them:—"Any man, other than the peaceful hermits Dīnava (asuras) who are born from my portion, who enter Pāṭāla shall die." From that day onwards, the world of Pāṭāla became a forbidden place for men.

VṛṅSHA V. One of the sons of Kārtavīryājuna. It is mentioned in Brahmaṇḍa Purāṇa, that this prince escaped from the Kātriya extermination of Parāurāma.

VṛṅSHA. An Indian river famous in the Purāṇas. (M.B. Bhīma Parva, Chapter 9, Stanza 33).

VṛṅSHAIIA. Son of Subala, the King of Gândhara. He was the brother of Sakuni. In the battle of Bhārata, this Vṛṅsha, with his five brothers, attacked Trāvāna, who killed the five brothers. Vṛṅshīva alone escaped death. (M.B. Bhīma Parva, Chapter 90, Stanza 33).

VṛṅSHAIIIA. An asura. Aśīva was another name of this asura. (See under Aśīva).
VRŚABHA III. A Vṛṣabhā King who was the son of Anasūya. This Vṛṣabhā married Jayaunits, the daughter of the King of Kāśī. (Mahāyoga Purāṇa, 65, 25-26).

VRŚABHA IV. A mountain near Girivraj, the capital city of Magadha. (Mahābhārata, Satā Parva, Chapter 21, Stanza 2).

VRŚABHĀN. A King. When Vṛṣabhān was cleaning the ground for performing sacrifice, once, he got a girl named Kāthā. He brought her up as his own daughter (Krāśī Parāśi). (Mahābhārata, Satā Parva, Purāṇa, Vṛṣabhān is mentioned as the father of Kāthā).

VRŚABHEKASANA. Another name of Śri Kṛṣṇa. (M.B. Udyoga Parva, Chapter 70, Stanza 7).

VRŚADAMŚA. A mountain near the Mandara mountain, Arjuna once dreamt that he travelled to the world of Śiva with Śri Kṛṣṇa. It is mentioned in M.B. Bhārata Parva, Chapter 60, Stanza 35, that in this dream they visited this mountain Vṛṣadbha also.

VRŚADARIBHA I. 1) General Information. An ancient saintly King in Bhārata. This King Vṛṣadārībha and another King named Seduka were righteous as well as experts in wielding main and subordinate weapons. After completing the education of Vedas, a brahmin once approached King Vṛṣadārībha and begged as alms some horses for giving gift to his teacher. The Brahmin said “It is my wish that you will give me these horses as alms.” Seduka said that he had not enough wealth or horses to give the teacher’s gift. Seduka sent the Brahmin to Vṛṣadbha. The Brahmin went to Vṛṣadbha and begged as alms a thousand horses. The King asked the Brahmin why he was punished as he had done no wrong. The King asked the Brahmin who was beginning to curse. How Brahmin! Whom are you about to curse? Him who has not given you alms or another Brahmin? The Brahmin said, “O King I am sent here by Seduka. I begged as he had instructed.”

The King said, “This evening I shall give you all the horses of the day. You who have been whipped ought not to be sent embittered.” Accordingly the whole of the taxcollection of that day was given to the Brahmin. (M.B. Vana Parva, Chapter 196).

2) Other details.
   (i) It is mentioned in Mahābhārata, Satā Parva, Chapter 65, Stanza 29, that Vṛṣadārībha stays in the palace of Yama glorifying him.
   (ii) When he was reigning, he made a law that all his subjects should give gold and silver as alms to Brahmins. (M.B. Vana Parva, Chapter 186, Stanza 3).

VRŚADARIBHA II. Another name of Uśīnara the King of Kāśī. (See under Uśīnara).

VRŚADARIBHI I. A King of Kāśī. Vṛṣadārībhi who was the son of Vṛṣadbha, was known by the name Yuvaśeṣuva also. He gave as alms, various kinds of jewels, women, beautiful horses etc. and entered heaven. (M.B. Śantī Parva, Chapter 234, Stanza 24).

VRŚADARIBHI II. A famous son of Śibi. The following is a story given in Mahābhārata about this Vṛṣadārībhi.

Once seven hermits started going round the earth. At this time Vṛṣadārībhi had been performing a sacrificial service. Vṛṣadārībhi invited the seven hermits and gave them his son as a gift. The child died before long. As famine was prevailing everywhere the hermits were weak and worn out by hunger. They wished to eat the flesh of the child. Vṛṣadārībhi tried to dissuade the hermits from this beastly action in vain. At last the angry King created a wicked fairy to kill the hermits. Though the fairy attacked the hermits, Śibi, who had lived with the seven hermits killed the fairy. Vṛṣadārībhi was not at all behind his father Śibi in liberality. There are various stories in Mahābhārata to illustrate this.

VRŚADARPA. A son of emperor Śibi. He had three brothers named Bhadrā, Suvarṇa and Keśaṇa. (Bhāgavata, Skandha 9).

VRŚADHAVAJA I. A King born in the line of Paurava. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 16).

VRŚADHAVAJA II. See under Śibi, Para 1.

VRŚŚAGIR. A royal hermit spoken of in Rgveda. Rṛṣaśva was the son of this hermit. (See under Rṛṣaśva).

VRŚAKA I. Son of Subasta the King of Gandhāra. The following information about him is taken from Mahābhārata.

(i) He was present at the Śvayambhara marriage of Draupadi. (M.B. Aiti Parva, Chapter 139, Stanza 5). He was present at the Kṛṣṇyāya sacrifice (royal consecration) of Yudhīśhūra. (M.B. Satā Parva, Chapter 84, Stanza 7).

(ii) He was a prominent archer of the army of the Kauravas. (M.B. Udyoga Parva, Chapter 168, Stanza 1).

(iii) In the battle of Bhārata this Vṛṣaka was killed by Arjuna. (M.B. Droṇa Parva, Chapter 36, Stanza 2).

(iv) Vṛṣaka also was there among those brave men of the Kurus family who appeared on the surface of the Gaṅgetic water by the invocation of Vṛṣā. (M.B. Āśramavāsaka Parva, Chapter 32, Stanza 12).

VRŚAKA II. A Kalīnga prince. It is mentioned in Mahābhārata, Kaṇḍa Parva, Chapter 5, Stanza 33, that he also was killed in the battle of Bhārata.

VRŚAKAPI I. One of the eleven Rudras. The eleven Rudras are Ṛṣiras, Bhrāmara, Vṛṣadhvaka, Aparajita, Vṛṣakapi, Śambhu, Kapardi, Raivata, Mrgyāgda, Sarpa and Kapūli. (Agni Purāṇa, Chapter 18). (See under Āśädā Rudras).

VRŚAKAPI II. Another name of Mahāśivī. (M.B. Śantī Parva, Chapter 342).

VRŚAKAPI III. A hermit. Mention is made in Mahābhārata, Aśvāsana Parva, Chapter 65, Stanza 23, that with so many other hermits, he also attended the sacrifice performed by the gods.

VRŚAKETU. One of the sons of Kaṇā. As he was following the sacrificial horse of Yudhīśhūra as its protector, he was killed by Baṃbavatāna. (Jaimini Bhārata, Āśvamedha Parva, 30).

VRŚAKRĀTHA. A warrior on the side of the Kauravas. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 80, Stanza 33, that this warrior stood in the heart of the Garuda-disposition of the army formed by Droṇa.

VRŚALĀKṢA. A King born in the line of Bhārata, the son of Dusyanta. He was the son of Caturanga and the grandson of Kinnapāda. (Bhāgavata, Skandha 9).

VRŚAMĪTRA. A hermit. Mention is made in Mahābhārata, Vana Parva, Chapter 26, Stanza 24, that this hermit honoured and loved Yudhīśhūra.

VRŚANASA. A King praised in Rgveda. It is mentioned in Rgveda, Maṇḍala 1, Anuvāsa 10, Śūkta 51.
that once Indra took birth as the daughter of this King under the name Indevi.

Vṛṣāṇḍa. An asura. Mention is made in Mahābhārata, Śānti Parva, Chapter 227, Stanza 53, that this asura had once ruled over the earth and that because of the attacks of Kāla, he had to leave the earth.

Vṛśanku. An ancient hermit. When Śrī Rāma returned from his forest life, the hermits such as Vṛṣṇiku, Kaviṣṇu, Dhūmrya, Nandreyā, Nārada, Viśvamitra, Sauraḥi, Anāvaka, Śrīśaka, Bhṛgu, Lomasā and Maudgala, from the west came and bowed before him. (Uttara Rāmāyana).

Vṛṣaparva I. A noble Asura. The following information about him is taken from Mahābhārata.

(i) Vṛṣaparva was born to Prajapati Kaśyapa by his wife Daunī. (M.B. Ādi Parva, Chapter 65, Stanza 24).

(ii) He took rebirth in the earth as King Dīghaprajāśī. (M.B. Ādi Parva Chapter 67, Stanza 15).

(iii) He had a daughter named Sarmiṣṭhā. (See under Devayāni).

Vṛṣaparva II. An ancient royal hermit. It is stated in Mahābhārata, Vana Parva, Chapter 156, Stanza 15, that an ethereal voice was heard by the Pāṇḍavas, who were living in the forest, that they should visit this royal hermit. Accordingly the Pāṇḍavas visited the hermit and he received them cordially. This King rendered them various help such as giving them directions for going through the forest. It is stated in Vana Parva, Chapter 177, that on the return journey also the Pāṇḍavas entered the hermitage of this hermit and received hospitality.

Vṛṣapraśṭhāgiśī. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 93, Stanza 3, that the Pāṇḍavas visited this holy place during their life in the forest.

Vṛṣasena I. A son of Karna. The following information is taken from Mahābhārata about him. (i) Vṛṣasena was a famous warrior in the army of the Kauravas. (M.B. Udyoga Parva, Chapter 167, Stanza 23).

(ii) In the Bhārata-battle he confronted the prominent archers such as Śatānikā, Pāṇḍya, Abhīmānī, Arjuna, Dṛupada, Śātākyā, Nakula and others. (M.B. Drona Parva).

(iii) In the fight with Arjuna, he was killed. (M.B. Karna Parva, Chapter 83, Stanza 35).

(iv) Among the brave souls of the Kaurus who were involved to the surface of the river Gaṅga by Vyāsa, Vṛṣasena also was present. (M.B. Āravamavānī Parva, Chapter 32, Stanza 10).

Vṛṣasena II. A King who shines in the council of Yama. It is mentioned in Mahābhārata, Śabhā Parva, Chapter 8, Stanza 13, that this King glorifies Yama.

Vṛṣasena III. Mention is made in Mahābhārata, Udyoga Parva, Chapter 167, Stanza 23, about a proud and honoured Vṛṣasena who attended the Rājasūya (sacrifice of royal consecration) of Yudhishthira.

Vṛṣṇi. A famous King of the Yadu dynasty.


(ii) Other details.

The birth of Śrī Kaśyapa was in the family of Vṛṣṇi. (See the genealogy of Śrī Kaśyapa).

(iii) The line of Kings beginning with Vṛṣṇi is called the dynasty of Vṛṣṇi. (M.B. Ādi Parva, Chapter 217, Stanza 18).

(iv) Vṛṣṇi had two sons named Ādī and Maḥādī. Five sons were born to him by Maḥādī. (Vṛṣṇi 96: 14; Mahābhārata, Ādi Parva, Chapter 211; 1-2; 5-8).

Vṛtra (Vṛtrāśura). A mighty and fierce asura. 1) Reason for his birth. Vṛtra was the rebirth of emperor Cīrakreṣṭu. Cīraketu and his wife Kṛṣṇadwitiya prayed to Viṣṇu, as a result of which a son was born to them. That son died in his infancy. But Aniruddha brought him to life again. Brahma and Narada taught Cīraketu theosophy. Cīraketu sat in contemplation for eight days and changing himself to a Gandharva he flew through the sky. As he was flying, he saw Pārvati sitting on the thigh of Śiva and laughed aloud. Knowing this Parvati cursed him to become an asura. Vṛtrāśura was the rebirth of the emperor according to this curse. (Bhāgavata, Skanda 6).

2) Birth. Two stories are mentioned about the birth of Vṛtrāśura. One story is that Kaśyapa created him from fire. The other story is that Vṛtra was the son of Vṛṣṇi. Both are given below:

(i) Hiranyakaśipu was born to Prajapati Kaśyapa, by his wife Daunī. Mahāvīra killed him on being requested by the Daunī, Daunī then became/get the new mother. Kaśyapa gave her another son. He was Vāla or Bala. Indra killed him with his weapon, the thunder-bolt. Kaśyapa got angry and plucking a hair from his matt hair, made a burnt offering of it, saying "Let a son who would be the killer of Indra be born. Immediately a huge giant, as black as a tannin with yellow eyes, was born from his burnt hair. A hide of antelope with sword in hand, opening his mouth, from which two huge tusks protruded, very wide, and shining with radiance cried out in a voice of thunder, "Oh! Sage! Order me, what am I to do?" Kaśyapa ordered him to kill Indra. He named the monster Vṛtra. (Padma Parāya, Mahākavi Khaṇḍa, Chapter 19).

(ii) It was Prajapati Vṛṣṇi who created Vṛtra to kill Indra. He had sufficient reasons for it. From the very beginning Indra and Vṛṣṇi were enemies. Vṛṣṇi begot a son named Vīrāśima otherwise called Viṣvarūpa, for the purpose of killing Indra. This Viṣvarūpa had three heads. One was meant for drinking Śūra (a liquor), the second for drinking Soma (liquor) and the third for eating food. Viṣvarūpa was a Brahmana. Still, as his mother was an asura, he loved the asuras and mingled with them Indra knew about the behaviour of Viṣvarūpa. He concluded that it was blasphemy and wickedness. Indra who was afraid of Viṣvarūpa, got angry and cut off his heads. Of the heads of Viṣvarūpa, that which drank Soma became a bird called Kapiṣṭha. That which from the neck of Viṣvarūpa, drank the part called Kaḷalāpiṅga, and that which ate food became the bird Tittiri (partridge). Brahmaḥatha (the sin of killing Brahmin) took shape and went against Indra. Though Indra could have destroyed it, he joined his
hands and received it. At the end of the year he cut it into four pieces and divided them among earth, water, tree and woman. The earth received it with the boon that depressions would be filled. That sin is now seen as salt beds. Water got it with the boon, “Will be swollen when joined”. That sin is foam and bubbles. The tree got it with the boon, “Will not die even if cut into pieces”. That sin is the sap of the tree. Women got it with the boon, “Amour will last without break”. That sin is the menstruation of women.

When Tvasṭa heard that his righteous son was killed by Indra unreasonably, he became angry and began to make burnt offerings with spells and incarnations of Atharvaveda. This offering continued for eight days. On the eighth day at night, an extremely bright male person arose from the fire pit. He rose higher and higher as the fire burnt. Then he appeared to Tvasṭa. “Father! What is my name? What have I to do for you? What is the reason for your grief?” He said that he was prepared to drink up the ocean dry or smash the mountains, or prevent the sun and the moon from moving or any such thing for the sake of his father. The father ordered him to kill Indra. From that day onwards Vṛtra got ready to kill Indra. (Devi Bhāgavata, Skanda 6).

3) The slaughter of Vṛtra. Hearing about the prowess, strength, and the martial radiance of Vṛtra, Indra grew afraid of him and began to think about means and ways to kill him. Indra called the Saptarṣis (seven hermits) and sent them to Vṛtra. His intention was to make a treaty. The seven hermits approached Vṛtra and requested him to make a treaty with Indra, and told him that Indra was prepared to give half of the position of Indra.

Vṛtra:—Look hermits! If Indra honestly desires to be in peace with me, I have no objection. But what is the surety that Indra will not deceive me?

Hermits:—If Indra proves to be false and deliberately deceives you, he has agreed to bear the sin of Brahmaḥāya incurred, by himself.

Vṛtra agreed to make a treaty on this condition. The hermits took Vṛtra to the palace of Indra. Seeing Vṛtra who was coming to be friends with him Indra rose from his royal chair and offered half of it to Vṛtra. He embraced each other and vowed that they would be brothers from the same womb.

Thus having engaged Vṛtra in a treaty deceitfully, Indra waited for an opportunity to kill Vṛtra. Once Indra sent Rambhā to instigate Vṛtra. “Look, beautiful girl! Make Vṛtra senseless somehow so that I may kill him.” Hearing this, with a beautiful laugh, Rambhā went with her maids to the Park Nambhana and waited for Vṛtra. Vṛtra, with some Dānava friends, came to the park Nambhana for entertainments. Indra walked beside watching for the opportunity to kill him. Without fearing any danger from Indra, Vṛtra walked through the park, seeing the celestial maids singing and dancing and playing various games in the garden, and they reached a corner where Rambhā had been singing sweet songs and dancing with her maids. This sight made Vṛtra amorous. He approached Rambhā and prayed to her to become his wife. Under that sandalwood tree Rambhā asked him, “Oh handsome youth! I am Rambhā. I came here with my maids to play. Who are you, my Lord?”
the daughters of Mṛtyu (Death). (Agui Purāṇa, Chapter 20).

 Vyāghrābhaṭa. The minister of King Śrīdatta, described in Kāthāśīrṣaṇa. Besides Vyāghrābhaṭa, he had three more ministers named Mahābāla, Upendra-bala and Nīśhāraka.

 Vyāghradatta I. A king who fought on the side of the Pāṇḍavas. This king who was a great fighter on the chariot, fought with the teacher Drona. It is mentioned in Mahābhārata, Drona Parva, Chapter 16, verse 52, that Kālī Parāśara, the nāyaka whom he was a child was Kṛṣṇa. As his birth took place in an island (Dvīpa) he got the name Kṛṣṇadāvāpalaya. After dividing the Vedas he got the name Vedavāsya. He is the composer of Mahābhārata, one of the greatest books in world literature. The birth of great men, generally will be wonderful. Behind the birth of Vyāsa also there is a wonderful story.

As has already been mentioned, Kāli, a fisherwoman was the mother of Vyāsa. There is a story about this Kāli also. When king Vasu of Gedi went to the forest for hunting, he saw the coition of animals and he had seminal discharge. The king sent that semen to his queen. But on the way it fell in the river Kālindī and was eaten by a fish. This fish was a celestial maid named Adrikā transformed to fish by a curse. The fish conceived and got into the net of a fisherman, who lived on the banks of Kālindī. When this fish was cut open a male and a female infant were seen inside. The male child was given to the king himself. The fisherman brought up the girl naming her Kāli. As the girl had a special skill of matsya (fish), she got the name ‘Matsya-gandha’, also. This fisherman was also a ferryman. Kāli used to help her father in ferrying people across the river Kālindī. She grew up and became a young woman.

Once the hermit Parāśara came by that way to go to the other side of the river. At that time, the fisherman who had been ferrying people across the river, was sitting on the banks of the river and having his meal. As soon as Parāśara came, the innocent fisherman—the fosterfather of Matsyagandha—called her, who was standing close by and asked her to take the hermit across the river. The hermit got into the boat. Matsyagandha began to row the boat. The beauty of the damsel sitting in front of him and the little waves of the river, combined together had the effect of arousing passion in the hermit. He became sexually excited and sat close to her. Discerning his intention she moved away from him and prayed to him humbly not to violate her chastity. She repeated her prayer. The hermit Parāśara created an artificial fog around the boat. The smell of fish was gone from her and the fragrance of Musk took its place. The hermit created an artificial island in the middle of the river. They got down on the island and acted a love drama. She became pregnant. Parāśara said to her, “Beautiful girl! Even after your confinement you shall remain a virgin. A son, who will be a portion of Visnu, a man of purity, famous throughout the three worlds, highly learned, the teacher-priest of the whole world, shall be born to you. He shall be born to you. He shall be born to you.”

After this the great hermit took his bath in Yamunā and went away. The pregnancy of Kili was completed instantly and she gave birth to a very handsome boy in that island of Yamunā. As soon as he was born, he grew up and became a hermit radiant with devotion and assuring a vow of purity and absolution. He said to his mother, “Mother! You can go anywhere, as you please. You need have no worry on my account. I am about to go for penance. When anything unpleasant happens to you, just think of me. The incantation you wish to see me, I will be there by you. I wish you a happy life. I am going.” Saying thus the brave boy walked away. (Devi Bāgavata, Sandhī 2; Mahābhārata, Adi Parva, Chapters 60 to 63).

3) Spiritual life.

I) In the forest. We do not see Kṛṣṇadāvāpalaya, who had grown up, up to a youth at the time of his birth, for many years after his departure, hiding away to his mother. He might have been living with hermits in the forests, learning Vedas from them. After this he appears on the banks of river Sarasvati as a teacher and Priest. As he was doing penance there, he saw two sparrows, legs and beaks red, without even down feathers, crying for food, and the priest invited them to the holy fire, and the young ones opened their ruby-red mouths with cries and throbbing. They kissed the young ones and fed them. The young sparrows hid under the wings of their father and mother and enjoyed the surrounding, thrusting out their heads and looking on all sides.

II) Birth of son. Seeing this, the paternity instinct in him was aroused. He understood that love of children was merely for the sake of love, that this love was pure
and simple. Moreover there is the maxim that a man without a son has no right to aspire for heaven. Sad and silent, thinking of this, he walked on unswerving and reached the vicinity of the Himālayas. Still, he was doubtful. He began to consider about the deity, before whom he had to do penance for the fulfilment of his wish. He could not decide. As he was sitting in thought, Nārāyaṇa came there. From the talk of Vyāsa, Nārāyaṇa knew that childlessness was the cause of his sorrow. Nārāyaṇa advised him that for the attainment of Puruṣottama (object of life) penance was to be done before Devi Accepting that advice, Vyāsa went to a place near Mahāmeru to do penance.

When Vyāsa began penance, the celestial maid also commenced their work of hindering the penance. It was Gītālī who confronted Vyāsa. She took the form of a parrot of live colours and flew in front of Vyāsa. The hermit was excited at the beauty of Gītālī and sat forgetting himself. As he sat there thinking of the fascinating beauty of the parrot, seminal discharge occurred to him. He became a slave to this infatuation, when he was engaged in making fire by attrition. In this amorous state of mind he was quite unaware of the seminal discharge or its falling on the pieces of wood used for attrition. He continued attrition. Then a very bright, divine person appeared from the pieces of wood. At the birth of a person, without attachment to a womb, all the worlds were delighted. The hide of black antelope, water pot, hermit’s rod etc. fell from the sky. Birth rituals and ceremonies, according to the custom, were conducted by Vyāsa. As he was born from the semen discharged into the sight of Vyāsa (parrot), the infant was named Suka. As soon as he was born, Suka began to grow by divine power and shortly became a boy of shining radiance. After investiture with the Brahma-string, the boy was sent for education to the hermitage of Bhrāpati, the teacher of the devas. Suka completed his education with Bhrāpati and having performed Sadvrata and offering of gift to the teacher, he returned home to his father.

2. Disciple. Suka commenced advanced study under his father Vyāsa. Besides Suka, Vyāsa had disciples such as Vaiśampāyana, Śūta, Pāma, Jaimini and others also, living with him. The hermitage of Vyāsa soon grew up to a great educational institution, with plenty of disciples.

3. Separation of son. In the meanwhile Suka married and lived the life of a householder in the hermitage of his father, for a time. Then forsaking his family and his father, Suka went to the peak of Kaṭākha and began to do penance meditating on Śiva. At last he became a divine person who had obtained complete attainments, and breaking the top of the peak open, he rose up into the sky and shone there as a second Sun. The devas who saw Suka rising up by breaking the peak of Kaṭākha and staying up in the sky, praised him.

This untimely separation of his son had undermined the firmness of the mind of Vyāsa. Filled with grief, he left his hermitage and wandered here and there calling out his son by name. He could not find his son. At last he reached the peak of Kaṭākha where his son had been doing penance. Standing there he called aloud his son by name crying. Paramatma appeared before the lamenting father and consoled him. Thus getting a little bit of peace of mind, Vyāsa returned to his hermitage and lived there. The sorrowing Vyāsa, was made still more sorrowful by the departure of his beloved disciples, Anir, Deva, Vaiśampāyana, Gāntaka, Jamini and others who had been living in the hermitage and who had departed, having finished their education. All the surroundings of the hermitage seemed to him filled with pain. At last he thought about his mother. (Devi Bhāgavata Skanda 1).

4) His terrestrial life.

1. Preface. Within this period many changes had taken place in Hastinapura and the bank of Yamunā. Santanu the king of the Lunar dynasty had married Gangādevī, who had disappeared after giving the king a son named Devavrata (Bhīma). Bhīma grew up. Once Santanu was hunting in the forest when he was attracted by the sweet smell of musk. Tracing the origin of that smell, the king reached the fisherman’s hut on the banks of the Yamunā. That smell proceeded from Kauravā (Satyavatī) the mother of Vyāsa. The king fell in love with her. He returned to the palace, sad and silent. Learning the cause of his father’s sadness, Devavrata went to the fisherman’s hut and took Satyavatī to the palace to be given to his father. Devavrata had taken a vow that the kingdom would be given to the son born to Satyavati and that he would remain unmarried, throughout his life. Because he had taken so terrible a vow, Devavrata came to be called Bhīma from that day onwards.

Two sons named Cīrāgāda and Vīceśvravira, were born to Santanu. Čirāgāda died when he was young. Vīceśvravira married Ambikā and Ambalikā, daughters of the King of Kāśī. Vīceśvravira also died before any children were born to him. It seemed as if the family was about to become extinct. At this juncture Satyavatī thought about her son Vyāsa.

ii) Vyāsa in Hastināpuri. The mother thought about him, and instantly he reached Hastināpuri. Because of her compulsion, two sons were born, one each to Ambikā and Ambalikā from Vyāsa. The son of Ambikā was Dhruva and the son of Ambalikā was Pāṇḍu. Vidura was the son born to Vyāsa by their maid.

iii) Vyāsa and the Kaurava-Pāṇḍava. From this time onwards we see Vyāsa as the spiritual teacher of the Kauravas and the Pāṇḍavas. Behind all the movements of these two families we could see the hand of Vyāsa. Thus though he came to Hastināpuri and gave advice to the members of the family frequently, his main abode was his hermitage. Vyāsa’s contact with Hastināpuri could be seen up to the Mahāpravartana (the great departure) of the Pāṇḍavas. In all the administrative affairs up to this period, Vyāsa also had a part. The situations in which Vyāsa had taken part in the life-voyage of the Kauravas and the Pāṇḍavas are given below.

(i) Vyāsa gave the boon that hundred sons would be born to Gāndhārī. (M. B. Adi Parva, Chapter 114, Stanza 9).

(ii) Vyāsa cut the mass of flesh given birth to by Gāndhārī into a hundred pieces and kept them in hundred pots. (M. B. Adi Parva, Chapter 114, Stanza 17).

(iii) Vyāsa consoled Gāndhārī by telling her that over and above hundred sons a daughter also would be born to her. (M. B. Adi Parva, Chapter 115, Stanza 16).
(iv) Vyāsa consoled the Pāṇḍavas who had been living in the forest with their mother Kuntī, after the death of Pāṇḍu their father. (M. B. Adi Parva, Chapter 153, Verse 3).

(v) On another occasion Vyāsa came to the Pāṇḍavas and told them the stories of the previous births of Pāṇḍu (Adi Parva, Chapter 166).

(vi) Vyāsa rendered all possible help to the Pāṇḍavas to marry Pāṇḍavi (Adi Parva, Chapter 193).

(vii) Very often Vyāsa was a member of the council of Dharmaputra. (M. B. Saṁhitā Parva, Chapter 4, Stanza 11).

(viii) It was Vyāsa who sent Arjuna to the north, Bhimaśeṇa to the east, Sahadeva to the south and Nakula to the west for regional conquest. (M. B. Saṁhitā Parva, Chapter 33, Stanza 34).

(ix) Vyāsa engaged himself in making various arrangements in the Rajasīya (sacred) congregation of Yudhishṭhira. (M. B. Saṁhitā Parva, Chapter 33, Stanza 34).

(x) At the end of the Rajasīya, Vyāsa predicted the future of Yudhishṭhira. (Saṁhitā Parva, Chapter 46, Stanza 1).

(xi) When the Rajasīya ended, Vyāsa appointed Yudhishṭhira. (Saṁhitā Parva, Chapter 33, Stanza 10).

(xii) Vyāsa advised Dīṛghārātra to prevent Durvudhama from doing injustice. (M. B. Vana Parva, Chapters 7 and 8).

(xiii) When the Pāṇḍavas were living in the Dvātavānā (forest) Vyāsa visited them and taught Yudhishṭhira the art of Prātimūrs. (M. B. Vana Parva, Chapter 36, Stanza 24).

(xiv) He sent Saṁjaya to Dīṛghārātra to tell him about the greatness of Arjuna and Śrī Kṛṣṇa. (M. B. Udyoga Parva, Chapter 69, Stanza 11).

(xv) He gave Saṁjaya the power of having the eye of a seer penetrating beyond time and space (Divya drṣṭī). (M. B. Bhīma Parva, Chapter 2, Stanza 10).

(xvi) Vyāsa consoled Yudhishṭhira who was stricken with grief in the course of the battle of Bhārata. (M. B. Droga Parva, Chapter 71, Stanza 23).

(xvii) When Yudhishṭhira cried over the death of Ghaṭotkaca in the battle of Bhārata, Vyāsa came to Yudhishṭhira and consoled him. (M. B. Droga Parva, Chapter 183, Stanza 58).

(xviii) He talked to Aṣṭavāhuṁ about the greatness of Śiva and Śrī Kṛṣṇa. (M. B. Droga Parva, Chapter 201, Stanza 56).

(xix) When Śatya was about to kill Saṁjaya, Vyāsa turned him back from the attempt and rescued Saṁjaya. (M. B. Saṁyā Parva, Chapter 29, Stanza 39).

(xx) Vyāsa argued and established that the act of cursing Aṣṭavāhuṁ on the part of Śrī Kṛṣṇa was correct. (M. B. Saṁpikā Parva, Chapter 16, Stanza 17).

(xxi) Vyāsa prevented Gāndhārī from her intention to curse the Pāṇḍavas. (M. B. Śrī Parva, Chapter 14, Stanza 7).

(xxii) When the battle of Bhārata was over, Vyāsa advised Yudhishṭhira about matters regarding the administration of the country.

(xxiii) Yudhishṭhira felt grieved at the death of relatives and friends in the battle of Bhārata and he decided to commit suicide. But Vyāsa dissuaded him from that attempt. (M. B. Śānta Parva, Chapter 27, Stanza 28).

(xxiv) Vyāsa walked to the place where Bhīma lay on the bed of arrows and visited him. (M. B. Śānta Parva, Chapter 45, Stanza 5).

(xxv) Vyāsa advised Yudhishṭhira to perform Avamadha (horse sacrifice). (M. B. Avamadha Parva, Chapter 3, Stanza 8).

(xxvi) Vyāsa advised the Pāṇḍavas to go to King Marutta for wealth when the battle of Bhārata was over. (Avamadha Parva, Chapter 3, Stanza 20).

(xxvii) Vyāsa consoled Udra, who was lamenting over the death of her husband. (Avamadha Parva, Chapter 62, Stanza 11).

(xxviii) He consoled Arjuna who was crying over the death of his son. (Avamadha Parva, Chapter 62, Stanza 14).

(xxix) Vyāsa advised Yudhishṭhira on the various arrangements which were to be made for the conduct of the horse-sacrifice. (Avamadha Parva, Chapters 62 to 72).

(xxx) Vyāsa went to Dīṛghārātra, who had gone to the forest after the Bhārata battle and pacified him. (M. B. Aṣṭamāvānī Parva, Chapter 28).

(xxxi) Vyāsa brought the spirits of those who died in the Bhārata battle to the surface of the river Gaṅga by the power of his prayer and Dīṛghārātra and the others saw them. (See under Dīṛghārātra, Para 7).

(xxxii) At the instruction of Vyāsa, all the Kṣatriya widows immersed themselves in the river Gaṅga and everyone of them entered the world of her husband. (M. B. Aṣṭamāvānī Parva, Chapter 33, Stanza 18).

(xxxiii) When the Yādus clan was completely destroyed, Arjuna went to the hermitage of Vyāsa and talked with him. (Mausala Parva, Chapter 8).

(xxxxv) Vyāsa had been an advisor of King Janamejaya. (See under Janamejaya).

5) Saving a worm. Once a wicked man took rebirth as a worm. This worm was crawling in haste for life in front of a cart coming at great speed. He saved the worm and gave it Brahminho, and in the next birth it became a Brahmin who lived in peace and comfort. (M. B. Aṇuṇāsana Parva, Chapter 117).

6) The literary life of Vyāsa. Towards the close of his life Vyāsa again entered the caves of Himālayas. Vyāsa who had steered through a very wide and rough sea of life, was in a position to understand clearly the various sides of human life. In the mind of that sage, who sat in deep contemplation in the eternally silent caves of the Himālayas, the events of his post-life began to line up one after the other. From that inward instigation the Purāṇas (the Myths and legends) took form. It might have been during this period that Vyāsa divided the Vedas and composed Purāṇas and Upa-purāṇas.

One does not go wrong in saying that it was the composing of the Mahābhārata that brought Vyāsa very close to the later generations. The stories of the Kauravas and the Pāṇḍavas, flowed through his mind as a river flows down crushing down the banks on either side. A scribe was necessary to take them down, in the form of verses. Vyāsa informed Brahmin of this need. Brahmin replied “Gānapati is the only person capable of taking down every thing that you sing.” Accordingly Vyāsa thought of Gānapati, who came to the side of Vyāsa, and he informed Gānapati of his need. Gānapati said that he was willing to do the work on condition
that Vyāsa would go on singing unceasingly, so that he
weight, it had to stop the iron pen. Vyāsa said that
while he would be singing the poems without stopping,
Ganapati should not take down this and that without
graping the meaning. Both agreed to this condition
and the composing of the Mahābhārata commenced.
Within two years and a half the great poetic work was
finished. The great disciples of Vyāsa, such as Vaikām-
payana, Jaimini and such others sang them and learned
them by heart and published them in the world. (M.B.
Ādi Parva, Chapter 1).

7) Manu Vyāsa. It is stated in the Purāṇas that in
every Manu's age, a Vyāsa will be born. It is mention-
ed in Viṣṇu Purāṇa, Amṛta 3, Chapter 3, as to who
the persons who took birth as Vyāsa in a parti-
cular Manu's age and which were the Vedas and
branches of Vedas they had divided. It is given below:
During the age of Manu Vaivāvan, in each of the
first Dvāparayugas, the Veda had been divided by
great hermits, twenty-eighth. Twenty-eighth Veda-
Vyāsa have passed, each of whom had divided the
Veda into four parts in each Dvāpar Yuga. It was
Brahma himself who had divided the Veda into four in
the first Dvāpar Yuga; Prājapati was the Vedavyāsa in
the second Dvāpar Yuga. In the third, Vyāsa was the
teacher-priest Śukra; in the fourth Bṛhaspati; in the
fifth the Sun; and in the sixth the all powerful Dharma-
rāja. It was Indra in the seventh, Varuṇa in the
eighth, Śaṅkara in the ninth, and Trirādha in the
tenth. It was Trirādha in the eleventh, Bharmvāja in
the twelfth, Amṛtikī in the thirteenth, Varuṇa in the
fourteenth, and Amṛtikī in the fifteenth, Dharmāja in
the sixteenth, Krūtāvāya in the seventeenth and Jaya
in the eighteenth. Next Bhāradvāja comes as Vedavyāsa
and Gaurama after Bhāradvāja. It was hermit Haryā-
tmā who was the next Vyāsa, and then comes Vaijāra-
vā. The Next Vyāsa was Trāṇābinda born in the clan
of Somaskama. He was followed by Viśvā, otherwise
called Vaṁśi born in the family of Bhṛgu. Sahāsī is
the Next Vyāsa. After that Pārāśara, then Jātāram
and then Kṛṣṇadwaipāyana. They are the twenty-eighth
Vedavyāsa. Each one of these had divided the Veda
which had been one at the beginning of each Dvāpar
yuga, into four Vedas. It is Avatābhāma, the son of
Dṛṣṇa, who is going to be the Vedavyāsa of the coming
Dvāpar yuga.

8) Other details.
(i) Most of the scholars are of opinion that the period
of Vyāsa was between 1800 and 1500 B.C.
(ii) Apāntaratamas was the rebirth of Vyāsa. (See
under Apāntaratamas).
(iii) In Mahābhārata, the word Kṛṣṇa, Kṛṣṇadwaipā-
yana, Dwāparayana, Satyavatācala, Satyavatayātanaja,
Parāśara, Parāśarātmajas, Bādhrāyana, Vedavyāsa etc.
are used as synonyms of Vyāsa.
(iv) The word Vyāsa means he who describes elabora-
tely.

"He became Vyāsa because he had described all the
Vedas" (M.B. Ādi Parva, Chapter 83, Stanza 88).
Vyāsa—describe (Differently: the branches and divide).

VYĀSASTALI. An ancient holy place on the border of
Kuruksetra. It is said that because of his grief due to
the separation of his son, Vyāsa tried to commit suicide
at this place. He who visits this place would get the
fruits of giving thousand cows as alms. (M.B. Vana
Parva, Chapter 83, Stanza 98).

VYĀSAVANA. A forest near Kuruksetra. It is men-
tioned in Mahābhārata, Vana Parva, Chapter 83,
Stanza 98, that he who bathes in the holy bath named
Manojivati tirtha in this forest, would get the fruits
of giving thousand cows as alms.

VYĀSA. A King. It is stated in Mahābhārata, Sānti
Parva, Chapter 127, Stanza 3, that this King remains
in the palace of Yama.

VYĀVAHĀRA. It is mentioned in Manusmṛti, Chapter
8, that administering the law was of eighteen types in
ancient India.

i) Pertaining to giving and taking.
ii) Pertaining to the property entrusted to another
for keeping.
iii) Selling the property by anybody other than its
owner.
iv) Appropriating gain to oneself in a combined
transaction.
v) Not handing over the property which was given as
a gift.
vi) Non-payment of salary.
vii) Disobeying the law.
viii) Refraining and doubting the ownership after the
completion of a transaction of selling or buying.
ix) A law suit between the owner of the cattle and
the cowherd or shepherd.

x) Dispute about boundary.
xi) Striking another.

xii) Reviling others.

xiii) Theft and robbery.
xiv) Violence.
xv) Stealing another's wife.
xvi) Matrimonial responsibilities.
xvii) Partition.
xviii) Gambling.

Whenever difference of opinion arises between two
persons on any of the matters given above, the King
should interfere and make a decision. For one reason
or another, if the King could not attend the court,
three learned Brahmins should enter the court and
conduct the trial sitting or standing, and they should
not conduct the trial walking to and fro. This was the
practice of courts in ancient India.

VYOMA. A King born in the dynasty of Bharata, the
son of Durgapāla. It is mentioned in Bhāgavata, Sandhāna
9, that Vyoma was the son of Dāśārha and the father of
Jñāna.

VYOMĀR. An eternal Viśvadeva (deity concerned
with offerings to the Manes). (Mahābhārata, Anuśāsana
Parva, Chapter 91, Stanza 35).

VYOMĀŚURA. Son of Māyaśura. For the story how
Kṛṣṇa killed this asura, see under Kṛṣṇa, para 24.

VYUDHORU (VYUDHORASKA). One of the hundred
sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata,
Bhim Parva, Chapter 96, Stanza 23, that Vyudhoru
was killed by Bhimasena in the battle of Bhārata.

VYUHA. (Disposition of an army). Disposition of an
army of four parts, (infantry, cavalry, elephants
and chariots) in the battlefield, the arrangement
of it, in various forms. It is said that during the period
of Mahābhārata, there were various forms of disposition
of the army. Some of them are given below:
i) Ardhacandravyūhā. (like a Crescent moon) (M.B. Bhāṣa Parva, Chapter 56).
ii) Garudavyūhā. (M.B. Bhāṣa Parva, Chapter 56).
iii) Krauṣṇavyūhā. (M.B. Bhāṣa Parva, Chapter 60).
iv) Cakravyūhā. (wheel-shaped) (M.B. Droṇa Parva, Chapter 34).
v) Makaravyūhā. (shark-like) (M.B. Bhāṣa Parva, Chapter 69).
vi) Maṅgalyavṛtta. (M.B. Bhāṣa Parva, Chapter 69).

vii) Maṅgalārādhavyūhā. (M.B. Bhāṣa Parva, Chapter 20).
viii) Vajravyūhā. (Diamond-shaped) (M.B. Bhāṣa Parva, Chapter 81).
ix) Sākatavyūhā. (cart-shaped) (M.B. Droṇa Parva, Chapter 7).

xi) Śvayaṁvyūha. (Vulture-like) (M.B. Bhāṣa Parva, Chapter 69).

xii) Sarvabodhayuṭhā. (fortified all-round) (M.B. Bhāṣa Parva, Chapter 99).

xiii) Suparnavṛtta. (Kite-shaped) (M.B. Droṇa Parva, Chapter 20).

xiv) Śucumkhavyūha. (Like the needle-eye) (M.B. Bhāṣa Parva, Chapter 77).

VYŪKA. A country of ancient India. (M.B. Bhāṣa Parva, Chapter 9, Stanza 31).

VYŪṢĪṬASA. A King of the Puru dynasty, who was righteous and just. He performed many sacrifices. His wife was Bhadrā, daughter of King Kaṭavān. It is said that this Bhadrā was the most beautiful woman in India. As the King led a luxurious life with this queen Bhadrā he ended his life in an untimely death.

When the King died, he had no children. Bhadrā cried for a long while embracing the dead body of the King. Then the spirit of Vyūṣīṭasvā, without the body, said to her, "My love. Lie with me in your own bed on the eighth or fourteenth day of your menstruation. I will give you sons." She acted according to the wish of the King and got seven sons from the dead body. Her sons were three Satyas and the four Madras. (M.B. Ādi Parva, Chapter 120).

VYŪṢṬA. A King of the dynasty of Dhravā. This King was the son of King Purṣāṇa, by his wife Prabhā. Pradaṇa, Nīthiḥa and others were brothers of Vṛṣṭa. A son named Sarvaṭejas was born to this King. (Bhāgavata, Sandhā 4).

VYŪṢṬI. Another name for day-time.

YA. (a) This letter means "Yaga", "Yāti" (one who goes) or "hero". (Agni Purāṇa, Chapter 348).

YĀDAVA. See under Yaduvāṁśa.

YĀDAVI. Mother of the King Śaṅkara. (For more details see under Sargāga).

YĀDU I. The founder of the Yādava Vansha or Yadu Vansha.

1) Genealogy. From Visūṭa were descended in the following order:—Brahmā—Ṛti—Candra—Buddha—Purūrasva—Ayus—Nahusa—Yāṣṭi—Yadu.

2) Yadu Vansha (Yādava Vansh). The origin of Yadu Vansha is from Ṛti. Candra, Durvasas and Dattātreya Mahārahva, by Anasāya. Budha was born to Candra, Purūrasva was born to Budha, Ayus was born to Purūrasva, and Nahusa was born to Ayus. Two children, Ayas and Yasayī were born to Nahusa. Yasayī had two wives, Sarmitthā and Devayāṇī. Three sons, Drubhyu, Anudrubhyu and Puru were born to Sarmitthā. The Puru vansha takes its origin from Puru. Yadu had two sons by Devayāṇī. These were Yadu and Turvasu. The descendants of Yadu are the Yadavas.

Four sons, Sahasrajit, Kraśṭā, Nala and Ripu were born to Yadu. Sahasrajit had a son, Satajit. Three sons Mahābhāyu, Venūhaya and Hēhaya were born to Satajit. Of them Hēhaya became famous under the name of Ekaviras and his son Bhava was the ancestor of the Hēhaya and Bhgavas were on terms of enmity. Dīharma was born to Hēhaya, and Kuni or Kuni was born to Dīharma. Kuni had four sons—Sādajit, Mahisā, Bhadravesa and Durdamah. Dānaka was the son of Bhadravesa and Dānaka had four sons—Kṛtavrīya, Kṛtāgni, Kṛtavrāma and Kṛtavrja. Of them, Kṛtavrja who was the eldest, was the father of Kṛtavrja. From here, Yadu vamsa continues from Kṛtavrja. He had five sons, Jaya, Vṛṣṭi, Vṛṣṭi, Madhu and Uṣijita. Vṛṣṭi was the son of Madhu, the fourth of them. From this point, Yadu vamsa continues from Vṛṣṭi. Yaduvāṁśa from this stage is also known as Vṛṣṭi vamsa. Vṛṣṭi had four sons—Sumitra, Yudhajit, Vana and Śravabhuma. Yadu vansha continues from Yudhajit. He had two sons, Śrī and Nīma. Śrī’s son was Satyaka and Satyaka’s son was Śrīyāna. Śrīyāna had another name, Yuyudhāna. Yaya was Śrīyāna’s son. Kuni was the son of Yaya, Ananita was the son of Kuni and Prāni was the son of Ananita. Prāni’s sons were Citrāṇaṭha and Śvaphala. Viḍūrathā and Kukura were born to Citrāṇaṭha. Śrīva was the son of Viḍūrathā. Śrīva was the son of the three sons of Prāni. Śrīya was the son of Bhoga. Four sons, Devavāma, Gaḍādhanvā, Kṛtarpāva and Śrīva, were born to Hṛdika. Śrīva married Mārisa and their children were Vasa, Devabhaga, Devaṭravas, Anaka, Śṛṣyāya, Kākkānaka, Śyāmakā, Vatsa, Kāvika and Vaṃdeva. Vaṃdeva married Devaki, the sister of Kamsa. Śrī Kṛṣṇa was their son. Pradvyumma was the son of Śrī Kṛṣṇa. Aniruddha was the son of Pradvyumma and Vajra was the son of Aniruddha. The last known link of that branch of Yadu vamsa was Vajra.

Kamsa also belonged to Yadu vamsa. Kukura who was the brother of Viḍūrathā was the ancestor of Kamsa. Ugrasena who was a linear descendant of Kukura, was the father of Kamsa. Devaki mentions Devaki as the mother of Śrī Kṛṣṇa as Kamsa’s sister. But in fact she was not his direct sister. Ugrasena, Kamsa’s father, had a brother named Devaka. This Devaka had three sons, Devapā, Upadeva and Sudēva. Devaki, Śrī Kṛṣṇa’s mother was the daughter of Devapā. Devaki had six sisters who were—Śrutadeva, Śāntideva, Upadeva, Śrideva, Devārakṣit and Sahadeva. Akroha who went to Ambaḍi also belonged to another branch of Yadu vamsa. Prāni who was of the ninth generation from Vṛṣṭi, had two sons—Citrāṇaṭha and Śvaphala. Akroha was the son of Śvaphala.

3) Other details about Yadu Vansha.

(i) Once Yāṣṭi wanted his son Yadu to transfer the latter’s youthfulness to Yāṣṭi. The son refused to oblige the father who therefore pronounced a curse that Yadu’s descendants would not enjoy kingship. (For detailed story, see under Yāṣṭi).}

(ii) Yadu’s descendants are called Yādavas. (M.B. Ādi Parva, Chapter 95, Verse 10).
YADU II was the son of Devayāni and the grandson of Sukrācārya. Although Yadu was a hero, he was dull-witted. He did not obey his father. He used to despise his father and brothers. His capital city was Hastinapura. He became dull-witted after the loss of his kingdom by the curse of his father. (M.B. Udyoga Parva, Chapter 149).

The end of Yadu Varsha. Śri Kṛṣṇa was one of the most important members of the Yadu Varsha. That family continued for only 146 years more after the end of the Bhārata Yuddha. At the end of the thirty-six years, evil omens began to appear in Dwārakā. Whirlwinds began to blow furiously. Frightened birds began to fly helter-skelter. Rivers began to flow upwards. The whole land was enveloped in mist. Comets continued to drop from heaven, scattering sparks of fire. The sun’s disc was eclipsed with clouds of dust.

At that time, one day, the sages Viśvmitra, Kapa and Nārada happened to come to Dwārakā. A band of Yādavas, under the leadership of Śamba, gathered round the sages to make fun of them. They drugged Śamba like a pregnant woman and asked the sages what child “she” would bear. The enraged sages replied that the “Child” would be an iron pestle which would be the cause of the death of all the Yadvas. Yādava Varsha, they added, that with the exception of Rāma, (Balabhadrā Rāma) and Kṛṣṇa, the whole of Yādava Varsha would come to ruin.

Next day Śamba did give birth to an iron pestle. The frightened Yādavas recalled the curse of the sages. They reported the matter to their king. The king, in deep grief, dressed in dark yellow, sat in the castle filled with dust and ordered his men to throw the dust into the sea.

People recalled Gāndhari’s curse on Śri Kṛṣṇa after the Bhārata Yuddha. The curse was that the family of Śri Kṛṣṇa who was the cause of all mischief, would be wiped out within a period of 36 years.

At that time, women began to be stolen from Dwārakā every night by a dark woman monster. Śri Kṛṣṇa’s women, thin and ragged, slipped out of Kṛṣṇa’s grip and rose up to heaven, in the very presence of the Vṛṣṇis. Seeing these evil omens, the alarmed Vṛṣṇis and Andhakas began to leave the place on a pilgrimage. They reached the shore of Prabhāsī tirtha. The Uddhavas parted company with the Yādavas there. Nobody prevented the Uddhavas. Śri Kṛṣṇa saw that the end of the Yādava Yuddha was approaching, also kept silent. The Yādava leaders in despair, took to drinking. Intoxicated by drinking they began to quarrel. The particles of the iron pestle thrown into the sea, were carried and deposited on the shore by the waves. They began to sprout into a kind of grass. The blades of this grass soon transformed themselves into iron pestles. The Yādavas pulled them out and began attacking each other with them.

Most of them were beaten to death by their own kinfolk. Śri Kṛṣṇa who was in a state of trance in “Yogakṣana”, was hit on his toe by an arrow shot by a hunter and fell into Śāmbihi. Balabhadrā Rāma denounced his body and went to Pāṇāla.

After that the sea advanced and submerged the whole of Dwārakā. (M.B. Mausala Parva).

YADU III. There is another Yadu mentioned in the Purāṇas, who was the son of Upāricara Vasu. Mahābhārata, Adi Parva, Chapter 68, Verse 31, says that this Vasu was never defeated by anyone at any time.

YAJNAŚARMA. A Brāhmaṇa made famous in the Purāṇas. He was the son of Sivaśārmaka. (For detailed story, see under Sivaśārmaka).

YAJNAŚARMA. King of Yadus. There are references to this king in many places in the 1st Mandala of Rgveda.

YAJNAŚARMA. A sage born in Kasyapa gotra. (For further details, see the word Upayāja and Pārśurāma).
YAṆAṢATRU. A Rākṣasa who fought against Rāma and Lakṣmaṇa in the forest. Kharā, Dūṣaṇa and Trīkūtra were the three Rākṣasas who declared war on Śri Rāma. YaṆaṣatru was one of the twelve military commanders of Kharā. Vālmīki Rāmāyana, Arāsya Kāṇḍa, 26th Sarga, mentions that the twelve heroes who were Kharā’s commanders were: Śrenagāmī, Prthugrīva, YaṆaṣatru, Vīṇāṅgama, Durṣaya, Karaṭrākṣa, Paruṣa, Kālakāṃuka, Meghamālī, Mahāmālī, Sarpāya and Rudhrīkāna.

YAṆASENA I. See under Pañcatantra.

YAṆASENA II. Drupada, the son of King of Pañchala. (For more details see under Droupada).

YAṆĀVĀKA. A warrior of Subrahmanya. There is a reference to him in Mahābhārata, Salva Parva, Chapter 45, Verse 80.

YAṆĀVALKYA. An ancient sage who was a profound scholar.

1) General. Purāṇas say that this sage spent the major part of his life at the court of King Janaka. He was also King Janaka’s priest. In Agni Purāṇa, Chapter 16, it is mentioned that Kāli was YaṆāvalkya’s priest. Mahābhārata, Anuśāsa Parva, Chapter 4, Verse 81, mentions that YaṆāvalkya was a “Brahmavādī son” of Viśvāmitra.

2) Thousand cows. Once King Janaka conducted a Yāga. At that time he wished to find out the most eminent among the sages. He promised to present a thousand cows to the sage who was a consummate scholar. A bag of gold coins was also tied to each horn of the cows. Jataka announced that the sage who claimed to be a consummate scholar might come forward and take the cows with him. No one among the numerous sages who were present, dared to come forward. YaṆāvalkya, however, ordered his disciple to take the cows home with him. The other sages questioned his right to claim the cows. YaṆāvalkya asserted his right to do so. One of the sages named Arthabhāgā stood up and asked him the following question:

Arthabhāga: —When a man who has not acquired divine knowledge dies, his “Īśānendriya” (senses of knowledge) are also merged with it. How is it possible for him to accept another body afterwards? “YaṆāvalkya: —Karma (action) becomes the cause of his rebirth.”

Next Kahola and many other sages put various questions to him. The substance of their talk is given below:

Kahola: —What have you to say about the invisible and omnipresent Brahman?

YaṆāvalkya: —Your soul is the omnipresent Brahman. The soul has no hunger or thirst, fear or desire, old age or death. Those who wish to know the soul, become sages after transcending love of wife, children or worldly riches. The two qualities essential for sages are scholarship and spiritual knowledge.

Gārgī: —Who is the warp and woof of everything?

YaṆā: —It is Brahman. Do not ask further; if you do, your head will be broken to pieces.

Arundhata: —Is the warp and woof of everything within? (Antaryāmī).

YaṆā: —He who is contained in Jagat (the universe) without the knowledge of Jagat, he whose body is Jagat, he who controls Jagat as antaryāmī, he is within every one. He cannot be seen, but he sees. He cannot be heard; but he hears. He is capable of thinking; but he is beyond our thought. He exists as one who sees, hears and thinks, in all creatures.

Gārgī: —I have two questions to ask. They are as sharp and pointed as two arrows. By what force is fixed that which is above Heaven, below the earth and that which is between them, like warp and woof?

YaṆā: —By the sky.

Gārgī: —By what force is the sky held in position like warp and woof?

YaṆā: —Under the command of God, the sun and moon do not deviate from their orbits. The sky and the earth remain in their respective places. Rivers run making the fields fertile. One who lives and works without the ability to know God does not obtain immortality. He who dies without knowing God is a Kṛpāṇa (spiritual bankrupt). On the contrary, he who knows God attains Mokṣa.

Śakalya: —How many gods are there?

YaṆā: —Thirty-three. They are—8 Vasus, 11 Rudras, 12 Ādityas, Indra and Prajapati. The 8 Vasus are—Agni, Prthvi, Vāyu, Antarikṣa, Āditya, Dyaus (Heaven), Ĉandra and Sūrya. The 11 Rudras are the combination of the 10 Ātmanendriyas and the working of the mind. The ruling deities of the 12 months are known as the 12 Ādityas. They receive into them our lives and our Karma (actions).

YaṆāvalkya gave suitable answers to all other questions of Śakalya. At last, he asked Śakalya: —“Now I will ask you a question. Whom do the Upaniṣads describe? If you do not answer, your head will break.” Śakalya could not answer it. He dropped down with a broken head. He asked the other scholars who had gathered there, if any of them wanted to ask him more questions. But no one came forward. All remained dumb. Then he continued: —“Frost leaves sprout from a tree which has been cut. If the seed is destroyed, the tree does not grow out of it. How is it that a man is born again after his death?”

No one was able to answer that question. Thus after deceiving all of them in argument, YaṆāvalkya went home with the cows.

3) In Janaka’s court again. On another occasion, YaṆāvalkya went to see King Janaka. The King asked him whether he had come for getting cows or to ask absurd question. The sage answered that he had come for both. Their conversation continued as follows:

Janaka: —Jīta Muni has said that “Vacana” (word) is Brahman or God. What is your opinion?

YaṆā: —It is correct. But did he say which is the body and abode of God?

Janaka: —No.

YaṆā: —In that case he has said only one-fourth about God. Vacana is god’s body and sky, his abode. Brahmanvīdyā depends on the word. The word is Parabrahman.

Janaka was highly pleased. He decided to give a thousand bullocks to the sage. But YaṆāvalkya said that his father’s principle was to give effective knowledge to the pupil and not to receive any dakṣiṇā (payment) from him. Janaka again wanted YaṆāvalkya to explain clearly what “Brahman Vidyā” is.

YaṆā: —Just as a person can reach his destination by walking or by travelling in a chariot or by sailing in a boat, in order to secure peace for the soul, you are depending on the Upaniṣads. But although one is
learned in Vedas and Agamas, or adored by others, or wealthy, or well-versed in Upanisads, unless one has known God—unless one acquired Brahman—none can be said to be gratified. Do you know where you will go after renouncing your body?

Janaka: I do not know.

Yajña: I shall tell you. The deity of the right eye is "Indra" (light). People call it "Indras". The deity of the left eye is Indrāni, the wife of Indra. Indra is elder and Indrāni is food. In a state of consciousness they are separated. (Then the soul is called Vaśivānara.) In a state of dream, the two are united. (Then the soul is called Tājūsa.) In a state of slumber, the soul is in "Prṛṣṭā" state. (Since there is no activity it is called Prṛṣṭa.) In the fourth or "Turiya" state, one becomes capable of transcending the three other states and to attain Para-Brahman. It is a state of fearless transcending birth and death.

The King who was pleased by this teaching dedicated the kingdom of Videha and even himself to the sage.

4) In Janaka’s court for the third time, after some years Yajñavalkya went again to Janaka’s court. At that time also there was a philosophical discussion between the King and the sage in the form of questions and answers. Janaka:—Which is the light that gives us guidance during the day time?

Yajña:—The Sun.

Janaka:—After sunset which is the light that guides us?

Yajña:—The Moon.

Janaka:—And in the absence of the sun and moon?

Yajña:—The light of the stars.

Janaka:—Which is the light that guides us in the absence of the sun, moon and Agni?

Yajña:—Vacana.

Janaka:—Which is the light that shines in the absence of all these luminaries?

Yajña:—Ātmajyotis (soul’s light).

Janaka:—Who is Ātman?

Yajña:—Purusha, who is formed by the union of "svātman" in prānas (lives) and jyoτa (light) in the heart. The soul is disposed to action with the help of intelligence. In the end it transcends the body, senses and mind and attains Moksa. In the state of consciousness the soul’s activities become manifest to us. When in sleep, after deputing "Prāṇā" for the protection of the body, the soul remains outside the body. The senses become inactive. Therefore we should never wake up one who is asleep. When the soul remains in the body and the senses are active, it is in a most vigilant state. Thus the soul is above the states of wakefulness, dream and slumber. The soul is the divine light of pure energy.

Janaka, who was pleased, gave the sage a thousand cows more. After that Yajñavalkya spoke about liberation from worldly bonds.

Yajña:—The soul has no connection with the three conditions. Just as the actions in a dream do not affect the soul, the actions in a wakeful state also do not affect it. Just as a fish jumps from one side of the river to the other and back again, life keeps jumping from the state of wakefulness to the state of slumber and vice versa. Just as a kite goes up flying and then comes back to its nest, one moves from the state of wakefulness to sleep and back again. In deep slumber, he merges with God, but he does not know that. In that state, the father or the mother does not have the knowledge that: they are the father or mother.

After that Yajñavalkya explained the nature of the soul and the various aspects of its working in a state of wakefulness and of slumber. He added:—“As long as there is "Kama" (desire) there is "Karma" also. Life goes on passing from birth to death and from death to birth. One attains perfection when one is above all desires, and acquires the highest divine knowledge. He is liberated from birth and death and becomes immortal. By jñāna, dāna and tapas we become self-purified and thus become worthy of the highest divine grace. We have to go from the world of Karman (action) to the world of Ātman (soul). One who has acquired Brahman-jñāna (knowledge of Brahman) becomes a Brahmana.

Hearing these famous teachings of Yajñavalkya, Janaka became his permanent disciple.

5) In his end, Yajñavalkya had two wives named Kalyāni and Maiśrey. After giving his all to his wives he passed into immortality. (Bhṛhadāyana; M.B. Śānti Parva, Chapter 3-9).

6) His works: Yajñavalkya has written a Sūtrī on the subject of law. "Mitakṣāra" is its famous commentary. Mitakṣāra is the highest authoritative treatise on Law in South India.

7) Other details:

(a) Yajñavalkya flourished in Yuddhiṣṭhīra’s assembly. (M.B. Sahā Parva, Chapter 4, Verse 12).
(b) He was also a member of Indra’s assembly. (M.B. Sahā Parva, Chapter 7, Verse 12).
(c) Yajñavalkya was the patron of the Rājasūya Yajña of Dharmaputra. (M.B. Sahā Parva, Chapter 33, Verse 33).
(d) Yajñavalkya had his knowledge of Vedas from Śrīyadeva. (M.B. Śānti Parva, Chapter 318, Verse 6).

YAJURVEDA:

1) General: The Caturvedas are—Ṛgveda, Yajurveda, Śāmaveda and Atharvaveda. Viṣṇu Purāṇa, Part 3, Chapter 5, mentions that Viṣṇamādyaya, the disciple of Vedavyās, divided Yajurveda into twenty-seven branches and taught them to his disciples. Among those disciples there was Yajñavalkya, the son of Brahmarāja. It was Vyās who divided the Vedas into four parts. After dividing them, the sage Vyās taught Ṛgveda to Pāli, Yajurveda to Viṣṇamādyaya, Śāmaveda to Jaimini and Atharvaveda to Sumantu. The rules for Japa, Homa etc. of Yajurveda were taught to Vyās by Agnideva. If all the rules of Yajurveda are correctly observed, all desires will be fulfilled. There are special rules for the observance of homa for the fulfillment of particular desires.

YAKRLLOMA: An Indian town. (Mahābhārata, Bhīma Parva, Chapter 9, Verse 46).

YAKṢA:

1) General: A class of Semi-gods. There are chiefly three classes of inhabitants in Heaven:—Devas, Gana-devas and Upadevas. Gana-devas consist of the 12 Adityas, 10 Viṣṇudevas, 6 Vāsus, 30 Tūrīyas, 54 Abhā-vāras, 49 Anīlas 220 Mahājātakas, 12 Śādhyas and 11 Rudras.

Among the Upadevas there are 10 subdivisions. They are, Viśdīḍharas, Aparas, Yakṣas, Rākṣasas, Gandharvas, Kinnaras, Pāścas, Guhyakas, Siddhas and Bhūtas.
2) Origins. There are different views relating to the origin of the Yakṣas. In Mahābhārata, Adi Parva, Chapter 1 we find that the Yakṣas took birth after Brahmā's birth from "Vaiśiṣṭyom" soma. According to a statement in Agni Purāṇa, Chapter 13, Yakṣas and Rākṣasas were born from Mūnī, the grand daughter of Kuśyapaprajāpati. Thus Yakṣas and Rākṣasas are related as brothers. In Mahābhārata, Adi Parva, Chapter 56, Verse 7, there is another passage which says that Yakṣas are the progeny of the sage Puleśya.

3) Outlines.

(i) Once Śukadeva sung the story of Mahābhārata to the Yakṣas. (M.B. Adi Parva, Chapter 1, Verse 108).

(ii) Lakṣas of Yakṣas remain in Kubera's assembly, worshipping him. (M.B. Sābah Parva, Chapter 10, Verse 18).

(iii) There are Yakṣas in Brahmā's assembly also. (M.B. Sābah Parva, Chapter 11, Verse 56).

(iv) Kayṭhas of Yakṣas. (M.B. Vana Parva, Chapter 111, Verse 10).

(v) Bāhmasena once drove away Yakṣas and Rākṣasas. (M.B. Vana Parva, Chapter 16, Verse 57).

(vi) On another occasion, Sundra and Upasunda defeated and persecuted the Yakṣas. (M.B. Vana Parva, Chapter 208, Verse 7).

YAKSA GRAHA. A Graha (Evil Spirit) connected with Yakṣas. Mahābhārata, Vana Parva, Chapter 230, Verse 33, mentions that people become mad owing to the adverse influence of this Graha.

YAKSAVĀṬA. A place made famous in the Purāṇas. In Devi Bhāgavata, 5th Skandha, there is a statement saying that it was at this place that the Dānava called Aṁsāsuk took the she-buffalo as his wife.

YAKSAYUDDHAPARVA. A sub-division of Vana Parva, in Mahābhārata, Chapters 158 to 164 of Vana Parva, are included in this sub-division.

YAKSESVARA. An incarnation of Śiva. The devas were puffed with pride when they secured Amṛta by charming the ocean of milk. In order to allay their pride Śiva took birth as Yakṣesvara.

One day he came to Ugra, the bull of the devas. By bathing at this place the devas tried their best, they were not able even to move it. It was only then that they became convinced of their own incapacity. (Śiva Purāṇa, Satarudra Samhita).

YAKŚI (YAKŚIN). Women folk of Yakṣas. Agni Parāṇa, Chapter 50 mentions that the image of Yakṣi to be installed in temples should have fixed and long eyes. Mahābhārata, Vana Parva, Chapter 54, Verse 105, states that Yakṣi is a Devī and by eating the prasāda (naivedya) of the Devī one would be absolved of the sin of Brahmacṛṣṇa (killing a Brahman).

YAKŚI-TIRTHA. A famous sacred place situated on the coast of the sea in order to allay the evil influence of Yakṣi, one's desires would be fulfilled. The place is also famous for offering worship to the Pīṭha. A visit to this place will be rewarded with the benefit of Advamedha Yaga. Mahābhārata, Vana Parva, Chapter 83, Verse 23 mentions that this tīrtha was founded by Parāśurāma.

YAKSAJAYA VAKŚMA. The disease of consumption (Tuberculosis). There is a story in Mahābhārata which says that this disease was created by Dakṣa Prajāpati. (For more details see under Candra).

YAMA. Kāla. (For more details see under Kāla).

YAMA (S). A band of special gods of the Svāyambhuva Manvantara (See under Manvantara).

YAMADūTA. One of the Brahmaṇḍa sons of Viśvāmitra. (Agni Parāṇa, B. Anūkṣana Parāṇa, Chapter 4, Verse 51).

YAMAJĪVĪ. A prostitute. In Kāhāsātīgārahana, Saktiyasolambaka, 1st Taranā, there is a story about her as follows:—

In the city of Citrañē Jitāvāmarā a wealthy Vaiṣya, had a son named Iśvarāvarma. In order to avoid his son falling under the influence of prostitutes, the father declared, "Let those who want to be my son first come to me and tell me the story of Varṇāvāma while he was a boy. Yamajīvī, the prostitute undertook this task for a reward of 1,000 Nikṣas. (a gold coin of that time).

After completing his education on the wiles and tricks of prostitutes, he was sent by his father to start a trade with a capital of five crores of Nikṣas. Iśvarāvarma and his friend Arhatadatta was about to leave the place when Sundari pretended to be in danger of falling into a well and asked for his help. Iśvarāvarma, again caught in her trap and he was forced to spend the rest of his money also on her. When he was rendered penniless, the prostitute and her mother deserted him.

Iśvarāvarma returned home to his father, empty-handed. Rainavāma took his son to Yamajīvī again and told her the whole story. He said that his son fell into this plight because Yamajīvī's training was not effective. After listening to the whole story, Varṇāvāma promised to recover the whole amount lost by Iśvarāvarma. She brought her trained monkey named "Āla" and placed 1,000 Nikṣas before him. She taught him to swallow the whole amount. After that, she taught him to give out by vomiting, the swallowed money in instalments of twenty, thirty, forty etc., as ordered. Then Yamajīvī said to Iśvarāvarma: "Take the monkey with you and go to Sundari's place. Make him swallow the money in secret and get it again from him, in instalments, in her presence. She would think that the monkey is an inexhaustible source of wealth and would be prepared to buy it at any cost— even by offering her whole wealth in return. At first you must pretend to be unwilling to part with the monkey. In the end, you must make him swallow 2,000 Nikṣas which he would be able to give out in two days at the rate of 1,000 on each day. Exchange him for her whole wealth and leave the place immediately."

With this advice Yamajīvī sent Iśvarāvarma with the monkey. He went to Kāhanapura in the company of his friend Arhatadatta after renouncing his titles of Nikṣas from his father. When Sundari knew that Iśvarāvarma had come again with more money, she welcomed him with due respect and invited him to live with her. She accepted his invitation and took up his residence there.

One day, he brought the monkey into the house and in the presence of Sundari asked him to produce various amounts of money for different purposes. The monkey promptly vomited the various amounts separately without making any mistake. Sundari and her mother Makarakaṣi were naturally amazed at the
marvellous performance of the monkey. It āsvaravārṇa explained that the monkey was capable of giving in this way, 1,000 Nicaragua Sundari made up her mind to purchase the wonderful animal at any price. She requested āsvaravārṇa to give her the monkey in exchange for the crores of Nicaragua she had taken from him earlier. But he turned down her request. At last she persuaded him to sell the monkey to her for the entire wealth she possessed. Āsvaravārṇa secretly made the monkey swallow 2,000 Nicaragua before handing it over to Sundari and left the place at once to go to Āsvāmedaḍa for business.

Āla, the monkey gave Sundari 1,000 Nicaragua on each of the first two days, but on the third day she was disillusioned. In her disappointment and anger, she beat Āla. The enraged monkey attacked both Sundari and Ākāraṇī and harmed them by biting and tearing with its nails. They turn to beat him to death. Thus Sundari lost all her ill-gotten wealth and was reduced to utter poverty and distress.

YAM ĀKA. A region in ancient India. The inhabitants of this place were called "Yamākas" Mahābhārata. Sadhī Parva, Chapter 37, refers to the present offered by the princes and people of Yama at Yudhisṭhīrā's Āsvāmedhaḍa.

YAMASAṬRA. Yama's assembly. This assembly is described in Mahābhārata, Sadhī Parva, Chapter 8.

It was Vīvakarmā who built Yamasāṭra. It is 100 yojanas in length and 100 yojanas in width. Although it is illuminated with sun-light it has an equable temperature. Sadness, old age, hunger or thirst are unknown there. There is a dense growth of Ākāraṇī. All the dead people, who were famous in ancient times are members of this assembly.

YAMI. A daughter of Sūrya. One of the wives of Sūrya was Sātī, the daughter of Vīvakarmā. Three children, Manu, Yama and Yami, were born to Sūrya by Sātī. (Viṣṇu Purāṇa, Part 5, Chapter 2).

YAMI. A wife of Dharmadeva. The four wives of Dharmadeva are—undhīyā, Vāmi, Yami, Lambā, Bhūmi, Mārgiyā, Sākṣāpā, Māhārā, Sādhyā and Viṣṇu. (Viṣṇu Purāṇa, Part 1, Chapter 15).

YAMI. A daughter of Daśa Prajāpati. She was one of the wives of Kaśyapa. (Bhāgavata, 5th Skandha).

YAMUNA. Another name for the river Kālindī. (See also under Kālindī).

1) How the water in Kālindī turned black—The water in the river Kālindī is black in colour. There is a story behind the changing of the colour of this river-water into black. Originally it was clear. After the death of Sati, Daśa Prajāpati's daughter, Śiva broke up Daśa yaga and went about rambling round the world. Kāmādeva who saw Śiva who had lost his wife (Sati) shot him with "Unmūḍākara" (an arrow causing madness), Śiva, in his excitement, always thinking about Sati, wandered about, finding peace and rest nowhere. In his excited and restless state he plunged himself into Kālindī river. Just then, the clear water of the river turned black. (Vikrama Purāṇa, Chapter 6).

2) The state of Kālindī (Yamunā). The Purāṇas declare that by bathing in the holy Kālindī one attains heaven. There is a story illustrating this in Pātana Purāṇa, Chapter 30, as follows:—

Long ago, in Kṛtyaṅga, there lived in the country of Nīsadha, a very wealthy Vaiśya, by name Hemakunda. By doing various kinds of business, he had earned eight crores of golden coins. By that time he was advancing in age. At this stage he began to think of the transitoriness of worldly pleasures and set apart one-sixth of his entire wealth for charitable purposes. He built two temples—one for Viṣṇu and the other for Śiva. He offered daily worship to the gods and spent money in generous hospitality. His two sons, Sālāk and Yamunā, were grown up. He entrusted the burden of domestic affairs to them and went to the forest to perform austeritys, after which he attained Viṣṇu-loka.

YAMUNA. His sons, who were intoxicated with their affluence and luxurious life, deviated from the path of virtue and began to indulge in all kinds of sensual pleasures. It did not take long for them to be reduced to poverty due to their irresponsible actions. One of them went to a mountain and the other to a forest. One day, the elder brother was caught by a tiger and the younger was bit by a snake. Both of them died on the same day. Yama's agents took both to Yamaloka. Dharmarāja (Yama) ordered the elder brother to be sent to Naraka (Hell) and the younger one (Yamunā) to be sent to Heaven.

Yamunā who knew that he did not deserve Heaven by any standards, asked Yama's agent how this had happened. The agent gave him a Brāhmaṇa who was working in Vedic lore, who was the son of Harimitra. His kārma was on the southern bank of Yamunā. While you were living in the forest, you were associated with him. As a result of that contact, it so happened that you bathed for two months in the holy river Kālindī, the waters of which have the power of absolving sinners. By your bath in the first month, you were liberated from sin. By the second month you have become eligible for Heaven. You have qualified yourself for the eternal bliss of Heaven, by that holy act.

Yamunā is being worshipped as a goddess. Devotees of this goddess imagine her as riding on a tortoise, carrying a water pot in her hand and is of black complexion.

YAMUNA I. A town in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 51).

YAMUNA II. A mountain, made famous in the Purāṇas, standing between the rivers Gāṅgā and Yamunā. (M.B. Anuśāsana Parva, Chapter 68, Verse 3).

YAMUNADVIPA. An island in the river Yamunā. It was on this island that the Buddha was born. He was born here. By the second month you became eligible for Heaven. You have qualified yourself for the eternal bliss of Heaven, by that holy act.

YAMUNA III. A holy brahmin on the bank of the river Sarasvati. Mahābhārata, Śaṅkha Parva, Chapter 49, Verse 11, refers to a Rājāśya Yajña performed at this place by Varuṇa, the son of Aditi.

YĀNA. One of the royal qualities like Saradhī, Vigrāha etc. (For more details see under Sādvyāna).
YĀNASANDHIPARVA. A subdivision of Mahābhārata, Udyoga Parva, Chapters 47-71 of Udyoga Parva, are included in the Parva. YĀSAHIKETU. A King of the city called Sobbhavatī. He was one of the chief characters in the sixth story told by the famous Vaiśāli in Kāthāsaritsagara.

YĀSAS. Father of Kāli, the tenth incarnation of Mahāvisuṣṇu. Agni Puruṣa, Chapter 16, mentions that toward the end of Kāliyuga all people will become atheists, there will be an intermixture of castes and all people will become thieves and devoid of virtue. At that time, the 15 branches of the Veda called Vājasaneyas alone will be the authority. Miecchas (low-class people) assuming the form of Kings will begin to eat human beings. Agni Puruṣa states further that at that time, Lord Viṣṇu will incarnate as Kāli, the son of Yāsas and Yaśaśvabhiyaka’s priest and after training himself in archery and weapons, annihilate all Miecchas.

YĀSASVINTI. A woman follower of Subhrasūrya. (M.B. Śālya Parva, Chapter 46, Verse 10).

YĀSASVINTI II. A sister of Pāṇcatī. (Bhāgavata, 9th Skandha).

YĀŚKA. A famous Sanskrit Grammarian of ancient times. Although the people of India always believed in the greatness of the Vedas, the Vedas became unintelligible even to scholars owing to changes in language and differences in grammar. It was Yāśka and Śāyaṇa who saved the country from that plight. Yāśka became famous by composing “Nirukta” (etymology). There is a reference to this ancient sage in Mahābhārata, Chapter 342, Verse 72.

YĀSODHĀRA. A King of Manohbhadra. Padma Purāṇa, Kriyākānda mentions that Yaśodhāra happened to be born in a royal family because in his previous birth he had bathed in the Ganges.

YĀSODA. Foster-mother of Śrī Kṛṣṇa. How she became Śrī Kṛṣṇa’s fostermother, is explained in a story given in Bhāgavata, 10th Skandha:—

Once Droṇa, one of the Pāṇḍavas, and his wife Droṇā deviated from the path of Dharma. In his anger, Brahmā cursed them to be born in the world as human beings and to spend a life-time on earth, tending cattle. Droṇa became sad and with tears in his eyes, prayed to Brahmā that during his life on earth he should be blessed with Viṣṇu’s darāma. Brahmā granted that prayer.

It was in fulfillment of this prayer that Droṇa was born as Nandagopa and Droṇā as Yaśodā in Ambikā.

YĀSODHĀRA I. Son of Durmukha, who fought on the side of the Pāṇḍavas against the Kauravas. (Mahābhārata, Droṇa Parva, Chapter 184, Verse 5).

YĀSODHĀRA II. A son of Śrī Kṛṣṇa by Rukmiṇidēvi. (M.B. Anuśasana Parva, Chapter 14, Verse 33).

YĀSODHĀRA. Daughter of King Trīgata. She was married by Hasta, King of the Puro dynasty and they had a son named Vīśākhā. (M.B. Adī Parva, Chapter 95, Verse 35).

YĀSAOVATI I. The name of Iśāna’s city. Devī Bhāgavata, 8th Skandha mentions that god Iśāna, the ruler of the north-eastern part, lives in the city called Yaśasvati.

YĀSAOVATI II. A princess. (See under Ekāvira).

YATHAVĀSA. A muni (sage) who followed the Vaiśāya system of philosophy. He lived in Vaiśāyaśubhadharīni. (M.B. Śānti Parva, Chapter 244, Verse 17).

YATI I. A king who was the eldest son of Nāhūṣa and the eldest brother of Yāyā. Mahābhārata, Adī Parva, Chapter 75, Verse 31, mentions that he became a yogi and lived in the forest.

YATI II. One of the sons of Viśvāmitra. (Mahābhārata, Śānta Parva, Chapter 4, Verse 55). YATI III. A community-group. They were perhaps enemies of yājñis. There are references to them in various parts of the Rgveda.

YATINATHA. An incarnation of Siva. A huba, a forest-dweller and his wife who lived in Arbuda (Abu) mountain were blessed by Yatintatha and as a result of the blessing they were born as Nala and Damayanti in their next birth. (Śīva Purāṇa, Satarudra Sanhita).

YĀTUDHĀNA. One of the sons of Kṣatrapa and Suraśā. All Kṛṣṇas who were born in this family are known as “Yātudhānas”.

YĀTUDHANI. A Kṛṣṇa who was born from the sacrificial fire when King Yṛṣṭadhanī performed a yajña. As directed by the king, she proceeded to the forest to destroy the Saptarṣi. She remained there as the owner of the tank in which the sages used to take bath. Seeing her standing alone there, they enquired who she was. She answered that she was guarding the tank. She allowed them to enter into the tank after each of them explained the meaning of his name. Accordingly, the sages Attri, Vasiṣṭha, Kṣatrapa, Viśvāmitra, Gāumātra and Brahmā explained the meaning of their names before getting down into the tank. At last when sage Śunāsakha’s turn came, he said that he was not prepared to explain in detail, the meaning of his name and that she should be satisfied with his statement that he was the sage Śunāsakha. Yatudhāni became angry on hearing it and insisted on his giving the meaning of his name. Śunāsakha with a single stroke with his “tridaṇḍa” (trident) killed her. Śunāsakha was really Indra himself. (M.B. Anuśasana Parva, Chapter 93).

YĀTUHKARNA. A Devaguru. (See under Guru parampara).

YĀUDEHYA I. A son of Dharmsputra. Mahābhārata. Adī Parva, Chapter 95, Verse 16, states that this prince was born to Dharma by Devīkātvē, daughter of Govinda, King of Śibi land.

YĀUDEHYA II. A native of Yaudhey country. Mahābhārata, Śānti Parva, Chapter 52, Verse 14, mentions that the Yaudheyas had participated in Yudhiṣṭhira’s Kāṭajitayā.

YĀUDEHYA III. A king. According to Matsya Purāṇa, he was the son of Pritivindūya.

YAVUGANDHARĀYANA. Minister of Prince Udayana who is celebrated in the Purāṇas.

YAUNA. A particular caste. Mahābhārata, Śānti Parva, Chapter 207, states that they were Gaṇāḍhas and were as ignorant as animals and birds.

YAVANĀSAVY. Māndhāka, the son of Yuvanāśva. (For more information see under Māndhāka).

YAVUDHANJ. Son of Śatīyaka the Yādava King. This hero who escaped from the ruin of the Yādava dynasty was presented with the region lying in the Sarasvatī river valley, by Yudhiṣṭhira. (M.B. Mahabala Parva, Chapter 8, Verse 19).

YAVAKRITA I. A sage. (See under Ardravānu).

YAVAKRITA II. Mahābhārata, Śānti Parva, Chapter 208, Verse 26, refers to a sage who was the son of Aśgīra and the supporter of the eastern land.

YAVAKSHA. A famous river in Bhāratavarṣa. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 30).
YAVANA.

1) General. There are many references to Yavana in the Puranas. There is a statement in Mahabharata, Adi Parva, Chapter 85, Verse 34, that the Yavanas took their source from Turvasu, the son of Yavati. There is another version in Mahabharata, Adi Parva, Chapter 174, Verse 36, that Yavanas were born from the womb and the sides of Nandini.

2) Other details.
   (i) Arjuna's brother Sahadeva once conquered the Yavana land. (M.B. Sakhā Parva, Chapter 31, Verse 73).
   (ii) Mahabharata, Sahā Parva, Chapter 32, Verse 17, mentions that on another occasion, Nakula defeated the Yavanas.
   (iii) According to Mahabharata, Vana Parva, Chapter 188, Verse 35, the world will be filled with Yavanas and other Mecha (low class) kings.
   (iv) In the course of his conquests, Kansa once subdued the Yavanas. (M.B. Vana Parva, Chapter 251, Verse 5).
   (v) Mahabharata, Udyoga Parva, Chapter 19, Verse 21, mentions that king Sudakshina of Kamboja approached Duryodhana with an "Aksahodini" a-sang with the Yavanas, to take part in Bharata Yuddha.
   (vi) Mahabharata, Bhishma Parva, Chapter 9, Verse 65 states that at the time of Mahabharata, Yavana land was part of India.
   (vii) Originally Yavanas were Katriyas but they became Sudras by the curse of Brāhmaṇas. (M.B. Anukāsana Parva, Chapter 35, Verse 18).
   (viii) Once there was a duel between a Yavana king and Mucukunda. (For further details, see under Mucukunda).

YAVASĀ. A particular region of Plakṣadvipa. Bhagavata, 5th Skanda says that Plakṣadvipa had seven divisions which were - Sivam, Yavasam, Subhadram, Sāntam, Meṣam, Amṛtam and Abhayam.

YAVINARA. A king of the Pāru dynasty. Bāhīyāvāna was his father. Five sons were born to Bāhīyāvāna. They were Mukula, Sṛjaśaya, Brhadīśṭha, Yavircara and Kramila. These five persons became famous in later ages under the name of Pāṇcālas. (Agni Purāṇa, Chapter 279).

YAYATA. An ancient holy place in India. King Yayati conducted a Yāga at this place. From that time the place became sacred. (M.B. Sāya Parva, Chapter 41, Verse 32).

YAYATI. An eminent king of the Lunar dynasty.

1.) Genealogy and Birth. From Viṣṇu were descended in the following order—Brahma—Atri—Candra—Budha—Puruṣaras—Ayus—Nabha—Yayati. Sage Atri had three sons—Candra, Durvāsas and Dattātreya—by his wife Anasūyā. Candra's son was Budha, Budha's son was Puruṣaras, Puruṣaras's son was Ayus, Ayus's son was Nabha who had six sons—Yati, Yayati, Sāyaṇī, Ayāti, Ayatī and Dhrusva. Yayati had two wives, Devayāni and Sarmishṭā. Two sons, Yadu and Turvasu, were born to Devayāni. Of them, Yadu became the founder of Yaduvānā, Sarmishṭā had three sons who were Druhyu, Anudruhyu and Puru. The Purvavānī traces its origin to Puru.

2.) Yayati's marriage. Yayati married Devayāni, the daughter of sage Sukra and Sarmishṭā, the daughter of Vṛṣaparva. There is a story behind this marriage, given in Mahābhārata, Adi Parva, Chapter 76.

Once there was keen rivalry between Devas and Auras. For achieving victory Devas accepted Bṛhaspati and Auras accepted Śukra as their preceptor. Although Devas slaughtered all Auras they were restored by Śukra by the power of his mantra. Devas and Auras resumed their battle. "Mṛtaśaśyantī" (the art of reviving the dead) was then unknown to the gods. Devas sent the handsome youth Kaśa to Śukra, to learn Mṛtaśaśyantī from him. There, Kaśa fell in love with Devayāni, Śukra's daughter. But after acquiring the knowledge about Mṛtaśaśyantī he returned, without marrying Devayāni. At the time of his departure, Kaśa and Devayāni cursed each other. Devayāni's curse was that Kaśa's newly acquired knowledge would not produce the desired result, while Kaśa's curse was that Devayāni would not be married by any youthful prince. Sarmishṭā was the daughter of Vṛṣaparva, the Daitya king. Devayāni was the daughter of Śukra, the Daitya preceptor. One day they were enjoying a bath in a forest brook with their maids, after leaving their clothes on the bank of the stream. At that time Devendra who came that way, transformed himself into a strong wind and carried all the clothes to a place and put all of them in a heap. Seeing this, the women rushed out of the water and in the hurried confusion in snatching their garments Devayāni and Sarmishṭā happened to put on each other's clothes. A quarrel took place between them on this mistake and the angry Sarmishṭā pushed Devayāni into an unused well. Thinking that Devayāni was dead, Sarmishṭā and her maids went to the palace.

At this time, Yayati who was a king of the lunar dynasty happened to come there exhausted after his hunting. After rescuing Devayāni from the well and enquiring about her identity and the circumstances in which she fell into the well, he returned to his palace Devayāni sent her maid Ghūṣikā to her father and informed him about her mishap. The father, sage Śukra became angry towards Vṛṣaparva, and came down from Daityaloka and settled down in the forest with his daughter. Afraid of his preceptor's curse and anger, Vṛṣaparva came to Śukra and offered profuse apologies to him for his daughter's misconduct. But Śukra answered that he would be prepared to forgive only if Sarmishṭā with 1000 maids would go and serve Devayāni. Finding no other way, Vṛṣaparva yielded to the condition. Soon Sarmishṭā and her 1000 maids went to the forest and began to serve Devayāni. Śukra returned to Daityaloka. Some time after this, Yayati came to the forest one day for hunting. There he met Devayāni, being attended by many maids. In the conversation that followed, Devayāni was able to recognize Yayati. She fell in love with him. But Yayati insisted that he was not prepared to marry her without the consent of Śukrācarya. So she sent one of her maids to her father and informed him of her desire. The sage readily agreed and had their marriage performed. He also presented them 1,000 maids. After the ceremony, Yayati returned to his palace with his bride. Sarmishṭā and the 2,000 maids also accompanied them. (M.B. Adi Parva, Chapters 76-81).

3.) Yayati's domestic life. After his arrival in his capital city, Yayati made arrangements for Devayāni's residence in his own palace while Sarmishṭā took up her residence.
in Aukavakani. In due course, Devayani gave birth to a son. The sight of the child roused the motherly instincts of Sarmistha who had been tormented by a thousand years of heart-burning. One day, while she was brooding alone in her garden, Yayati happened to come there. As they met, their hearts were moved by tender feelings. Sarmistha approached Yayati and begged for a son. But he tried to evade her by pleading that it was not proper to do anything in violation of Dharma. But in the end, he had to yield to her earnest supplications and philosophical arguments. Thus Sarmistha conceived a son in secret.

When the child was born and it grew up, Devayani's mind was constantly vexed with the thought as to who was the father. Once in an angry mood she questioned Sarmistha herself about it. She answered that the child's father was a sage whose identity she could not ascertain in the excitement of her union with him. Any way, this answer satisfied Devayani.

Soon after, another son was born to Devayani. The first boy was named Yadu and the second son, Turvasu. As a result of the secret relations between Yayati and Sarmistha, three boys were born to her and they were named Drubhu, Anudruhubhu and Puru, respectively. These boys also grew up in Aukavakani.

Once Devayani was in her garden with her husband and children. Just then, Sarmistha's children also happened to come there. Devayani who somehow had her own suspicions, suspected of their parentage and the innocent children replied that their mother was Sarmistha and their father was Yayati. Devayani who became furious, immediately went to Asurasoka and informed her father, Sukra about it. On hearing it, the sage was himself with anger owing to his paternal affection, cursed Yayati so that he felt a victim to the infirmities of old age. Yayati entreated Sukra to withdraw the curse since he had not enjoyed his youth to the full.

Sukra lifted the curse by assuring him that one of Yayati's sons would accept his father's old age in exchange for his youth. Then the son would be crowned King after Yayati. (M.B. Adi Parva, Chapters 82 and 83).

3) Rejuvenation. Yayati asked his eldest son Yadu for his youthfulness. But the latter was not prepared to exchange it for his father's old age. Next the father approached his younger sons, Turvasu, Drubhu, and Anudruhubhu, with the same request, but all of them in turn refused to oblige him. Even though Yayati promised to return the youthfulness to them after a thousand years, they refused to exchange it for his old age. Yayati in his anger, cursed Yadu that his progeny would never become Kings. Turvasu's family would be completely destroyed and Drubhu would float down the river, with unfulfilled desires and faded prosperity. Puru who suddenly accepted his father's old age in exchange for his youth and went to the forest. From that day Yayati began his reign with a cheerful heart. (M.B. Adi parva, Chapters 84 and 85).

In Padma Parāsā, there is a slightly different version about the way in which Yayati fell a victim to the infirmities of old age. It is as follows: When the vigorous Yudhisthira bowed down to be alarmed at the thought that he might be dislodged from his place. He called his charioteer Mātali and ordered him to bring Yayati with him to Indraloka. When Mātali failed in his mission, Devendra sent some Gandharvas to escort the deities of "Vāmanīvātra" before Yayati. Enraged by the charms and perform-ance of Rati on the stage, the King became irresistibly fascinated by the female sex.

Once the Rākṣasī named Žarā and Madana got access to Yayati's body. While in that state, one day he went to the forest for hunting. There he happened to meet a beautiful girl named "Aṣtrubinda matai". From her companion-maid, Viśālī, the king came to know of her history. Viśālī said to Yayati—"Long ago when Kāma-deva was burnt Rati was in deep grief. The gods were moved to pity by her tears and they restored Kāma to life. Rati who was extremely happy, began to shed tears of joy. A beautiful girl was born from the tears which fell from her left eye. This maid who is standing before you is that girl. She is now looking for a suitable person for her Swayamvara." On hearing this story the King expressed his desire to marry her. Aṣtrubinda matai agreed to become his wife on condition that he exchanged his old age with some young person for his youthfulness.

Yayati returned to his palace and asked each of his sons to give him his youth. Puru alone fulfilled his father's desire. After this Yayati married Aṣtrubinda matai. But he was compelled to submit to another condition also, that he should not maintain any contact with his other wives. Devayani and Sarmistha naturally, became distressed and furious when they saw Yayati and Aṣtrubinda matai as husband and wife. So Yayati asked Yadu to kill both of them. But Yadu refused to obey him. Yayati who became angry at this, cursed his son that one of his descendants would marry his uncle's daughter and become heir to his mother's wealth.

After some time, on Menaka's advice, Aṣtrubinda matai urged Yayati to go on a visit to Heaven. So he entrusted his kingdom to Puru and went to Vaikuṇtha.

5) Yayati's reign. The Puranaś describe Yayati as a noble and eminent King. Some of the events which took place during his reign and which deserve special praise, are given below:

(i) Gift of cows. Once when King Yayati was in the company of his subjects, a Brahmana approached him with a request for Gurudakshi. At once Yayati gave him a gift of 1,000 cows. (M.B. Vana Parva, Chapter 157).

(ii) Yayati and Cīlāva. See para 6 under Cīlāva.

(iii) His end. After a thousand years, Yayati handed over his kingdom to Puru and went to the forest. He spent many years living in Bhūrutunga in the company of sages, and feeding on fruits, roots, etc. and in the end died in the forest and attained Heaven.

(iv) Yayati's fall from Heaven. Yayati remained in Heaven for many years. Once, Yudhisthira, Devas, Indra and other gods and kings in the divine assembly. The gods looked at one another, wondering who this proud fellow was. They asked how this man reached Heaven without renouncing his pride. In the meantime Yayati lost his balance and fell down from Heaven to the earth. While descending, he prayed that he should fall in the midst of good men.

Just at this time, four kings named Prajsadana, Vashmanas, Tibi and Aṣṭaka were performing a Yāga in Naimiśāranya. Yayati happened to fall head downwards into their midst. But since they caught him in
his fall he did not crash to the ground. He explained his story to them. They allowed him to accept the fruit of their Yajña and to go to Heaven. But since he was a Kṣatavīta he told them he had no right to it. Just then, his daughter Mādhavi arrived there. She allowed him to take half of the divine grace which she had earned and with the help of it Yayāti ascended to Heaven again. (M.B. Udyoga Parva, Chapter 129).

6) Other details.

(i) Yayāti witnessed the battle between Kaūravas and Pāṇḍavas which was fought as a result of the theft of King Virāṭa’s cows. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(ii) In Mahābhārata, Satkṛi Parva, Chapter 8, Verse 8, it is stated that King Yayāti continues to be in Yama’s assembly.

(iii) Yayāti’s chariot was made of 1,000 cows by a Brahmana as “Garudakṣīpi” (M.B. Vana Parva, Chapter 195).

(iv) He came riding in Indra’s chariot and witnessed the battle between Arjuna and Kṛṣṇa, which happened from the sky. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(v) Mahābhārata, Udyoga Parva, Chap. 113 mentions that Yayāti had conducted 1,000 Yajñas and that he was the leader of all Kings.

YAYĀVARA(S). A particular section of Brahmānī. Their special feature is that they wander about here and there, following the course of life of the sages. Mahābhārata, Adi Parva, Chapter 13, mentions that the reputed sage Jarālākhu was a Yayāvara.

YODHYA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 254, we read that this country was conquered by Kaṇa.

YOGA I. A sage who was the grandson of Śvāyambhuva Manu and son of Śraddhā. Yoga was born to Śraddhā by Dharma. (Bhāgavata, 4th Skandha). 

YOGA II. It is Jāna that reveals Brahmānī. Yoga is the concentration on Brahmānī. Agni Purāṇa, Chapter 372, mentions that Yoga is the perfect union of Jīvātmā and Paramātmā. In fact Yoga is activity with the body as its basis. It was described by a more physical karman helps Prabhramadārāsana. But Mahārāja asserts that there is an inseparable connection between matter and soul. Matter and soul are merely the two phases of the single “Atitva”. The object of Yoga is to achieve union with Prabhramāna; in other words, to attain Mukta. The recitation of mantras is important in many disciplines connected with the practice of Yoga. The letters and words of mantras are so arranged that their recitation in the proper manner produces profound and favourable effect in the body. The habitual recitation of mantras helps the practice of Yoga.

There are two broad divisions of Yoga—Hatha Yoga and Rāja Yoga. The two are interconnected and have to be practised simultaneously. Hatha Yoga is mainly connected with disciplining the body by various kinds of exercises. Stiffening in Pāchāśa with the arms held aloft; standing on one leg or standing on the head are some of these exercises. Rāja Yoga aims at arousing Prājñā by control of the senses.

Rāja Yoga involves the practice of eight disciplines. They are:—Yama, Niyama, Āsana, Prānāyāma, Pratyāhāra, Dhārāna, Dhyāna and Samādhi. An account of each of these is given below:—

i) Yama. Yama means refraining from evil courses or sinful things like cruelty or dishonesty. Yama demands the practice of Ahimsa, satya, aṣṭeya, brahmacarya and aparigraha. (Ahimsa = non-violence or not killing any creature. Satya = truth; practising truth in thoughts, words and deeds. Aṣṭeya = not stealing. Brahmacarya = sexual continence. Aparigraha = not coveting wealth or pleasures which are not absolutely necessary).

ii) Niyama. While Yama is a negative discipline, Niyama is a positive one. It requires the positive practice of virtuous courses. Niyama includes five things:—Saucha (cleanliness), Santosha (contentment), Tapas (penance and austerities), Śvādyāya (study of the Vedas and incantations or mantras) and Jñāna-prāpradhiha (prayer and meditating on God). Saucha means not only cleanliness of the body, but also of the mind. The mind must be purged of all ‘males’ like kama, krodha and lobha. Tapas means ability to endure opposites (dvarāvata) like heat and cold or joy and sorrow. Śvādyāya is “study of philosophical works.” Jñāna-prāpradhiha—dedicating all actions unto God.

iii) Āsana. The way of sitting or posture. Different postures have been prescribed for different actions. First of all, the yogi must choose a suitable place. (The place must be level, neat, free from stones, fire or gravel, agreeable to the mind and not causing irritation to the eyes). (Śvētāsvāratara).

Different Āsanās like Padmāsana, Svāttikāsana and Siddhāsana have been prescribed for the practice of Yoga.

Putting the left leg on the right thigh and the right leg on the left thigh, holding the right toe with the left hand and the left toe with the right hand, place the chin on the chest and look at the tip of the nose. This is Padmāsana.

Sitting upright with the feet tucked under the hips is Svāttikāsana.

Placing the left leg under the genitals, put the right leg on it. Insert the chin into the pit of the throat; control the senses; with steady eyes look at the point between the eye-brows. This is Siddhāsana which will break open the doors to Mokṣa.

iv) Prānāyāma. This is regulation of breathing. Inhale air through the left nostril, retain the air in the lungs for a few minutes and then exhale it through the right nostril. The process may be reversed—that is inhalation through the right nostril and exhalation through the left. This is the first step in Prāṇāyāma. Exhaling the breath and then not inhaling for some time is called reekṣa; the opposite process is called pūrva. The object of prāṇāyāma is to awaken Kaṭalajñā.

v) Pratyāhāra. This is a process of withdrawing the five senses from the outer world. A man who practices Pratyāhāra becomes oblivious of the outer world. This helps the concentration of the mind on the Ātman.

vi) Dāna. Withdrawing the mind from outer objects and concentrating it on the self.

vii) Dhyāna. Meditation, concentrating the mind on several places like Bhrūmadhyāya and viṣṇīcakra. Repeating the sacred syllable OM is very useful in dhyāna.
viii) Samādhi. In Samādhi the soul and mind unite, the mind merging into the soul. Samādhi is defined thus:

When the mind and soul unite just as salt and water unite, that state is called Samādhi.

YOGAMĀYĀDEVĪ. The form of Devi in the state of Yoga. It was Yogamāyādevī who transferred the seventh child of Devaki (Balabhadrārāma) from her womb to that of Rohiṇī. (Devi Bhāgavata 4th, Skanda 3)

YOGAVATI. Third daughter of Menā. She was the wife of the sage Āgastya. (Padma Purāṇa, Śrīṭi Khaṇḍa)

YOGISVARA (8). A community of famous yogins. Kavi, Hari, Antarikṣa, Prabuddha, Pippālāyana, Avirhotra, Drumila, Canna and Karabhujana belonged to this community. They were sons of the sage Kṛṣṇa and used to go about naked, everywhere. This community of yogins participated in the yajña of Nimi, King of Mithilā, and gave him advice on Bhāgavata-dharma. (Bhāgavata, 4th, Skanda 3)

YONIDVĀRA. A sacred place on the Udaya mountain. (Mahābhārata, Vana Parva, Chapter 84, Verse 95)

YONITIRTHA. A holy bath in North India. A bath in this place will make a person handsome and he will get the reward of a gift of 1000 cows. (M.B. Vana Parva, Chapter 82, Verse 84)

YOTIMATSĀKA (YOTIMATSAKA). A King in ancient India. There is a passage in Mahābhārata, Udyoga Parva, Chapter 4, Verse 20, which mentions that the Pāṇḍava had sent an invitation to this King to take part in the war.

YUDDHA (WAR). (i) In ancient times in India war was considered a "Rājadharmā". A war declared under this law was known as "Dharmyuddha". (ii) It is forbidden to use a weapon describing it falsely as another weapon. The use of arrows heated in fire, is also against Dharmyuddha.

(iii) It is also against the rules of Dharmyuddha to kill a person who gets down from the chariot, a crouching, one with joined palms, one who squats on the ground, one who seek refuge, one who is asleep, one who is naked, an unarmed person, one who has come to witness the fight, one who is fighting with another, one whose weapon is broken, one who is bereaved by the death of a son or other relative, one who is vanquished, one who flees from battle, and one who refuses to attack in return etc.

(iv) If a warrior fleeing from battlefield is killed by his enemy, he carries with him his master's sins.

(v) All the grace earned by the young man who flees from battle, passes to his master.

(vi) The soldier himself may take all booty in the battle except chariots, horses, elephants, umbrellas, weapons, cow's milk, cows, women, weapons, silver and gold.

(vii) All of his battle, such as gold, silver, jewels etc. are to be handed over to the King, according to the Vedas. (Manusmṛti, Chapter 7)

YUĐHĀJĪT I. A Kekaya King. This Yudhājīt was the brother of Kaikeyi, Dasaratha's wife, and uncle of Bharata. Dasaratha's death took place at the time when Bharata was living in Kekaya country, at the invitation of Yudhājīt. (Vālmikī Ramāyana, Bāla Kānda, 73rd Sarga).

YUḌHĀJĪT II. A King of Avant. Lilāvatī, the daughter of Yudhājīt was married by Sudarṣāna of the Ikṣvāku dynasty. In course of time their relations became hostile and they separated. At last Yudhājīt exiled Sudarṣāna from his country and crowned his own son, Śatrūjīt as King of Ayodhyā. (See under Dhruvasandha).

YUDHĀJĪTA. A Yādua King. In Padma Purāṇa, Śrīṭikhaṇḍa and in Matsya Purāṇa, it is stated that Yudhājīta was the son of Anāmatra by Pthvī.

YUDHĀMANYU. A warrior who fought against the Kauravas from the side of the Pāṇḍava. The following references are made to him in the Mahābhārata:

(i) Yudhāmanyu was a prince of the Pāṇḍula royal family. (M.B. Udyoga Parva, Chapter 17, Verse 5).

(ii) He took his position in the battle as the bodyguard of Arjuna. (M.B. Bhīṣma Parva, Chapter 15, Verse 19).

(iii) Yudhāmanyu's war-horse was a wonderful animal, both in spirit and shape. (M.B. Droṇa Parva, Chapter 25, Verse 3).

(iv) In Bhārata Yudhā he fought against Kṛṣṇavarmā, Duryodhana, Kṛṣṇāvīrya, Citrasena the brother of Karna, and Avatārāyana. Kṛṣṇāvīrya defeated him. He (Yudhāmanyu) killed Karna's brother Citrasena. (Droṇa Parva, Chapters 92, 130; Karna Parva, Chapters 61, 83).

(v) Yudhāmanyu met with his death in his fight against Avatārāyana. (M.B. Saúpita Parva, Chapter 8, Verse 38).

YUDHIŚTHIRA. See under Dharmapura.

YUGA. See under Manvantara.

YUGANDHARAS. In the Purāṇas there are references to a mountain called Yugandhara. The inhabitants of that place were known as Yugandhara. In Mahābhārata, Vana Parva, Chapter 129, Verse 9, there is a statement that these people used to drink the milk of camels and donkeys.

YUGANDHARII. A warrior who fought against the Kauravas from the Pāṇḍava party. He attacked Droṇācārya in the battle and was killed by him in the end. (M.B. Droṇa Parva, Chapter 16, Verse 30).

YUGAPA. A Deva. Gandharva. Mahābhārata, Aḍī Parva, Chapter 122, Verse 56, mentions that he participated in Arjuna's birth festival.

YUKTASVA. A sage who was a Sāmavedin. There is a story about this sage in Pañcavimsā Bṛhadāraṇyaka:—

Yuktaśva who was a scholar in Vedas and Sūtras once abducted two new-born babies and killed them. As a result of that sin, he lost all his Vedic knowledge. To recover his lost learning, he started an austere tapas. After many years of tapas, he got back the whole of his Vedic knowledge.

YOPAKSA I. A military commander of Rāvana. In the battle between Śri Rāma and Rāvana, he was killed by Hanumān. (Vālmikī Ramāyana, Sundara Kānda, 46 : 32).

YOPAKSA II. A Rāksasa. In the battle between Śri Rāma and Rāvana, this Rāksasa was killed by the monkey Mainda. (Vālmikī Ramāyana, Yudhā Kānda 76 : 34).

YUTAJIT. A son of King Bhoja of the Yaduvansha. King Bhoja had six sons, who were—Nimocī, Kūkana, Vṛṣi, Sahasrājita, Sātajita and Vuyājita. (Bhāgavata, 9th Skanda).

YUVANĀŚVA I. A King of the Ikṣvāku dynasty.

1) Genealogy. From Viśu were descended in the following order:—Brahmā-Martci-Kalayaṇa - Vivavān-
YUVAṆĀṆṆĀVA II

900

Vaiśārāṇa Mānu-īkṣvāku-Vikrkṣi-Śaśāda - Kākutṣtha
(Puruṣa)-Aneśa-Priyāśa-Praṣenajit- Yuvanāśa. This Yuvanāśa was the father of Māndhātā.
2) Other details.
(i) Yuvanāśa performed many Yāgas. (M.B. Vana Parva, Chapter 126, Verse 5).
(ii) Once he drank water which had been subjected to special mantras (incantations) and as a result he became pregnant. Māndhātā was born by cutting open his belly. (For more details see under Māndhātā).
(iii) Yuvanāśa once received a wonderful sword from King Raivata. He presented that sword to King Raghu. (M.B. Śanti Parva, Chapter 166, Verse 78).
(iv) In Mahābhārata, Anuśāsana Parva, Chapter 115, Verse 51, it is stated that he had received “Parāvaratīvā” (ability to know the highest and the lowest) because he had renounced meat-eating.

YUVAṆĀṆṆĀVA II. Another Yuvanāśa was the grandson of Viśravasva of the Ikṣvakust dynasty and the son of Adri. This Yuvanāśa was the father of King Śrava. (M.B. Vana Parva, Chapter 202, Verse 3).

YUVAṆĀṆṆĀVA III. Mahabhārata, Śaṇi Parva, Chapter 234, Verse 15, refers to another Yuvanāśa who was the son of Viśravasvā. He attained Heaven by offering gifts of jewels, women and dwelling houses.

YUVAṆĀṆṆĀVA IV. A King of the Ikṣvakust dynasty who was the grandson of Māndhātā. There is reference to him in the Rigveda. (Rigveda, 10; 134).

YUYUDHĀNA. Another name for Śātyaki. For further details, see under Śātyaki.

YUYUTSU I.

1) General. Son of Dhrūtarāṣṭra by a Vaiśya woman. He is not included in the 100 sons of Dhrūtarāṣṭra. Yuyutsu is referred to by another name, “Karana” in Mahābhārata, Ādi Parva, Chapter 68, Verse 113.
2) Other details.
(i) It was Yuyutsu who disclosed to the Pāṇḍavas that once Duryodhana gave poisoned food to Bhīmaśena. (M.B. Ādi Parva, Chapter 128, Verse 57).
(ii) Yuyutsu was present at the Svayamvara of Draupadi. (M.B. Ādi Parva, Chapter 185, Verse 2).
(iii) In Bhārata Yuddha, Yuyutsu joined the Pāṇḍava party. (M.B. Bhārata Parva, Chapter 43, Verse 100).
(iv) He was an eminent warrior and an honest and mighty hero. Many Kings attacked him in the city Vaiśāleśa. He was not able to fulfil his desire to kill all of them. (M.B. Droṇa Parva, Chapter 10, Verse 58).
(v) In Bhārata Yuddha he fought with Subhāṣu and cut off his hands. (Droṇa Parva, Chapter 25, Verse 13).
(vi) The bullocks tied to Yuyutsu’s chariot were killed by Bhagadatta’s elephant. (M.B. Droṇa Parva, Chapter 26, Verse 56).
(vii) Yuyutsu severely rebuked the Kauravas who rejoiced over the death of Bhagadatta. (M.B. Droṇa Parva, Chapter 72, Verse 60).
(viii) Yuyutsu was defeated in his fight with Ulūka. (M.B. Karṇa Parva, Chapter 23, Verse 11).
(ix) As advised by Śri Kṛṣṇa and Dharmaaputra, Yuyutsu went to Hastināpura with the ladies of the royal family. (M.B. Śaiva Parva, Chapter 29, Verse 86).
(x) On his return after the battle, Yuyutsu described the details of the battle to Vidura. (M.B. Śaiva Parva, Chapter 29, Verse 21).
(xi) At the suggestion of Dharmaputra, Yuyutsu began to attend on Dhrūtarāṣṭra to serve him. (M.B. Śanti Parva, Chapter 41, Verse 17).
(xii) Yuyutsu was guarding Hastināpura when the Pāṇḍavas went to the Himalayas to get money from Marutu. (Aśvamedha Parva, Chapter 63, Verse 24).
(xiii) Under the leadership of Yuyutsu, the Pāṇḍavas offered Jalāṅjali (offering libations of water) to Dhrūtarāṣṭra. (Aśvamedha Parva, Chapter 39, Verse 12).
(xiv) When the Pāṇḍavas departed on their Mahāprāśāna after handing over the reign of the country to Parikṣīl, it was Yuyutsu who was entrusted with the task of supervising Parikṣīl and the country. (M.B. Mahāprāśāna Parva Chapter I, Verse 6).
(xv) In Mahābhārata the following names are given for Yuyutsu:—Dhrūtarāṣṭra, Dhrūtarṣṭra, Daṛārāṣṭra, Karana, Kauravya, Kaurava and Vaiśya Parva.

YUYUTSU II. There is a reference to another Yuyutsu who was the son of Dhrūtarāṣṭra by his wife Gāndhari in Mahābhārata, Śaṇi Parva, Chapter 67, Verse 93.
GENEALOGY

Mahāviśnu

The Prajāpati's given below:

- Atri (K)
- Pulastya
- Pulaha
- Krau
- Kardama (M)
- Viśvādu
- Śeṣa
- Sandhyā (N)
- Prajāpati
- Dāka (O)
- Vivasvāna (P)
- Anjancu
- Manu (Q)
- Bhrgu (R)
- Vaiśvānara (S)
- Havi (A-L)
- Ātri (T)
- Adharma (U)
- Svapambhava Manu (V)

ANGEIRAS

- Smṛti
- Khyāti

- Anumati
- Rākā
- Kuhū
- Sinvalī

- Utāthya
- Brhadāpati
- Sanhvarta
- Agni
- Svāhā

- Pāvaka
- Pavanā
- Suci

PULASTYA

- Havirbhū
- Priśi
- Mānial

- Dattoli
- Viśravas

- Kaikalī
- Devavāṃśi (Ilābilā)

- Vaśravaṇa (Kubera)

Ravas
- Kumbhakarna
- Vībhishana
- Sūrapadāśa

- Mandodari
- Vajramāla
- Sāramā

- Kumbha
- Nikumbha

- 7 daughters

Meghanāda
- Atikāya
- Aṃgapakāśa

(Indrajit)
(A2) AKUTI
m
Ruci (Kardama)
Yajña
m
Dakṣiṇā


(N) STHĀNU (N)

(Nirvān
Mrgavān
Aḥbudhvāva
Pīnākī
Ayuṣapati
Sarpa
Dāhana
Ivāra
Kapāli
Bhūra
Subān

(O) DAKṣA

Adi
Dī
e
Khadā
Dadhya
Dāna
Sahāka
Krodha
Praha
Vinaśa
Kapila
Muni
Kudā

(Q) MARICI
m
Sambhūti

Kaṭyāpa

Paurṇamāsa

Khyāti

m

Lakṣmi

Dhātā
m

Vidhātā
m

Gyavana (m)

Prāna

Mṛkandu

Rūva

Sukanyā

Pramati (m)

Pratāpi

Ruru (m)

Pramadvarā

Sunaka

Rājavān

Vedāciras

Rekha

Rāmānu. Suhotra Vasu Viśvāvasu Parasārāma

m

Pulomā

BHRGU
Prominent Wives

\[ \text{Aditi} \]

\[ \text{Manu} - \text{Humanity} \]

\[ \text{Surasā} \]

\[ \text{Ira} \]

\[ \text{Surabhi} \]

\[ \text{Khadā} \]

\[ \text{Aristā} \]

\[ \text{Analā - Trees} \]

\[ \text{Dri (x)} \]

\[ \text{Danū (A)} \]

\[ \text{Kalākā (B)} \]

\[ \text{Tāmrā (C)} \]

\[ \text{Krodhaśa (D)} \]

\[ \text{Dvādaśādityas (12 sons of Aditi)} \]

\[ \text{Aṣṭavāras (8 Vasus)} \]

\[ \text{Ekādaśa Rudras (11 Rudras)} \]

1 Dhātā 1 Dhara 1 Ajaikapāt
2 Aryaman 2 Dhruva 2 Ahirbudhnyya
3 Mitra 3 Soma 3 Virūpākṣa
4 Śakra 4 Ahas 4 Sūrsvāra
5 Varuṇa 5 Anila 5 Jayanta
6 Adīśa 6 Pratyāśa 6 Bahurūpa
7 Bhaga 7 Prabhāsa 7 Aparājīta
8 Vivasvān 8 Analā 8 Sāvitra
9 Pūṣā 9 Tryambaka
10 Savitā 10 Vaivasvata
11 Tvaṣṭā 11 Hara
12 Viṣṇu
(A8) SUHOTRA

Bṛhatputra

Ajamidha

Dvimidha

Purumidha

Keśini

Sunaśtepha

Japana

Aṣṭaka

Ajakāśva

Balākāśva

Kuṣika

Gādhi

Satyavatī

Viśvāmitra

Devarāta

(L) BHADRARATHA  (L)

Bṛhadṛatha

Bṛhatkarmā

Bṛhdbhānu

Bṛhanmanas

Jayadratha

Vijaya

Dhṛtavrata

Satyakarmā

Atiratha

Karma

Vṛṣasena

(A3) Pūru

Janamejaya

Prācinvān

Praśiṃa

Namasyu

Vitabhaya

Suḍū

Bahuvidha

Sahyāti

Rahovādi

Raudrāśva

Miśrakṣi

(Contd...)
(A8) SAHADEVA
Srutasravas
Ayutayus
Naramisra
Sunakshatra
Bhishma
Karmajit
Srutasravas
Vipa
Suni
Sria
Dhrtarashtra
Kara Kratha Romapa
d

(A7) K eyebrows
Vrajinavan
Svahi
Ruseku
Citra
Sahasindu
Prtbudravas
Dharma
Rcaka
Jyamala
Vidarbha

(....Contd.)
Parikshit
Janamejaya
Satanka
Sahasranika
Atvamedha
Anikrsna
Gupta
Citra
Sucitra
Dharmam
Suneva
Suntaka
Trakjsus
Nala
Upariplava
Medhavi
Mrtyajita
Dusa
Nimi
Buddhartha
Sathanka
Durdama
Vibhinara
Dandapani
Nimi
Kpmaka
### (B1) DIṣṭa

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### (B2) Nārisyanta

| Citrasena  |
| Rṣṣa  |
| Midhvān  |
| Kūṭa  |
| Indrasena  |
| Vītihotra  |
| Śrutasravas  |
| Uruśravas  |
| Devadatta  |
| Agniveṣa  |
| Agni  |

### (B3) Nābhāga

<table>
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| Virūpa  |
| Ketumān  |
| Sambhu  |
| Prasatāva  |
| Rathitara  |

| Ilabila  |
| Viśāla  |
| Śūnyabandhu  |
| Dhūmraketu  |
| Viśravas  |
| Hemacandra  |
| Kubera  |
| Dhūmrāksa  |
| Sṛṣṭaya  |
| Sahadeva  |
| Kṛṣṭāva  |
| Somadatta  |
| Kakustha  |
| Sumati  |
| Janamejaya  |
PURĀNIC ENCYCLOPAEDIA

VETTAM MANI

This voluminous work, a store-house of information about the Epics, Purānas and allied literature, was originally composed and published in Malayalam. It constituted the results of the author's devoted study and research extending over fourteen years. This English version of the same is to meet the growing demand of scholars interested in the study of Purānas. This stupendous work, in the form of an exhaustive descriptive index, covers the vast and varied field of ancient Indian culture in all aspects—History, geography, religion, philosophy, myths, beliefs and practices as depicted in the Epics and Purānas.

The work is planned on scientific lines. The material compiled is arranged systematically. Citations have been inserted in support of stated facts; at places they have been substituted by references. Obsolete and obscure words, denoting objects such as a particular tree or plant have been explained by their scientific or vernacular equivalents. All modern critical apparatus has been utilized in the preparation of this comprehensive work.